

## **CHAPTER V**

### **CONCLUSION**

This chapter presents the findings of the research on racialised masculinities in the Incel Talk X Community. This research sought to understand how incels communicate their shared cultural norms and ideologies pertaining to race and masculinity. More specifically, it will answer the following questions:

RQ1: How do racialised incels communicate shared rules and premises about race and masculinity?

RQ2: What speech codes reflect hierarchical relationships between race and masculinity?

RQ3: How are these speech codes used to challenge or critique dominant norms?

Drawing on the results and analysis, this chapter will also offer implications in theoretical, societal, and practical contexts and suggestions for society at large.

#### **5.1. Conclusion**

After conducting a netnographic study of Incel Talk community, the archival data of posts uploaded within the community could be classified in the following themes: 1) Whiteness as the hegemonic masculine standard, 2) Codes of hierarchy: ethnic taxes and interracial Rankings, 3) Compensating for racialised identities, 4)

Codes of belongingness: challenging the incel identity, and 5) Internalisation of Racialised Inferiority.

After analysing the themes, the researcher came to the following conclusions to answer the research questions. Incels share the premise that whiteness holds the hegemonic masculine position. The speech codes 'JBW' and 'Racepill' reflect the shared rule that whiteness is idealised and holds the dominant position in society. Racialised incels also communicate their position within the masculine hierarchy through internalised racist speech codes, with premises that paints masculinity as inherently racialised and biologically determined. The rule that follows this premise is that racialised men are predestined to fail in the sexual marketplace, regardless of effort or personal traits.

Speech codes such as 'Ethnic tax' are viewed as a shared rule positing that racialised men must be ranked and be prescribed additional or deducted points. As white men are ranked at the top of the hierarchy, other ethnicities must be ranked lower. Other shared premises indicating interracial hierarchies include South Asian men ('Currycel/Curry' and/or 'Jeet') as the most marginalised masculinities that are always placed at the very bottom of the hierarchy. Furthermore, Black men are also marginalised, though they can ascend only if they fit the Tyrone or Thugmaxxing archetypes. Thus, a rule communicated here is that racialised men must also overperform to be seen as more masculine through compensatory strategies to improve factors such as height, appearance, and wealth, such as 'whitemaxxing', 'looksmaxxing', and 'thugmaxxing'.

Finally, speech codes were used to enforce boundaries of belonging and to reinforce dominant norms. Shared cultural rules include White incels as ‘fakecels’ and ‘volcels’, suggesting that whiteness is incompatible with incelism. White incels may only be considered incels if they fail to meet other factors that influence a mans SMV, such as height, physical attractiveness, and wealth. On the other hand, non-white men are considered as having a naturalised incel status. Incels critique these rules within the same logic. As such, they reinforce rather than dismantle the racialised structure.

## **5.2. Implications of the Research**

### **5.2.1. Theoretical Implications**

This research contributes to further studies on the intersections of gender and race within the incel community, particularly in addressing how ethnic minorities within the incel community internalise and reproduce dominant masculine norms. Furthermore, the study contributes to expanding Speech Codes Theory by applying it to racialised online subcultures. Thus, it shows how coded language reproduces racial and masculine hierarchies alongside group norms.

### **5.2.2. Social Implications**

The findings suggest that digital communities may become sites of internalised oppression where racialised users may experience marginalisation and further reinforce it through shared community norms. As such, the discourse found on incel forums highlight how ethnic men may internalise white ideals of masculinity,

further perpetuating internalised racism and alienation. This study thus reinforces the need for education and socialisation around online racism, especially concerning vulnerable young men.

### **5.2.3. Practical Implications**

This study may provide an understanding for mental health professionals of how internalised speech codes and community norms may affect self-image and psychological distress of incels. Educators should also address how online language shapes identity and group belonging from the results of this research. Furthermore, social media platforms may use the findings to identify harmful cultural norms presented in coded language and inaccessible incel slang for content moderation.

### **5.3. Suggestions**

As this research examined the racial hierarchy within an international incel community, the results outlined the explicit hierarchy between different ethnicities and races of masculinities, while also uncovering the how certain speech codes perpetuate racism towards different ethnic groups and uphold ideas of whiteness as the cultural hegemony. Following this, the researcher has outlined several suggestions.

Racialised speech codes, such as ‘JBW’, ‘Tyrone’, ‘Whitemaxxing’, are used to circulate racialised and biological determinist ideas of masculinity. These codes are not neutral and may shape how young men see themselves and others. As such, organisations and initiatives that work with incels or issues concerning incels, such as

MenEngage and UNWomen, should promote programmes that help users understand how online language shapes identity, reinforces racial hierarchies, and internalises harmful beliefs. Providing information on racial discourses online can inform individuals to question these narratives and aid in the steps to dismantle harmful ideologies.

The idealisation of whiteness and the marginalisation of racialised masculinities within the findings highlight the need to address how these ideas are continually reinforced by media portrayals. As incels are becoming more widely known in popular culture, such as the release of the show ‘Adolescence’, media producers must provide more coverage in representing diverse masculinities and certain racialised topics prevalent in the incelosphere. Including a broader range of male identities, those of which include individuals who do not conform to the hegemonic ideal, can help disrupt the hierarchy of value that incels reinforce. Furthermore, media portrayals of incels must take into consideration racial narratives, as they serve as an important factor in the incel ideology.