

Where Have All The Good Men Gone? An Exploration of Misogyny and  
Anti-Feminist Discourse in the 'Mansphere'

by

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Thesis submitted as a requirement

for the degree of MSc in Cyberpsychology,

Dun Laoghaire Institute of Art, Design and Technology

April 2021

Word Count

7,939

### **Declaration**

This Thesis is entirely my own work, and has not been previously submitted to this or any other third level institution

Content Warning: This thesis contains discussion of content that may be considering distressing or upsetting to some.

### **Acknowledgements**

I would like to extend my gratitude to my supervisor Dr. Nicola Fox Hamilton for her dedicated support, encouragement and guidance throughout the research.

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### **Abstract**

The Manosphere is a newly theorized online anti-feminist space that has been implicated in the execution of several violent attacks (Van Valkenburgh, 2018). This qualitative thematic analysis adds to conceptualizations of the space through the exploration of prevalent narratives of women and society. The research examined how the unique characteristics of online spaces facilitate anti-feminist sentiment. Eight primary themes were produced through the condensation and inductive coding of 80 Reddit threads from 8 communities, representing the ideologies of the Manosphere. Publicly embedded community documents such as rules, guidelines and recommended reading were included in the analysis. The thematic analysis generated eight primary themes describing overarching environmental conditions, narratives of society and narratives of women. The asserted themes comprised governance, intellectual texts as ideological fortification, specialized language, gynocentrism, gendered hierarchies, depictions of women as pathological, depictions of women as the object of violence and depictions of women as sexual objects. In the context of asserted themes, the Manosphere is discussed as a space for radicalization, the renegotiation of masculinity and the discursive repositioning of both women and society. Considering the tangible impact of anti-feminism and the realization of subsequent violent attacks, the research calls for policy intervention, specifically the securitization of the Manosphere.

## **Where Have All The Good Men Gone? An Exploration of Misogyny and Anti-Feminist Discourse in the Mansphere**

The dawn of the internet era and the creation of cyber-inhabitant 'digital natives' has given rise to new forms of communication, group-dynamics and social networking (Prensky, 2001). Social digitization has facilitated a 'viral' form of anti-feminism in subdivisions of online networks such as Twitter, Reddit and 4Chan (Ging, 2017). The cluster of interconnected, alt-right affiliated online communities that propagate anti-feminist rhetoric and misogyny, is collectively known as the Mansphere. The movement is built on the foundations of the anti-feminist faction of the 'men's liberation movement'. This movement stems from a socio-philosophical ideology of masculinity formed in the early 1970's, which is predominantly concerned with critiquing liberal conceptualizations of masculinity (Messner, 2016).

Red-pill philosophy refers to the phenomenon whereby misogynistic rhetoric is willingly consumed (Zuckerberg, 2018). The Mansphere is underpinned by 'red-pill philosophy as opposed to the alternative - 'blue-pill', or living in blissful ignorance. Red-pill philosophy is analogous to the equivalent choice made in the film *The Matrix*. The group is comprised of several 'micromovements' or individual ideologies, namely - the Men's Rights Movement, Involuntary Celibates (incel), Men Going Their Own Way (MGTOW), Pick-up Artistry (PUA) and to a lesser degree – Father's Rights Groups (Nagle, 2017). These groups act as digital petri dishes, culturing unique and concentrated forms of anti-feminist rhetoric and misogynistic sentiment (Hodapp, 2017). The digital spaces inhabited by these groups reflect the complex relationship between digital culture, technology and misogyny – illustrating how new digital platforms have transformed socially-regulated offline discourse, to self-regulated misogynistic 'digital hegemonies' (Ging, 2017). These digital hegemonies refer to online practises and discourse that serve to legitimize men's dominant position in society, justifying the subordination of alternative masculinities and the general female population (Kendall, 2000).

While the Mansphere exists online, the implications of its discourse extend into the offline world. The space has been implicated as a platform for the radicalization of young men – several acts of violence against women have been linked to anti-feminist online communities including the 2014 Isla Vista mass killings (Van Valkenburgh, 2018). The effects of the movement include women's self-censorship, pseudonymous participation and complete withdrawal from online spaces (Jane, 2017). The psychological impacts of online

misogyny include stress, anxiety and panic attacks (Ging & Saipera, 2018). The tangible impact of online misogyny impacts women's lives both online and offline. These effects are amplified, as digital communication technologies allow for the growth and stabilization of network structures that restrict potential for equal participation and expression. This in turn replicates the asymmetrical power relations of hegemony (Bennett & Segerberg, 2012). This study aims to explore misogynistic discourse and anti-feminist sentiment in the Manosphere, using computer mediated communication (CMC) theories as a lens to investigate the unique elements of online spaces that facilitate the creation of harmful digital hegemonies. Exploring key concepts of online interaction such as disinhibition, deindividuation and radicalisation, the research will examine the perpetuation of misogynistic rhetoric online.

## **Literature Review**

### ***Misogyny & Anti-feminism***

A universal definition for misogyny is contested, undermined by the evolving cultural and socio-political landscape in which it is located (Allen, 2016). Alternative terminologies have been espoused by studies exploring anti-feminist rhetoric online, including 'gendered cyberhate' (Jane, 2018), 'cyber-harassment' (Citron, 2014), 'technology-violence' (Ostini & Hopkins, 2015), 'gender-trolling' (Mantilla, 2013), 'e-bile' and 'gendered vitriol' (Jane, 2014). Despite divergence in terminology, this study will adopt a feminist-epistemological definition of misogyny. Misogyny is understood as one of the following acts or sentiments – sexual violence against women, physical violence against women, exclusion of women, patriarchal promotion, belittlement of women and female exclusion (Code, 2002). This framework will be compounded by two online-specific forms of misogyny. The first, 'stoicism' – the use of Hellenistic philosophies, such as the writings of Ovid and Hesiod to promote misogynistic attitudes (Zuckerberg, 2018). Alongside 'flipping the narrative' – or the weaponization of feminist narratives to frame feminist thought as radical (Flood, 2004). This study, will also benefit from the inclusion of idiomatic expressions of 'antifeminism', a framework of masculinism which posits that a crisis of masculinity exists due to the feminization of society (Blais & Dupuis-Deri, 2012). Anti-feminist rhetoric is understood as expressions of opposition to women's equality (Kimmel et al, 2004).

### ***Misogyny Online***

Technological determinism refers to the idea that society's technology informs socio-cultural values (Kunz, 2006). Jane (2015) identifies technological determinism as a primary paradigm of 'flaming', or the act of sending inflammatory messages online (Lea et al, 1992). Jane (2015) argues that flaming is the product of the digital medium, facilitated by specific features of online communication systems, such as anonymity, invisibility and disinhibition. Despite this, evidence of misogyny and inflammatory discourse exists prior to the inception of technology, thus the theory has been dismissed as 'simplistic, reductionist and ahistorical' (Chandler, 2002).

Further research on flaming fails to identify the prolific gendered nature of online abuse. Lee's (2005) analysis of responses to 'flames' or inflammatory messages, refers to terminology such as 'bitch' and 'slut' under the generalist umbrella of 'name-calling', rather than situating them in the broader frameworks of structural and patriarchal misogyny. Contrastingly, Herring & Martinson (2004) examine gendered differences in communication styles and feminist responses to 'trolling', noting the prominent 'gendered nature' of online abuse messages and hate-speech.

Online misogyny has offline effects that warrant investigation and research. Citron & Norton (2011) posit that the gendered nature of online harassment and digital abuse comprises a major facet of women's overall 'digital citizenship'. Megarry (2014) expands on the psychological consequences of online misogyny such as pseudonymous participation and withdrawal, noting that online misogyny polices women's voice and presence, decreasing digital engagement.

### ***Journeys through the Manosphere***

It is often the case that studies examining the Manosphere fail to consider the mechanisms of digital spaces that allow for misogynistic rhetoric. Ging (2017) explores how specific online networks enable hateful gendered discourse and the weaponization of misogyny. The study concludes that misogyny and racism are weaponized in an effort to preserve digital spaces as male and white. The theorization of manospheric spaces as a manifestation of digital hegemonies is re-iterated across academic literature. The Manosphere has been described as a space that renegotiates traditional masculinity (Haradker & McGlashan, 2016), reconstructs hegemonic masculinity (Lazar, 2007), and

perpetuates normative masculinity whilst targeting 'effeminized' masculinities (White, 2019).

Farrell et al (2019) conduct a longitudinal quantitative study, establishing an understanding of the type of content produced across the Manosphere. Devising lists of abusive terminology and insults, such as 'slut', the study primarily targets rhetoric that is considered racist, misogynistic or homophobic across specific Reddit threads. Findings indicated that violent rhetoric co-occurs with misogyny. However, the study was limited in its methodology as the quantitative coding employed failed to capture neologisms and idiomatic discourse.

A number of qualitative studies have explored the after-effects of misogyny on women's digital lives and offline repercussions of cyberhate. Van Valkenburgh (2018) conducted a qualitative critical discourse analysis of the Red Pill forum, a website aligning with misogynistic ideology. The study concludes that contradictions exist between 'emotional walls' of hegemonic masculinity and the reconstruction of women as exchangeable commodities. Limitations of the study centre around the nature of the sample – analysis was limited to 'community documents' rather than discourse or communication occurring between community members.

Jane (2017) analysed women's experience of misogyny online and the subsequent impact on their online behaviours and psychological wellbeing. The study asserts that misogyny experienced online is considerably amplified by digital mechanisms. Online misogyny resulted in online social withdrawal, self-censorship, pseudonymous digital participation and complete withdrawal from online spaces (Jane, 2017).

Similarly, Ging & Saipera (2018) examined the allowances technology has granted anti-feminist spaces, noting that 55% of women cited stress, anxiety or panic after experiencing targeted gendered-cyberhate.

Theorizations of the Manosphere demonstrate that it is unique space that renegotiates masculinity and identity, limiting women's voices. The Manosphere extends into the offline world and has been implicated in several radical acts of violence. The limited understanding of online mechanisms that facilitate this movement warrants further investigation. Examining the community through the lens of psychological concepts such as; disinhibition, deindividuation and radicalisation will illustrate the complex story of how digital hegemonies come to be.

## Theoretical Framework

### ***Online Disinhibition***

Online disinhibition refers to the reduced social restraints an individual experiences when communicating online, rather than in person (Suler, 2004). Online disinhibition lowers psychological restraints that ordinarily exist to regulate behaviours in social environments (Joinson, 2007). Suler (2004) differentiates between benign and toxic manifestations of disinhibition. Benign disinhibition denotes a largely positive phenomenon, whereby individuals choose to share emotional or personal information, execute acts of kindness, or reveal fears and desires. In contrast, toxic disinhibition encompasses negative online displays, which often result in expressions of misogyny, homophobia, racism or xenophobia. The online disinhibition effect has been associated with specific unique characteristics of online media, such as; dissociative anonymity, invisibility, dissociative imagination and asynchronicity (Zhao et al, 2008). Kim & Chang (2017) note that online environments alter perception and presence through the removal of 'real-world' social cues, such as visibility and body language. This can restrict individuals' ability to construct and communicate their identities, as non-verbal expressions such as body-language are limited. The opportunity to relinquish 'real-world' identities through invisible and pseudonymous online participation mitigates the risks of anti-social attitudes or behaviours. Suler (2004) notes that through dissociative processes, individuals are not required to acknowledge their behaviour in the context of an integrated online/offline environment. Accordingly, disinhibition allows for the construction of divergent online and offline realities and personalities (Durante, 2011). The disinhibition effect of online spaces has been associated with misogynistic rhetoric. Notably, episodes of virtual misogyny are disproportionately present in online environments that facilitate low self-awareness and anonymous media, as is the case with chatrooms and forums such as Reddit (Fox et al, 2015). This is often attributed to anonymity and diminished accountability. However, this idea is contested as the opposite has also been observed - studies indicate that identifiable bloggers disclose more information than anonymous counterparts (Hollenbaugh & Everett, 2013). Accordingly, the current research will examine online disinhibition, facilitated by anonymity and invisibility in relation to anti-feminist sentiment across the Manosphere.

### ***Social Identity Model of Deindividuation Effects (SIDE)***

SIDE is a lens through which to explore online or computer-mediated interactions, particularly in the case of group dynamics. Turner et al's (1987) theory of self-categorization posits that social influence is an intrinsic and consensual process that originates from a social definition of the self and the desire for social validation in relation to a wider group. Simply put, individuals conform and assimilate to in-group norms (Hogg et al, 2004). SIDE expands on self-categorization theory, conceptualizing the effects of anonymity and identifiability on group behaviours in computer mediated communications (Lea & Spears, 1992). While the SIDE model posits that under certain conditions identifiability can influence accountability, encouraging pro-social behaviours, this is usually the case only when compliance is necessary to avoid ingroup sanctions (Reicher et al, 1995). The theory argues that anonymity relinquishes heterogeneities and interpersonal differences, strengthening the cohesive identity of the overall group (Postmes et al, 2001).

Contrary to theories of online disinhibition, SIDE argues that anonymity diminishes disinhibited individual behaviours, amplifying the collective voice of the group and re-enforcing compliance. Spears (2017) notes that this elicits behaviours that consolidate these specific norms in a process that is known as 'performing identity'. This is a process in which specific or 'ideal' identities are 'acted out' through a performance of behavioural ideals. Individuals 'perform' or portray a specific persona that aligns with the overall group identity. This performed identity is affirmed and consolidated through the execution of associated behaviours, actions and portrayals (Klein et al, 2007). Accordingly, individuals may seize the visibility of 'red pill' Reddit forums to transform individual misogynistic sentiment into the collective movement of the Manosphere.

Rösner & Krämer (2016) apply SIDE theory to research the effects of anonymity in the context of online aggression. Anonymity failed to influence verbal aggression in online comments. However, when 'verbal aggression' was present as a group norm, participants used significantly more aggressive language, indicating the notable influence of the group and consequential identity performances. These results are consistent with Zimmerman & Ybarra's (2016) experimental study establishing that an anonymous setting, coupled with exposure to verbal aggression increases in-group aggressive commenting behaviours. Applying SIDE theory in the context of this research will provide an investigative lens through which to explore social influence and collective group behaviours within the Manosphere.

### **Online Radicalisation**

The Manosphere has been implicated in several radical violent attacks, such as the Toronto Van attacks, in which 10 were killed and 16 injured (Jaki et al, 2019) and the deadly Isla Vista killing spree, which targeted women in a violent act of 'Incel rebellion' (Nagle, 2017). Both of these events were precipitated and executed by members of the Incel community, a Manospheric subdivision referring to men that hold women accountable for their experience of 'involuntary celibacy'.

Birmingham et al (2009) argue that online radicalization is an influential process in the actualization of violent sentiment in a 'real-world' context. Online radicalization refers to the process by which online spaces promote extremist beliefs and/or violent methods (Neumann, 2013). The mechanisms of online radicalization are complex and multi-faceted, comprising four primary frameworks; *mortality salience* – whereby sustained exposure to extreme content increases support for similar behaviours (Greenberg et al, 1986), *moral outrage* - triggering violent mobilization (Sageman, 2008), *criminogenic environments* - which normalize deviant or criminal behaviours (Sutherland, 1947) and *online disinhibition* (Suler, 2004). These frameworks seek to illustrate the various ways in which violent voices are amplified and absorbed in insular online spaces. Baele et al (2019) posit that radicalisation in the Manosphere occurs through a combination of these processes, producing an endless flow of in-group misogynistic rhetoric and behaviours.

Torok (2013) applies the metaphor of the castle to symbolize online spaces of radicalization. The castle is a space of habitual, self-enforced isolation which facilitates the reinforcement and radicalisation of current beliefs, acting as an echo-chamber. This ideological transformation occurs through processes of 'group polarization', referring to the tendency for collective groups to cultivate beliefs and enact behaviours that are more extreme than the initial inclination of individual members. Farrell et al (2019) note that the absence of women in Manospheric communities 'cleanses' the castle, facilitating the construction of an isolated space that fertilizes and sustains radical anti-feminist beliefs. Examining the theoretical mechanisms of online radicalization in the context of the Manosphere will illuminate the processes that lead to the real-world actualization of violent discourse and manifestations of misogynistic terrorism.

## ***Conclusion***

Whilst a substantial body of literature and research exists exploring online abuse against women and digital misogyny, studies have been limited, failing to assess or discuss the unique mechanisms of online spaces and digital networks that allow for misogynistic rhetoric and the creation of 'niche' digital hegemonies.

Furthermore, research has addressed specific and singular aspects of the Manosphere, such as isolated reddit communities (Ging, 2017) or 'flashpoint' case-studies such as mass killings or toxic techno-cultures such as 'the fapping' – a mass leak of celebrity nudes, or 'Gamergate' – referring to a misogynistic culture within gaming (Massanari, 2015). The literature points to a significant knowledge gap in establishing an understanding of the Manosphere and how technological landscapes contribute to propagating such digital hegemonies. Accordingly, the research question explored in this study will primarily explore how women are portrayed across the Manosphere and through the application of the outlined theoretical framework, establish the facets of online networks which facilitate this.

## ***Defining the Research Question***

The research will explore the primary questions;

- What recurrent narratives of women are prevalent in the Manosphere?
- How characteristics of online spaces influence these narratives.

## Methodology

### Research Design

The research comprised a case study of online misogynistic networks on Reddit, adopting thematic analysis as a framework for the identification of overarching discursive themes. A case study model was selected in accordance with the position that the model is best applied when research seeks to explore the contextual conditions of discourse, where the boundaries between phenomena and context are blurred (Yin, 2003).

Thematic analysis was the primarily analytical framework, aligning with Braun & Clarke's (2006) suggestion that thematic analysis diverges from other qualitative methods, as it is not tied to particular theoretical philosophies. Thus, the flexibility it affords preserves heterogeneities of a diverse data set, allowing for multimodality and medial variances. The study sought to analyse discourse within misogynistic Reddit communities. The aim of the research was to address the narratives of women presented across these spaces alongside other mechanistic facets of the communities. Specifically, inter-group dynamics including community rules and documents.

The thematic analysis involved the identification, analysis and interpretation of meaningful latent patterns (Castleberry & Nolen, 2018). As such, the core activities of the thematic analysis comprised code generation and thematic development (Rohleder & Lyons, 2015). An inductive coding framework was adopted for the purpose of the study. This measure was implemented to ensure that the developed themes remain strongly linked to the data set and the context in which they are situated (Patton, 1990). The research was conducted from a constructionist perspective, positing that meaning and experience are primarily social products, rather than inherent values of individual parties (Burr, 1995).

The thematic analysis implemented in this study rigorously adheres to Braun and Clarke's (2006) multi-phase process for conducting thematic analysis, involving; data set familiarisation, transcription of pertinent data, primary code generation, searching for themes, thematic revision and thematic definition. The framework was applied reflexively to counteract 'atheoretical' critiques of thematic analysis (Braun & Clarke, 2020), navigating arguments that the flexible nature the approach leads to inconsistencies and incoherence when the study is not rigorous and systematic (Holloway & Todres, 2003).

The research primarily centred on feminist understandings of misogyny and anti-feminism, adopting Code's (2002) framework for the identification of misogyny. These understandings were compounded by two online specific forms of anti-feminism, namely; stoicism

(Zuckerberg, 2018) and ‘flipping the narrative’ (Flood, 2014), emulating the models of misogyny implemented in similar research and literature (Farrell et al, 2019).

## Materials

The data sample chosen for analysis comprised online networks representative of the ideological groups encompassed in the Manosphere, as asserted by the literature. These ideological groups are accepted across the literature and comprise; the men’s rights movement, involuntary celibates, men going their own way and pick up artists (Nagle, 2017; Srinivasan, 2020; Ging, 2019). The research sample was comprised of 80 Reddit threads from 8 Reddit, communities representing each of the aforementioned four ideological subdivisions, including one watchdog thread representing the Incel ideology. The watchdog thread was included to counteract the evasive nature of the designated thread for this cohort, which is often removed due to violations of content policy. Ten threads were randomly selected for analysis, choosing every fifth from each of the following eight Reddit communities representing the primary ideals of the Manosphere, described below in their own words. The analysis included public community documentation such as rules, guidelines and recommended reading lists.

*MGTOW* – A subreddit for men ‘forging their own identities’.

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*RedPill* – A subreddit for the discussion of ‘sex strategy’ in ‘an increasingly misandrist culture’.

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*MensRights* – A subreddit for the discussion of issues that pertain to ‘men’s rights’ and their relationship to society.

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*MensRants* – A subreddit for expressing dissatisfaction with societal misandry.

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*PickUpArtist* – A subreddit to teach men how to become ‘high value’.

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*IncelsWithoutHate* – A subreddit for people who have struggles to obtain sex and intimacy.

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*IncelTears* – A watchdog subreddit for the re-posting of hateful screenshots and content posted in Incel networks.

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*WhereareAlltheGoodMen* – A subreddit for exposing women with unreasonable standards, while offering little to no value themselves.

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## Procedure

Ten threads from each of the listed Reddit communities were randomly selected for thematic analysis. The sample set ensured random selection through analysing every fifth thread until the sample quota was fulfilled. A significant body of data was collected for analysis. Over 1,500 individual comments and 17 community documents were analysed from the 80 threads, producing a body of 300 illustrative quotes. The initial analysis of the raw data produced 125 primary codes which generated three overarching themes and eight secondary themes.

Braun & Clarke's (2006) framework for thematic analysis was implemented and codes were refined through processes of condensation. In recognition of Braun & Clarke's (2020) emphasis on establishing rigour in thematic analysis, King's (2004) suggestion to include quotations as an essential element of the final report was implemented. This inclusion serves to demonstrate asserted themes, illustrating the flavour, prevalence of themes, and the 'complex story' of the data. Quotations were integrated with theoretical conceptualizations to demonstrate the merit and validity of the study (Braun & Clarke, 2006). The importance of procedural auditability as asserted by Nowell et al (2017) was observed through the provision of 'decision trails' such as thematic coding maps and raw data (*see appendices*). These measures were taken to foster credibility, trustworthiness and replicability. The research rejects the notion of positivist concepts of reliability and as such, omits a second coder. Intercoder reliability contradicts the interpretative agenda of the research, rejecting the potential for multiple coexisting perspectival realities (Braun et al, 2019). As such, the research design sought to establish trustworthiness rather than a single truth as emphasized in concepts of reliability.

## Ethical Considerations

Ethical issues are limited as the research study is purely observational, exploratory and non-participatory. Despite this, it is recognized that the research explores language and discourse that may be considered offensive or distressing. Accordingly, the research is prefaced by a content warning to alert readers of potentially offensive language. This is aligned with Ullmann & Tomalin's (2020) observation of offensive language as an agent of potential harm, alongside the ethical recommendation of a 'content advisory warnings' to forewarn of offensive language in research.

## Results

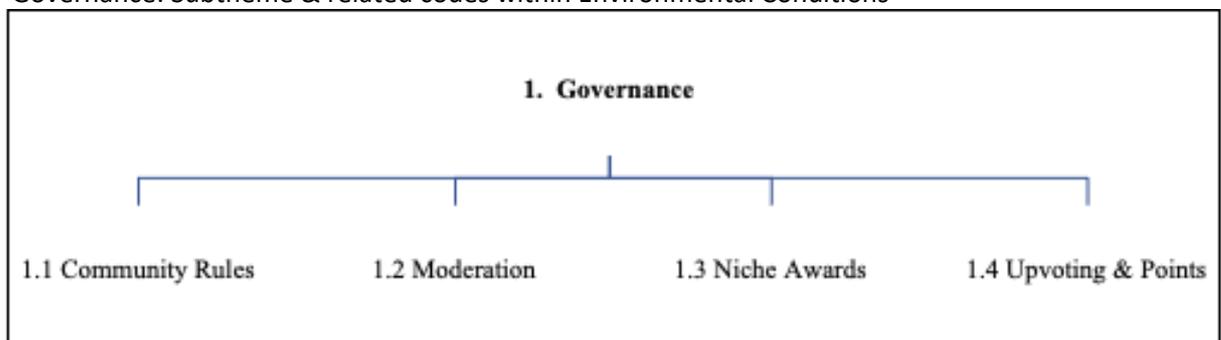
The thematic analysis produced eight primary themes through processes of systematic text condensation (Malterud, 2012). These primary themes were then categorized into three overarching narratives, representing the contextual conditions of the data set. Namely, environmental conditions, societal narratives and depictions of women. Data was coded inductively, through processes of condensation and latent theme identification (Braun & Clarke, 2006). The frequency of recurrent codes was quantified to highlight notable patterns within the data. The process of identifying meaningful relationships between codes and subsequent thematic development is visually represented (see Figures 1.0 – 8.0). Microsoft Excel was used for data analysis and coding processes. This tool was selected as it allows for the efficient collation, organisation and consolidation of data through the provision of unique capabilities such as multiple worksheets, colour coding, quote integration and comment functions.

### Environmental Conditions

The research generated meaningful themes pertaining to the overarching environmental conditions of Reddit communities in the Manosphere. These Environmental Conditions include the social climate of the analysed groups, behavioural guidelines or 'netiquette', alongside documentation and resources. The primary themes observed include: community governance, intellectual texts as ideological fortification and specialized language and jargon.

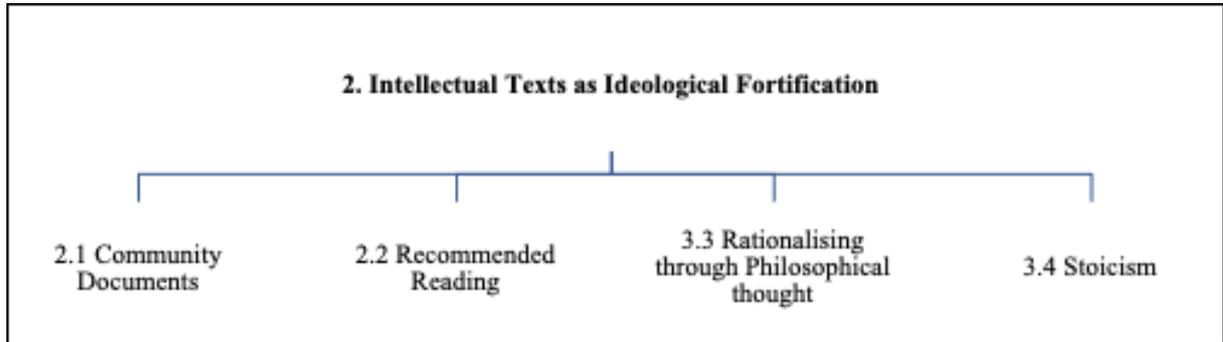
### Figure 1

Governance: Subtheme & related codes within Environmental Conditions

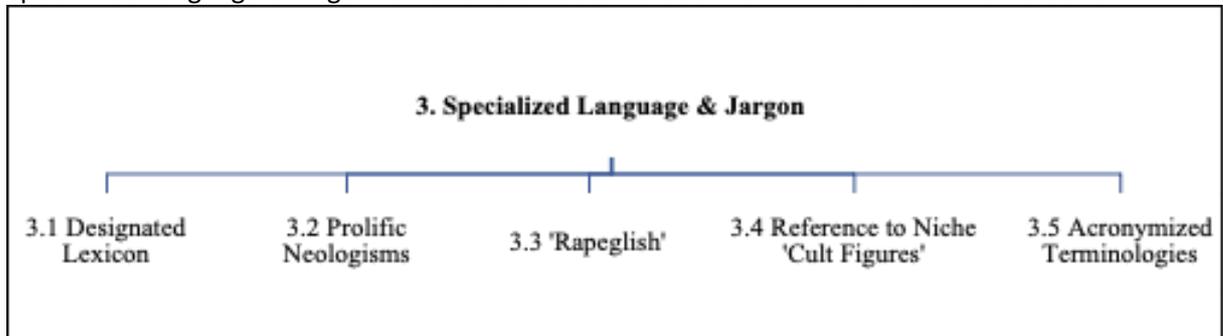


**Figure 2**

Intellectual Texts as Ideological Fortification: Subtheme & related codes within Environmental Conditions

**Figure 3**

Specialized Language & Jargon: Subtheme & related codes within Environmental Conditions



**Community Governance.** The analysis revealed the Manosphere to be an environment of enforced governance. Authority was asserted and enforced through both intrinsic and extrinsic means. Intrinsic forms of governance include Reddit's generalized content policy, in-group rules & regulations and key platform signals, such as upvoting and the consignment of 'awards' (Malik & Pfeffer, 2016). Manifestations of extrinsic governance included forms of policing extrinsic to platform integrated features - such as discordant or verbal aggression in response to community posts and comments. All analysed subreddits, excluding two, contained designated, specific in-group rules which outline acceptable group behaviours and laid the regulatory foundation for the social climate of the group.

Communities' rules ranged from generalised policies like 'follow Reddiquette' to asserting the basis for specific in-group moral transgressions such as 'total ban on advocating illegal actions' and 'no proselytizing'. In the context of analysed Reddit groups, depersonalisation is further amplified through pseudonymous participation, which depersonalizes civil identity and facilitates the creation of an 'online self' (Hoadley & Kilner, 2005). Individuals who did not comply with community rules were sanctioned by a

moderator. In most instances, the sanction comprised of deletion of the offending comment and a warning message;

*'Refer to rules one and two. You don't speak for anyone but yourself. Comment deleted by a moderator.'*

Sanctions also included positive social sanctions such as 'awards' accredited in approval of comments that align with the ideology of the group. The enforcement of social sanctions creates viscosity, which in turn helps to create ideological stability, as community contributions are normative and predictable (Kuper, 2009).

Examined communities were also governed by Reddit's pervasive 'voting' feature. Upvotes are awarded by group members to favourable comments, while downvoting indicates disapproval. Malik and Pfeffer (2016) note that voting features like these distort and shape user behaviours on a platform. Voting mechanisms also discern ideological and moral boundaries, signalling group norms (LaViolette & Hogan, 2019). For example, the moral climate of one subcommunity is suggested through examining the following comment which was widely upvoted;

*'I keep telling you guys, women often have schizophrenic thoughts and desires.'*

In contrast to a more extreme comment, which was widely downvoted;

*'She had no memory of last night....now to be honest I'm feeling a bit conflicted about what I did.'*

***Intellectual Texts as Ideological Fortification.*** The analysis revealed prolific referencing of philosophical or intellectual texts to fortify and legitimize misogynistic ideologies. This finding is congruent with previous studies that note the weaponization of stoic and Hellenistic philosophies in misogynistic online spaces (Zuckerberg, 2018). Commonly referenced philosophies include stoicism, Siddharthism, nihilism and Gnosticism. The analysis indicated the exploitation of isolated but deeply misogynistic aspects of ancient philosophies, reframing historical contexts to promote and legitimize violent sentiment against women.

Expanding on Zuckerberg's (2018) study, the research notes that the weaponization of intellectual texts extends far beyond the application of merely ancient stoicism. An

expansive body of philosophers, intellectuals and ‘cult figures’ were referenced as intellectual fortification for misogynistic sentiment. Discourse included references to Nietzsche, Orwell, Aesop, Montaigne, Hegel and Weiniger. Examples include;

- a. *‘It’s like Aesop’s fable of the ant and the grasshopper, except it’s a small ant colony and a huge locust swarm, and the locusts (women) get to vote about how the food is to be distributed.’*
- b. *‘A reminder from Ovid’s Art of Love -First off, believe there’s no one you can’t get. You’ll capture someone: Simply lay the net.’*
- c. *‘Study more Nietzsche and Hegel, less Nihilism.’*
- d. *‘The rhetoric is Orwellian. “If you’re not doing anything wrong -- you have nothing to worry about.” But some Twitter feminists go as far as telling falsely accused to take one for the team..’*
- e. *‘Nobody is more inferior than those who insist on being equal .’ — Friedrich Nietzsche.’*

**Specialised Language & Jargon.** A persistent use of distinct, specialized acronyms, neologisms and jargon existed throughout the discourse explored in anti-feminist Reddit communities. This aligns with previous assertions that the Manosphere contains distinct jargon (Hodapp, 2017). An illustrative example is that of the ‘Red Pill’, a previously discussed tenet that encapsulates the ideology of the Manosphere in relation to The Matrix. The study observed a complex lexicon that is entirely unique to these spaces. Examples of pervasive jargon include the following terminologies:

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*Beta* – A sexually inept man.

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*Blue Pill* – An individual blind to the gynocentrism of society.

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*Chad* – An archetype for the ‘ideal’ alpha male.

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*Cuck* – A servile male.

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*Simp* – A male who is overly attentive or submissive to women.

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*Negging* – Degrading women as sexual strategy.

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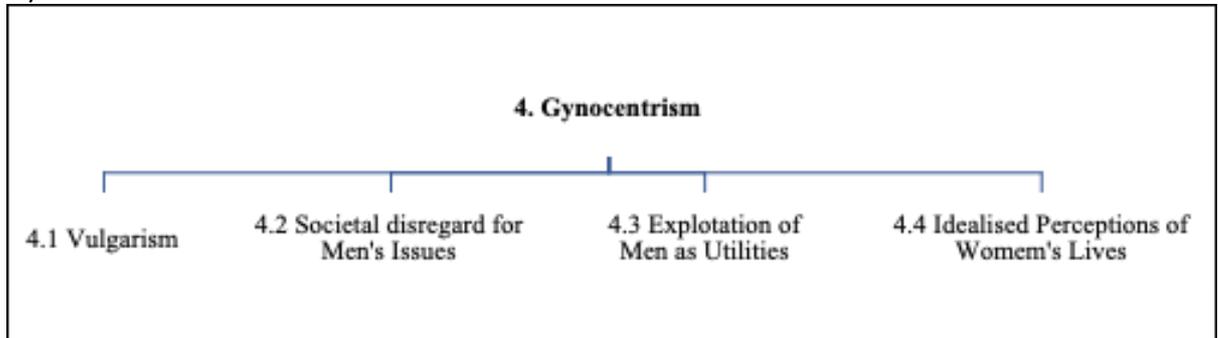
*Betabux* - A male that women are only willing to ‘settle down’ with, mainly for material gain.

**Societal Depictions**

The Manosphere portrays society through narratives of gynocentrism and gendered hierarchies. Society is discursively repositioned - asserted as favourable towards women whilst apathetic to men’s issues. As such, victim identities are constructed through the application of narratives asserting men’s societal stance as solely utilitarian. The analysis revealed a renegotiation of male identities, constructing and reproducing complex forms of hegemonic masculinity. Themes pertaining to manospheric narratives ascribed to wider society are discussed in further detail below.

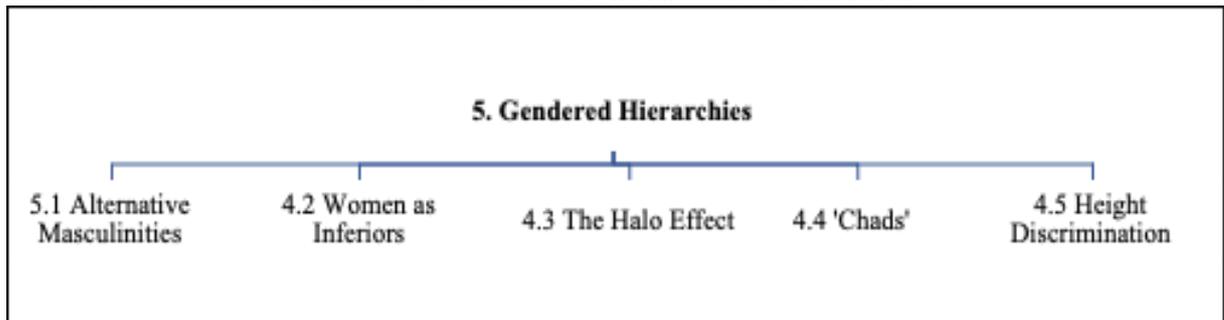
**Figure 4**

Gynocentrism: Subtheme & related codes within Societal Narratives



**Figure 5**

Gendered Hierarchies: Subtheme & related codes within Societal Narratives



**Gynocentrism.** There was a prevailing narrative of society as inherently gynocentric in the content. This finding aligns with Lin’s (2017) research which posits that the ideology of the Reddit group Men Going Their Own Way is underpinned by a common understanding of society as ‘gynocentric’, or structured according to the needs of women.

Three primary narratives were commonly applied across the analysed communities to assert the prevalence of gynocentrism in society. These narratives include:

a) depictions of societal apathy towards men's issues, b) depictions of men as 'utilities' and c) depictions of women's lives as 'easier' than men's. These discourses are mobilized to cultivate a shared 'victim' identity by way of narrative 'storytelling'.

Depictions of societal apathy towards men's issues include narratives that portray a disregard for male lives, educational inequality, perceived workplace inequalities and legislative preferences towards women. Commonly observed narratives include comments such as the following;

*I don't know what else can be done to help. Women are given more scholarships, they get more attention from professors, more of them graduate colleges, businesses would rather hire women over men and if they have trouble getting jobs there are women's employment groups to help them. A lot of them live in houses paid for by men that are legally forced to stay away*

The argument of societal exploitation of men as 'utilities' is similarly used to fortify the ideology of the gynocracy. For example, the arguments presented in the following quotations posit that men are expendable assets, valued only for their material output and wealth;

*'We're expendable assets. Like toilet paper.'*

*'Men are the main targets of exploitation, companies, military, religions, government, organizations, they all want your lifeblood, your labour and your time. It's what sustains them.'*

Furthermore, depictions of men's versus women's position in society are contrasted to illustrate a perceived lack of societal equilibrium between the genders, propagating the shared 'victim' identity of the Manosphere, as illustrated through the following understanding;

*'Women are treated as human beings and men are treated as human doers whose treatment depends entirely on their utility'*

**Gendered Hierarchies.** The analysis observed representations of hegemonic masculinity, supporting Ging's (2017) conceptualization of anti-feminist online spaces as 'digital hegemonies'. Non-hegemonic masculinities are subordinated and marginalized - constructing gendered hierarchies and devaluing effeminized masculinities. This is

demonstrated through the hierarchical categorization of male identities. For example, 'cucks', 'simps' and 'betas' are subordinate to alpha masculinities typified by the 'chad' - representing the archetypical alpha male.

Accordingly, 'chad' is theorized as the dominant masculine identity, reproducing models of gendered hegemony evident in the social world. The concept of chad is used by the Incel community to illustrate the hierarchical sexual market value of specific male identities;

*'Women should be honest about wanting Chads, don't shift the blame of men not having women that are attracted to them onto invisible forces like the patriarchy.'*

Incel communities perceive Chad as the exemplification of dominant masculinity. Subsequently, non-hegemonic masculinities are devalued or diminished, creating a perceived 'value system' of masculinity.

*'Low value men just do not matter. We don't even get the most basic of social graces.'*

The above narrative typifies the value systems ascribed to masculinities. The construction of a hierarchical value system of male identities aligns with the understanding of digital hegemonies as online discourse that legitimize men's dominant position and justify the subordination of alternative masculinities and women (Kendall, 2000). This narrative is implicit throughout discourse within the Incel community, whereby violent sentiment towards women is tolerated and often, encouraged;

*'The rape of most American women is justified because there is no other legal way for Incels to get sex in America. This is similar to the reason why I feel Robin Hood was justified in stealing from the rich.'*

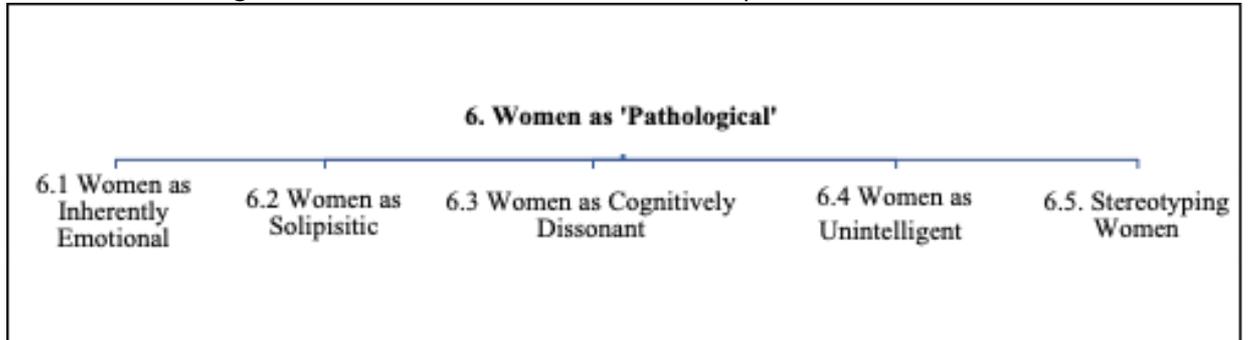
### **Depictions of Women**

Prevalent narratives surrounding women were largely negative, positioning women as pathological, the object of violence and as sexual commodities. Accordingly, women are consistently discursively repositioned as a locus for collective misogyny. Violent language and sentiment were mobilized to justify and encourage the actualization of misogynistic

violence and gendered hate. The primary narratives of women comprise depictions of women as pathological, as the object of violence and as sexual objects.

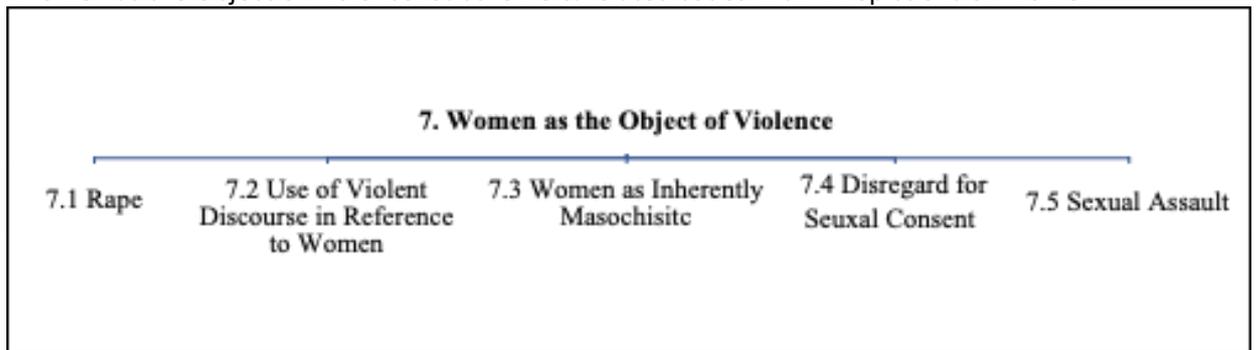
**Figure 6**

Women as Pathological: Subtheme & related codes within Depictions of Women



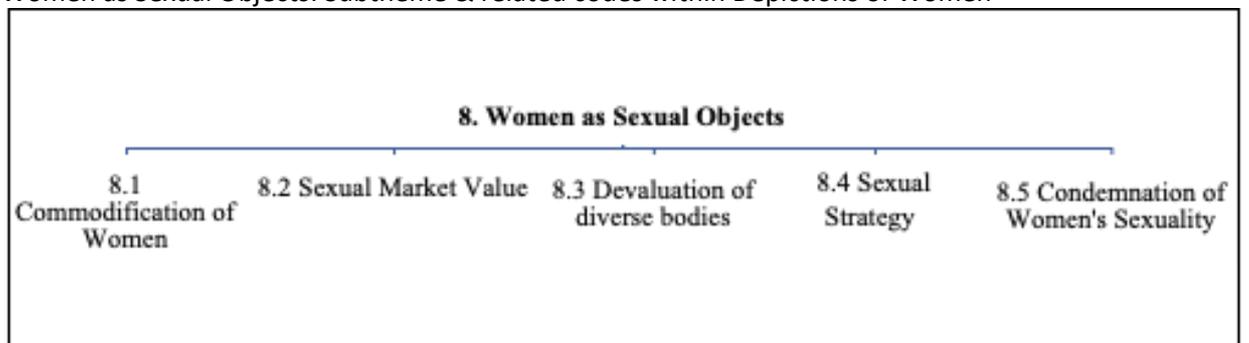
**Figure 7**

Women as the Object of Violence: Subtheme & related codes within Depictions of Women



**Figure 8**

Women as Sexual Objects: Subtheme & related codes within Depictions of Women



***Depictions of Women as Pathological.*** Representations of women are largely negative, presenting women as a locus for hate and a catalyst for collective misogyny. The

analysis observed representations of women as tethered to a 'natural' or inherent biological state of emotionality. As such, the Manosphere constructs an affective narrative of women that essentializes femininity as a pathological state. Accordingly, this narrative is presented as the 'all women are like that' ideology, represented as the acronym 'AWALT'. Women are generalized as inherently pathological based on predetermined biological preconditions that assert all women as quintessentially 'crazy';

*'Never put your dick in crazy, and all women are crazy, some just hide it well.'*

The comment illustrates a prevalent understanding of women as inherently, or biologically, pathological. This narrative further mobilized through discourses assimilating femininity and mental illness - echoing historical narratives of women and 'hysteria'. The historical conceptualization of women as hysterical is underpinned by a belief that women are vulnerable to mental disorders (Tasca et al, 2012). Similarly, the Manosphere perpetuates historical depictions of women as psychologically volatile and cognitively dissonant, illustrated through the demonstrated discourses;

- a) *'I keep telling you guys, women often have schizophrenic thoughts and desires.'*
- b) *'Someone needs to increase her Xanax dosage.'*
- c) *'Mentally ill women seek love but are so utterly lacking in self-awareness that they put their insanity on public display.'*

Like historical narratives of hysteria, reframed aspects of evolutionary psychology and biological determinism are weaponized to further pathologize and dehumanize women. These narratives are underpinned by understandings of women as immoral, unintelligent and primitive 'emotional creatures';

- a) *'That's the response of an emotional creature, simple logic escapes them'*
- b) *'Women stop at level 3 morality, which is reached at 11yo.'*
- c) *They're purely physical creatures, driven by instincts. What do they enjoy? Food. Rest. Sex. They rarely have a sense of humour, they don't possess the same brain capacity of a man, hence they're boring to spend time with.*

**Depictions of Women as the Object of Violence.** The analysis observed that women are often portrayed as the object of violence. The research noted a strong propensity towards violent language directed at women alongside copious instances of violent anti-feminist sentiment. Women are referred to through derogatory and dehumanizing terminologies, such as ‘bitch, slut, ‘femoid’, and ‘whore’. These terminologies are often invoked to encourage and propel violence, as exemplified below;

*‘I would run that bitch over man. Women’s dominance is what they want not equality.’*

These instances of violent language are frequently escalatory, catalysing expressions of violent sentiment towards women, as demonstrated by the response presented below;

*‘I will never hit a woman but I will shake the shit out of one.’*

A prevailing narrative accompanying women as the object of violence is the depiction of women as inherently masochistic. This theorization relies on the previously discussed ‘all women are like that’ or AWALT ideology. Presenting women as masochistic, violent rhetoric and behaviour is justified through the inference of women’s desire for, and enjoyment of male inflicted pain. This narrative is frequently weaponized in discourse, through comments such as the following;

- a) *‘Women like to feel pain and cry or scream only for male attention as part of the act’*
- b) *‘One reason women seek out and stay with attractive abusive men because they enjoy being beaten up.’*
- c) *‘Harmful stimuli that should be perceived as dysphoric are misinterpreted by the female brain as euphoric; women feel pain as pleasure, even when their bodies are at risk.’*

**Depictions Women as Sexual Objects.** Women are presented as sexualized objects in the Manosphere. The analysis observed that women are predominantly ascribed values based on their physical attributes and aesthetics. Narratives are presented that devalue women determined to be unattractive, overweight, or ‘unfuckable’. Women were consistently reduced to isolated physical attributes, as demonstrated in a comment made in response to a repost of a women’s image presented on a popular dating site;

*'Horrid complexion. Joker hair meets a rat's nest. Clearly smells of booze. Never works out. I prefer not to eat at all than to eat something like that.'*

The narrative of women as sexual objects is further amplified by comments that objectify women's bodies and evaluate them in relation to men's ideals;

*'My ex got fat and has 3 kids from two different baby daddies, dodged a bullet.'*

Accordingly, sexual objectification has been described as a mechanistic and reductive process that assigns value to women based on their relational value to male social actors (Krendel, 2020). Furthermore, the analysis noted a collective conceptualization of 'desirable' women that permeates the Manosphere. Desirable women are commonly theorized according to the asserted criteria;

*'High value women are young and beautiful (above all else), submissive, and well-kept with good homemaking skills.'*

As such, women are ascribed value based predominantly on their physical appearance and their levels of servitude and submission to male social actors. This observation is inferred in processes of sexual objectification which postulates that women are treated as objects for use by others (Fredrickson & Roberts, 1997).

## Discussion

The research uncovered several narratives prevalent across communities occupying the Manosphere. These narratives can be understood through the application of pertinent theories pertaining to cyberpsychology and computer mediated communication.

Enforced governance was observed throughout the analysed communities. The regulatory nature of the Manosphere is relevant for SIDE theory, as individual conformity can be understood as a means to obtain social validation in relation to the wider group. Individuals consensually conform to the designated rules so as not to deviate from in-group norms (Hogg et al, 2004). This, in turn, served to diminish the heterogeneities of individual group members through processes such as depersonalization, fortifying the wider collective group identity.

Through prevalent platform signals such as voting mechanisms, ideologies are enacted and naturalized - solidifying misogynistic discourse as normative. Kuznekoff & Rose (2013) expand on this understanding, noting that the naturalization of misogynistic discourses propagate 'cultures of hatred'. Thus, understanding the mechanisms of online communities may assist in understanding how misogynistic discourses are naturalized, normalised and reproduced in these 'cultures of hate'.

The Manosphere mobilizes philosophical texts as ideological fortification. Philosophical texts are implemented to communicate and 'convince' group members of the ideological legitimacy of anti-feminist sentiment. This can be understood through Pantucci's (2011) conceptualization of online radicalisation, which is asserted as a process of 'convincing'. In this sense, parallels can be drawn between the ways in which intellectual texts are reframed to promote anti-feminist sentiment and the processes through which religious texts are weaponized by extremists to radicalise religiosity.

Bjelopera (2011) expands on the process of radicalization, noting that radical ideologies that might be considered unacceptable in normal society can be normalised or endorsed through the 'enrichment' of reframed intellectual texts. In turn, anti-feminist online groups become 'echo-chambers', reinforcing and reproducing extremist ideology (Saddiq, 2010). Weimann (2006) asserts that texts used to incite violence are tools of radicalisation. This study posits that intellectual and philosophical texts are reframed to radicalise anti-feminist violent sentiment that extends beyond the digital world. This aligns with previous studies that implicate the Manosphere in the violent radicalization of young men (Jones et al, 2020) and addresses the community as 'extreme', 'radical', 'hateful' and a

'terror threat' (Ging, 2019; Van Valkenburgh, 2018; Marwick & Lewis, 2017). Intellectual texts are weaponized as ideological explanation models which represent tools of recruitment and narratives of personal conversion (Nurminen, 2019).

The study revealed a permeating use of jargon and specialized discourse amongst community members. These neologisms represent the concepts and values of anti-feminist subcommunities. The widespread presence of jargon in analysed discourse concurs with Farrell et al's (2019) observation that linguistic innovation characterises a departure from mainstream society. Similarly, Dabrowska (2018) understands the use of such jargon as oppositional to legitimize institutional culture. The use of specialised language functions to strengthen the collective group identity, acting as identity markers – differentiating ingroup members from the out-group. The extensive lexicon requires a significant learning investment, somewhat emulating an 'initiation' to become a community 'insider'. Accordingly, specialised language enhances the salience of the groups shared social identity and collective voice (Postmes et al, 2001).

This observation is congruent with Ging's (2018) understanding that neologisms are used to reproduce hegemonic masculinities. Masculinities are hierarchized as 'alphas' or 'betas' and 'chads' or 'cucks', creating conflicts of masculinity. For example 'alphas' and 'chads' are often the object of disdain and envy.

The use of specialized language to assert dominant masculinities aligns with Kendall's (2000) conceptualization of the Manosphere as a digital hegemony. In these hegemonies, discourse is used to justify the subordination of alternative masculinities and the female populace. It also contextualises descriptions of the community as a space that 'renegotiates masculinity' (Haradker & McGlashan, 2016), reconstructs hegemonic masculinity (Lazar, 2007), and targets 'effeminized' masculinities (White, 2019).

The Manosphere constructs identities of victimhood. The observed narratives of masculine victimhood, communicated through the concept of the gynocracy, supports Blommaert's (2017) understanding of shared 'victim' identities. This interpretation understands a victim identity as a rationalizing factor in actualizing violent sentiment in the real world. Similarly Langman (2014) attributes a pervasive sense of 'victimhood' in anti-feminist groups as a driving motivation for attacks incited by anti-feminist online groups, specifically the 2014 Isla Vista massacre. This theorization is underpinned by self-categorization theory, whereby individuals understand themselves as exemplars of prevailing ingroup ideologies, in this case – anti-feminism. The observed narrative of men as victims of a gynocentric society aligns with Crowley's (2009) observation that the

Manosphere misrepresents research and reframes traditionally masculine institutions, such as legislative systems, to construct male identities of 'victimhood'

The Manosphere renegotiates masculinities. Hegemonic masculinity is mobilized to empower Incels, asserting violence as an acceptable response to male sexual oppression. Comparably, Baele et al (2019) concur that a strong link between Incel and violence exists, based on narratives of oppression from the outgroup, in this case women. By holding women accountable for the oppressions of masculinity, anti-feminist groups simultaneously distance themselves from hegemonic masculinity and uphold masculine dominance. Bridges and Pascoe (2014) understand this process as the strategic concealment of existing societal power systems. Thus, the Manosphere can be theorized as a space that renegotiates male identities while simultaneously reinforcing hegemonic masculinity.

Analysed communities apply narratives of evolutionary psychology and biological determinism to justify the masculine domination of the 'lesser evolved' outgroup - women. This finding aligns with Ging's (2019) understanding of genetic determinism as a primary rhetoric, mobilized to rationalise and sustain hegemonic masculinity.

Violent sentiment and language pervades the analysed communities. These articulations of violence can be considered manifestations of toxic disinhibition, whereby online environments and associated conditions influence individuals to make negative or harmful disclosures (Suler, 2004). Furthermore, ascribed narratives depicting women as the object of violence and the subsequent justification of aggression through narratives of female masochism may have implications for radicalization and violent actualizations (Neumann, 2013). Sustained exposure to violent or extreme content is purported to increase the likelihood and support for similar behaviours (Greenberg et al, 1986). This phenomenon, referred to as 'mortality salience' is induced by prolonged exposure to 'subtle cues' of violence, and is heavily operationalized in online spaces (Silke, 2010). Furthermore, mortality salience is amplified when linked to group identity, as is the case in online anti-feminist spaces (Pyszczynski et al, 1999).

This is explained by processes of SIDE theory, whereby collective identity is consolidated through the execution of associated behaviours or 'identity performance' (Klein et al, 2007). Accordingly, the expression of violent sentiment towards women can be considered a precursor of incidents of violent actualization. Inferring the operationalization of mortality salience through violent discourses offers a theoretical framework which may assist in explaining anti-feminist violence and mass shootings arising from misogynistic networks.

Consequently, sexual objectification, ubiquitous in these spaces, can be considered mediatory in the escalation, and eventual actualization of sexual violence. While this can be understood as a process of radicalisation, it can also be ascribed to mechanisms of 'social learning', whereby attitudes and behaviours are absorbed, learned and enacted through processes of normalization .

### **Strengths & Limitations**

The study recognizes the possibility of both methodological and theoretical limitations. Methodologically, thematic analysis has been scrutinized by some academics on account of its flexibility (Braun & Clarke, 2006). As such, the research was approached with reflexivity – adopting an inductive coding framework (Braun & Clarke, 2020). To establish trustworthiness, the importance of auditability is recognised and established through the provision of thematic coding maps and auditable raw data contained within the appendices (Nowell et al, 2017). While the decision to reject inter-coder reliability may be considered a limitation, it simultaneously strengthens the study through the preservation of the interpretive agenda of qualitative research and the rejection of a 'single truth' (Braun et al, 2019).

The Manosphere is a relatively new and under-explored online community and thus, is difficult to theorize. Despite this, the study identifies a number of valuable theorizations, as demonstrated in the results and discussion. The research incorporates a wide range of literature to contribute to conceptualizations of anti-feminist online spaces. Drawing on relevant theories of cyberpsychology and computer mediated communication, the research examines how platform signals and online features affect anti-feminist online spaces.

### **Future Research & Recommendations**

Hoffman et al (2020) advocate for the consideration of Incel as a terror threat, defined by a central ethos that subjugates women and an undercurrent of violence that has far-reaching societal effects. This research elucidates the need to extend this understanding to the wider Manosphere. The Manosphere has been theorized as a platform for radicalisation and a mediatory agent in the actualization of violent misogynistic sentiment. Gender-driven violence has recently been recognized as a rising terror threat and a manifestation of violent extremism (Kruglanski et al, 2020).

Whilst sympathetic to the risk of inducing stigmatization asserted by Tomkinson et al (2020) the research reveals anti- feminist communities operating on Reddit as platforms for

the radicalisation of extreme ideologies and endorses the securitisation of all manospheric communities. While further research is required to adequately assess the threat posed, implementing universal policy responses comprise a necessary intervention in anti-feminist violence.

## **Conclusion**

The Manosphere constructs harmful narratives. These narratives are propagated and reproduced by community members, subsequently reframing societal conditions, masculinity and women's identities.

The pervasive collective identity of the anti-feminist online groups can be understood through the application of SIDE theory. Accordingly, the homogeneities of the Manosphere allows for the normalization and naturalization of violent misogynistic sentiment. Through platform signals such as voting mechanisms, these ideologies are enacted and naturalized - solidifying misogynistic discourse as normative. Intellectual and philosophical texts are reframed to further fortify radical anti-feminist violent sentiment that extends beyond the digital world.

Collective identity is fortified through the construction of shared victim identities. Shared notions of victimhood can be understood as rationalizing factors in the actualisation of violent sentiment in the real world.

The Manosphere represents a collective anti-feminist movement and an exemplar of ideological violence with a tangible impact on women's lives. The rising instances of mass attacks illuminates the urgent need for adequate policy intervention and securitisation to prevent further violence.

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## Appendices

### Appendix 1 – Examples of Raw Data

#### Compilation of analysed Reddit threads

<p><b>r/MGTOW</b> <a href="https://www.reddit.com/r/MGTOW/">https://www.reddit.com/r/MGTOW/</a></p> <p><a href="https://www.reddit.com/r/MGTOW/comments/k0x3d5/dont_be_used_by_the_system_it_actively_seeks_to/">https://www.reddit.com/r/MGTOW/comments/k0x3d5/dont_be_used_by_the_system_it_actively_seeks_to/</a></p> <p><a href="https://www.reddit.com/r/MGTOW/comments/k0l96h/they_hated_him_because_he_spoke_the_truth/">https://www.reddit.com/r/MGTOW/comments/k0l96h/they_hated_him_because_he_spoke_the_truth/</a></p> <p><a href="https://www.reddit.com/r/MGTOW/comments/k0l3h/the_reason_women_see_misogyny_everywhere_is_that/">https://www.reddit.com/r/MGTOW/comments/k0l3h/the_reason_women_see_misogyny_everywhere_is_that/</a></p> <p><a href="https://www.reddit.com/r/MGTOW/comments/k0slcg/building_a_theory_females_lack_the_ability_to/">https://www.reddit.com/r/MGTOW/comments/k0slcg/building_a_theory_females_lack_the_ability_to/</a></p> <p><a href="https://www.reddit.com/r/MGTOW/comments/k0o55g/what_can_you_even_do_as_a_man_right_now/">https://www.reddit.com/r/MGTOW/comments/k0o55g/what_can_you_even_do_as_a_man_right_now/</a></p> <p><a href="https://www.reddit.com/r/MGTOW/comments/k0im6t/men_have_preferences_and_women_have_requirements/">https://www.reddit.com/r/MGTOW/comments/k0im6t/men_have_preferences_and_women_have_requirements/</a></p>	<p><b>r/MensRights</b> <a href="https://www.reddit.com/r/MensRights/">https://www.reddit.com/r/MensRights/</a></p> <p><a href="https://www.reddit.com/r/MensRights/comments/k196p2/update_harrassed_at_work_based_on_my_gen/">https://www.reddit.com/r/MensRights/comments/k196p2/update_harrassed_at_work_based_on_my_gen/</a></p> <p><a href="https://www.reddit.com/r/MensRights/comments/k0zqna/seriously_how_there_is_no_laws_to_protect_men/">https://www.reddit.com/r/MensRights/comments/k0zqna/seriously_how_there_is_no_laws_to_protect_men/</a></p> <p><a href="https://www.reddit.com/r/MensRights/comments/k0kqf/has_anyone_here_been_forced_to_learn_feminism/">https://www.reddit.com/r/MensRights/comments/k0kqf/has_anyone_here_been_forced_to_learn_feminism/</a></p> <p><a href="https://www.reddit.com/r/MensRights/comments/k0kxk/men_get_the_short_end_of_the_stick_with_this/">https://www.reddit.com/r/MensRights/comments/k0kxk/men_get_the_short_end_of_the_stick_with_this/</a></p> <p><a href="https://www.reddit.com/r/MensRights/comments/k0fv6/10_warning_signs_of_a_cult_sound_familiar/">https://www.reddit.com/r/MensRights/comments/k0fv6/10_warning_signs_of_a_cult_sound_familiar/</a></p> <p><a href="https://www.reddit.com/r/MensRights/comments/k076is/feminists_are_terrorists_thoughts/">https://www.reddit.com/r/MensRights/comments/k076is/feminists_are_terrorists_thoughts/</a></p> <p><a href="https://www.reddit.com/r/MensRights/comments/j2n25/the_world_is_coming_to_an_end_because_of_misogyny/">https://www.reddit.com/r/MensRights/comments/j2n25/the_world_is_coming_to_an_end_because_of_misogyny/</a></p> <p><a href="https://www.reddit.com/r/MensRights/comments/j29qcb/the_toxicity_and_misandry_of_online_feminism/">https://www.reddit.com/r/MensRights/comments/j29qcb/the_toxicity_and_misandry_of_online_feminism/</a></p> <p><a href="https://www.reddit.com/r/MensRights/comments/j2cv0i/i_have_issues_with_women/">https://www.reddit.com/r/MensRights/comments/j2cv0i/i_have_issues_with_women/</a></p> <p><a href="https://www.reddit.com/r/MensRights/comments/j2d0f0/look_it_theyre_well_in_reason_to_ban_leggings/">https://www.reddit.com/r/MensRights/comments/j2d0f0/look_it_theyre_well_in_reason_to_ban_leggings/</a></p>
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#### Compilation of pertinent quotations

<p><b>r/MGTOW</b></p> <p>If i was a mechanic, i would put "trying to explain something to a woman" down as additional work time.</p> <p>[Marriage is] like serving time in prison with a big fat cellmate who DOESN'T want to have sex with you</p> <p>Is 't that what every one of these "women can do any job" images are like? i remember seeing one where a woman was holding on the head of a soldering pen</p> <p>This is a hospital for the male spirit. It is NOT a hospice for the male spirit, designed to make you comfortable - where you will see ugly things. You will see savage illnesses here. You will see disgusting things here. And you will see gynocentrism in an Old Painting (The Garden of Earthly Delights)</p> <p>Yeah, with gold painted nails I'm pretty sure no actual work would have been done on that car anyways. Can't break those now can we!</p> <p>the odds of a black female mechanic with nails and braids is impossible.</p> <p>Johnny Depp, we all know what he went through, all that abuse and humiliation. That's why they say never put dick in crazy, no matter how hot they are. It's simply not worth it.</p> <p>We're expendable assets. Like toilet paper.</p> <p>Never put your dick in crazy, and all women are crazy, some just hide it well.</p> <p>Let women watch celebrity gossip and those kinds of shit</p> <p>Women's bad day at work - I broke a nail and all the people on my calls were meanies. Men's bad days - our submarine decompressed and all our bodies turned inside out</p> <p>If you can't orchestrate satisfying your body's basic needs, maybe you shouldn't be working. And they're right next to the f***** toilet paper you cheapskate. (Menstrual Products)</p> <p>Women can never look beyond themselves. The are always the center of their thought processes. Remember that when they say people need more empathy.</p> <p>Men are the main targets of exploitation, companies, military, religions, government, organizations, they all want your lifeblood, your labor and your time. It's what sustains them.</p> <p>Mgtow is only the first step to get this parasitic idea of happy wife, happy life they embedded in you out.</p> <p>Thing is you will be used by the system regardless of you pay taxes it will go to worthless single mothers and there's nothing we can do about it, it's just like female nature it is what it is</p> <p>Women are in a state of constant rebellion, even against their own rules.</p> <p>When a girls says she would not do something even before asking for it, she wants to do it, and WILL do it in no time.</p> <p>Proper timing and situation, she'll do all the nasty shit you want and your ex did. Women play coy and all that shit, the minute she knows she can get away with it without feeling like a slut... Sky's the limit</p> <p>They call it plausible deniability. Three months later she remembers that you forced her/manipulated her into sending nudes. "Oh I sent them drunk... Actually I wanted to send them to my mum..."</p> <p>I got entirely fed up by their constant hypocrisy and disrespect.</p> <p>They're purely physical creatures, driven by instincts. What do they enjoy? Food. Rest. Sex. They rarely have sense of humor, they don't possess same brain capacity of a man, hence they're boring to spend time with. They don't usually have hobbies, not proper real hobbies anyway. They don't create, they only take. Their entire worth comes down to sex.</p> <p>As my father always tells me, we just go after women because our bodies need, not because they are worth it.</p> <p>The reason women see misogyny everywhere is that they fully expect to be hated. I mean, look at how often they hate themselves and each other.</p> <p>i will never hit a woman but i will shake the shit out of one</p> <p>men are just ATMs for them</p>
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Example A - analysed thread content

The screenshot shows a Reddit post in the r/MGTOW subreddit. At the top, there is a banner for the subreddit with a mountain background and the text "/MGTOW". Below the banner are links for "Posts" and "Wiki". A yellow warning box at the top left indicates "Community Quarantined" with the text: "This community is quarantined: It is dedicated to shocking or highly offensive content. Click to return home." The post is by user u/ohis\_storyo, posted 3 months ago. The title is "Building a Theory - Females lack the ability to develop past a certain point." The post content consists of four paragraphs. The first paragraph states: "It is early but this just hit me. While I have not fleshed it out I thought this community might help." The second paragraph discusses a theory: "Females lack the ability to develop or understand the ever changing possibilities of nature. As I wrote that I don't think it's that they lack the ability but they deny the possibility. Just like they deny anything true that does not serve their purpose." The third paragraph provides context: "Where this is coming from... Two of my Ex girlfriends from 5+ years past get together online socially periodically and talk shit about that 'guy they both know'. They both seem trapped though thinking that their childish attempts at harassment are causing me any harm. Like two kids pointing and laughing at an adult. I just turn and walk away and go about my business." The fourth paragraph concludes: "I bet they still have a picture of me in their minds from then and think that I am still that person. That I would not or could not evolve." The fifth paragraph summarizes: "After considering it further I can recall several women that are unable to evolve and are trapped in a place of personal hurt or harm and lack the ability to develop, adapt, and move on." At the bottom of the post, there are 9 comments, share, save, hide, and report options, and a "95% Upvoted" indicator. On the right side, there is a sidebar for the subreddit "r/MGTOW" with a description: "This subreddit is for men going their own way, forging their own identities and paths to self-defined success." It shows 0 Covid-19 and 0 SIMPs, was created on 4 Jun 2011, and is quarantined. There are "Join" and "Create Post" buttons, and a "Community options" dropdown menu. At the bottom of the sidebar, there is a link to "r/MGTOW Rules".

Example B - analysed thread content

Example C - analysed thread content

Example of Community Rules & Guidelines

**Rules** ⓘ

These are rules that visitors must follow to participate. They can be used as reasons to report or ban posts, comments, and users. Communities can have a maximum of 15 rules.

1	Rule Zero: Stay On Topic	ⓘ
2	No moralizing.	ⓘ
3	Personal advice questions go to /r/fasktrp.	ⓘ
4	No concern trolling.	ⓘ
5	Do not insult, doxx, or harass members.	ⓘ
6	No examples from fiction or lyrics.	ⓘ
7	No requests for financial help.	ⓘ
8	Address the community properly.	ⓘ
9	Follow our content guidelines.	ⓘ
10	Do not announce that you are a woman	ⓘ
11	Do not share or request personal information (doxx)	ⓘ

*Example of philosophical text application*



Posted by u/VisiblePlan 4 months ago

## Women: Creatures of Flesh

Red Pill Theory

In Gnosticism, there are certain different types of people who are separated based on their abilities to connect to the spiritual world. Whether you are religious or not, this passage should help to illuminate female nature to those of you who see them as beautiful precious flowers.

The four types of people are:

Sarkic - creatures of flesh

Hylic - people only capable of material thinking and "rationality" based on that, these people have a tough time individuating or going against the grain

Psychic - people who are awaked in matters of the soul, the place where morality exists

Pneumatics - people awakened spiritually

While being redpill aware doesn't make you Pneumatic, we can try and put the true redpills at least in the Psychic category, you are now aware of the nature of women and the world, and reject it. We can place Bluepilled men in the Hylic category. These men are consumerist, are weary of anything controversial, often get the majority of their personality and ethos from either media or which politician of the week is speaking, and are sexually frustrated. Women, and I mean ALL women, are Sarkic, or creatures of the flesh.

What does this mean? Women are, in total, incapable of having a true moral compass. This isn't willful, this is simply the creature they are, women are unable to become 'redpilled' or spiritually aware. They are unable to become immortal in spirit, they are unable to form an ethos that isn't societally enforced (hence the sudden amoral choices they make in private), and are incapable of true sympathy.

### Sidebar

Listen to [new Red Pill Podcasts on TRP.RED](#) - or start your own, free!

#### Welcome to The Red Pill

The Red Pill: Discussion of sexual strategy in a culture increasingly lacking a positive identity for men.

#### The Rules & Glossary

You are **REQUIRED** to read these before posting. Ignorance of the rules is not an excuse.

[Official Rules](#)

### Theory Reading

[Women in Love](#)

[Men in Love](#)

[Of Love and War](#)

[Schedules of Mating](#)

[All-in-One Red Pill 101](#)

[Briffault's Law](#)

[Relationships, the Red Pill, and you](#)