

**Social work in
new media**



Angry Young Men

A look inside extreme online communities

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The purpose of the partnership is to develop, support and drive initiatives and projects that can help strengthen children and young people's resilience to radicalisation.

The Centre for Digital Youth Care is responsible for the editorial content of this publication. The content is thus not indicative of @alliancen's collective opinions and views.

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Dear reader,

We issue this publication for professionals in order to focus on an overlooked part of the population: The angry, young men who are vulnerable and isolated from social relations and communities and therefore at risk of being lost by the society.

Based on our wish to continuously learn more about young people's digital lives, we spent the first six months of 2019 uncovering how many young men find their ways to crude, politically incorrect and – to many "ordinary people" – transgressive platforms and forums, where they become integrated in communities, they often find missing in the "real" world.

In these forums, many angry young men are affirmed in their beliefs that it is the external environment – and not themselves – which is amiss. They convince themselves and each other that they are unlovable and revolting and that they do not deserve any respect, much less the right to live. They are united in their beliefs of being the losers of society and support each other in their conviction that their challenges are all due to factors beyond their control. A small part of them believe that the injustice they experience demands action and actively encourage uprisings.

Then you might think: Well, these men are only angry behind the screen, so what harm can they do in the real world? But the digital world is the real world. For certain individuals in this group, it

may even be more real than the physical world. The following pages will provide examples of how a small part of these angry, young men have taken their frustrations out on innocent bystanders in the physical world.

This target group is interesting because we, as professionals, do not have a good hold on it. And most of us do not understand it that well. For this reason, it has been important for us to create awareness and understanding of the existence of this group and especially of their experiences of being excluded from society. With this publication, we shed light on the culture and explore its characteristics.

We provide an outline of the target group and the online communities in which they thrive. We do this in order to enhance your understanding of an online world which is often closed to outsiders. Subsequently, we will shift the focus from the individual to the environments, discuss the responsibilities of the platforms, and shed light on preventive measures.

During this process, we will present recommendations for you as a professional, as well as for parents who are worried about their child and looking for ways to help.

We have been working intensively with young people's behaviour in online communities during the past 15 years, and the viewpoints in this publication are primarily based on our own research and observations from different radical online youth environments. We look forward to more research-based knowledge in this field in the future.

Happy reading!

**“Well, this is my last video.
Tomorrow is the day of
retribution, the day in which I
will have my revenge against
humanity. Against all of you.
For the last eight years of my
life, ever since I hit puberty,
I’ve been forced to endure
an existence of loneliness,
rejection and unfulfilled
desires. All because girls have
never been attracted to me.
Girls gave their affection and
sex and love to other men, but
never to me.”**

Perpetrator of the Isla Vista killings in 2014

The uprising has begun

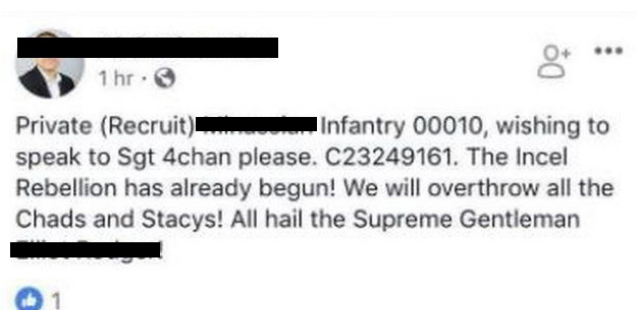
During the past years, a new type of hate preachers, mass murderers and terrorists have emerged. Angry young men group together in online communities and assure each other that everyone else is amiss: Women, the Jews, Muslims and mass media are targeted in an attempt to place the blame for the decay of society or the misery of the men themselves. And some of them believe that these "problems" should be resolved with violence.

The murder of innocent people has been encouraged, planned and transmitted through digital forums, and the perpetrators have been hailed as martyrs and heroes online in a sort of micro-radicalisation – a term coined by Professor Michael Bang Petersen of Aarhus BSS.

Six innocent people were killed and 14 wounded by gunshots and collisions when a 22-year old perpetrator, in a blood frenzy, vented his anger on the local community of Isla Vista, California in 2014. His selfie video and manifest was shared on worldwide TV, and despite the collective horror of the attack, the perpetrator was sanctified by a new digital subculture of men who hate women. The INCEL-movement had found its figurehead.

In the same fashion, the terrorist attack in Christchurch, NZ, where 51 Muslims were killed by a 28-year old Australian male, was preceded by a digital manifest and virtual live-streaming. The 28-year old killed these people in order to "protect society against the growing islamification."

Recently, there have been two other attacks committed by radicalised, white men who had been frequenting these online communities. The perpetrators behind the Walmart-attack in El Paso and the attemp-



Other mass murderers have lauded the Isla Vista killings as the launch of the INCEL-movement. In Toronto, 10 people were killed and 16 wounded in 2018 during an attack meant as a tribute to the Isla Vista perpetrator.

ted terrorist attack at a mosque in Norway were both angry white males who believed it was their job to "do something" about mass immigration of Latinos in the USA and Muslims in Scandinavia, respectively.

In Denmark, attacks on minorities and women are praised online. At the same time, certain people are encouraging participation or similar actions:

They think they fucking own it all... send that shit home.

Those wogs need to get the fuck out of DK... if I was a police officer, I would have made them taste my cudgel twice!!!

BOMB ALL OF THEM

weapons should have been drawn, and the first monkey who didn't comply should have been removed.

These are but a few examples of comments posted to a video on YouTube depicting a Danish politician burning a Quran in a primarily Muslim neighbourhood. He is flanked by 3-4 political supporters, but on the Internet, the amount of support is massive.

Reasonable misogyny

The perpetrators behind the Isla Vista and Christchurch attacks have found support and motivation in digital groups for incels and the extreme right Alt-Right movement. It is often vulnerable or hurt young men who find answers to their misery in the struggle against "the others". Incels believe that women oppress and manipulate men.

The Alt-Right movement perceives multiculturalism and "foreigners" as an attack on society. These men feel misunderstood by their physical environment and powerless. They call for a revolution where they, together with their digital peers, can seize power through violence, killings and manipulation.

Manifests and forum parties

Several of past years' terror attacks have been followed by a publication of manifests. In these, the perpetrators account for the specific minorities or parts of society who are to blame for the fact that they are now 'forced' to kill. Among other things, the Isla Vista killer wrote the following about one of the online communities that he had been part of:

"...full of men who are starved of sex, just like me. Many of them have their own theories of what women are attracted to, and many of them share my hatred of women, though unlike me they would be too cowardly to act on it. Reading the posts on that website only confirmed many of the theories I had about how wicked and degenerate women really are. It shows just how bleak and cruel the world is due of the evilness of women."

It was everyone else's fault. The Christchurch terrorist asks in his manifest; "Why isn't anyone doing anything?" (in regards to the Muslim immigration/invasion, ed.), and concludes with the question: "Why shouldn't I just do something?"

The mass murder on the island of Utøya, Norway in 2011 was followed by a manifest about "cleansing Norway of cultural Marxism" which was allowing the immigration of "foreigners". Violence is not a goal – it is a necessity.

When young men experience exclusion from the physical communities in school, at home or the local youth environment, they often seek out digital communities. Movements like incel and Alt-Right offer these people an explanation and excuse for their misery and create communities where they can mutually agree that the vulnerability is not their own fault, and that "the others" have rendered happiness, justice and power impossible. They discuss how to prove that it's 'their' fault and how to solve the problem.

Their vulnerability becomes a community, a purpose and a direction: Fight the enemy with everything at your disposal.

When young men experience exclusion from the physical communities in school, at home or the local youth environment, they often seek out digital communities.

Young people who lose themselves online

It is nothing new that certain young individuals feel excluded from the common social space. Today, however, there is a tendency that these excluded groups find each other in online environments, where the big questions in life are discussed – politics, philosophy and religion. The alienation from “the norm” can lead to a counter-culture, and the digital space becomes a cave in which manipulation, assault and violence are discussed and commented. “The others” are blamed for the misery of the vulnerable young people, and plans of revolution and revenge are presented.

Young people seek out other young people. Young people need a community and socialising with other young people in order to feel accepted. For most young people, these needs are covered through friendships, recreational activities and social hobbies. However, not everyone manages to fit into the classical social framework. For some, the social aspect is such a challenge that they decide to forfeit values and principles in exchange for a spot in the social circle. This social challenge can originate from many different circumstances – problems at home or in school, mental vulnerability, illness, disease and so on. The common denominator is that some young people have such a strong wish to fit in a social community that they will do, say or believe in anything to be part of one.

A few of these young people perceive the physical social arenas, such as the schoolyard or after-school club, to be too difficult or incomprehensible to enter. Instead, they seek out those digital spaces where the social rules are entirely clear, and where opinions are transparent.

Physical and digital radicalisation

We are used to describing radicalisation as a process where shady people brainwash or recruit vulnerable youngsters, usually under the guise of a common interest in, for example, football, motorcycles or other communities. A narrative is created: If you want to be part of the group, you have to THINK like the group. These young people, who desperately search for a social community, will be

vulnerable to this kind of pressure. Suddenly, the line between being a football-fan and a neo-Nazi seems awfully blurry, and what started out as a need to find a space to belong results in a destructive counter-culture.

Digital environments are often harder to circumscribe than the physical ones, but just like the football or motorcycle club, they can help shape attitudes and values. Crude humour aimed at minorities, hate speech disguised as memes or political or repeated political smear campaigns may seem like part of the background noise on the web, but they help shape some young people's everyday lives and worldview – especially those who prefer the digital communities.

When we expand the idea that only physical contact creates a risk of recruitment or radicalisation, an opportunity arises to understand this group of vulnerable young people online. The young people who feel that they are failing in the classic physical spaces, and who are looking for communities in the diverse online gaming environments, discussion forums, joke sites and various social media.

Affirmation of the counter-culture behind the screen

We know from our experience with the online debate culture how difficult it can be to decode social situations online, and we often see how digital debates can escalate very dramatically and mimic rhetorical trench warfare more than anything else.

You defend your digital support base by attacking its supposed opponents hardly and fiercely in a digital format that in itself causes a kind of micro-radicalisation. This can cause some young people to seek away from the broader social media, such as Facebook and Instagram, and isolate themselves on 4chan or closed Discord channels, where they find like-minded sympathisers.

The digital environment not only gives the vulnerable young person a space to meet like-minded people. It also creates an arena in which one can discuss and fight with philosophical opponents and thereby define a community and affiliations.

In this way, a potential radicalisation process can take place without actual physical contact between the members of the community and without simultaneously being able to talk about "lone wolves", where the perpetrator acts completely isolated from like-minded people. In the digital space, the counter-culture can discuss, find support and affirmation. The processes may not take place face-to-face but still human-to-human.

From a focus on religion to isolation

'Radicalisation' has for years been perceived as an extreme end on a religious spectrum: If you become too engrossed in religious doctrines, you will be radicalised. For many years, the media has also reported that radicalisation most often involves foreign fighters or fanatical Muslims (rarely Christians) who, through violence and power, try to subdue the world.

But radicalisation can also stem from political positions, gender-oriented groups or as a rebellion against the established society, as well as population groups herein, for other reasons. Radicalisation is the extreme end on an oppositional social agenda – a counter-culture.

The target group for this project is vulnerable young people. We know from experience that young people who fail to thrive socially can isolate themselves from physical spaces and maintain primary and even exclusive social contact via digital media, including games, discussion forums and chat environments. Humour, seriousness, irony and sarcasm can here be so difficult to identify that they blend together and become indistinguishable. The great need to find your place in a community can therefore result in a misunderstanding or over-interpretation of the extreme humour and tone, making the vulnerable young person think of it as a set of values that one must necessarily adopt to fit in.

This group of vulnerable young people will not necessarily seek a non-digital community to strengthen or affirm their radicalised views. If the "classic" (offline) spaces are already doomed to be filled with blue-pilled normies (see explanation on page 34), it is easier and more socially safe to remain behind the scenes and discuss the coming revolution.

In this publication, we use the word 'radicalisation' about the process in which undemocratic means such as violence, attacks, manipulation, etc. are accepted or used for a political or societal purpose.

Who are the angry young men?



You may not see the angry young men in the physical world, but when they go online, a whole new world unfolds. A world where they meet others who share their anger. A world where society is organised differently and where the benefits are more equitably distributed. A world that many outsiders would perceive as radical. But who are these men that end up there?

For the angry young men who have a sense of being worthless in society, the digital radical communities that reflect their anger can be an enticing echo chamber. They provide an opportunity to be someone. Here, they can express their opinions and see how they resonate and gain support. To them, this is not a radical community. To them, it is a community that sees the world as it really is and understands what needs to be done to fix it.

Who are the vulnerable?

We refer to the target group, we work with, as "vulnerable and angry young men". However, the term "vulnerable" can be somewhat misleading. What does it actually mean to be vulnerable? Do we mean mentally impaired? Open to being influenced? Sensitive to social and economic pressures? Young people who are not resilient to sociocultural and psychosocial adversity? Or everything at once?

In this context, the target group is vulnerable in the sense of cognitively open (susceptible to influences within the sought-after echo chamber or the group to which one belongs) and at the same time not vulnerable at all in the sense of being non-resilient (easily copes with any kind of adversity in relation to own attitudes and activities from other inputs). This means that we are dealing with young men who, on the one hand, are vulnerable and susceptible to influences in the community they are seeking but who, at the same time, are non-susceptible to counter-narratives or other external influences that go against their (and the) community's beliefs.

The group of vulnerable young men also includes those who are not resilient to adversity. On the Internet, they find a community with others who feel equally victimised by the injustice of society. We call this group the vulnerable and angry young men.

The need for a (digital) community

The angry young man may feel like a loser in society with no sense of belonging. His lack of belonging can create a social need that is not fulfilled in the physical world due to his awkward manner and often drastic, violent utterances. Others see him as a person without a positive social identity. It is however, according to him, the others who are amiss.

When the angry young man does not get his social need in the physical world fulfilled, the natural reaction becomes to seek out online communities. However, not every community is appropriate. It needs to be a community that approves of the young person and his or her social identity as a positive asset as opposed to the often negative social identity that the young person has in other contexts in the physical world. It needs to be a community that gathers around anger and pays homage to the angry man at the expense of others. It needs to be a community that believes in the saying "we are right, the others are wrong, and now we will show them."

The angry young men often share a frustration with the structure of society and a sense of being discriminated against in relation to the distribution

of goods in society. Who, for instance, has been granted a beautiful, attractive appearance and who has been less lucky and must settle for unlikable features and bodies. At the same time, the angry young men often feel like falling short when expressing their views on the unreasonableness of the world.

Attitudes and actions

Having radical attitudes, however, does not necessarily mean that the young person is an extremist or radicalised. Some people have attitudes that society would characterise as extreme or radical but that does not necessarily mean that they will act upon them.

Whether someone is radicalised is determined by what that person does with his attitudes. Does he act on them? Do they control how he lives his life? Do they affect the way he talks and the way he approaches others? Or do they simmer beneath the surface without actually being expressed in the physical encounters with other people?

In his digital echo chamber, the angry young man can express violent attitudes and sometimes also a desire to act on them. But this does not necessarily mean that he will act on his utterances.

Radicalisation or natural curiosity?

It is only natural that young people test the boundaries and socialise in different contexts as part of their identity development – even though the rest of society will use the term 'radicalised' about young people who cross those boundaries. By all means, this natural curiosity must not be criminalised. But at the same time, there must be a focus on whether the young person's behaviour is deviating from a healthy and natural development.

This decision itself can be difficult to make, and if you add the element of "digital communication", in which it is easy to spice up your opinions with extra harsh utterances, the picture becomes even more muddy.

The angry young men are hard to reach

The target group represents a part of the population that we as professionals do not yet have a good grip on. There have been numerous efforts addressing the maladjusted young people who commit crime or are otherwise noisy in society. But those who make noise online and hide behind their screens go under the radar and are not spotted by authorities and initiatives to the same extent.

Nevertheless, this group constitutes an ever-increasing proportion of the population who have difficulties adjusting to physical social communities and therefore seek refuge online. For some, it may entail that they will have to adopt increasingly radical attitudes and behaviours in order to maintain their position in the digital community.

These young people can be extremely difficult to spot. Not least because many of them express opinions online that they may not in fact hold, but that they express simply because they can – perhaps to provoke, to test the boundaries, or for other reasons. This can make it difficult for observant professionals to know when and on what to react.

On the opposite page, we provide four examples of angry young men who were driven to (mass) murder on the basis of their attitudes.

The personas are NOT to be used as a diagnostic tool. The personas are presented as an example of how different the perpetrators' backgrounds and motives can be ->

White male, 22



Attacked students at a university

Was frustrated that women did not show him attention // Uploaded a lengthy video on YouTube with his motives // Sent a manifesto to his family, acquaintances and his psychologist // Believed that women use sex as a weapon and manipulation // Was described as a loner with psychological and social challenges // Was bullied through most of his school years // Spent a lot of time in misogynistic forums // Prior to the attack, he showed aggressive behaviour towards women on several occasions // Came from a wealthy family.

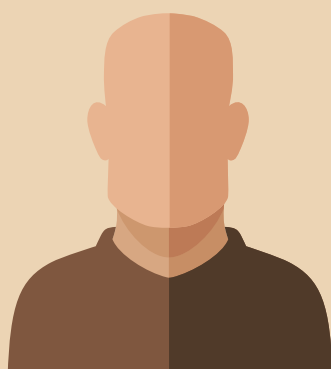
White male, 28



Attacked worshippers in two mosques

Was concerned about Islamist terror and immigration // Wrote a long manifesto which was sent to politicians and news stations immediately before the attack and shared on 8chan, Twitter and elsewhere. // Described himself as an ethno-nationalist and eco-fascist // Was described as a lonely computer nerd by his family // Financially supported several European right-wing radical organisations // Saw himself as blessed by the perpetrator from Utøya // Came from a middle-class family.

White male, 21



Attacked a mosque

Concerned about "mass immigration" // Assumed responsibility for starting a racial war in Scandinavia // Believed the attack was self-defense // Shared the plan of his attack on EndChan // Praised the attacks in Christchurch, 2019, El Paso, 2019 and Utøya, 2011 // Paid tribute to the classic and "real" man on social media // Was described as cozy and social // Several people expressed concern about his thoughts // Child of a wealthy family and a millionaire from investments before the attack.

White male, 21



Attacked shoppers in a shopping centre

Was concerned about "The Great Replacement" and "The Hispanic Invasion of Texas" // Wrote a long manifesto which was shared on 8chan and other forums // Praises and supports the Christchurch attack // Felt limited in his personal freedom by work and social conditions // Spent a lot of time at the computer according to his own statement // Was described as a strange loner who was bullied as a child // Was described as antisocial and distanced as an adolescent.



Violent videos push the limits of young people

Fortunately, there is a big difference in being part of digital communities with transgressive, misogynistic or xenophobic content to accepting the content or to even create it yourself.

But for some, the repeated exposure to the violent content may push the boundaries of what they think is acceptable or even wants to take part in. The more women are being referred to as horrible bitches or immigrants as freeloaders, in someone's digital "home", the more likely that someone will be to treat them accordingly.

Some young people experience an unspoken requirement to be constantly updated and at the forefront of the big news while preferably also be in touch with the latest digital humour trends, memes and jokes. This became clear during our focus group interviews with young people early in the process of Sårbar, Vred og Digital (Vulnerable, Angry and Digital). The participants said that they and their friends often felt compelled to watch,

for instance, videos of the terrorist attack in Christchurch, programmes about mass murderers, hate speech videos, and more.

The young people are seeking what is transgressive and deliberately provocative in order to create an almost-adult identity – and being way ahead of the curve is important. Especially during early adolescence, the divide between children and (almost)

"I never watched that video. I tried to avoid it. For the most part, I watch these kinds of videos because I have to – so this is the reality. I sometimes think it is important to show stuff like that, because otherwise you can say that it is not as bad as it is."

- Young male in the focus group interview

adults is big.

The provocative humour has long been a thing of the almost-adult young people. Adolescent humour can help shape a juvenile entry into the aspects of adult life such as love, sex, pain, masculinity and identity. The challenge of this project is to establish the influence it has when transgressive humour and behaviour get an added radicalised layer. When the normal challenging identity formation begins, and the usual scatological or vulgar humour is no longer sufficient to feel unique, there is a possibility to seek provocation in political or misanthropic content.

As one of the users of a Danish Alt-Right Discord channel points out, the vast majority of participants are "friendly and humoristic". The channel is thus possibly a political or counter-political meeting place. But it is also a digital free space where one can meet sympathy and friendliness – a community based on being together, but together against all the others and the established system.

"One of my friends says some offensive and fucked up things. Recently, he just sat and watched that live stream from the terrorist attack [in Christchurch, New Zealand, March 15, 2019] without reacting. In fact, he laughed at it. He seems completely normal, and for the most part it's just jokes, but when you can sit and watch 17 minutes of the attack without reacting, I think it's really strange."

- Young male in the focus group interview

Sacrificing norms and values

Professionals and parents are most often concerned that the exposure to the violent rhetoric can play a part in pushing the boundaries of what children and young people consider acceptable. When insults and deliberate provocations are acceptable in one room – why not in the next one too?

At the same time, the desire to fit in can already be so great for the vulnerable young people that they sacrifice existing norms and values for the benefit of the new (radical) community. They seek the

social community even if it comes at the expense of a fictitious enemy image. The rhetoric in many of the forums, we describe in this publication, is clearly focusing on an 'us' and a 'them'. 'The others' can comprise women, Muslims, immigrants, the 'elite', Jews or any other easily recognisable enemy that does not include the internet-savvy young man. The anger and hatred towards 'the others' can often seem a by-product of the desire to belong to a social community.

According to McCauley & Moskaleiko (2017), 99 percent of those with radical ideas never act, but if someone consistently and increasingly expresses extreme views (even if it is just to belong), it can make that person adopt extreme attitudes in order for them to become his own. Furthermore, these radical attitudes or hate speech can appear as a popular misconception: When conjectures or expectations are repeated often enough, they are interpreted as true. "Everybody" says so. Thereby, untrue stereotypes, such as Muslims being violent, black people being criminal or women being evil, can, by virtue of uncontested popular misconceptions in closed forums such as Discord groups, 4chan, 8chan, etc. be perceived as the truth, both in and outside the closed forum.

If the popular misconceptions are accepted and the transgressive humour and hateful rhetoric are adopted, there is a risk that the underlying values will follow and that an actual radicalisation or readiness for violence is more imminent. The bonfire is ready, and the spark, whether it comes from a hate preacher, targeted recruitment, or an anonymous call-to-arms, is all the more dangerous.

This does not mean that forums containing hate speech or clear popular misconceptions are dangerous as such, or that they are pushing the participating young people into radicalisation. But it is still necessary for positive adult figures, such as parents or professionals, to address the topics at the dining table, in the school classroom, or at the gym.

You do not become misogynistic or xenophobic by hearing neither hooligans nor gang members shout loudly about anger or hatred, but if you desperately want to belong to 'just somewhere', there is a risk that you will accept the attitudes in exchange for the club patch. Similarly, there is a risk of adopting extreme attitudes if you are already socially vulnerable and convinced that 'it is the others' fault', and you are offered a 'quick' solution. It is not the community that is dangerous – it is the vulnerability.

Incel



One of the most striking examples of online communities where angry young men come together in their hate of others is the incel movement

Incel is short for 'Involuntary Celibate' and is the term for a group of men who live in involuntary celibacy and who attribute all the evils of the world to the mere existence of women. Some of these men become radicalised and end up acting on their misogyny in the physical space where they do harm to women and the successful men who represent all the things that they are not.

Sex-deprived wretches in an online fight against the “evil women”


The 22-year-old American mass murderer, whose story was initially described in this publication, is perhaps the best-known example of an incel who took his own shortcomings and frustration with his involuntary celibacy out on both women and men

in the university city where he lived in 2014. He was active in a number of online forums and communities where his worldview was confirmed – but how does such a person end up there, how do the incels communicate, and who among them could end up perpetrate acts of violence in the way he did?

The Incel movement is an online community that has existed on various websites, including as threads on e.g. Reddit and 4chan, as well as various independent sites. Currently, the most active website is incels.co, which has more than 9000 registered members. The Incel community is oriented towards the common experience of being denied access to a romantic and sexual love life and the perception that this deficiency is caused by physical, personal and/or mental deficiencies in the individual.

Incels want a partner in life but have not yet been able to find one. They believe that sexually active women go exclusively for the tall, handsome, already sexually active men, which is why no women want an incel. Incels perceive a high income and the “right” personality as the crucial characteristics of being an attractive partner for the opposite sex. Some incels believe that women exist solely to provide the man with sex, which is why rape is acceptable, since in reality the man should be able to take what he is entitled to.

Some incels are thus part of a subculture which is at very high risk of becoming radicalised. In several of the mass killings that have taken place in recent years (e.g. the shooting at Virginia Tech in 2007, the killings at Isla Vista in 2014, the van in Toronto in 2018 and the attack in Christchurch in 2019), a self-proclaimed incel was the perpetrator. Of course, not all self-proclaimed incels are going to commit acts of violence, but due to their radical attitudes, there is an increased risk.



INCELS.CO

Centre for Digital Youth Care

INVOLUNTARY CELIBATE


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[Rules & FAQ](#)
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[Wiki](#)

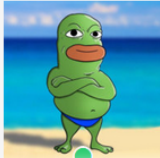
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[\[SuicideFuel\]](#) The dickpill broke my soul [venting]


Mar 4, 2019



Mar 4, 2019

fuck FUCK its OVER for dicklets like myself its one of the harshest pills too swallow yes im an ugly subhuman yes im an autistic mentalcel subhuman but a DICKcel? women expect you to have a above average penis in this modern pornographic era AND I DONT EVEN HAVE AVERAGE inb4 dick copper stfu you big dick havers yes i will never use my dick anyway but it still hurts me inside that in a hypothetical magical universal scenario when im about to ascend the woman i will be with will see my little pepe and walk away its absolutely suicide fuel,so what to take from this thread you may ask? THERE IS NO REDEMPTION for dickcels it never EVER begun jfl

Shared physical and mental deficiencies

The discussions in several incel forums consist mainly of threads that are either reflections on physical or mental deficiencies, idealised women as well as injustices that users have been exposed to. The discussions take place primarily within the context of the heterosexual, romantic game, where incels experience unfair treatment due to their physical and personal traits.

Excerpt from the thread "The dickpill broke my soul" on incels.co

Many of them feel lonely and find it difficult to see how their situation can be different when, in their own opinion, they are left with no options to act or improve.

A unique language strengthens the community


Incels have an internal language that resembles but differs a lot from what is dominant on 4chan forums. The language is generally less hateful, with fewer racist, xenophobic and anti-Semitic insults. However, these are still used. Much of the anger expressed on incels.co is directed at women, men who have sex with women, and feminism, which is also reflected in their internal language. They thus have a whole vocabulary with more or less derogatory terms, for example Chad (handsome man), Stacy (handsome woman), Becky (average woman), normie (the "normal" ones), foid (female organism), etc.

"Because I was and still am denied the same social luxuries that everyone else gets to experience all because of not being "muh NT" enough and not having the looks to compensate for it. Literally everything I truly desire is seemingly forever denied to me (...)"

Excerpt from a thread on incels.co where one incel openly asks the others why it is painful for them to be an incel.

Incels believe that the problems are beyond their control and that they are denied access to certain benefits because they do not possess the right qualities.

Incels have a unique slang format which involves the "-cel" suffix, which is used to distinguish between different subcategories of incels, such as BadBreathcel, where the user attributes his missing love life to his breath, truecel, which is an incel who has never had any kind of relationship with a woman, and mental cell, who ascribes his lack of



May 7, 2019

#12

I am a sucker for female validation.

I am a sucker for female appreciation.


I am a sucker for being cuddled and pampered and you need foids to give you that.

Getting none of that has twisted me into a more bitter and dysfunctional individual than I am by birth. And that was quite superfluous.

The amount of sex I have not had but would have had, had I had the chance and the social competence to get it, is a phantom pain in my psyche that will never go away. Even if I miraculously got a gf tomorrow I would never be able to make up for the lost time.

Joined: Feb 17, 2018

Messages: 445



May 7, 2019

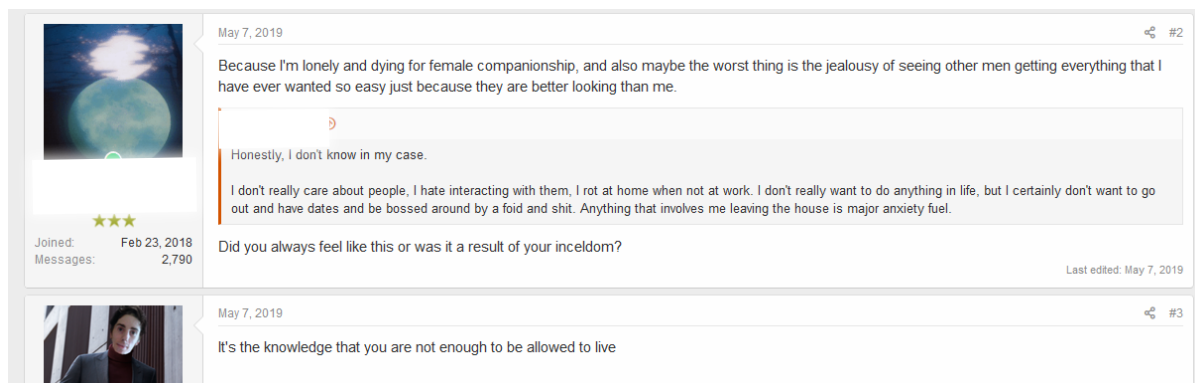
#19

Just having to go everywhere on my own all the time and having no one at home when I come back. Having to turn on tv or YT just so there isn't absolute silence in my place all the time and trick my brain into thinking I'm not alone.

Eating alone sucks. Going on holiday on your own really really sucks.

The knowledge that I will have no children and will be alone like this for the rest of my life has become a cause for absolute panic these last few months as my hair falls out and goes grey.

Excerpt from a thread on incels.co where one incel openly asks the others why it is painful for them to be an incel (see <https://incels.co/threads/why-is-inceldom-painful-for-you.120859/>)



sexual experience to his mental state, just to name a few.

Feelings of unfair treatment

It is important to be aware that only a few of these people become radicalised and act on their radicalised views. However, all incels feel isolated from social contexts and relationships, and therefore lost by society. They have not managed to make themselves heard or stand out in the crowd in a way that others have discovered their feelings of exclusion. When we as human beings find ourselves in such a situation, a natural reaction is to look for reasons that explain this state. Faced with challenges, we have a very basic need to be able to discover the underlying reasons. We have a need to be able to say "but it's not my fault – it's because...". And this is exactly what incels do – they feel unfairly treated by society, they feel overlooked and neglected in social contexts and romantic relationships, and they ascribe it all to their appearance and their missing *raison d'être*.

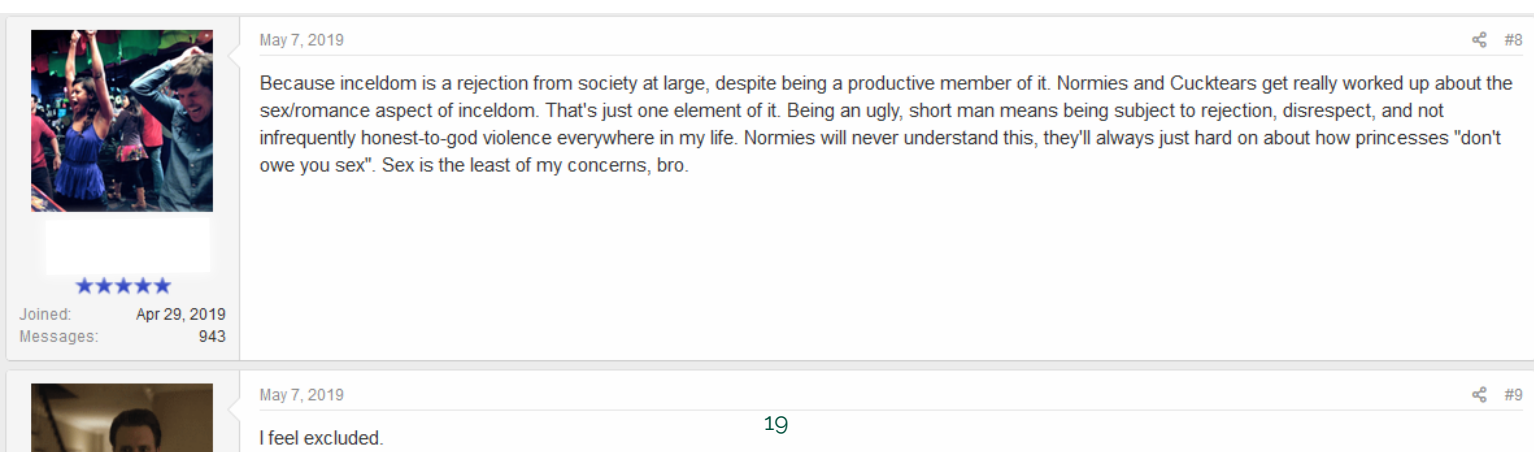
The screenshot above is an example of different incels' own views on why it is painful to be an incel. Incels often feel misunderstood by the world around them and feel that others only focus on their demands for sex and how they feel sexually deprived. But there is much more at stake.

Incels experience a rejection from society in general and a lack of respect from the world around them, where sex make up a small part of this.

The screenshot below illustrates how incels do not necessarily believe that they should resort to an armed expression of their frustrations and sense of injustice. But they believe that there is a deeper level to understand how individuals like the Isla Vista perpetrator can reach a point where he attacks and kills others which go beyond the mere state of being sexually frustrated.

Based on their self-perception and the experience of being rejected by the established society, the incels convince themselves that they are unlovable and repulsive, do not deserve respect and are hardly worthy of living. They find each other online, come together as losers of society and support each other in the belief that their challenges can be attributed to factors beyond their control. A small part of them believe that the injustice they experience demands action and actively encourage uprisings – most often armed.

Of course, one cannot solely blame the mass murder of Isla Vista in 2014 or terrorist acts like the one in Christchurch in 2019 on the individual situations of the perpetrators. It gives a simplistic picture of what is really at stake. Naturally, individual factors are not irrelevant but the inadequate societal care, kindness, and inclusion of the individual have at least as much to say.



**Alt-
right**

**You are
either with us
or against us
– and stupid!**



When injustice becomes law – resistance becomes duty, wrote the American president Thomas Jefferson. Today, an appropriated version of the old proverb echoes in the political slogans of the alternative right wing. The revolt, the struggle against supremacy and the revolution against the subjugation of political correctness are all values in the new advancing Alt-Right movement where resistance is not only a duty but also a hallmark.

In several instances, we base our observations on their experience of the world in order to give a vivid insight into Alt-Right.

Alt-Right has become an umbrella term for the movement that, during the 2010s, put political incorrectness and the confrontation with 'everything neat' on the agenda. The movement started as a bud on "paleo" conservative politics in the United States – an ultra-libertarian wing that perceived conservatism as not only economic and political, but also traditional and historical. Discard the new and bring back the old. In 2008-2009, the term Alt-Right was confirmed, among others, by the neo-Nazi Richard Spencer, and the movement took its steps out of the history books and into the future. It replaced traditions and narratives with ethnocentrism and a biological, political and cultural white ruling race: White nationalism was (re) born, and the dream of a millennial reign was back on the agenda.

In Denmark, the alternative right wing portrayed by the party Stram Kurs (Hard Line), among others, has been successful in re-establishing former ultra-conservative or neo-Nazi agendas wrapped in cliché jargon and internet-friendly inside jokes. What is at play here is both a confrontation with

the established and (too) neat political establishment as well as a free space for black humour and provocative jokes.

The new right wing on the Internet

The term Alt-Right is somewhat outdated and is best understood as an umbrella term for new political ideologies on the far right. Today, people typically talk about ethnic nationalism, ultra-conservatism, Danish nationalism or simply revolution. In this publication, we use the term Alt-Right as a collective term for the fragmented movements and ideologies.

Alt-Right, in its purest form, exists in its own dedicated (and closed) forums but the basic idea of the white man's rightful dominion can also be found on open digital sites such as Facebook, Twitter and Instagram. But to an even greater extent on websites with a more technologically qualified user base, including 4chan, Reddit and various Discord channels. The technological qualification is not a prerequisite for the Alt-Right ideology, but due to the fact that the radical attitudes in the Alt-Right

movement are still outnumbered in Denmark, these are rarely beliefs that can gain an audience at the dinner table or during lunch break. Therefore, most people look for spaces where they can expect to meet sympathisers. It can, for instance, be on classic social media such as Facebook, Twitter and Instagram which to some extent also reflect the world that the media algorithms expect you to be interested in. But they are increasingly looking for forums where the set of values and norms have been pushed in the desired direction beforehand.

Sub-forums and channels on e.g. Reddit such as /r/thedonald, /r/imgoingtohellforthis og /r/ cringeandarchy [deleted for violating Reddit's internal rules, spring 2019] and 4chan's /pol/ and /b/ have either a pronounced or agreed political direction seasoned with equal parts of sincere discussion, or as meme-drawings that make fun of 'the others', e.g. women, Muslims or political parties. One often navigates on the border between humorous content with a political twist and political content with a humorous touch, and therefore it can be extremely difficult to see whether a post is sincere or meant as satire.

The crude humour is often used as a tool to serve the political rhetoric, and several countries have got their own mascot for the national Alt-Right movement. In the run-up to the 2016 US election campaign, the green frog Pepe became the figurehead in the war against political correctness and the struggle for social justice which was thought to have been too prominent for far too long. Donald Trump became the spearhead of the political world, and the frog Pepe became that of the Internet.

The world's (perhaps) most dangerous frog

Pepe originated in a 2005 comic by Matt Furie called "Boy's Club". He was portrayed in various editions responding to content on discussion forums and websites – a meme that turned into a reaction pic:



Some celebrities began using Pepe on Twitter and Instagram to appeal to younger users.



During the presidential election, Donald Trump began using Pepe as a digital identity:



What began as an awkward attempt to reach out to young people on an equal footing became a launching pad for a complete appropriation when Trump's political opponents, including Hillary Clinton, the CNN, BBC and others, attacked the use of the Pepe meme as ill-concealed surreptitious advertising for an extreme right, almost fascist, new conservative wing. Certain channels on

4chan and Reddit took umbrage at the criticism of Pepe because he originally was a cartoon with no political agenda. They believed that the criticism of Pepe in such a context equalled a misunderstanding of both the internet culture and the right wing. The answer became an exaggerated political use of Pepe, originally with an ironic distance and clear exaggeration, but with time the ironic aspect made way for a new popular meme, and the exaggeration became an onslaught against the stifling political correctness.

Pepe's digital identity was assumed by the new right wing and used to provide politically incorrect comments about political opponents, immigrants or feminists.



Today, Pepe is used as a missile in a battle of free speech and embedded meanings. Not only between the right and left wing, but also among groups using the frog apolitically to win back the meme from the right wing and among those who take pleasure in the mere provocation.

Pepe is just one example of a meme that has been taken hostage in the battle of political agendas on social networks. Today, the Alt-Right movement also uses memes such as trash dove, ugandan knuckles and happy merchant (see right) to either take part in transgressive humour or to convey and emphasise radical views.

In addition to the picture metaphors, there are many linguistic hints to the political-humorous subculture. Some of them emphasise that the user understands and acknowledges the ideology, while others show points of view and conditions in the described content in channels and on forums.

Three parentheses around a name – for instance as follows: (((Queen Margrethe))) shows that

the person in question is part of the Jewish shadow government which secretly controls all industries and political affairs throughout the world.

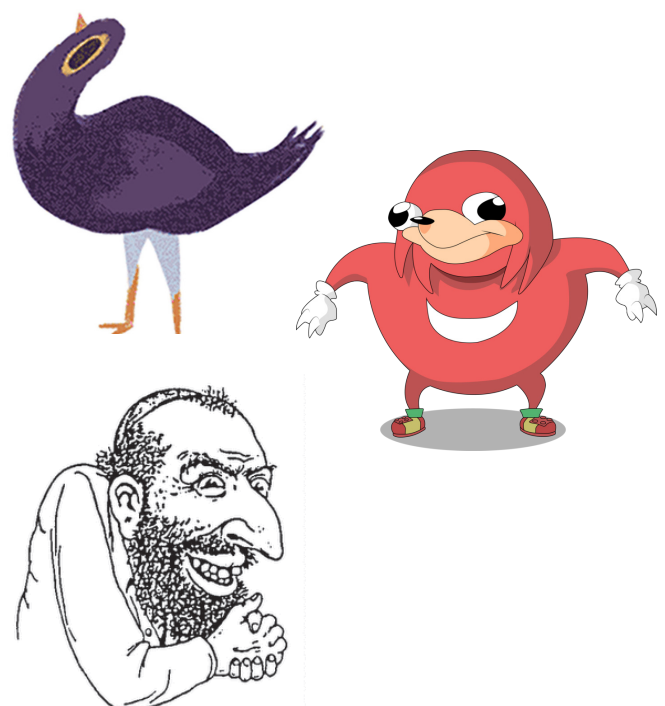
Wrongthink is an inconvenient truth that the shadow government or the socialist ruling power is trying to limit. For example, that immigrants commit the most crimes, that women are biologically programmed to subjugation, etc. The term is borrowed from George Orwell's novel 1984 in which the characters can be arrested for their (wrong) thoughts.

Dindu (nuffin) is a derogatory term used about black people and is a condescending paraphrase of what they are thought to say when they are (often) arrested; "I did not do nothing" which in lower class dialect sounds like "Dindu nuffin".

The term 'Lügenpresse' stems from German propaganda during the First and Second World War where it was used to discredit the resistance of the press, especially to Nazism in the 1930s. The term has since been used by Donald Trump's staff and has been adopted by the alternative right wing to emphasise how the press is left-wing, unreliable and thus part of the enemy that needs to be defeated.

Humour or radicalisation?

The alternative right is a movement that exists between the teenage rebellion against the establishment and a political movement on the far right wing. The challenge in dealing with young people's interest in the attack on the establishment



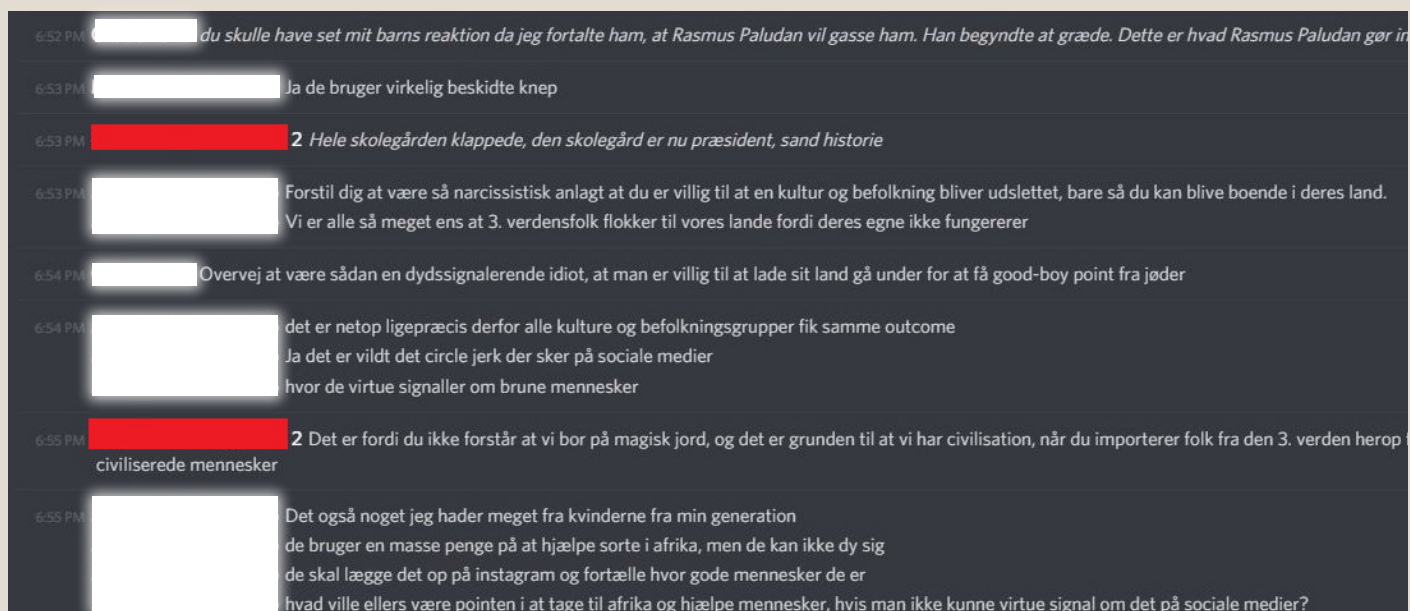
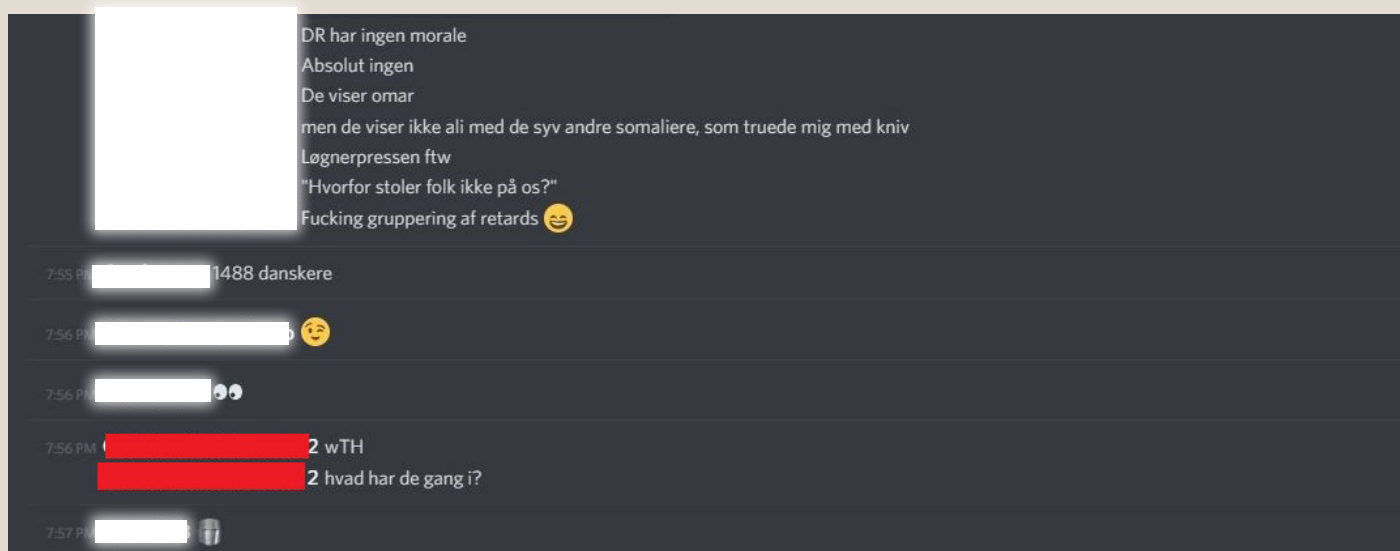
is finding out whether the use of green frogs or literary phrases stems from an extreme political consciousness or a provocative humour inspired by internet culture.

The alternative right is conscious about embedding politics and attitudes in between humour and sarcasm. If you consider your political organisation as a resistance movement fighting against the establishment (both Jewish shadow governments, left-wing press and socialist state powers), you might find it necessary to keep the talks of an impending revolution secret. The internal rhetoric among the alternative right as a 'resistance movement' also helps to stage themselves as 'the good ones' who are forced to speak in codes – as a modern version of secret agents, freedom fighters and the like.

Alt-Right is not an organised political movement

with a party programme or eligibility to take part in elections. Alt-Right is a political and anti-authoritarian undercurrent, that still primarily thrives on the Internet, and whose actors outside the digital landscape primarily have digital or invisible support. In Denmark, right-wing nationalist parties and groups, among others, have little support at election rallies and demonstrations. But they can, in turn, bring together thousands of virtual and digital peers and spur secret support groups on Discord, 4chan and other hard-to-reach digital portals.

Below are screenshots from a private Discord group where Alt-Right words like 'liar press' and 'virtue signalling' are used about media and people that the users dislike.



A photograph of a laptop and an open book on a dark surface, illuminated by a cool blue light. The laptop is open, and the book is lying flat next to it. The background is dark, and the overall mood is tech-savvy and intellectual.

Platforms and forums

It can be difficult for parents, professionals and other outsiders to navigate in the jungle of platforms and forums used by the angry young men. In this publication, we refer to some of the most popular.

The following pages will provide a brief overview of the largest and most influential platforms and forums
– how do they work? Who are there? What is the tone?
And how do they affect counter-cultural movements?

Reddit - The front page of the Internet

Reddit is a global roundtable discussion of Internet news and trends. With 430 million monthly users, the platform is undoubtedly the largest, and almost all news, articles, videos etc. are shared here.

Reddit is an attempt to boil the entire Internet down to a manageable and digestible sauce. When an article, image, or discussion is shared by a registered user, others can either comment on the post or give it an upvote or a downvote. That way, each post attains a number of 'points', and the posts that have the most are displayed at the top of the page.

The algorithm considers how many points have been achieved within a given time frame, so that the most recent popular posts are prioritised as well as the most discussed ones. At the same time, users can follow individual topics or areas of interest which are then further prioritised on the front page.

This front page is primarily covered with posts that Reddit expects the user to find interesting based on previous activity (green), by posts from sub-reddits that the user actively follows (yellow) and individual advertisements (red).

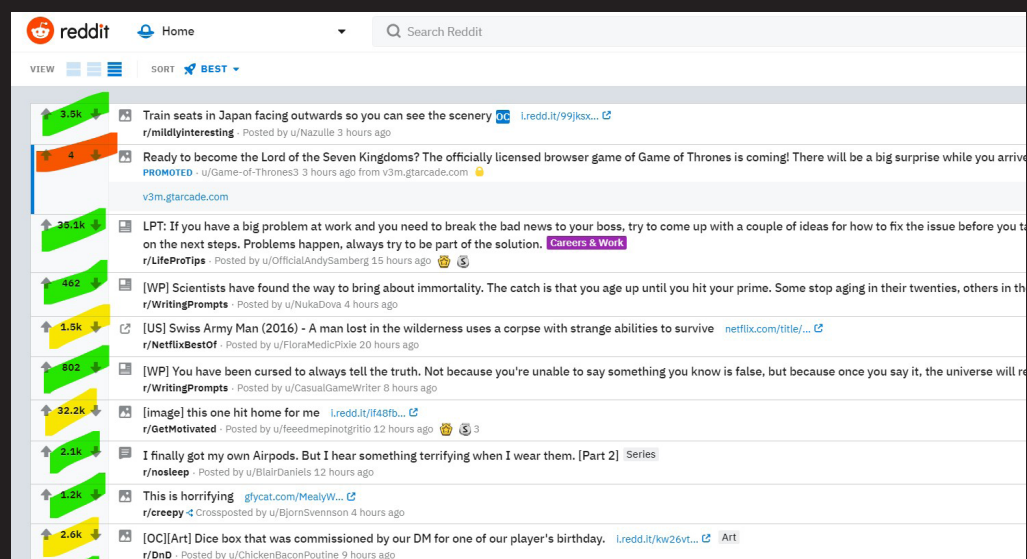
Large and heavily moderated

Reddit differs from other online discussion forums primarily due to its size but also by having unique content on the site. Many celebrities participate in AMA threads (Ask Me Anything) in the form of large-scale interviews where thousands of users ask them questions at once.

Reddit performs a relatively large amount of self-justice and moderation through enforced guidelines and moderation in most sub-reddits.

It often happens that discussions become locked and users are excluded for violating the rules surrounding smear campaigns, 'good morals' or threatening, sexist or racist content.

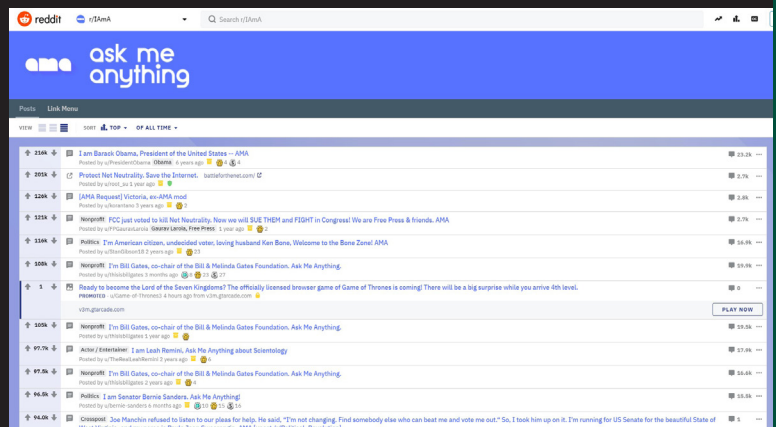
In particular, it has been necessary to delete and moderate posts from e.g. movements aimed at women and radical political networks aimed at individual groups or people. Occasionally, forums have been locked and users reported to the police for illegal image sharing of e.g. famous women or minors.



Unlike the more coarse platforms, such as 4chan and 8chan, Reddit is not at the helm of an ultra-liberal freedom of expression but it instead has its legitimacy on the Internet due to its size and well-designed features. All boards are moderated, and since it is not possible to share material anonymously, it is rarely strictly illegal or disturbing material that is being shared. Reddit has repeatedly defended its stance that users should be allowed to share material that may be inappropriate or politically incorrect as long as it is not directed towards specific people, groups or races.

Reddit is a nerdy approach to the Internet and Internet culture but does not emphasize the counter-cultural and anti-establishment mindset which characterizes i.a. 4chan and 8chan in particular. Reddit is primarily a discussion forum where people with special interests can be allowed to share their nerdiness across national borders and age differences. A significant increase in especially younger users during the last 5 years has taken Reddit from a niche website to an almost mainstream level, especially for technology-savvy young people.

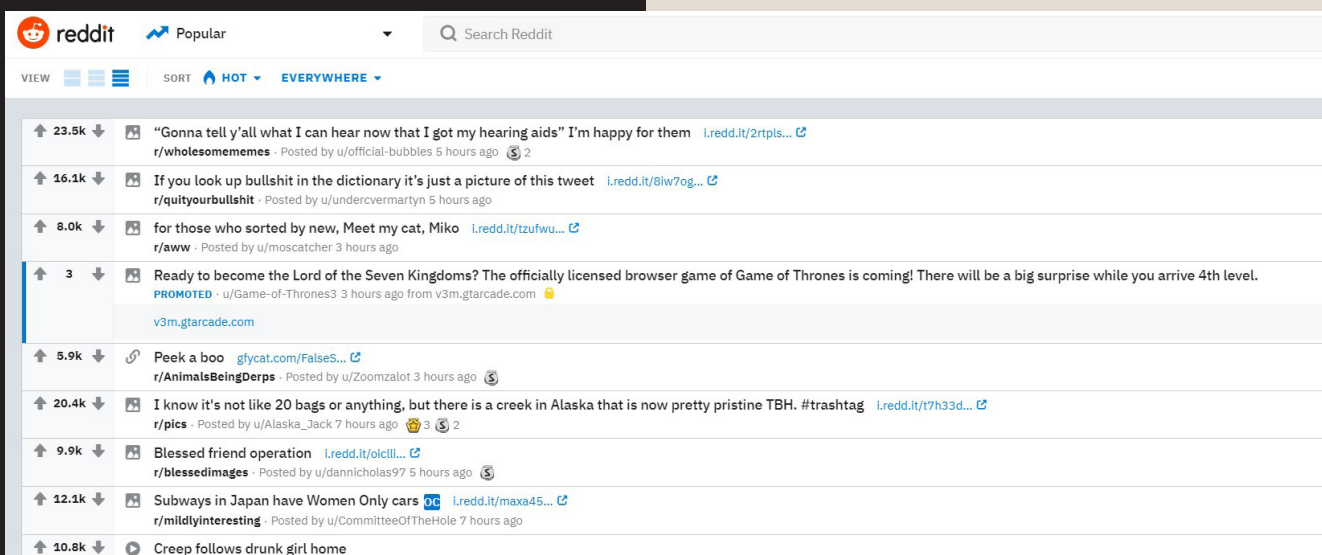
A simultaneous image of Reddit's front page, but via Incognito, is different from users' custom front pages.



Barack Obama, Bill Gates, Bernie Sanders and others have lined up for AMA interviews with more than a million followers each. The questions have revolved around everything from politics, to hobbies, favourite dishes, pets and much more.

The anonymous front page

If you access Reddit anonymously, for example via the Incognito window in Chrome, the front page is different, as there is no data on user preferences.



4chan

- The dark alley

4chan is an anonymous and open forum driven by images, agreed-upon crude humour and the creation of memes and shitposts.

Since 2003, 4chan has been home to many viral cartoons and joke phrases (memes), informative conversations as well as counter-cultural activities, including hacking attacks, murder videos and incitement to violence.

4chan is not the grim corner of the internet but more of an alley without lampposts. A lot is going on here, and you find both the people who do not thrive in the spotlight and those who have a reason to hide from it.

The platform is an open collection of sub-forums (channels), each with its own specific topic: Philosophy, history, sexuality, comics, video games, Japanese culture, and much more. On 4chan, users are anonymous, and due to the site's deliberately poor interface and ease of use, only technologically hardcore and internet-accustomed young people usually use the site. This means that the tone is often exaggeratedly harsh and deliberately politically incorrect – the language aims at a degree of outrage and contempt for either oneself or others.

In the screenshot to the right, the thread initiator (OP - Original Poster) poses his dilemma that a girl likes him – but she is dark-skinned (shitskin). Shortly afterwards, he adds that she is also a Muslim

File: [1553472604085.png](#) (11 KB, 645x773)



☐ Anonymous 05/20/19(Mon)23:23:14 No.52518680 ▶ [>>52518702](#) [>>52518798](#) [>>52520247](#)

>girl likes me
>she's a shitskin

>> ☐ Anonymous 05/20/19(Mon)23:24:26 No.52518702 ▶

[>>52518680 \(OP\)](#)
>shitskin
whats that anon?

>> ☐ Anonymous 05/20/19(Mon)23:25:07 No.52518712 ▶

and she's a mudslime on top of that!

>> ☐ Anonymous 05/20/19(Mon)23:30:46 No.52518798 ▶ [>>52519010](#)

[>>52518680 \(OP\)](#)
I love qt brown girls so much. I have even had white girls that i'm friends with query w

☐ Anonymous 05/21/19(Tue)09:37:54 No.52521707 [Reply] ▶ [>>52521835](#) [>>52521855](#)

What rule was violated here?

>> ☐ Anonymous 05/21/19(Tue)09:53:52 No.52521835 ▶

[>>52521707 \(OP\)](#)
whats a shitskin?

>> ☐ Anonymous 05/21/19(Tue)09:55:22 No.52521852 ▶

Racism outside of /b/ you fucking faggot

>> ☐ Anonymous 05/21/19(Tue)09:55:56 No.52521855 ▶

[>>52521707 \(OP\)](#)
Global rules #3. I suppose.

(mudslime). The original was deleted and as a response he is told that racism is banned in the channels he originally posted in and is called a faggot.

The racist terms - shitskin, mudslime - and hostile titles - faggot - must not be misunderstood as a fundamental political racism which one sincerely and honestly admits. Most often, it is an expression of the fact that the OP and the respondents all speak fluent 4chan and therefore have earned themselves sincere answers from the forum. The urge to provoke on 4chan often becomes a duty which ensures that 'the others' do not feel at home or 'dare' to navigate around the many channels. When 'faggot' is used interchangeably, it takes the form of an agreed greeting such as 'comrade' of the socialists, 'bro' of the macho culture, or 'G' of the gangster and gang environment. It resonates with 4chan's clear provocation agenda when they do not choose a welcoming title such as comrade or bro(ther) but instead a word which is an extremely derogatory insult about homosexuals outside 4chan's digital walls: "If you become upset about this, then you're not someone we want to talk to."

4chan is many things but it is not dangerous. 4chan is neither an organisation with a societal goal nor a nest for terrorist and violent content. 4chan is a tool for engaging in anonymous and unmoderated conversations but it is important for professionals to keep in mind that there may be several reasons for seeking the anonymous or unmoderated conversations. It is therefore not advisable to look at 4chan as an evil whole. On the contrary, a professional or parent should rather try to understand the internal values and guidelines of the individual channels before talking to the young person about 'what is happening on 4chan'.

Levels on 4chan

The following provides an overview of the levels on the platform:

4chan as a whole

- Does not have a clearly defined topic but accommodates almost everyone
- Has clear repulsive semantics and rhetoric.
- Has a set of clearly defined global rules.
- Is difficult to access and relates primarily to the nerdy and tech-savvy users.

Channels

- Relates to general topics about e.g. politics, history, philosophy or sex.
- Has a clearly defined set of values and code (e.g. attempted political incorrectness)
- May have local rules and guidelines (no links to cams, no sales ads)

Single discussions

- Addresses specific topics about e.g. political challenges, historical discussions, philosophical ideas or sexual situations.
- Is subject to the channel's code and set of values.
- May have individual wishes and reservations (only serious answers, only links, only answers from girls)

8chan – The ugly little brother

8chan is 4chan's churlish little brother. 8chan was launched in 2013 in response to a new moderation and new global rules on 4chan and is driven by an even stricter set of values about no moderation or rules.

In everyday speech, the site is called InfiniteChan, or Infinity-Chan, and is symbolised by an infinity symbol – the infinite freedom.

8chan is similar to 4chan in design and content but finds its raison d'être in exaggerating the lack of moderation and rules which is (also) at the core of 4chan.

Where 4chan is in itself a counter-reaction to neatness, political correctness and moderation, 8chan stands out even more clearly as a digital autonomous free space: You can claim ownership of channels that have been inactive for a week, or freely create new channels and discussions as long as they do not conflict with applicable US law. 8chan's ultra-free premise is for example revealed when the channel's creator and owner discusses the boundary between defending paedophile material and the right to share and talk about paedophile material:

According to Brennan, "the very fact that the boards are full of things that your average person (myself included) would find reprehensible" proves his site is dedicated to unrestricted conversation. "Once you get past all of the terrible content posted by teenagers to feel cool, you get to very interesting discussions and opinions that could simply not happen on Reddit or Facebook," he said.

8chan is often described as the 4chan of free speech which, considering 4chan's minimal level of moderation, seems unavailing but which has deliberately moved several major discussions and movements from 4chan to 8chan. The GamerGate movement was banned from 4chan as it violated some of the few existing rules but it was quickly adopted by 8chan where it could freely continue.

The willingness to constantly add server space and column inches to discussions, attitudes, and images, regardless of their content and values, is both 8chan's strongest identity and its most vulnerable relationship. When you allow and call for unrestricted freedom of expression, you risk content such as Gamergate, the pseudo-paedophile image folders that circulate and worse. Terrorist attacks, violent videos and calls for the same are often shared on the channel. The attack on the mosque in Christchurch was republished in the hours following the tragedy and shared diligently within the forum. Race riots and calls for self-justice circulate regularly in its political sub-chapters, all within the regulations.

In August 2019, however, the extreme content on 8chan became too much for the site's server provider CloudFare which pulled the plug and thus de facto shut down the site. Since then, several scattered versions of the site have been launched in various formats, most recently as 8kun.

Christopher 'Moot' Poole on the front page of 4chan, 19 September 2014

[Return] [Catalog] [Bottom]

☐ Regarding recent events moot ## Admin 4 minutes ago No.264185884

The decision to remove "GamerGate" threads has been poorly communicated, and that's my fault. Said threads are being deleted primarily because they violate our blanket "no personal information / raids / calls to invasion" rule. Spamming the reports system and creating multiple topics were also a factor, especially given /v/ is one of 4chan's fastest moving boards and has historically struggled with keeping topics limited to actual video games.

Regarding a perceived lack of free speech/censorship -- many seem to misinterpret my advocating for anonymous communication and highlighting that it allows people to share things they otherwise wouldn't be comfortable with on other platforms as "you can say and do anything on 4chan," which simply isn't the case. We've had rules and moderators since the site was founded "11 years ago", and I've only reinforced this statement over the years, a la: <https://archive.moe/q/thread/580080/#580135>

To those who actually want to use /v/ to discuss vidya and not a movement that has outgrown 4chan (a la Project Chanology) -- apologies for the inconvenience.

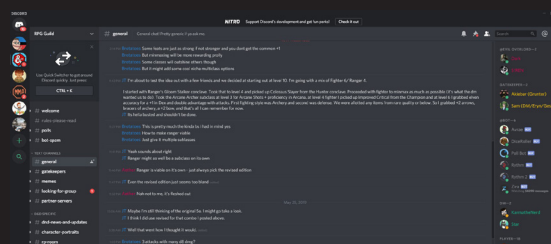
Discord – A gaming server with an edge

Discord is one of the world's most popular gaming accessories. It is a medium that provides access to voice communication between co-players and team-mates and at the same time provides room for chat and discussions about the strategic and analytical difficulties of the coming matches. The easily accessible format has also created fertile ground for a number of forums dealing with politics, revolutions and shadow governments.

Discord started as a gaming service that offered voice communication during computer games as well as discussion forums and communities about the games. However, the forum section was quickly adopted by other environments that used the well-designed interface as a gathering point for hobbies and activities other than computer games.

In the aftermath of the demonstrations in Charlottesville in August 2017, where three people lost their lives after a right-wing extremist drove into a counter-demonstration, it became clear that the rally was arranged and motivated through Discord channels. Here, channels such as the National Socialist Army or the Führer's Gas Chamber called for participation in the demonstrations and the use of force, including by motivating input from the unofficial leaders of the Alt-Right movement, Richard Spencer and Andrew Anglin..

A discussion channel for Dungeons & Dragons role-playing games



This prompted Discord to ban (right-wing) political traffic and communication on its network. But in addition to the networks that simply emigrated to 8chan and similar non-moderated forums, it just meant that several (right-wing) political networks changed their names or organisation.

Several Danish nationalist networks are organised via Discord or use Discord as a more or less serious discussion channel where politics and humour are intertwined.

Although Discord is primarily a service for gamers, the well-functioning and adaptive design is used as a gathering place in the vast majority of technology-oriented or nerdy environments. It is easy to set up and organise a channel and this facilitates the creation of channels with radical content. Those channels can be difficult to find as it is not possible to search for keywords or similar. Instead, you often have to be invited to the individual channels. However, Discord actively seeks to close and ban groups with radical, political or transgressive content.

A Danish Discord channel discusses the alt-right party Stram Kurs and the leftist press

7:10 PM [redacted] Jeg stemmer personligt på ham. Har dyb respekt for ham.

- > Hans perfekte søndag er at arbejde
- > Har studeret race videnskab og blev uretmæssigt fritaget på grund af sin forskning af Svend Hylleberg
- > Har vundet bronze i kajaksejlads

7:13 PM [redacted] helmuth nyborg er typen der boller dig igennem komiteen hvis du fucker med ham

7:38 PM [redacted] han er også mega oprigtig. han er bare sig selv. massiv karakter.

7:42 PM [redacted] "Jeg forstår ikke, hvorfor det bliver kaldt en konspirationsteori", som det blev sagt tidligere: Gaslighting.

Det er et vildt eksempel på hjernevask at se folk benægte udskiftningen af europæiske folkeføder, alt imens de med glæde indrømmer at hvide får mindre børn, og at fremmedfolk der får flere børn lukkes ind af samme grund.

Medierne skubber ofte nyheder om at der er "mangel" på arbejdsmarkedet og om hvordan fødselsrater hos hvide er lave. Samtidig hævder de at befolkningsudskiftningen ikke eksisterer - eller hviler på rygter, så er det en god ting og velfortjent!

Det er en fantastisk ide, at se på de forskellige aspekter af den danske befolkning, og hvordan de forskellige grupper af befolkningen påvirker hinanden.

Deep & Dark Web – The real Internet?

What we usually refer to as the Internet is just the mere tip of a gigantic iceberg. Around and below it, there are parallel universes with millions of users that cannot be tracked or searched, and content that is not accessible to just anyone.

The Internet that we can find through search engines, social media and streaming services is called the indexed internet. Outside of it exists a large, non-indexed internet without search engines or social media as a unifying network. The Deep Web is everything we do not immediately see – mail and bank accounts, paid content, locked videos, user profiles protected by passwords and libraries filled with personal content. The Deep Web is the part of the web that belongs to the 'forest' where you need to know exactly where the information is and how to get to it (e.g. via passwords and codes). The Dark Web is not an extension of either the Deep Web or the normal Internet, but rather a parallel to it. If we consider the Deep Web 'the rest of the iceberg', the Dark Web is all that is deliberately hidden from the outside world.

The Dark Web is its own separate network which can not be accessed by search engines or Firefox, Chrome and Edge browsers. The Dark Web is a series of encrypted networks that can only be accessed by dedicated browsers which, in addition to providing access to the encrypted and closed networks, also anonymise users. On the Dark Web, no one knows who you are or what you do.

The Dark Web ensures your anonymity

The Dark Web must be accessed by a dedicated and specially encrypted browser, the most popular of which is The Onion Router (often called TOR) but Freenet and i2p are also often used. TOR consists of a group of software solutions that enable

Warez

<http://2gxczwnj52jutais.onion/> – The Nowhere Server (restored from backup after FH)
<http://jntlesnev5o7zysa.onion/> – The Pirate Bay – Torrents
<http://am4wuhz3zifexz5u.onion/> – Tor Library – library of books and other media files
<http://uj3wazyk5u4hmvtk.onion/> – The Pirate Bay – Torrents (official .onion)
<http://doxbindtelxceher.onion/> – DOXBIN
<http://wuvdsbmbwyjzsgel.onion/> – Music Downloads
<http://lolicore75rq3tm5.onion/> – Lolicore and Speedcore Music
<http://xlmro77i3lixucja.onion/> – ebooks
<http://vt27twhktsyvjrkj.onion/> – lol 20th Century Western Music Recordings and Scores
<http://2ygbaoezjdmacnro.onion/> – Pony at Noisebridge
<http://xlmro77i3lixucja.onion/> – Imperial Library of Trantor
<http://c3jemx2ube5v5zpg.onion/> – Jotunbane's Reading Club

On the Dark Web, the pirate environment, with illegally copied and hacked software, is at the core. (Screenshots from TheHiddenWiki – a list of the most visited Dark Web networks)

the access to the Dark Web. The data being sent from the user to the network or group you want to access is directed via a long series of 'nodes' which can only see the address of the previous sender. In this way, the service guarantees the anonymity of the original user.

Dark Web networks, with their encryption and anonymity, provide a great place to share, for instance, messages between journalists and sources and information from whistleblowers and it is an excellent medium to share vulnerable information, such as WikiLeaks.

However, total anonymity also provides virtual space for information sharing and trading within counter-cultural networks. Drugs, personal information such as credit card or registry information, illegal image content (e.g. child pornography) and much more can also be purchased via the Dark Web. The transaction is made with an encrypted currency (e.g. Bitcoin) and is extremely difficult to track.

Dark Web er både et sted hvor der kan købes lovlige varer (som sagtens kan være stjalne eller hackede), eller lovlige varer, som eksempelvis narkotika.

Marketplace Commercial Services

<http://6w6vcynl6dumn67c.onion/> – Tor Market Board – Anonymous Marketplace Forums
<http://wvk32thojn4gpp4.onion/> – Project Evil
<http://5mvm7cg6bgklfjtp.onion/> – Discounted electronics goods
<http://lw4ipk5choakk5ze.onion/raw/evbLewgkDSVkifzv8zAo/> – Unfriendlysolution – Legit hitman service
<http://nr6juudpp4as4gjjg.onion/torgirls.html> – Tor Girls
<http://tuu66yxvrnn3of7l.onion/> – UK Guns and Ammo
<http://nr6juudpp4as4gjjg.onion/torguns.htm> – Used Tor Guns
<http://ucx7bkb2dtia36r.onion/> – Amazon Business
<http://nr6juudpp4as4gjjg.onion/tor.html> – Tor Technology
<http://hbetshipq5yhhrsd.onion/> – Hidden BetCoin
<http://cstoreav7i44h2lr.onion/> – CStore Carded Store
<http://tfwdi3izigxlure.onion/> – Apples 4 Bitcoin
<http://e2qzjoerj4d6ldif.onion/> – Carded Store
<http://jvrnuue4bvbftiby.onion/> – Data-Bay
<http://bgkitnugq5ef2cpi.onion/> – Hackintosh
<http://vip4uw5ui22jjg7.onion/> – EuroArms
<http://b4vqxw2j36wf2bqa.onion/> – Advantage Products

Are you nerdy enough for the Dark Web?

It takes a lot of preparation and technical ingenuity to navigate the Dark Web, and it is thus far less widespread than the indexed internet that most of us use on a daily basis. The Dark Web is not as such one shady world or guarantor of illegal activities – some users choose the Dark Web based on a desire to browse an anonymised and unsupervised, free internet.

the others'. However, the Dark Web is also a place where some users deliberately navigate around shady environments with illegal activities, including child pornography, hacking, drug or weapons trafficking, or the like.

Activities on the Dark Web can also be associated with a 'nerdy' kind of self-staging. In several social groups, the ability to understand and navigate the highly inaccessible network is a hallmark of pride. It is also a gateway to a network filled with like-minded techies where you can speak freely about 'all

The Dark Web offers both regular pornography and "hard candy" (child pornographic material).

Erotic 18+

<http://tkbxs3rdzdjppnl.onion/sharepass/> – SharePass – Password sharing community
<http://k4jmdccpnsfe43c.onion/> – Girls Released – Some nice model pics
<http://54dgeda4ik6iypui.onion/> – Gallery – Met-Art, FTVX etc sets
<http://pinkmethuynlenlz.onion/> – The Pink Meth (mirror)
<http://2fqgjzbb2h7yevom.onion/klixen/> – Klixen
<http://orsxvca7glswueo7.onion/> – EroDir – Lots and lots of Hentai
<http://mmgh3rqeswrlgzdr.onion/> – VOR-COM

Erotic Hard Candy

<http://lovezspamopfiqul.onion/> – TLZ discussion board
<http://tqjhyhbso4mdcrvh.onion/sciclaycams/> – Sciclay Cams
<http://iqinc7cbykhurfo.onion/> – LLL – Image and Video down- & upload
<http://oglbv4c4kpoobkid.onion/oglb/> – Onion Girl Love Board – Private Board
<http://bvunqhd.bizxyuo.e.onion/> – Boy Vids 4.0
<http://girlbmame6evpwv.onion/> – Girls and Boys
<http://op4jvhn65pjv3sl.onion/> – PedoEmpire
<http://7haz75ietrhjds3j.onion/> – All Natural Spanking
<http://spofoh4ucwlc7zr6.onion/> – Safe Port Forum
<http://tqjhyhbso4mdcrvh.onion/forum/> – BL Forum
<http://ftwwebt6e3nb3lmw.onion/> – FTW Image Boards
<http://tlz3gig7k46s4r66.onion/> – TLZ private forums
<http://k4jmdccpnsfe43c.onion/> – Toria Links – A CD sites link list

Are you blue-pilled or red-pilled?

An introduction to the language of digital environments

It is difficult to see through the often empty irony and sarcasm on digital platforms and forums and deduct the impact of the underlying attitudes.

But underneath the surface, it is possible to find a number of conditions, ideas and philosophies that put the world in a different light than what most people are used to. Wrongthink, gaslighting and slogans from the time of the Crusaders become more and more prominent in digital forums, and coupled with the provocative humour and sarcasm, it can be difficult to navigate between serious social criticism and transgressive humour.

Most of the digital expressions that are used and discussed in counter-cultural groups online are taken from historical periods – a time, when everything was much better – or from literary works concerned with dystopian or cynical conceptions of humans.

When George Orwell in 1949 wrote his novel 1984 about the totalitarian and oppressive regime that keeps the population in an iron grip and does not even allow critical thinking, the concept of wrongthink was born. It covers thoughts that are likely to be real or objectively beneficial to society but that are suppressed as they challenge the unreser-

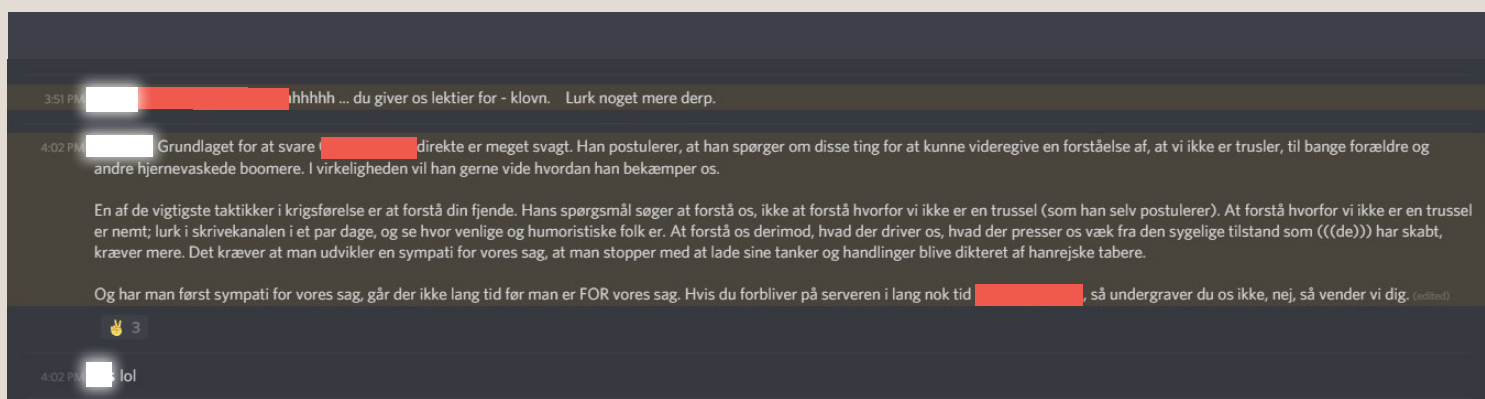
ved rule of those in power. The term is often used in Alt-Right contexts to respond to the criticism that provocative or typically far right-wing ideas and ideologies receive. The term also contains an integrated idea that the media or a (shadow) government moderates the public debate in order to retain power. Therefore, it is believed that the criticism of the Alt-Right attitudes is not professional or constructive. On the other hand, almost any criticism emphasises how right and socially subversive the ideas are, as otherwise one would not need to criticise or reject them.

At war with the Elite

The media or decision-makers who may reject the ideas and theories of the Alt-Right groups are often accused of being part of the elite. The elite consists the groupings that, both officially and non-officially, control society and try to remove any sincere challenges against them. According to several environments, the elite directs criticism towards itself in e.g. political situations where power may well shift from one party to another, but it remains the elite who actively pulls the strings behind the scenes.

In order for the elite not to get exposed, it schemes to make its power appear democratic and fair –

Screenshot from a private Discord group where one of the writers of this publication is given a lecture



and most importantly – incontestable. The elite gains support by, for example, supporting, establishing or highlighting selected grassroots movements that act as advocates of the elite. In this way, the support appears sincere, and the continued power of the elite is presented as desired by the majority, and for the good of society, vis-à-vis uninitiated citizens and political spectators. The process is called *astroturfing*, named after the artificial grass (root) carpet which can be purchased by the meter and looks like, but is not, real grass.

One of the ways in which the elite will undermine the free thinkers is by constantly making them appear shrill, hysterical or crazy – you gaslight your opponents. In a melting pot of communication theories, marketing and propaganda, governments and larger organisations can establish conditions that force opponents to either give up or appear like rabid lunatics. The term stems from psychological abuse in relationships where one party denies facts, manipulates or talks about the partner as weak, vulnerable or mentally unstable, so that he or she appears strong and credible.

Are you taking the blue or the red pill?

In politics, the term can appear when advocates such as Alt-Right are constantly referred to as flakes, excluded from debates, censored or when conditions are fabricated that undermine their credibility (typically prison sentences or precarious conditions in their private life). Gaslighting is the elite's use of its media and accumulated credibility (among the blue-pillled masses) to undermine the credibility of its critics.

The pill analogies are inspired by the Matrix films in which the character Morpheus introduces the hero Neo to the real world and shows him that what he thought was the real world was an illusion. If Neo wants to stay in the real world, he must eat the red pill, whereas the blue pill will let him wake up in the fake world of illusion again. Being red-pillled means that you have seen the light – that the elite is in power and the resistance movement is being fought and gaslighted, etc. Similarly, blue-pillled means that you have not yet realised the truth, or do not want to. Some movements, especially Incels, have further adopted the concept of the black pill – a nihilistic term determining that the world is worthless and that we might as well cease to exist, as nothing carries any importance.

Those who have not yet joined a given movement are often called normies – they are the sheep who just follow the shepherd's guidance and do what they are told. Men who are normies and have not yet embraced their responsibility to overthrow society and fight the elite are called beta-males. Soyboy is used to describe the same anti-masculine



Screenshot from Stram Kurs' Facebook page 01/06/2019. Here, party leader Rasmus Paludan uses language and terms that are also found in online environments such as 4chan and 8chan (see 'Platforms and forums')

line man, as it is believed that soy reduces the production of male sex hormones. It may seem that all these terms used in the online environments can be used as a handy

dictionary to identify radicalised users. It is, however, important to understand that the expressions are largely an expression of social criticism which can be rooted in a feeling of not having (enough) power. The feeling of powerlessness to act in one's own life becomes a critique of the structures of society, and you see ghosts and shadow governments everywhere. Many of the terms focus on the fact that an unidentified elite conceal the power and influence of those who ought to have it, thus obscuring a desire to basically improve society.

Language shows the inadequacy

When you can not exercise the influence you think would be fair, it can be difficult to accept – and perhaps reverse – your own thoughts. Then it may be psychologically easier to blame a mysterious elite. It is not dangerous or necessarily radicalised to have an opinion about this elite or its gaslighting and astroturfing. In fact, it can also be understood as a desire to change and improve society or an expression of feeling politically or humanly inadequate.



Who is responsible for online hatred?

Given that hate speech and radical attitudes exist online, it might seem an obvious measure for the state to intervene and censor the platforms in order to tackle this problem. The solution is, however, not that simple. State intervention can push the hatred and the extremists so far that they become impossible to find - and reach - again.

A harsh tone and crude language can be found everywhere online – from the more closed forums such as Reddit, 4chan and Discord to the open ones such as Facebook, the Danish broadcasting corporation's website dr.dk and the tabloid newspaper Ekstra Bladet's discussion forum Nationen. Here, many users seem convinced that they can say and do whatever they want online because "no one can harm me anyway". This is actually also correct and in Denmark you may express yourself more or less as you want within certain legal boundaries.

For example, if people express racist views in the physical public space, they can be punished in accordance with the Danish criminal law (the racism paragraph). However, the same does not seem to apply to utterances in the digital public space. And who is then responsible for ensuring that a proper tone is maintained

on social media – the individual, the media self, the police or the other users?

Associations: Prosecute the platforms

The Danish Association for Digital Responsibility and the Danish Institute for Human Rights have proposed that the digital platforms should be held responsible for making room for hate speech and extreme and radical statements. They want them prosecuted and would like the police to take legal actions against them. Many Danes see social media as a benefit to the freedom of expression and feel that they use their freedom of expression to a much greater extent than they have done before. But according to the Danish Institute of Human Rights, there are two sides to every coin. Many, especially women and young people, refrain from participating in public, digital debates because they experience a very harsh tone marked by discrimination, harassment and hatred. This can pose a threat to democracy, as it gives an unequal distribution of power in the public debate where the ones with the loudest and most foul utterances get the most speaking time.

However, the discussion about state intervention is not so straightforward. At the moment, most social media are subject to some kind of censorship but often solely on the basis of the individual media's own rules for what is and is not allowed in that particular forum. Taken to its logical conclusion, this can mean that a statement is subject to moderation and censorship on e.g. the Danish broadcasting corporation's website dr.dk while the same statement is allowed to remain on the

tabloid newspaper Ekstra Bladet's website eb.dk. It is thus up to the individual platforms to assess how the tone should be on their particular site.

How are the rules today?

According to Section 77 of the Constitutional Act of Denmark 'any person shall be at liberty to publish his ideas in print, in writing and in speech, subject to his being held responsible in a court of law'. This means that the individual can be prosecuted to the extent that his or her statements are in violation of the law. The same should apply to social media as they make room for the expressions of the individual users. But this is not yet the case.

As the rules are now, the media have the right to piece together their own guidelines for what is allowed and not allowed in terms of content, and it is up to the individual sites to provide moderation.

Any person shall be at liberty to publish his ideas in print, in writing and in speech, subject to his being held responsible in a court of law. Censorship and other preventive measures shall never again be introduced.

Section 77 of the Constitutional Act of Denmark

However, it can be argued that the individual media have a responsibility to ensure that applicable legislation is complied with on their site – even if some of the content does not come directly from them, but rather from the users.

Social media, which offers the opportunity for public debate, thus bears a great responsibility for ensuring that a democratic dialogue and a proper tone is observed. If you join a closed forum, participation will naturally be on the terms of the forum in question. But if you participate in a debate on the Facebook page of a news media, or in the comment section of a YouTube video, you should be able to rest assured that this can take place without any risk of insults, hateful remarks or harassment.

Judicial intervention can have major consequences

The idea that social media should be subject to the same legislation as the individual user makes very good sense. However, it can have major consequences for platforms such as Reddit and 4chan that are constructed on a special set of rules and a special language, which is unique to just those platforms, and which only applies there. If forums such as Reddit and 4chan are to be subject to the same legislation as e.g. dr.dk, Facebook and Ekstra Bladet's Nationen, then the whole point of

these forums will be undermined. Reddit is Reddit because different rules apply here than in the public debate. 4chan is 4chan because different rules apply here than in the public debate. And this remains true across the board.

The more anonymous and secretive a forum, the more the forum's own rules will apply. But is that OK? Or should every forum be subject to the same rules regardless of the degree of anonymity?

If you look at it from a legal perspective, the answer should be "yes". But if you look at it with an eye for what the different platforms are and can be, the answer may not be so unambiguous. In the public debate, which is accessible to anyone with access to the Internet and which does not require any special technical skills or any special understanding of a particular environment or a particular online culture, it seems meaningful to set up clear rules and laws for what kind of content may and may not be posted.

But there should also be room for people to vent their frustrations and express their honest opinions. As long as they manage to do so using a proper tone, safeguarding democracy and democratic dialogue, the public debate can continue without further intervention. But for those who have difficulties conforming to these conditions, it may be of significant importance that they have another place to express their anger and frustrations.

Young people might fall off the radar

Introducing censorship on platforms such as Reddit and 4chan does not solve the problem of democratic dialogue. Instead, it only forces users to dive even deeper into the dark layers of the Internet. At the same time, it can also be difficult to make laws and regulations that apply across national borders. It might be easy to make rules that apply to Danish pages on Facebook and YouTube, but as soon as you start talking about platforms like Reddit and 4chan, where the language is English and the users come from all over the world, it becomes much harder to set up laws.

So if a distinction should be made in relation to whom such laws and regulations should apply to, what is then the defining line? The spoken language? The national origin of the site in question? The degree of anonymity? Or something else?

The debate will automatically also address whether it is desirable that the most angry young men should remain reasonably visible online or whether laws and regulations become more important with the risk of pushing them so deep down that it is no longer possible to see and follow them online.


```
17 <?php language_attributes(); ?>
18 <?php bloginfo('charset'); ?>
19 <?php bloginfo('viewport', 'width=device-width, height=device-height'); ?>
20 <?php wp_title('|', true, 'right'); ?>
21 <?php rel="profile" href="http://gmpg.org/xfn/"; ?>
22 <?php rel="pingback" href="http://gmpg.org/xfn/"; ?>
23 <?php fruitful_get_favicon(); ?>
24 <?php wp_head(); ?>
25 </head>
26 <?php body_class(); ?>
27 <div id="page-header" class="hfeed site">
28 <?php
29 $theme_options = fruitful_get_theme_options();
30 $logo_pos = $menu_pos = "...";
31 if (isset($theme_options['logo_pos']))
32     $logo_pos = esc_attr($theme_options['logo_pos']);
33 if (isset($theme_options['menu_pos']))
34     $menu_pos = esc_attr($theme_options['menu_pos']);
35 $logo_pos_class = fruitful_get_theme_options('logo_pos_class');
36 $menu_pos_class = fruitful_get_theme_options('menu_pos_class');
37 $logo_pos_type = fruitful_get_theme_options('logo_pos_type');
38 $menu_pos_type = fruitful_get_theme_options('menu_pos_type');
```


Can we combat the hateful communities?

One of the biggest challenges with radical opinions online is that they are difficult to combat. The ability to be anonymous online and the difficulty of distinguishing between fun and seriousness complicates the efforts against extreme content. So what tools do professionals and authorities actually have available?

The digital footprints left by the incel mass murderer from Isla Vista show a clear connection between participating in digital environments and committing radical acts, at least in that specific case. The attitudes he expressed in the different environments all refer to experiences he had had in everyday life, and one should therefore not perceive the process that led up to the attack to be either digital or analogue.

In his own words, the two things were connected; the perpetrator explicitly described an incident at a party in

2013 as a trigger for his decision to carry out the attack in 2014. At the same time, on the forum PUAhate.com, he experienced an online community of attitudes that confirmed his personal beliefs. He was also influenced by racist perceptions of the human value and sexist understandings of gender characteristics from right-wing political currents.

With the benefit of hindsight, the Isla Vista perpetrator expressed several radical and violent attitudes online. But if you see them in a larger perspective, his comments and remarks are in many ways simply radical and violent posts among many others. Therefore, they would not necessarily have been recognised as a warning sign even if the proper authorities had had a fixed eye on them. Due to the format of the digital environments, it is difficult to distinguish the serious posts from the joking, sarcastic and frivolous posts. The Isla Vista perpetrator is one of many individuals active in the digital environment and thus does not represent the majority of users.

The perpetrator showed various warning signs in both the physical and the digital space. Therefore, it can be tempting to conclude that these are the two factors

that are needed to determine whether a person is prone to violence. But that kind of conclusion will be hasty – because there are actually several examples of young people (men) having committed radical acts without ever showing signs of it physically or digitally.

Counteracting digital hate

There are no easy online solutions that can be used to capture the violent, extreme users. This is partly due to the tone and culture of the digital environments that makes it impossible to distinguish between the violent users, those who are just participating in the debate "for the lulz," and those who have extreme views that they would 4chan.org never act on.

Experts and practitioners generally agree that prevention of radicalisation among young people must take place through long-term, broad-based measures. In the vast majority of cases, this is a shortcoming in our society and its ability to pick up the individual more than it is the individual who is to blame in his own situation.

You can discuss whether this understanding is transferable to the online area. In the fight against extreme content on the web, two different approaches are often used: One is the hard approach, where content can be censored and hate-filled forums can be closed. Another is the soft approach where counter-narratives are used against the ideological narratives. The soft approach thus points to a long-term solution where the individual is guided to a different understanding of his or her life, whereas the hard approach displaces and criminalises the individual through censorship.

The hard approach

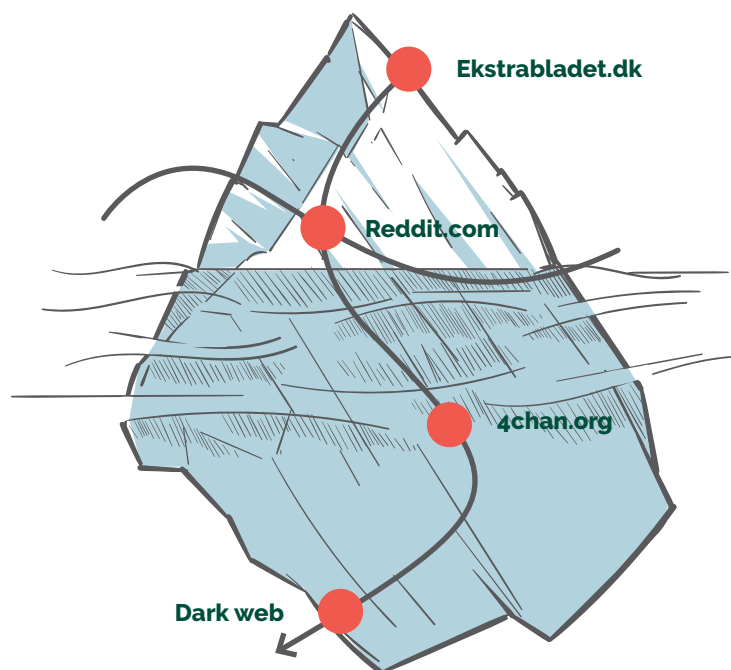
The hard approach consists of direct intervention in the form of censorship techniques on the Internet. Examples are the closing of user profiles and websites, filtering and manipulating pages and other digital content, surveillance and monitoring, data nudging and algorithm censorship. In recent years, the techniques have evolved towards becoming more manipulative and invisible to users.

The positive thing aspect of the hard approach is that the mentioned techniques allow for a quick reaction if inappropriate content is posted. But there are also challenges.

Anonymity online

As the moderation, surveillance and regulation of certain platforms increases, there is an ongoing demand among some users to be able to hide in encrypted or closed forums or through anonymous browsing.

The figure on top of the next page illustrates various online platforms and forums in terms of their accessi-



Violent content on 'accessible' sites such as eb.dk and Reddit is only the tip of the iceberg. The more moderation a hateful user encounters, the further down into the 'darkness' he will go.

bility and visibility. At the top are the forums where the user

is the least anonymous and most visible – for example ekstrabladet.dk or Facebook, where the user most often is identified by name, picture and sometimes also relationships. The further down we go, the less accessible forums and the greater the anonymity. Most often, there will be a clear correlation between the amount and type of radical content and the degree of anonymity.

So even if one disregards the fact that it will often be quite difficult to close Danish forums – especially if the hosting website is not based in the country – the problem concerning a displacement of users is still present. Blocking access to or closing a forum will most likely just move content and users to another location, thus pushing the issue rather than solving it.

Flagging

One aspect of the hard approach that should be highlighted is flagging. Flagging is censorship on social media based on other users' reporting. There are several advantages to flagging, for instance when other users are made responsible for reporting, the censorship takes place through a norm based and user-condition based sorting. Flagging can therefore have the effect

that transgressive content is censored faster and more flexibly than an authority-based censorship. Flagging can also give users a say in what tone and culture should prevail in a given forum. But this approach has also been criticised as it involves a risk that some users get a dominant voice in deciding what type of content and what tone will become the prevailing one in the forum.

The soft approach

Narratives

In the hate-filled environments, online as well as offline, there is often a supporting narrative and a supporting ideology that contains both an explanation of and a solution to the misfortunate situation in which the vulnerable, angry young man finds himself. The narrative is based on existential or political issues of which the members are victims. It often contains a form of heroic figure, such as the Isla Vista perpetrator, who went by the name "The Supreme Gentleman", and at the same time puts forward a potential solution to the conflict. The proposed solution will most often motivate the individual to take action.

The example below shows an excerpt from a thread on incels.co where an incel accounts for a humiliating and unpleasant experience with a girl who simply confirms his image of girls and women as degrading and emotionally callous creatures.

The thread is long and packed with calls for revenge. The other users further confirm the user in his view of women and his understanding and percep-

tion of people of the opposite sex. The discussion continues and becomes a talk about what kind of revenge you can take to make sure that your message penetrates and that you come out of it as a winner. Both the Isla Vista and the Toronto perpetrators are cited as good examples of how to take revenge.

Counter-narratives

In contrast to the hate-filled narratives are the counter-narratives which are about highlighting (other) communities and possible identities that fit into society's norms instead of going against them. Like the radical narratives, the counter-narratives contain parts that can pull and push the individual in a certain direction and are thus, to a large extent, based on the same basic principles. The counter-narratives work by challenging the ideology and way of thinking that prevail

in the radical narratives. Based on the facts and the offer of positive alternatives, this is done by encouraging and educating people in critical thinking in order to build resilience to extreme narratives.

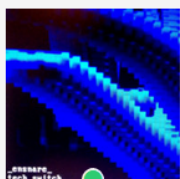
To ensure an effective prevention, one needs to think long-term and deal with a societal, rather than an individual-oriented, perspective. It may therefore be necessary to intervene already at primary school level with an ever-increasing focus on democratic values and education – both online and offline.

Excerpt from a thread on incels.co about how all girls and women are vicious and treat incels, which they see as inferior beings, as filth.

Forums > Incels > Inceldom Discussion >

[RageFuel] I can't stop thinking today about how cruelly I've been treated by every girl.

ScornedStoic · Mar 4, 2019



ScornedStoic

Hexalotl, the Technomancer

Joined: Apr 5, 2018
Messages: 4,014

Mar 4, 2019

#1

It's just completely unfair. I deserve a chance, a least. When I was approaching girls I *did* have a good personality, I don't give a shit what anyone says.

I've been relegated to a life of pain and sorrow for factors entirely out of my control. I've been nothing but kind to girls. Some bluepilled things I've done, to name a few:

Stay up til 3am the night before I had exams to console my oneitis over her abusive mother. (This happened many times, not always before exams though)

Write a law test review for a different oneitis the night before a major project was due because she forgot her textbook in her locker. (This also happened multiple times.)

Walk a girl home in Canadian -35 weather every day for the entire winter despite my house being in the complete opposite direction and her house being far as fuck away while mine was two blocks from the school.

Remember all a girl's favorite snacks she told me about from a year ago and surprise her with a box of them to show I listened, only to be told I got one of them wrong.

And all the times I was an emotional tampon and ego boost complimenting them all the time.

What did I want in return for this? Nothing, I just wanted my efforts appreciated. I just wanted to make them happy. I got cruelty in return. Being lied to about being single and waiting to be "ready to date" while she's dating someone else behind my back. Talking to other people in the school about me behind my back so I have to hear it from others. **I have literally been told my personality is great but I'm not attractive enough.**

What did I do to deserve this? I must be a toxic misogynist to be nice to girls to want to make them happy. I'm such a rapist for being bitter over the cruelty I've received for trying to be a good person.

Fuck this world and fuck women. (Though I'll never be able to)

Mar 4, 2019

#2

take revenge on them

Recommendation:

Speak with the young people

Radicalised young people, mass murder and terrorist acts. It is entirely understandable if you as a parent or professional can be nervous about young people's activities in digital communities. Here are some suggestions on how to speak with the young person about the topic.

When you hear about the digital arenas, the harsh tone and the hard language, you can get the impression that everyone who moves about in certain forums is radicalised or well on their way to becoming it. Fortunately, this is far from the case.

Only a very small part of the young people who express crude attitudes online perform radical acts in the physical space. The vast majority instead use digital forums as a respite. In this way, the hard language and harsh tone can be seen as a positive, healthy and, along the way, harmless outlet for the young person's frustrations rather than an expression of his desire to act violently.

The vast majority of young people who frequent the digital environments find a community here that they do not experience in the physical world. They find a community with others who share their views of the world and who share their experience of injustice. The majority, like themselves, have no intentions of acting on their experiences and worldviews. If their words would be taken at face value and interpreted as an actual desire to resort to action, one would criminalise an entire generation who, in reality, have merely found a safe place to

express their innermost thoughts. If you criminalise what is, by and large, a mere natural, youthful curiosity and testing of boundaries, you risk pushing young people even further away from the physical and societal communities than they already are. There is a risk that they, and others, would look at them as outsiders, and that they would thereby feel further stigmatised and marginalised. In other words, there is a risk of creating a self-fulfilling prophecy that results in radicalised young people.

If, on the other hand, you see the hard language and the harsh tone for what it is, it gives a completely different narrative about the young people in the target group. Then they go from being maladapted, violent young people to being people who craves a community, care and love. If you consider the young people from that perspective, completely different opportunities arise to understand and help them.

Recommendations

When you as a professional or parent must try to understand and help a young person, this person's current situation will be decisive for the direction to go and the measures to make use of. Below, we propose different approaches in the encounter with the young person: the early prevention concerning the young person, who is not yet radicalised, but who you are worried about – and when the damage is already done, which is aimed at young people who show signs of having been radicalised.

Early prevention

In connection with the early prevention, there are certain points of attention that may be important to keep in mind when meeting the young person.

“The use of the digital space will often require a special set of competencies that young people have acquired with time. Fortunately, these skills are however not necessary in order to inquire into the digital lives of young people.”

Firstly, it is important to be aware of any drastic changes in the young person's behaviour. Behavioural changes can take many different forms and are by far a natural part of being young. But to the extent that the behaviour changes in a negative direction, and you as a parent feel that it is not a natural change that will eventually blow over, it is important to react. However, it is important to be aware that behavioural changes can have many different causes. It is therefore important to take

the time to ask what is currently going on in the young person's life – both online and offline.

Another point of attention is changes in speech. Some young people will develop a very hard language because of the environments in which they spend time on the Internet. Often the hard language stays on the digital forums, but for some, a spillover effect can occur where the young person begins to speak coarsely in everyday life. Hard

language in itself is not necessarily a sign that the young person is headed in the wrong direction. But hard language can be a sign that the young person is frequenting some environments that may be influencing him or her in a negative direction.

A third important point to be aware of is whether there are negative changes in the young person's physical, social arenas – for example at school or among friends. It can be changes where the environment begins to influence the young person in a negative direction, but it can also be that the young person withdraws himself more from the physical, social communities and/or begins to perform poorly in school. Again, these factors may have other causes but nonetheless, they are important to respond to.

When the damage is already done

But what if the young person is already on a side-track? As a professional and practitioner, you often encounter young people who have already walked across the edge. In that case, what do you do? What questions do you ask and how do you help the young person get back on track?

As a professional deeply rooted in the physical practice, the digital sphere can seem a closed country where the gate is difficult, or perhaps even impossible, to open. You can feel lost in the dark and have the perception that there is a world that you do not know at all which is only accessible to special initiates.

The use of the digital space will often require a special set of competencies that young people have acquired with time. Fortunately, these skills are however not necessary in order to inquire into the digital lives of young people.

By and large, the same questions will have to be asked compared to any young person showing signs of frequenting inappropriate environments in the physical world. It is important to ask questions concerning the type of environment the young people are frequenting, what type of content they encounter and what type of community the young person experiences there. So there will be questions like: the ones on the following page.

If the young person tells about a platform or a forum that you do not know, do not be afraid to ask questions about it. Remember that for young people, the digital arenas are as natural a part of their lives as the physical ones. And therefore, it will also be just as natural for questions to be asked about them.

Keep calm

There is no single and straight path from inappropriate online behaviour to radical actions in the physical space. However, by applying the natural curiosity that the vast majority of professionals who work with young people possess, it is possible to become wiser about the kind of online behaviour, coupled with a potentially deviant physical behaviour, that may indicate whether a young person is heading onto an inappropriate sidetrack.

There are still many unknown factors, and many ifs and maybes, but if we as parents and professionals dare to be curious and dare to venture into the unknown, we can get far in our understanding of the young people and the darker sides of their digital lives.

Ways to talk about online communities with young people:

What forums do you use?

How is the tone there?

What do you talk about?

What is appealing about that environment?

How do you experience the effect it has on you to frequent that environment?

Do you feel that it has changed your view of the world/society/women/etc.?

Do you experience any changes and influences as positive or negative?

Do you experience a kind of community when you are online?

Do you find the environment and the community problematic?

Have some of the expressions and attitudes that you have encountered online made you want to act in certain ways in the physical space?

What are the digital platforms offering you that your physical local environment cannot?

Sources and further reading

Research literature

Coston, B. M. & Kimmel, M. (2013). White Men as the New Victims: Reverse Discrimination Cases and the Men's Rights Movement.

Gøtzsche-Astrup, O. & Lindekilde, L. (2019). Either or? Reconciling Findings on Mental Health and Extremism using a Dimensional Rather than Categorical Paradigm. *Journal of Forensic Sciences*.

Joern, L. & Havelund, J. (2018). Ultras in Denmark. The New Football Thugs? *Soccer & Society*.

Kruglanski, A., Webber, D., Jasko, K., Chernikova, M., & Molinario, E. (2018). The Making of Violent Extremists. *Review of General Psychology* 22 (1), pp. 107-120

Lindekilde, L., O'Connor, F., & Schuurman, B. (2017). Radicalization Patterns and Modes of Attack Planning and Preparation Among Lone-Actor Terrorists: an Exploratory Analysis. *Behavioral Sciences of Terrorism and Political Aggression*

McCauley, C. & Moskalenko, S. (2017). Understanding Political Radicalization: The Two-Pyramids Model. *American Psychologist*, 72 (3), pp. 205-216

Schuurman, B., Lindekilde, L., Malthaner, S., O'Conner, F., Gill, P., & Bouhana, N. (2018). End of the Lone Wolf: The Typology that Should Not Have Been. *Studies in Conflict and Terrorism*.

Scientific publications

Nagle, A. (2017) Kill All Normies - Online culture wars from 4chan and tubmlr to Trump and the Alt-Right. *Zero Books*

Kimmel, M. (2018) Healing from hate - How young men get into - and out of - violent extremism. *University of California Press*

Periodicals

Unge Pædagoger, nr. 3, 2018. Tema: Når skolen skal forebygge radikalisering - subjektiveringsprocesser og demokratisk dannelse.

Field observations and field studies

- 4chan.org
- 8chan.org
- Reddit.com
- Discordservers, including different channels

Centre for Digital Youth Care

Centre for Digital Youth Care is an independent institution. We are a socio-economic organisation, and all profits accrue to disadvantaged children and young people through reinvestment in digital socio-educational work.

Centre for Digital Youth Care is one of Denmark's leading organisations in online counselling and digital well-being for young people. For more than fifteen years, we have worked to increase the well-being of children and young people in a world characterised by digital and social media.

We run several large online consultation platforms, provide lectures to thousands of students, professionals and parents every year, and we are part

of a large number of national as well as international partnerships.

At Centre for Digital Youth Care, we prefer to keep our ears to the ground rather than basing our knowledge solely on reports. The centre is deeply rooted in the pedagogical practices which means that we strive to defend the interests of the thousands of children and young people who we teach and advise every year.

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