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## **NEWS BRIEFING**

**September 2024**

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# PARITY AGM OPEN SESSION - MEN'S MENTAL HEALTH PIONEER SPEAKS BY EDWARD CRABTREE

On Saturday May 18<sup>th</sup> a dozen people convened at the Union Jack Club in London near the Waterloo Station. The occasion was the 37<sup>th</sup> Annual General Meeting of Parity.

After the organisation's business had been discussed and following lunch came the Open Meeting. For this Parity had the unique pleasure of hosting a guest of some calibre.

**Doctor John. A. Barry** is a chartered psychologist with a string of letters after his name. Apart from being associated with research into Polycystic Ovary syndrome and colour blindness he also cofounded the Male Psychology Network. He can thus boast global clout as a go-to person on the topic of male psychology.

His talk, delivered by Zoom link, was entitled *The Importance of a Male Centred Approach to Mental Health*.

## **Paltry services for men.**

He began by reminding us of the importance of good mental health to anyone involved in men's issues. 75% of suicides are undertaken by boys and men and yet the same are less likely, than women, to seek out help. However, the charities that exist to help men with this are miniscule and diminishing (he provided one example of how a Men's shed initiative in Scotland has been denied further funding).

The types of therapy which currently exist for men tend to revolve around verbalising one's emotions whereas many men gravitate to a more solutions focused approach. More research needs to be carried out on this, but there are reasons to believe that men's reasons for failing to get help stem from their distrust of the available options.

What then makes the situation worse is that, even though the therapy industry is geared towards female psychology overall, talk of sex differences within the therapy community constitutes something of a taboo.

When equality of men and women in this area is broached, it is taken to mean equal treatment.

Martin Seager – a consultant psychologist who has done much to raise the profile of male-centred psychology - termed this `male gender blindness`.

An example of such can be seen in the guidelines of the American Psychological Association. On the basis of studies based – to a large degree – on undergraduate males –they insist that `masculinity` is bad for one's mental health.

This approach, enshrined since 1980, centres on a Conformity to Masculine norms Inventory (C.M.N.I). This details `male stereotypes` which they claim men are pressured into performing. Some of these seem uncontroversial. However, `power over women`, `homophobia` and `playboy` are more questionable when used to characterised men as an aggregate.

Then when it comes to seeking answers to male violence therapists have forwarded the `Duluth Model` which aims to do so on the presumption that `malign patriarchy` is the culprit and is a feature of the make-up of most men.

### **Fresh thinking.**

Into this hinterland of `invisible resistance` to male friendly therapies came **The Palgrave Handbook on Male Psychology and Mental Health** (2019). Dr Barry was one of the co-authors of this popular resource. This challenges the C.M.N.S and makes a number of recommendations for this field.

Alongside this have been some innovations in dealing with men's mental health challenges. One of them is a greater recourse to Rational Emotive Behaviour Therapy which is an action-based form of therapy drawing on stoicism. Dr Barry referred to studies which have shown that older men in particular can derive succour from `traditional masculinity` to, for instance, help combat depression.

Dr Barry talked of other attempts to pilot a more male friendly psychology. Martin Seager set up a series of workshops for employees of the Samaritans in 2019. Called `Man Talk` this was designed to encourage helpline workers to better understand men's requirements when dealing with calls. Although this has been discontinued, it remains a great pointer to the kind of steps which are possible.

### **Masculinity as `natural`**

Dr Barry went on to propose that we need to find more empathy for men. Doing so would involve acknowledging masculinity as a `natural aspect of humanity`.

He added that it was just as important for men, as it was women, to have a good rapport with any therapist that they might have recourse to. In view of that, it is quite acceptable for a male client to question a prospective therapist on his or her views on men and their role in society before accepting their services.

Should all else fail then there are other avenues of help for men out there. These include work colleagues, helplines, self-help groups and community advisers.

### **Voices from the floor.**

The first questioner asked if the concept of `male norms, given that society tends to oblige men to live up to a provider and protector role even when not in their best individual interest, might not, after all, have some usefulness. Dr Barry replied

that there was a point here but that the term, as used by the A.P.A, tended to refer to a supposed desire on the part of men themselves to control people and things around them.

The next question came from a member who had suffered from the near loss of his business on account of the lockdowns. Subsequent to this he had been unable to find affordable assistance for his mental health challenges.

Dr Barry responded by extending sympathy – pointing out that he had experienced similar problems due to the responses to COVID. He nevertheless expressed some surprise that no suitable help was available and asked the member to drop him a line in person.

The proposed Mental Health Strategy was the subject of the next query. What impact would it have and how welcome would it be?

Responding with caution, Dr Barry reminded us that the British Psychological Society remains riddled with the kind of fashionable anti-male prejudices of the kind that he had here critiqued. That being so any such strategy could easily become co-opted. Any progress would have to be evidence based rather than lead by theory.

The final question was `explorative` and came from one of our nonagenarian members. He told us that in his youth there did exist health provisions geared at men. These, however, were punitive in nature. Nevertheless, many of the men in his generation who had suffered a bad start in life seemed to be able to rise above their circumstances. Are we all just spoilt nowadays?

Our guest responded to this `good question` by conceding that such phenomena as trigger warnings in university courses were an easy target of derision. That said there have long been trends within psychology, such as the aforementioned Rational

Emotive Therapy approach which teach men resilience by processing, not giving into, their feelings.

The Chairman then thanked the guest for his `illuminating` talk. He expressed a hope that Dr John Barry might appear in person in future meetings.

## **CRYING WOLF** **BY EDWARD CRABTREE**

Your shared meal with friends is interrupted by a sharp rap on your front door...two grim faced police officers are stood on your doorstep...you think back to the time you parked for too long outside the library...but they tell you that `accusations of a serious nature` have been made and would you please accompany them to the station for some routine enquiries...shaking you return to your nonplussed friends to tell them that you have to leave for a while...all throughout the drive in the police car you turn over the absurd claims that the police have told you about in your mind...you know them to be wholly made up...but how will you tell your family about this...not to mention you employers?

For those committed to full equality between the sexes under the law, what the legal response to false rape allegations should entail is not so straightforward. A direct cross-comparison between men and women's situations here is not easy to obtain since men, as a rule, do not instigate that many, either real or false, rape allegations against women.

For sure, we can, and should, insist on there being anonymity in place for both parties until such time as a case has been proven (or thrown out), but what penalties should accrue to those who, with ill-intent can be shown to have made false sex abuse claims?

First of all, just how prevalent is this? This seems something that it is also difficult to be certain about (for one thing, for there to be an official acknowledgement that a claim is false,

the accuser must themselves recant). The British Home Office together with the Ministry of Justice put forward a conservative figure of 3% whereas the American National Centre for the Prosecution of Violence against Women claims that it is between 2% and 8%.

As things stand in the U.K a person proven to have made a malicious untrue accusation of sexual abuse can be charged with wasting police time and sentenced to a maximum of six months in prison.

According to an article published by YouGov ('How do Britons view false rape allegations', 27th July 2023) most of us estimate that false reports of rape belong on the same moral level as rape itself. However, the majority of respondents (57%) opined that rapists should receive ten years in jail but only 16% would extend this same penalty to those who make concocted allegations of having been raped.

Perhaps it was in response to this dichotomy that an online petition was set up entitled 'Make reporting false allegations of sexual offences a specific criminal offence'. This demand accrued 4, 263 signatures before the petition was closed on a temporary basis. (The petition was put on hold due to the general election and is pending as new Petitions Committee).

An article on false reports for The Voice by a writer with The National Centre for Prosecution of Violence Against Women (22nd December, 2023) puts forward the view that:

'Prosecuting someone for a false report may [therefore] be most appropriate in cases where an innocent person was arrested, booked and perhaps even subjected to a forensic examination. The failure to pursue charges would create the appearance of bias'.

There have indeed been some incidents involving false rape allegations which constitute something so outrageous and

damaging that the judiciary felt it incumbent on them to them to impose a harsh sentence for it...

### **Strange Case of Eleanor Williams.**

The 33-year-old from Barrow-in-Furness, Cumbria forwarded a number of ever more lurid sexual assault allegations between 2017 and 2020. After having told police of two separate assaults on her by white men she graduated onto fabricating stories of grooming gangs lead by certain Asian businessmen trafficking her in the Blackpool area. To boost her claims she made use of false identities with six mobile phones and posted Facebook shots of herself with self-inflicted injuries. These proved to be very influential and birthed a `Justice for Ellie` campaign.

In 2022, following much police suspicion, the unremorseful woman got convicted of perverting the course of justice. Her eight-and-a half- year jail sentence was no joke, but neither were the racial tensions that beset the neighbourhood where she had carried out her deceptions (The Guardian, 14th March 2023).

A more recent case, from the capital of India, represents something more topical and pertinent....

### **New hope from New Delhi?**

On the 28th of July this year the Times of India carried a report concerning a woman who had accused a man of raping her in a hotel room (both parties remain unnamed). Her accusation resulted in the man being banged up for ten days before the accuser later recanted. Now she admitted that she had gone to the hotel of her own free will and had then partaken in consensual sexual relations, her allegations having been triggered by a subsequent dispute.

The court, which directed the police to institute legal proceedings against the woman, had this to say:



`The court noted that while women are given special privileges and protections under the law, these provisions should not be exploited for ulterior motives or to settle scores, a trend that is becoming increasingly common in society`.

Nevertheless, should men sense any unease at one day finding themselves on the sharp end of this `increasingly common` tendency, then they need to relax rather than calling for any adjustments to the law....

### **Soothing words from an expert.**

Cited in an article the online magazine Hack (from ABC) (`Guys, you can stop worrying about falser rape allegations. They're extremely rare`, 30th March 2021) a Doctor Zack Seidler, an Australian clinical psychologist and men's mental health guru, says he has been approached by many males voicing concerns about this issue of late. To them he offers these words of encouragement:

`A bit of anxiety here and there triggers behaviour change, it makes you feel a bit uncomfortable and makes you question your behaviour`.

### **THE VIEW FROM THE ZOOMERS BY EDWARD CRABTREE**

Earlier this winter the British liberal press warned of a `fractious division among the coming generation` in an article about young British men and women's attitude to sex equality issues. The article was titled `Gen Z males increasingly see feminism as harmful` (*The Guardian*, 1st February, 2024).

Robert Booth, a senior reporter (formerly with *The Sunday Times*) penned the dispassionate few paragraphs which otherwise betrayed an apprehension that the youth of today is out of our command.

Between August 17th and 23rd last year the market research company Ipsos U.K conducted 3,716 online interviews across

Britain on the topics of equality between men and women today, women's empowerment and the role of certain social media influencers.

Those interviewed constituted what is called 'Generation Z'. The youngest of this demographic – at 13-is at school whereas the most mature – at 29-will be battling their way through the world of work (or not, as the case may be).

Also dubbed zoomers, this section of Britain represents the first generation to have been reared with 24-hour access to the internet via smart phones

Behind the poll is the research university King's College London as well as the pressure group Global Institute for Women's Leadership (chaired by Australia's former Prime Minister Julia Gillard).

### **Divisions.**

Under the heading 'Masculinity and Women's Empowerment' the findings of the poll have been itemized on the King's College London Social Policy Unit website. In what Professor Bobby Fisher, director of the Policy Institute, calls 'an unusual generational pattern' a consistent minority of between one fifth and a third of young men insist that life is harder for men than for women. They are more prone than their female counterparts to believe that 'feminism' has 'done more harm than good'.

Hence an appreciable proportion of Gen Z males, having grown up within the ethos of 'Girl Power' seem sceptical of some aspects of it. They are, furthermore, doing so in contrast with their own sisters. female friends and co-workers, girlfriends and wives.

## **Ongoing assumptions.**

Many of both sexes however (the research suggests) do betray a blind spot about some ways in which men can be disadvantaged. Thirty per cent of those held that the tragedy of suicide is one that befalls both sexes in equal measure. In fact, the male suicide rate is three times that of women's.

Likewise, three quarters of them were under the illusion that men and women were represented at the same rates in higher education in the UK. Again, the facts tell otherwise: for the year 2022 57% of higher education entrants were female as opposed to 43% male.

## **Screen demagogues.**

Certain social media influencers have become prominent in the Anglophone world. This has happened in no small part because of their apparent hot takes on the issues being discussed here.

A fourth of young men in Britain - and one third of `ethnic minority` men - take a positive view on Andrew Tate.

Tate, a onetime kickboxer who first became famous through appearing on the British `reality TV` show `Big Brother` projects the image of a brash wide-boy who now claims to have converted to Islam. He implores his audience to forget about being `happy`. Men, he says, should be `monumentally influential and capable` (as cited in the same Guardian article). He combines this with self-described misogyny.

In addition, 32% of males from Gen Z, as distinct from 12% of females confess to some regard for Jordan Peterson.

This glitzy Canuck boffin does not puff on voluminous cigars nor roar about in a Lamborghini. He is cut from a different cloth than Tate and is more known for rambling lectures which take in Order and Chaos, levels of `agreeableness` and Dostoevsky. His strain of Christian Conservatism is not for everyone but it is

not so easy to frame the man as a `misogynist`. Apart from anything else he seems to be ever more under the direction of his – delectable if kooky – daughter, Mikhaila Peterson.

All moral panic aside, what does conjoin both Tate and Peterson and other voices like them, is that they both espouse competitive individualism as the escape route for demoralized young men. Legal and social disadvantages, prejudices, traditions and material circumstances can all be waived aside in this worldview.

The real point here is that is that if there were more men active in primary schools and the family then young men would feel less of an urge to seek out substitute male figures in the form of Tik-Tok motormouths.

### **Toxic language.**

Duffy, in the Kings College London website report, expresses concern over the chasm between young men and women that this investigation has laid bare. He adds that `much more work` is required in order to `understand the challenges facing men today`.

How to begin this process? 37% of those young men questioned said that the term `toxic masculinity` was `unhelpful` (only about half that of the women felt the same).

The young men are right. If one wishes to call out the negative ways certain people act then the phrase `toxic behaviours` would suffice. There is no need to incorporate a noun that denotes the very nature of being a man into the criticism.

Let's get a whiff of just how sweeping this buzzword can feel. Imagine a commentator – perhaps one wanting to draw attention to the abominable behaviour of some Israelis in the conflict in Gaza -applying the term `toxic Jewishness`. Such a person would quite soon be taken to task for his encouragement of antisemitism, and rightly so.

If there is one simple act we can undertake to heal things here and now it is this: delete the phrase `toxic masculinity` from the lexicon. Then maybe boys and girls, men and women from the rising generation would have at least a better chance of a dialogue on a fairer basis.

## **FIONA BEAL CONVICTION: I HAD NO IDEA MY SON'S BODY WAS BURIED IN THE GARDEN, SAYS MUM**

By Phil Shepka & Jon Ironmonger

Yvonne Valentine visited her son's partner, Fiona Beal, for a Christmas drink, unaware that her son, Nicholas Billingham, was buried in the garden. Nicholas had been in a relationship with Beal, a Northampton teacher, since 2004. In late 2021, Yvonne received an unusual text from Nicholas's phone, claiming he had moved and was happy, but it wasn't from him. In reality, Beal had murdered Nicholas, buried him in their garden, and used his phone to maintain the illusion that he was alive. Beal was later arrested in Cumbria, where police found a notebook detailing the murder. Initially pleading not guilty, Beal later admitted to the crime during a retrial. Yvonne, still in shock, struggles to process the tragic loss of her son. Yvonne Valentine says her son is always in her heart

<https://www.bbc.co.uk/news/uk-england-northamptonshire-68760746>

## **NEW BOOK: THE ILLUSTRATED EMPATHY GAP**

*"Another damned thick, square book! Always, scribble, scribble, scribble! Eh! Mr. Gibbon?"* (Duke of Gloucester to Edward Gibbon on the publication of the second volume of *The Decline and Fall of the Roman Empire*).

Not that I compare myself to the esteemed historian, but the allusion to a second "damned thick, square book" is apposite – as indeed is the allusion to the decline of a civilisation.

In other words, I've just published another book, now available in paperback from Amazon and other book retailers. I apologise for the price but a book just over 700 pages is costly to print, and then there's the retailer's mark-up. I've pared the "profit" down to only just avoid a loss. UK and USA Amazon links as follows, though it will be available elsewhere and from other retailers.

The book is now available....

UK: [The Illustrated Empathy Gap: Challenging public incredulity on the prejudice against men and boys: Amazon.co.uk: Collins: 9781838021641: Books.](#)

Unfortunately they seem to be inflating the price, which should be £27. So you could try...

Waterstones (UK): [The Illustrated Empathy Gap by Collins | Waterstones](#) though the delivery time seems excessive.

USA: [The Illustrated Empathy Gap: Challenging public incredulity on the prejudice against men and boys: Collins: 9781838021641: Amazon.com: Books](#)

At present it is only available as a paperback. I plan to produce an ebook version but that will take a while to convert.

### **I reproduce the Preface below...**

This book does not duplicate the material in my earlier book, *The Empathy Gap*, though the broad topics are, of course, the same – specifically gender issues from a male perspective. However, this book is based on blog articles, the originals of which can still be found on my blog *The Illustrated Empathy Gap* (<http://empathygap.uk>). Indeed, with few exceptions, the chapter titles are the same as the titles of the corresponding blog articles. But the book has not been compiled simply as cut-and-paste from the blog. All the chapters have been edited, in some cases only slightly and in some cases quite radically.

I had an embarrassment of riches from which to choose. My guiding principle was to avoid duplication with *The Empathy Gap* whilst choosing material which complemented it and illustrated the phenomenon to which the title refers.

Consequently, all the material herein relates to gender and from the perspective of male disadvantage.

Like *The Empathy Gap*, this book is heavy with references, which (in the ebook) will be hyperlinked in almost all cases. All the references have been reviewed as links do tend to go dead over time. In such cases I have either found the same reference at another URL or found another, equivalent, reference. Unlike the previous book the references appear at the end of the chapter to which they refer, which is easier for the reader.

The original articles date from 2014 to 2023. It was not my intention to carry out a wholesale updating, e.g., by using updated datasets where available (and this is often the case for ONS data, for example). Rather, the original articles are, in part, a testament to the time they were written and I wished this to be maintained. Where this objective is not compromised by also including more recent data I have sometimes done so. In particular, there are some aspects of the original articles that it would be misleading to leave unchanged. For example, in the case of legislation that was planned or in development at the time of the original article it would be very misleading to a reader now to retain the original text if said legislation has now been formally published (e.g., an Act that has received Royal Assent). Consequently, updating may be more extensive in such cases, possibly with the new legislation being quoted. A similar remark applies in the case of changes of government and changes of personnel in the ministries of state, for example. Phrases such as “then Home Secretary” are often deployed for clarity.

The overall purpose of this book is the same as that of *The Empathy Gap*, namely to illustrate the reality of the gender empathy gap and the closely related gamma bias or gynocentrism. The disadvantages or inequalities suffered by men and boys are substantial and to be found across all aspects of life: education, accidents, health and longevity, domestic abuse, suicide, criminal justice, as victims of crime and, most especially, as parents, including in respect of the impact of family breakdown.

To some this may seem quixotic. Indeed, to some people merely having the temerity to mention male disadvantage may invoke fury. “Inequality” is so often linked with women and girls, or with minorities, that it has become an unchallenged axiom that we need not be concerned about males *qua* males. Yet the evidence, as presented in *The Empathy Gap*, presents a radically opposite perspective. The observation that senior positions are still occupied more by men than women – politicians, professors, consultants, high court judges – is not apposite. Nor, I should add, are men so dominant at even these levels as they once were and probably will not remain dominant for much longer. But, in any case, it is not these men who bring down the average male longevity or populate the prisons or swell the ranks of the under-educated. The intersection of men-plus-deprivation is a more virulent combination even than women-plus-deprivation, as the data presented in *The Empathy Gap* demonstrates.

The primary purpose of this book is to complement the case presented in *The Empathy Gap* by presenting a host of specific issues which illustrate the reality, and sometimes the origin, of the gender empathy gap and the resulting male disadvantages.

One issue I perhaps failed to make sufficiently clear in the previous book I now emphasise: none of my writings or talks are intended to make a play for men in the victimhood Olympics. I abhor with every fibre of my being the spurious leveraging of victimhood to gain social advantage. Seeking victimhood is a profoundly false and deeply unethical behaviour which has played a large part in the destruction of our society. In any case, you would need to have failed to appreciate the foundational thesis of my books, namely the empathy gap itself, to think that claims of victimhood could be advantageous for men. The empathy gap precludes the very possibility. That is rather the point. Victimhood works only where there is an antecedent condition of empathy to exploit and plunder.

What, then, *is* the purpose of highlighting the male disadvantages? The purpose is to bring this reality into collision with the approved narrative, and thereby to attempt to convince the reader that the empathy gap is real. What would follow from that revelatory experience is that the approved



narrative, including feminism, is actually just an epiphenomenon of the empathy gap. Rather than being empirically based, the approved/feminist narrative is a psychosocial product of the empathy gap (or gamma bias or gynocentrism, if you prefer).

I also wish to emphasise that I have not personally suffered any of the male disadvantages about which I have written so much. I am one of the lucky ones. To my mind this strengthens my position as any detractors wishing to discredit my perspective by claiming that I am a hurt man with a chip on my shoulder simply have no grounds for doing so.

## **A Guide to the Contents**

The articles are not presented in chronological order. Rather the book is structured in 13 sections according to topic. By this means, articles originally published many years apart are brought together in a (hopefully) coherent whole.

It seems appropriate to start the book, and the section on justice, with a review of the law of coverture. This is a subject much beloved of feminists as, in their interpretation, coverture provided the quintessential manifestation of oppressive patriarchy in the legal arena. As usual, however, the full truth is not that.

The Corston Report (chapter two) was the first time I realised just how fraudulent were feminist claims of a desire for equality. It also served as a vehicle for my first crushing realisation that many women, perhaps most women, and not merely self-identified feminists, agreed wholeheartedly with its sexist insistence that women be treated far more leniently than men. And most men agreed. In short, I learnt the reality of gynocentrism.

The remaining chapters in this opening section on “broken justice” are snapshots of the concerted drive to destroy relations between the sexes via the use of lawfare, aided by well-placed feminist activists and professionals. All the resulting changes to legislation and associated practices have been on a one-way ratchet in the direction of fatherlessness and declining birth rate.

The second section on sexual assault starts with my 2018 review of false allegations in the UK. This review serves to demonstrate how trivial are many women's motivations for making allegations which would utterly destroy a man, and, in many cases, this is serial behaviour by the accusing women. The associated miscarriages of justice often result from disclosure failures. This generic failure of the criminal justice process was subject to severe censure by the Justice Select Committee in 2018, whose report stated clearly the attitudes and procedures which the police must adopt – alas, to no avail. The intentions of the Crown Prosecution Service to continue to not just allow but actively to promote a biased approach to sexual offence cases is made explicit in Operation Soteria (chapter 17).

It does not matter how many times I emphasise that a focus in my writings on harms to men does not mean I am denying that bad things – including serious sexual offences and domestic abuse – also happen to women. It does not matter how often I make this statement, there are those who will not – apparently cannot – see books such as this as other than such a denial. This results from the moral infantilism which is now rampant in our culture and which, with some irony, is only able to see issues in binary, black or white, terms.

The third section addresses illustrative cases of the perennially distorted picture of domestic abuse to which the public is subjected, culminating in the culture-wide damage this is doing to our children.

Section four illustrates how boys are treated more harshly than girls, and in non-Western cultures whose designation as “patriarchal” deflects attention from this reality. The focus is again on boys in section five on education in the UK which contrasts the diminishing educational attainment of boys with professional and political attitudes to it. Our culture is one in which an education professional can dismiss any need to address this issue with an insouciant “girls are just cleverer” (chapter 30).

Section six gives some illustrations of the falsity of the feminist conception of “equality”. Much of this is older material which I

now almost feel no longer needs saying – but unfortunately it does. If you want to wind me up, just mention the WASPIs. Entitlement? Off the scale. Chapter 34 is one of my few forays into the abortion issue, and the hardening of my previously rather liberal opinion.

There is no situation which feminists will fail to use to aggrandise women and castigate men, as section seven demonstrates in the context of the covid period. I also include here, with a considerable level of quantitative detail, the impact on primary healthcare of the majority of General Practitioners now being women. This is followed in section eight with a miscellany of the types of feminist propaganda in which our culture is marinated.

Section nine is more scientific in tone, with much on the evolutionary origins of our gendered outlook, culminating in a deconstruction of the egregiously misleading Implicit Association Test. Section 10 looks at some of the results of half a century of feminism in respect of the wedge driven between the sexes – as implemented mainly by the vilification of men. In respect of “reactionary feminism” (chapter 52) I really don’t care what adjectival rider is prepended to “feminism”, it remains too poisonous a term to be applied to oneself for anyone who has acknowledged what destruction feminism has wrought.

Section 11 sees me enjoying myself, talking about books and their authors. I wonder what Henry James (chapter 60) would have made of *The Power* (chapter 61). Section 12 concedes that the culture “war” (i.e., slaughter) was lost, though that should not discourage dissidents from continuing to pour scorn on the brave new culture and all its works.

The final section broadens the subject matter to more general politics and introduces my concept of moral usurpation, which I offer as the psychological basis of the collectivist new culture. These closing two chapters are an introduction to my earlier book, *The Destructivists*, and also add something to it, especially as regards ESG (Environmental, Social and Governance, the corporate index). The last chapter has been extended from the original blog post in respect of ESG,

specifically to illustrate how the pressures on financial institutions to conform are enacted coercively from the top down, that is, from the UN down through national legislatures.

My final point is the most important. Despite the reception that work such as this will receive in most quarters now, its purpose is not to advance the cause of the male identity group. That would be deepening the already serious divide in our society. Its purpose is to discredit the identity group perspective entirely by showing how its weaponisation has wrought destruction upon us by creation of fatal division. If there is to be any hope that the growing authoritarianism alluded to in the last two chapters may be avoided, then healing of these divisions is the only means by which this could be achieved. But this cannot come about before the truth of the issues discussed herein is acknowledged. Finally, I emphasise again that my focus on issues affecting men and boys is to redress the imbalance that these are generally neglected, not to pretend that women and girls do not have their own issues.

## **GENDER EMPATHY GAP DAY 2024**

Gender Empathy Gap Day was chosen to be 11th July because, in 1995, that was the first day of the [Srebrenica massacre](#) (though the slaughter continued for over two weeks). [The town was supposed to be under UN protection](#), but the UN troops made no attempt to prevent the Serbs entering the town. The UN troops had facilitated women and girls being removed to neutral ground but were unconcerned about the fate of the men and boys. The Serbs then set about slaughtering 8,372 Muslim men and boys.

Despite precedents like this, the media and the UN itself continue to downplay harms to males. This is the gender empathy gap.

This day, whose purpose is to raise awareness of the reality and consequences of the gender empathy gap, has been marked now for 7 years. You can read relevant material

This entry was posted in [Equality](#) on [11th July 2024](#).

<https://genderempathygap.de/english/>

## PARITY MEMBERSHIP

***PARITY** is one of few charities in the UK whose sole constitutional remit is to try to protect the equal rights of both men and women in our society. Our work is important despite ever more equality legislation which often creates unfairly new losers as well as winners.*

**PARITY** is run entirely by volunteers and is wholly dependent on subscriptions and donations to fund its work. **Our subscription rate remains at minimum of £10 per annum. (Concessionary rates for younger members in Education and those in hardship).**

***We hope therefore that you will join us or continue to support us,*** either by sending a cheque or completing a Standing Order Form. Please use the loose form enclosed and complete accordingly. Alternatively, you may pay online via DONATE button on our website with your Reference Number: your surname/ post code/ initials (if more than one member at the address).

If you are a tax-payer, please do consider also signing the Gift Aid form. **Please therefore send in your renewal subscriptions for 2024 now.** Please disregard this reminder if you have already renewed your membership for 2024 or pay by Standing Order.

In order to ease record keeping, it is hoped that members will agree to renew their subscriptions in future **at the beginning of each calendar year** rather than on their anniversary of joining.

## FUNDING PARITY - GIFT AID

PARITY's work and effectiveness depends largely on the funds we have available. We are grateful to our current members and all those who have made donations in the past.

**Boost your donation by 25p of Gift Aid for every £1 you donate**

Such income can be increased by applying to HMRC for Gift Aid, a method of giving tax relief for donations.

A donor must have paid tax at least equal to the amount being reclaimed by the charity. The donor is then entitled to tax relief on the amount of the donation plus the amount reclaimed by the charity (the gross amount).

In order to operate the Gift Aid scheme, charities are required to keep records, which can be audited by HMRC to show that their tax reclaims are accurate. In other words, they must keep records that enable them to show an audit trail linking each donation to an identifiable donor who has given a valid Gift Aid declaration, and that all the other conditions for the tax relief are satisfied. If a charity does not keep adequate records it may be required to pay back to HMRC tax reclaimed

Before a charity can reclaim tax on a donation by an individual, it must have received a Gift Aid declaration from the donor containing certain information and confirming that the donation is to be treated as a Gift Aid donation. Without this declaration, a donation from an individual will not qualify under the scheme.

Donors are able to give the charity a declaration in advance of their donation, at the time of their donation, or **up to four years after their donation**. It can cover a single donation or any number of donations. A declaration can be in writing (e.g. by post, by fax or electronically through the Internet) or orally (e.g. over the phone or face to face).

In order to keep PARITY's records up to date we would be grateful if Members could send a communication (by email or post) that includes the information and statement as shown on the last page. Such information will be kept securely in accordance with PARITY's privacy policy.

## **PARITY LEGACIES?**

PARITY's work and effectiveness depends largely on the funds we have available. In this respect, we are grateful to all those who have made donations in the past. Funds for our work could also be helped, of course, with legacies. Perhaps members who are able to would like to consider remembering us also in this way when writing or amending their will.

Thank You

## GIFT AID DECLARATION

I want to Gift Aid any donations I make in the future or have made in the past 4 years to: **PARITY**

I am a UK taxpayer and understand that if I pay less Income Tax and/or Capital Gains Tax than the amount of Gift Aid claimed on all my donations in that tax year it is my responsibility to pay any difference.

### My Details

Name (CAPS) .....  
Address.....  
.....  
Town .....Postcode .....  
Tel No.....E-mail .....

EMAIL **treasury@parity-uk.org**

**Please notify PARITY if you want to cancel this declaration or change your name or home address or no longer pay sufficient tax on your income and/or capital gains.**

If you pay Income Tax at the higher or additional rate and want to receive the additional tax relief due to you, you must include all your Gift Aid donations on your Self-Assessment tax return or ask HM Revenue and Customs to adjust your tax code.