

Knowledge Governance in the Post-truth Era: The Manosphere as a Competing Knowledge Regime

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Abstract: In the post-truth era, organisations face a critical vulnerability that we frame under epistemic permeability, a process through which external, radicalised digital regimes infiltrate organisational sensemaking and the workplace. These alternative truths, specifically those originating in the manosphere, challenge the foundations of institutional expertise and Equity, Diversity, and Inclusion frameworks. While traditional knowledge management focuses on internal flows, it often remains epistemically blind to the sophisticated architectures of digital subcultures that compete for authority in the minds of the employees. This study employs a netnographic analysis of the French manosphere on mainstream social media platforms Instagram and TikTok to explore the mechanisms through which ideological claims acquire their authority. Our preliminary findings reveal that these regimes are built through four interconnected mechanisms: the construction of experiential authority via embodied proof, the use of intellectual eloquence and the hijacking of academic rhetoric to provide a facade of analytical rigour, the framing of gender hierarchy as an objective biological fact, and the strategic penetration of organisational vocabularies using corporate palatable concepts. By mapping how these sanitised narratives migrate from the digital fringe into the workplace, we argue that organisations must move beyond conventional codification and compliance. Instead, they should develop resilient governance models centred on epistemic literacy and the critical evaluation of contested truths to safeguard institutional integrity.

Keywords: Knowledge governance, Post-truth, Epistemic authority, Digital knowledge Regimes, Manosphere

1. Introduction

The post-truth era has transformed the epistemic foundations upon which organisations build, share, and govern knowledge. As information systems become increasingly entangled with affective, identity-driven, and algorithmically mediated communication, the distinction between credible knowledge and emotionally resonant belief grows hazier.

This paper reconfigures established Knowledge Management (KM) by addressing a critical theoretical vulnerability: the historical focus on internal knowledge flows at the expense of external, competing epistemic regimes. While KM theory has traditionally optimised the transmission and codification of institutional expertise, it has paid comparatively little attention to the sophisticated architectures of digital subcultures that contest that very expertise in the minds of employees. As digital platforms reward engagement over accuracy, they accelerate the circulation of narratives that are epistemically deviant but rhetorically sophisticated – creating a landscape where institutional expertise is no longer a given, but a contested site for struggle.

We argue that to remain resilient, KM must evolve from a technical concern with internal information storage to a sociological discipline focused on the social regulation of epistemic authority. This study introduces epistemic permeability as a primary analytical lens to facilitate this shift. This concept captures the degree to which organisations' internal knowledge systems are porous, allowing external, radicalised logics to seep into employee sensemaking and professional interpretive frameworks.

The manosphere - an online constellation of masculinist and anti-feminist communities – serve as a particularly instructive laboratory for these dynamics. By deploying pseudo-scientific language and hijacking social science rhetoric, the manosphere constructs an internally coherent knowledge system that redefines truth for its participants. The urgency of this phenomenon is underscored by a 2026 Ipsos report across 29 countries, which found that Generation Z men are more likely than older generations to endorse traditionalist and regressive gender roles - a reversal of long-standing trends that signals the potent influence of these digital regimes.

For organisations, the risk is not just a messaging failure regarding Equity, Diversity, and Inclusion (EDI), but a structural problem of epistemic permeability. Without a granular understanding of how these alternative regimes establish their authority and credibility, organisations remain ill-equipped to safeguard their epistemic integrity. This paper, therefore, adopts an exploratory lens to map the supply side of these alternative truths. Using a netnography of the French manosphere on mainstream social media platforms Instagram and TikTok, we analyse the mechanisms through which these logics acquire the appearance of authority. We position this study to recognise and respond to the normalised or sanitised narratives that migrate from the digital fringe into

the workplace. By deconstructing the epistemic architecture of the French manosphere, we seek to inform a more resilient model of knowledge governance.

Our exploratory study is guided by the following research questions: How do manosphere discourses construct and legitimise alternative knowledge regimes on mainstream digital platforms? What specific discursive and epistemic strategies are deployed to establish authority and credibility among participants? How does the mapping of these strategies inform our understanding of epistemic permeability and what are the potential implications for organisational knowledge governance? Together, these questions reframe post-truth disruptions as a challenge of recognition and literacy. By exposing the blueprints of alternative epistemic regimes, this study provides the analytical tools for organisations to navigate an era in which the nature of truth itself is actively contested.

2. Literature Review

2.1 Post-truth, Knowledge Management and Governance

2.1.1 The epistemic shift of post-truth

Post-truth denotes a climate where veracity shifts from empirical evidence to emotional resonance and personal belief (Ahen, 2019). Rather than the disappearance of truth, this era represents a structural transformation in its authentication. While veracity was historically anchored in centralised authorities (religious or institutional), the “new post-truth” leverages 21st century digital ecologies to bypass traditional gatekeepers like peer-reviewed science and legacy media (Ahen, 2019).

A primary characteristic of this condition is a meta-shift in discourse where actors question the broader rules of debate to delegitimise institutional expertise (Fuller, 2018). In the climate change debate, for instance, post-truth actors often bypass empirical data to construct meta-narratives regarding the alleged ideological motivations of scientists (Fischer, 2019). This shift is further facilitated by informalisation, where an erosion of shame regarding exposed untruths allows leaders to be reframed as disruptors rather than liars (Wouters, 1986). At a cognitive level, post-truth functions through naïve realism – a bias where individuals believe they perceive reality objectively while labelling opponents as acting in bad faith – forming a unique climate where not knowing becomes a strategic political resource (Friedman, 2023; McGoe, 2012).

2.1.2 Knowledge management (KM) and governance

In response, KM must evolve from technical information storage to a sociological discipline concerned with the legitimacy of meaning. Knowledge is a social fund – a collective resource that fluctuates based on social interdependencies (Elias et al., 1987; Malcolm, 2021). In post-truth context, the goal of KM moves away from seeking absolute philosophical truth toward achieving relative adequacy, which measures how reality-congruent or useful knowledge is for a specific group’s orientation and survival (Wilterdink, 2003). Because individuals perceive reality through fallible human interpretation, they manage knowledge by incorporating new information into existing ideological webs of belief, making organisational systems highly resistant to factual correction (Friedman, 2023).

This internal resistance is further complicated by external technological pressures where KM is increasingly shaped by ontological politics (Rommetveit, 2023). Knowledge governance – the social regulation of epistemic authority – is currently navigating a profound crisis of legitimacy as the democratisation of expertise has dismantled monopolies (Waisbord, 2018). As truth in rational-legal authority erodes, power shifts toward charismatic authority. Digital demagogues act as “high priests of truth” (Rommetveit, 2023, p.8), dictating social reality and allowing alternative knowledge regimes to reshape individuals’ standards of evidence (Solea & Sugiura, 2025).

2.2 The Manosphere: Digital Knowledge Regimes and Epistemic Strategies

The manosphere serves as a critical illustration of this structural shift, functioning as a digital ecosystem of masculinist and anti-feminist communities that has constructed its own internally coherent knowledge system. This environment is unified by the belief that men are in a state of crisis due to the social influence of feminism (Ging, 2019; Blais & Dupuis-Déri, 2012). The ecosystem is comprised of Men’s Rights Activists (MRAs) focused on legislative reform, the Red Pill which serves as an ontological onboarding for biological determinism, and Pick-Up Artists (PUA) who apply neoliberal market logic to seduction (Ging, 2019; Vallerga & Zurbruggen, 2022). It further encompasses separatist movements like Men Going Their Own Way (MGTOW), and fatalistic groups

such as Involuntary Celibates (Incels), and disciplinarian subcultures like NoFap (Wright et al., 2020; Banet-Weiser & Bratich, 2019; Hartmann, 2021).

2.2.1 *The deployment of pseudo-science and epistemic mimicry*

The manosphere epistemic authority is built upon the strategic use of pseudo-science, mimicking the aesthetic of objectivity to ground ideological positions in a perceived natural reality. Central to this is a weaponised biological determinism that categorises men into rigid socio-sexual hierarchies of Alphas and Betas, while reducing complex attraction to primitive drives (Han & Yin, 2023). These claims are sustained through troll science, where academic data is deliberately misinterpreted to create a counter-knowledge archive hostile to mainstream consensus (Elsen-Ziya, 2020). This dynamic empowers the ordinary man by suggesting he has more direct access to truth than elite academics or media figures (Elsen-Ziya, 2022).

Beyond biology, the manosphere hijacks social sciences and humanities through epistemic mimicry, co-opting the very concepts developed by progressives to critique patriarchal power (Johansson Wilén et al., 2024). Incels often evoke Gramscian hegemony to argue they are subalterns living under a feminist cultural monopoly, or they twist Critical Masculinity Studies to argue that because masculinity is socially constructed, it is a fragile passport that women can revoke at will (Steinmetz-Jenkins, 2018, Johansson Wilén et al., 2024). This theoretical inversion extends to reinterpreting the male gaze as a retaliatory framework where women are the aggressors, and co-opting Feminist Standpoint Theory to claim that rejected men have a uniquely objective view of human nature (Solea & Sugiura, 2025; Johansson Wilén et al., 2024).

2.2.2 *Affective mobilisation and neoliberal logic*

The mobilizational power of the manosphere stems from its ability to translate these theories into a visceral hunger for justice through Red Pill ideology – a narrative of awakening to a gynocentric social construct (Ging, 2019). By platforming pain, digital subcultures allow narratives of suffering to be amplified while detached from their material conditions, facilitating the emergence of a regime of male victimhood where hegemonic groups claim the status of the oppressed (Chouliaraki, 2001; García Mingo and Diaz Fernandez, 2023). This affective mobilisation is eventually formalised through neoliberal logics, conceptualising social interaction as a sexual marketplace where human value is reduced to quantifiable KPIs (Han & Yin, 2023).

Within this framework, seduction and self-improvement are managed as a rigorous business process. When individuals fail, the system provides a misattributed explanation rooted in market failure caused by feminist interference rather than the flaws of neoliberal capitalism itself (Banet-Weiser & Bratich, 2019). This logic creates a problematic epistemic framework that marginalises women and racialised individuals by reducing human potential to Eurocentric phenotypes, as seen in the looksmaxxing subcultures (Solea & Sugiura, 2025). By channelling hostility toward market interference, the manosphere creates a highly resilient system immune to institutional debunking or simple fact-checking.

2.3 **Epistemic Permeability and Organisational Vulnerability**

The migration of these radicalised ideologies into the mainstream is driven by epistemic permeability – the mechanism by which the boundaries of established knowledge systems become porous. According to Digital Subculture Diffusion Theory (DSDT), this infiltration is driven by the strategic manipulation of information flows to bypass institutional safeguards (Solea & Sugiura, 2025). This external diffusion follows a tripartite path beginning with normification, where niche terminologies migrate from fringe forums to platforms like TikTok and Instagram as sanitised content. This leads to mainstreaming and eventual normalisation, where previously unacceptable views are absorbed into societal norms, making the ideology appear as common sense before it even enters the workplace (Conway, 2020; Wodak, 2020).

Once in the professional sphere, these concepts manifest as Red Pill leadership, an ideological behaviour that draws upon the manosphere repertoire to justify domination and marginalise inclusive practices (Erbil et al., 2025). This infiltration is facilitated by pre-existing structural gender inequalities and a growing resistance to Equality, Diversity, and Inclusion (EDI) initiatives, which provide a platform for misogynistic scripts to move from implicit undercurrents to overt behaviours (McCarthy & Taylor, 2024; Ng et al., 2025). This represents a profound failure of communicative rationality as Red Pill logics introduce a closed communicative space that suppresses dissent and delegitimises institutional expertise (Habermas, 1990; Erbil et al., 2025).

Ultimately, this infiltration endangers knowledge governance by creating a conflict between the organisation's formal evidence-based systems and the shadow regimes of the manosphere. Organisations often lack the subcultural literacy to distinguish between genuine scientific data and the pseudo-intellectual justifications used

to rationalise social inequalities (Panofsky et al., 2021; Solea & Sugiura, 2025). Consequently, formal policies are subverted as employees may rely on troll science and reactionary narratives to interpret institutional initiatives as existential threats to male career advancement (Erbil et al., 2025). Therefore, our study addresses the lack of granular, empirical exploration into these specific epistemic architectures and their permeability into established knowledge systems by conducting an exploratory netnography of the French manosphere, providing the necessary literacy for organisations to recognise these logics before they manifest in the workplace.

3. Methodology

3.1 Setting and Ongoing Data Collection

This study examines masculinist content produced and disseminated on Instagram and TikTok, two short-form visual mainstream platforms that have become central arenas for the diffusion of anti-feminist ideologies in French-speaking online spaces. Instagram in particular has emerged as a significant infrastructure for community-building around masculinist topics, enabling influencers to cultivate large, engaged audiences through a combination of reels, stories, and static posts. TikTok complements this landscape through its algorithmically-driven content amplification, which has been shown to accelerate the reach of ideologically charged short videos.

The unit of analysis is the individual post or video published by accounts producing masculinist content in French, regardless of whether the account belongs to a public influencer or an anonymous user. Content analysis was conducted on a corpus of posts featuring masculinist themes, collected between January 2026 and March 2026. Data collected for each post included: account characteristics (follower count, account type), content format, persuasive appeals, engagement metrics (likes, views, comments, shares), and the presence of specific discursive markers of masculinist ideology.

Table 1: Observation corpus: Platforms, accounts and data collected

Platform	Observation Context	Type of Data Collected
Instagram	Accounts: @raptorsvsfonte (133,000 followers) @ugogiljimenez (160,000 followers) @lefrenchhitch (124,100 followers) @alexhitchens (125,000 followers) @*****_alpha (8,418 followers) @jpfanguin (1,100,000 followers) @jp.fn (368,000 followers)	Posts, stories, videos, captions, hashtags
TikTok	Accounts: @alex_hitchens_off (325,100 followers) @lefrenchhitch (126,600 followers) @alexhitchensoffbusiness (150,800 followers) @*****.hommeefemme (2,084 followers)	Videos, comments, podcast excerpts, captions, hashtags

Table 1 provides an overview of the accounts included in the observation corpus, detailing the platforms on which they operate, their respective follower counts as of March 2026, and the types of data collected from each. Consistent with contemporary netnographic ethics (Kozinets, 2020), this study employs a visibility threshold to differentiate between professionalised digital actors (i.e. influencers) and ordinary participants who relay manosphere discourse. By pseudonymising accounts below the 10,000 follower-mark, the research mitigates the risk of de-anonymisation for users whose digital presence does not constitute a deliberate public persona.

3.2 Sampling

Initial seed accounts were selected on the basis of their visibility - measured through follower count and engagement metrics - and their production of content explicitly engaging with gender relations from a masculinist perspective. From these seed accounts, additional profiles were identified through a snowball sampling strategy (Noy, 2008), following cross-references in hashtags, mentions, comment sections, and platform recommendation algorithms. This iterative process was particularly suited to the identification of difficult-to-reach or loosely networked groups operating at the margins of mainstream platform visibility (Pelto, 2013), and continued until theoretical saturation was reached, with no new accounts or content patterns emerging from further sampling.

3.3 Coding Scheme

Posts and accounts were classified according to a coding scheme developed inductively from the data and grounded in existing definitions of masculinism in the sociological literature. The central classification variable concerns whether anti-women discourse constitutes a primary or recurrent element of the account's content. An account or post is classified as masculinist when hatred toward, resentment of, or structural hostility to women constitutes a primary theme, whether expressed in isolation or in combination with other topics such as politics, body image, nationalism, or self-development. An account or post is classified as non-masculinist when it focuses exclusively on gender-neutral topics - such as wealth creation, entrepreneurship, fitness, or personal development - with no significant misogynistic content.

The analytical procedure unfolded in three iterative phases. First, open coding was applied to the full corpus to generate an initial inventory of recurring discursive features – lexical choices, rhetorical registers, visual grammars, and engagement patterns – without imposing prior theoretical categories, allowing the data to surface its own organising logics. Second, focused coding consolidated these observations into higher-order analytical categories. A feature was retained as a distinct category only when it recurred across multiple accounts and platforms, could be distinguished from adjacent categories on substantive grounds, and mapped onto a theoretically meaningful distinction in the literature. Ambiguous cases were flagged and resolved through interpretive discussion between the two authors. Third, the four mechanisms were subjected to internal triangulation, with each verified against the full corpus rather than illustrative examples alone. Theoretical saturation was assessed at both the account and category levels: sampling continued until no new accounts or content patterns emerged. While the exploratory nature of this study precludes claims of representativeness, these procedures ensure the transparency, consistency, and theoretical grounding of the interpretive process.

4. Preliminary Findings

This section presents the findings of the content analysis across the 60 posts collected from Instagram and TikTok between January and March 2026. Four interconnected mechanisms, which illustrate how the theoretical post-truth shift – where veracity is anchored in emotional resonance rather than empirical evidence – is operationalised in digital spaces, were identified. French manosphere influencers construct, legitimate, and diffuse alternative knowledge regimes through the construction of epistemic authority, discursive legitimisation strategies, the naturalisation of gender hierarchy, and the penetration of organisational epistemic systems.

4.1 Construction of an Alternative Epistemic Authority

A central finding is the systematic positioning of influencers as holders of suppressed or misunderstood knowledge. This represents a shift from rational-legal authority to charismatic authority, where digital demagogues act as preachers of truth (Rommetveit, 2021). By bypassing institutional validation in favour of embodied and experiential proof such as Lifestyle content - fitness routines, meal preparation, and body optimisation - the ideology presents the transformed body as a reality-congruent argument. This logic of embodied proof functions as a strategic response to the post-truth erosion of centralised authority and is reinforced by posts projecting mastery and self-sufficiency, such as @ugogiljimenez's detailed hunting gear breakdowns, which signal competence and autonomy in traditionally masculine domains.

Influencers operating in the pick-up artist (PUA) and investment coaching registers position themselves as practical experts whose authority derives from lived experience rather than formal credentials. This embodies the epistemic shift where truth is authenticated through personal belief and naïve realism (Friedman, 2023). Alex Hitchens exemplifies this pattern, framing his financial success as self-made proof of concept. The "post-truth" dimension of this epistemic construction is particularly salient: ideological claims are systematically repackaged as suppressed truths. @raptorvsfonter articulates this explicitly - "There is an important process of

de-virilisation happening because they want people who don't resist" - casting mainstream institutions as actively concealing knowledge that only the manosphere makes available.

4.2 Discursive Legitimation Strategies

Beyond the construction of alternative authority, the corpus reveals discursive strategies that mimic the aesthetic of objectivity – a process termed epistemic mimicry (Johansson Wilén et al., 2024). A distinctive feature of the French manosphere from its Anglophone counterparts is the prominent role of intellectual eloquence and rhetorical register. Rather than relying solely on shock content or aggression, several influencers deploy a register of calm, reasoned argumentation that lends ideological claims a veneer of analytical rigour. Coupled to this refurbishment of intellectual composure, these influencers also provide an affective register in that they are often described by their followers as truth liberators. This highlights how knowledge governance is shaped by emotional resonance. One commenter on Alex Hitchens makes the affective function of this register explicit: "Alex Hitchens is like that little voice in our head, he speaks our truth" - positioning the influencer not as an external authority but as the articulation of what followers already feel but cannot express. Appeals to established intellectual figures are used selectively to anchor fringe claims in recognisable cultural tradition. This aligns with the theoretical observation that post-truth actors do not abandon truth but rather transform its authentication to bypass traditional gatekeepers (Solea & Sugiura, 2025; Ahen, 2019). @*****_alpha, for instance, cites philosopher Alain Sorla to support assertions of male superiority, lending ideological content an appearance of academic grounding and building counter-knowledge archives (Eslon-Ziya, 2020). At the structural level, fragmented multi-platform presence - Alex Hitchens operating simultaneously across @alex_hitchens_off, @lefrenchitch, and @alexhitchensoffbusiness - simulates scale and ubiquity, reinforcing the impression that this knowledge is both widespread and credible. These legitimisation strategies are also visible at the aesthetic level. Figure 1 illustrates four recurring visual registers identified across the corpus: (1) dark, high-contrast aesthetics evoking authority and dominance; (2) displays of wealth and material success functioning as embodied proof of concept; (3) idealised masculine physicality presented as biological validation; and (4) civilisational and heritage imagery anchoring ideological claims in cultural legitimacy. Together, these registers operate as a non-discursive layer of epistemic authority, reinforcing the mechanisms described of alternative epistemic authority and discursive legitimisation without recourse to explicit argument.



Figure 1: Visual aesthetic registers of the examined manosphere corpus

4.3 Naturalisation of Gender Hierarchy as Objective Knowledge

A third mechanism concerns the consistent framing of gender hierarchy as biological or psychological fact rather than ideological position. Across the corpus, gender dynamics are presented as self-evident truths requiring only recognition, not argument. By stating "We are not equal... I don't see what's so hard to understand... We must be complementary", influencers like Alex Hitchens employ naïve realism (Ahen, 2019) to foreclose debate, positioning hierarchy as a natural order. This represents a profound failure of communicative rationality, as it creates a closed communicative space that suppresses dissent and delegitimises institutional expertise (Fuller, 2018).

Women are recurrently constructed as inherently irrational and manipulative, requiring active management by men. @*****homme femme explicitly compares women to children who overstep boundaries, framing male emotional control as the natural relational order. Female sexuality is simultaneously pathologized and policed: Alex Hitchens advises checking a partner's phone to verify her sexual history, framing refusal as evidence of dishonesty. Notably, cross-gender validation is mobilised discursively - women present in comment sections raising equivalent questions are absorbed into the narrative as further confirmation of the ideology's universal applicability, neutralising potential counter-evidence and making the internal knowledge system highly resistant to factual correction.

4.4 Penetration into Organisational Epistemic Systems

The final mechanism illustrates epistemic permeability – the process by which organisational boundaries become porous to external radicalised logics. Manosphere discourse effectively interfaces with professional and organisational vocabularies. The investment and self-optimisation register deployed by influencers such as Alex Hitchens - built around concepts of performance, discipline, and return on investment - can circulate within workplace cultures without explicit ideological flagging. The ideological content is carried by professionally palatable frames. This infiltration is operationalised through the tripartite path of Digital Subculture Diffusion Theory (Solea & Sugiura, 2025), beginning with normification, a phase in which niche and often extreme terminologies migrate from fringe forums to mainstream audiences. As these narratives undergo mainstreaming, their organisational permeability is carried by established managerial logics. For instance, @raptorvsfonter's invocation of Elon Musk's productivity governance - "What did you get done this week? If the answer is shaky, you're fired" - maps extreme productivity governance onto gender relations, normalising a transactional and evaluative gaze toward women through the language of workplace performance. Concepts such as "complementarity," "mental strength," and "emotional regulation," drawn from mainstream management and positive psychology discourse, lower the barrier and normalise the introduction of manosphere-adjacent ideas into professional settings while retaining their ideological content beneath a respectable surface. By adopting these sanitised terms, "Red Pill" logics can circulate within the workplace without triggering explicit ideological flagging or policy violations (Erbil et al., 2025).

Finally, a civilisational register adds a further layer of legitimisation, linking individual gender claims to broader cultural defence narratives. @ugogiljimenez frames the celebration of Western heritage as inseparable from gender order: "The more violent and stateless barbarians there are in our streets, the more we must celebrate the grace of our beautiful civilisation." This embedding of misogyny within ostensibly respectable cultural discourse represents a sophisticated legitimisation strategy that extends the reach of manosphere ideology well beyond its core audience.

5. Conclusion

This study advances Knowledge Management by conceptualising digital radicalisation through the notion of epistemic permeability, highlighting how porous organisational boundaries allow external "shadow" knowledge regimes, such as the French manosphere, to infiltrate professional sensemaking. Rather than viewing radicalisation as the spread of isolated extremist claims, the study demonstrates how the manosphere functions as a competing epistemic system that challenges institutional expertise and evidence-based diversity, equity, and inclusion (EDI) frameworks.

Findings identify four interrelated mechanisms underpinning this process: (1) the replacement of rational-legal authority with charismatic authority based on embodied proof; (2) epistemic mimicry, whereby intellectualised rhetoric simulates analytical credibility; (3) naïve realism, which frames social hierarchies as objective fact and resists institutional correction; and (4) Digital Subculture Diffusion, through which radical logics are normalised via sanitised corporate vocabularies centred on performance, discipline, and ROI. Together, these mechanisms enable radical ideologies to circulate within organisational contexts while bypassing traditional safeguards.

The study argues that addressing epistemic permeability requires a shift in knowledge governance from passive compliance toward epistemic literacy, equipping organisational members to critically evaluate and deconstruct alternative digital knowledge regimes. In doing so, the research contributes a framework for understanding the post-truth challenge not simply as misinformation, but as a structural competition over the epistemic foundations of organisational reality.

Ethics Declaration: This study meets the criteria for minimal-risk Internet-mediated research (Dixon-Ward & Chan, 2022). All data are publicly accessible, and no interaction with participants occurs.

AI Declaration: During the preparation of this work, the authors used GPT-4 and Grammarly for: grammar, syntax, and spelling correction and translation from French. After using these tools/services, the authors reviewed and edited the content as needed and take full responsibility for the publication's content.

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