

Localizing Incel Discourse: Misogyny and Masculine Identity in Chinese Cyberspace

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Abstract. Through the textual analysis of online forum contents and online small-scale interviews, this study aims to explore the phenomenon of “involuntary celibates” (incels) in China’s online space, with a particular focus on the misogynistic web discourse. As a case study, it examines a popular section on Baidu Tieba (named “Sun Xiaochuan Ba”, known as “Sun Ba”) and common slang such as “diaosi” (indicating losers). By integrating the concepts of hegemonic masculinity and social identity theory, this study reveals how misogynistic emotions and masculine anxiety are manifested in Chinese online communication. The findings reveal that, compared to Western incel communities, similar discourse in China is marked by distinct self-deprecation and humorous irony. Slurs and memes serve to reinforce group boundaries and allow young men to perform masculinity in locally specific ways. This localized yet globally-influenced construction of incel-like discourse highlights the interplay between global and Chinese gender cultures, addressing a notable research gap in the Chinese context.

Keywords: Incel, misogyny, Chinese online forums, masculinity, gender discourse.

1. Introduction

Recently, in conjunction with world gender politics and virtual culture, involuntary celibate (incel) culture has come to figure as a notable research subject and public debate. Western research demonstrates incel culture to be more than an internet subculture; it is connected to misogyny, gendered power relations, and violent potential [1,2]. Characterized by resentment of women and self-sorrow, incel groups have been connected with various cases of extremist violence from 2014 onward, claiming dozens of lives [3]. In research from North America and Europe, incel talk has been shown to use metaphors of “Chad/Stacy” and the “black pill” to describe a binary difference of “us versus them” and thus to substantiate an in-group victimhood identity and enmity toward out-groups [4].

As opposed to Western spaces in which self-identified “incel” groups dominate, Chinese online realms do not allow for large, organized groups openly endorsing the label “involuntary celibate.” But misogynistic sentiment is expressed through local syntax structures and idiomatic culture. Popular colloquial terms such as “diaosi” (loser) and “licking dog” express some of the resentment and ambivalence toward women by younger males. Though originally often begun as self-deprecation or humorous mockery, they tend to have overtones of resentment and derision toward women. When particular males cite women for romantic disappointment or social disappointment, such statements can become outlets for misogynistic communication.

A notable example is the Sun Xiaochuan Ba (Sun Ba) on Baidu Tieba. Initially created as a fan base for the scandalous streamer Sun Xiaochuan, the forum was transformed from carefree fan discussion to a sphere filled with abstract irony and verbal hostility. It gradually became known as a “public toilet of the internet,” where verbal misogyny co-exists with irony and banter. It had about 7.2 million followers as of September 2025 with a total posting count of over 200 million. Sun Ba is not an official incel organization, but it serves as a platform where men articulately state they are fed up with gender relations, usually via mocking of females as well as mocking male degeneracy. It thus represents a best-case study for understanding how decentralized forms of incel-like discourse take roots in China.

This study contributes to existing scholarship in several ways. First, it supplements prior research by incorporating both direct forum posts and small-scale interviews with young men. Second, it applies Connell's theory of hegemonic masculinity and Tajfel's social identity theory to interpret how boundary-making, humor, and feedback dynamics structure online misogynistic discourse [5,6]. In sum, this paper investigates how typical misogynistic discourse in Chinese online settings constructs masculine identities and demarcates in-group/out-group boundaries through interaction.

2. Theoretical Framework

To understand misogyny in Chinese cyberspace, this paper employs two primary theoretical frameworks. The first is Connell's theory of hegemonic masculinity [5]. This theory emphasizes that within the gender order there exists a hierarchy among forms of masculinity, with "hegemonic masculinity" occupying the dominant position and embodying social expectations of the ideal man. Thus, those organizations that don't meet that criteria may be left out or even discriminated against. In that sense, incel groups' gender anxiety can be interpreted as a post-exclusion reaction from the world of the "ideal man", hence fostering resentment toward women and society.

The second is social identity theory by Tajfel [6]. People construct self-identity through processes of group categorization seeking meaning and belonging through "in-groups"/ "out-groups" distinctions according to this theory. Using binary discourses such as "failed men/successful men" and "us/women" for incel groups in cyberspace is likely to be used for making strict identity lines. Group identification of the sort not only amplifies enmity toward the "other," but strengthens cohesion and emotional support through the community.

3. Literature References

Existing research on incel culture has largely focused on Western contexts, addressing its propensity for violence, misogynistic discourse, group identity construction, and modes of online dissemination. Baele et al., through an analysis of the 2018 Toronto attack, reveal the radicalizing logic underpinning the incel worldview [3]. O'Malley et al. examine online incel communities and point out how they reconstruct the identity of the "failed male" in virtual spaces [2]. Helm et al. further demonstrate, via studies of Reddit-based incel communities, the crucial role such platforms play in reinforcing misogynistic discourse and sustaining group cohesion [4]. Foreign scholarship has developed a relatively systematic framework that investigates the incel phenomenon from psychological, sociological, and communication perspectives.

Chinese-language research is still in its initial phase. Huang examines, for instance, if there is a group in Chinese electronic space that comes close to that of "incel" and examines if localized terms such as *diaosi* (loser) and *gaofushuai* (good-looks man who is rich) work as identity labels such as "incel" and "Chad" [7]. Huang's research reflects both similarity and discrepancy between Chinese online men as a group and international incel discourse. Furthermore, Li offers perhaps the most systematic account of misogynistic discourse in Chinese electronic space yet. Via a scrutiny text analysis of Sun Ba, Li determines how insider slang, misogynistic terms, as well as self-deprecation humor, collaboratively form a discursive repertoire that determines male identity in electronic spaces [8]. It should, however, be noted that these studies are largely descriptive rather than based on participants' lived experience, which necessitates a shift towards first-hand data.

This gap requires work based on fresh empirical material. Rather than rely on secondary analysis alone, this work actually gathers and interprets articles collected from Sun Ba, with interviews with young men as a complement. In this way, it synthesizes theoretical understanding from Connell's notion of hegemonic masculinity and social identity theory by Tajfel with primary evidence, bringing a more rooted and situated explanation of misogynistic discourse in Chinese online discourse [5,6].

4. Methods

This study employs a qualitative approach using original data from two main sources.

First, a gatherer of representative comment threads and posts was compiled from the Sun Xiaochuan Ba (Sun Ba) thread for textual analysis. Posts were manually hand-coded, summarized, and de-identified by investigator between July and October 2025. For representativeness, more than 50 high-interaction comment threads (with over 100 comments or 500 likes each) were drawn across various discussion categories (rants, debate, humor/meme posts, and day-to-day chat) to maximize diversity of discourse practices. Criteria for selection centered on repeated themes, such as uses of disparaging female terms (e.g., ironic slang such as “little fairy,” or disparaging term akin to “sis” or “bestie” such as “ji mei,”), insults for oppressed men (e.g., “licking dog,” “rat man,” or “turtle man” for men who work hard for sex), as well as cases where abstract humor was employed to characterize misogynistic joke. This thread content provides a direct look at community members’ practices with language, independent of any existing corpus or automated filtering. All posts were coded by visible intent or tone of posting (e.g., as a rant, a debate/discussion, or a humor/meme posting) for purpose of facilitating a comparative analysis across various discourse categories.

Besides forum texts, brief online interviews with three male participants (A, B, and C), who were about 20 years old and personally known to the researcher, were also undertaken. They were conducted under an open-ended protocol via WeChat text messaging. The questions urged interviewees to talk about: 1. The most often-used online sites or boards for gender information. 2. Frequently seen slang or memes they know about gender and romantic relations. 3. Latest brouhahas or quarrels on gender seen in cyberspace. 4. How they personally react to such online materials as well as arguments. The interviewees were not self-identifying “incels” themselves, but often their discourse and attitudes intertwined with that of Sun Ba discourse. They represent, thus, how a wider circle of men under thirty might consume, reproduce, or resist gender-based misogynistic discourse outside of any formal incel group identity. Interview responses open a window on the emotional responses, identity negotiations that come with exposure to gendered online discourse.

The analysis process intertwined close reading with theoretical interpretation. All forum posts (and their responses), as well as interview transcripts, were manually reviewed based on repeating patterns of linguistics as well as themes. Special attention was given to strongly repeated keyword use that indicated study key concepts. For example, instances of terms like “little fairy,” “licking dog,” and “homebody bro” (an epithet for unsocial men) were noted and counted across the dataset. By considering context, analysis differentiated how such expressions operated across different sorts of posts—for example, being repeated often across angry rants, as opposed to being employed with irony across funny threads. This textual reading allowed for the discernment of wider patterns for gender hostility as well as intra-male comment across discourse. Lastly, such patterns linguistically as well as thematically, were interpreted under Connell’s hegemonic theory of masculinity as well as Tajfel’s social identity theory, with a view to how naming (with slurs as well as nicknames), joking (with irony as well as memes), as well as forming closed in-groups with shared tongues, both reproduce as well as negotiate dominant ideals of manhood. With this integrated textual as well as theoretical reading, this study reveals both structures of online misogyny as well as day-to-day tactics with which men under thirty manage them.

5. Analysis

The results of forum content and interviews converge on two general themes: (A) Gender Antagonism and (B) Peer-Male Hierarchies. Gender Antagonism covers open hostility and mocking of women (and feminist thought) in the content, whereas Peer-Male Hierarchies refer to men in these online groups inventing pecking orders as they police each other’s masculine credentials. These two themes are intertwined, with both outlining who’s an in-grouper and who’s an out-er. In practice, habitual deployment of labels and slurs assists in marking symbolic boundaries: women (as a group) and men who are deemed failed nonconformers are disparaged as out-groups, while men who deploy

and comprehend group slang seal in-grouper status for themselves. Below, the text splits between the two areas of themes, with exemplary examples from both of Sun Ba posts as well as interviewees' perceptions.

5.1. Gender Antagonism

Gender antagonism in this work defines the antagonistic or oppositional orientation between genders as it appears in online discourse—specifically, hostility, resentment, and stereotyping of women that maintain gender hierarchies and exclusionary group identifications. It includes not just openly misogynistic insults but more subtle cultural or social orientations that characterize gender relations as fundamentally conflictual. One characteristic of Sun Ba discourse is exactly such an oppositional orientation towards women, as seen in repeated instances of misogyny slurring and hostile stereotyping. On the bulletin board, insults for women are a regular feature, serving to aid users as a whole in releasing pent-up hostilities. For instance, this slur “stinking bitch” appears repeatedly in passionate rant threads in order to vilify women. Such raw epithets carry contemptuousness as they dehumanize the female object, reinforcing women as a class as a hated out-group. Another term, being a “little fairy”, crops up more in snarky contexts—most often employed as a taunt by male users mocking women who come across as innocent or who insist upon being treated as special favorites. Lacking such epithets as raw, yet calling them out as a snarkily employed term, it yet carries a similar, oppositional role. In more narrative rant threads, members have a habit of blaming women en masse for individual personal wrongs (broken relationships, rejections, etc.), where such insults serve to reinforce blaming narrations. Such repeated usages of such term as “little fairy” as a term in hateful threads suggest open hateful misogyny forms a nucleus of this community's expression, leastwise, where users purposefully aim at stirring or mobilizing members about a shareable grudge.

Interview data affirm that this toxic discourse is widely recognized among male netizens, regardless of whether their individual responses to it differ. All three interview participants agreed that they had seen harsh anti-female discourse on the internet. Participant A noted reading remarkably foul insults of women in comment threads – for example, he recalled a certain foul epithet involving a victim's mother (basically a gang-rape joke about someone's mom) that crops up frequently in flame wars. Instead of being offended, A confesses he laughed at this outrageously obscene epithet for its outlandishness, going so far as to reproduce such profane comments among acquaintances as a joking aside. His own response indicates that, for certain insiders, misogyny-driven invective is enjoyed as a gallows humor. In A's world, even threads that mock women's concerns may provide a source of entertainment. He quoted a thread wrongly captioned as being about “30-year-old women's marriage competitiveness” – i.e., a thread that sneers at unmarried women in this decade as being in serious straits to find a suitor – that he termed “so funny” he habitually sent it to classmates. What passes for a joke for A and other discerning readers of this stuff neither destroys its misogyny but formulates gender enmity as a bad taste joke its members thereof must appreciate.

Not all participants treat the anti-female discourse lightly. For instance, participant B responded with latent hostility toward what he believes are feminist assaults on men, which implies a more serious form of gender animosity. During an interview, B vigorously critiqued feminist discourse, bemoaning that such expressions as “male gaze” are often employed online to stigmatize typical men. He contended that such emphasis on male wrongdoing promotes gender resentment and unfairly demonizes men. B was uniquely indignant at what he believes to be a double standard: he noted that whereas men are held accountable for objectification of women, there is a “conspicuous absence of criticism” of women who utilize their “sex capital” (prettiness or sexuality) to manipulate benefits. This point of view illustrates how some men of a younger generation will find themselves harassed by feminist ideals and respond by emphasizing women's agency or culpability – essentially redirecting the animosity towards females. B's position is a more overt, serious form of misogyny-derived animosity: instead of wrapping his resentfulness in a veil of humor, he expresses a grievance that men are actually victims (of feminism or shifts in social norms) and that women's behavior needs

to receive more scrutiny. In debate-style articles on Sun Ba as well as comparable websites, such attitudes manifest as long refutations of feminist commentary or news articles, in which men enlist that men are being wronged or emasculated, thus rationalizing their disdain for females.

Even the more ambivalent participant C was aware of the prevalence of adversarial slang for women. He referenced such phrases as “stinking bitch” as typical internet slurs and appeared to know of their role, although personally did not approve of their use. Prevalence of such phrases in forum texts shapes members’ performance of masculinity: embracing such misogynistic terms becomes a gesture to indicate harshness or resentment that identifies with the group’s identity. Technically, gender hostility in Sun Ba constitutes a unification device – by jointly disparaging the out-group (women or feminists), participants reinforce a communal identity of besieged masculinity. Regardless of execution as heartless teasing (as A relishes) or serious tirades (as B favors), constant hostility towards ladies serves to strengthen in-group boundaries as signaling such enmities marks as belonging to the community such as understand or resent. This textual pattern of woman-baiting serves not just to illustrate individual frustration but serves as a performative gesture: misogyny as a form of humor or indignation constitutes a display of masculinity that grants such a role credit in such a group as someone that dares not flinch to scorn feminine Other.

5.2. Intra-Male Hierarchies

Next to misogyny, this discourse of Sun Ba concerns itself intensely with judgment between men and positioning. There exists a collection of formless intra-male rankings, mostly policed by disparaging nicknaming for male conduct held to be unmanly or of low standing. Such discourse practices open a window on men watching men, as they manage standing within a common order of being a man.

5.2.1. The social function of the “licking dog” label

An example of intra-male regulation is that term “licking dog”, which in essence happens to be Chinese internet slang for a “simp” – a man who begging for a woman’s affections with no return. This name-calling appears everywhere in Sun Ba threads and comes with a warning sticker: to refer to a fellow as a “licking dog” means that he debases himself and shows no manly dignity.

It is discovered that “licking dog” features abundantly in comedic social media posts and memes that overemphasize a helpless man’s undying affections for laughter. One of the favorite meme categories, that supposedly titled but seemingly no such thing as the “Licking Dog Diary” meme, consists of mock journal entries penned as if by a lovestruck but helpless man who obsequiously grovels before a crush who rarely notices him. They are broadly circulated in Sun Ba, demonstrating how ridiculing the “simp” encapsulates a bond among male users via merriment.

But this humor has a moral undertone. It jokingly thrills while at the same time discipline a social rule: do not be this guy. In advice threads, members caution others, “Don’t be a licking dog,” emphasizing that submission to women too much is shameful. The contempt for the “licking dog” persona betrays a latent fear among these men that they will fail to embody a form of masculinity that abhors submission to women. Member B—who frequently condemns women for social degeneration—emphasizes this view, arguing that “real men should stand up for themselves, not bend to women.” Here, therefore, “licking dog” serves both teasing and moral correction, a lexical device whereby masculinity is enforced and maintained.

5.2.2. The cultural meaning of “home bro” and other intra-male slurs

In addition to “licking dog,” there are further insults aimed at men who are seen as weak, asocial, or sexually incompetent. Phrases like “homebody bro” are employed to mock men who are reclusive or inexperienced, usually in arguments where a speaker invalidates another by stating, “Of course you’d say that, you homebody bro,” referring to a lack of connection with reality.

Other slurs, generally employed for mock self-deprecation, such as “turtle man” and “rat man,” suggest cowardice, emasculation, or low social status. Less common than “licking dog,” they, as a

group, form an internal out-group of “flunkers,” comprising men who are seen as too obsequious to females, sexually unsuccessful, or in sympathy with feminism.

Many forum members deliberately manage such pressures by changing the way they communicate across contexts: embracing crude humor in male groups but refraining from such talk in female-present or public contexts. Minding its silence on schism-generating gender questions becomes a technique for managing being framed as too feminist or too misogynistic. Member C provided a nuanced description of managing such pressures. He explained consciously changing tone and language according to context — embracing macho slang in male groups but refraining from such language in female-present or public contexts. He even selects silence on schism-generating questions about gender to manage being “dragged into the whirlpool” of contention.

5.2.3. Negotiating masculinity and belonging in Sun Ba

These epithets indicate that Sun Ba discourse has to do with more than misogyny, but with how men stipulate and rationalize their ranking amongst themselves. With insults and humiliation, users create symbolic divisions that set apart “real men” — men who hold back emotions as well as ascendancy — from men who are unmanly, groveling, or social outcasts.

This collectively shared mockery bolsters group solidarity by binding members together in opposition to a subordinate template that they all scorn. But there is a ironic, self-interpretational dimension, too: for numerous users, they employ self-deprecatory joking, referring to themselves as diasoi jokingly to release anxiety while identifying with peers. This “protected failure narrative” permits outcast men to confess frailty with no loss of in-group credibility.

With such textual performances, users of Sun Ba, at once reproduce and renegotiate hegemonic masculinity. It’s ideal man for a subculture is “in control” — not desperate for female approbation, socially or streetwise but emotionally withdrawn. Dominance gets legitimized as alternatives get delegitimized, argues Connell, as in Sun Ba, such hierarchies also conceal profound fears about status, about sexuality, about belonging [5]. All such intra-male labeling, finally, serves as a tool both of conformity as also of a way of coping, that helps the young men exercise a tentative sense of being a man via humor, irony, as also via exclusion.

6. Discussion

Above results depict that Chinese internet misogyny is non-uniform, but it gets employed as well as endured in ambivalent manners by various participants. All three interviewees represent a continuum of masculine attitudes towards reacting to identical toxic internet discourse. Interviewer A responds almost entirely to internet misogyny as a form of funny entertainment – he mockingly smiles at offensive materials as well as forwards it as amusing content to buddies. Interviewer B, on the other hand, gets angry as well as defensive, revealing real annoyance with feminist discourse as well as doubling down upon anti-female attitudes. Interviewer C favors a form of stand-apart avoidance, maintaining a low key to avoid public scandal. Such responses – laughter, opposition, as well as silence – together form the range of manners youngsters utilize to manage gendered conversations over the Internet.

Placed in the wider context of developing masculinity in China, these tendencies come more clearly into view. The 2010s witnessed a diasoi identity, a sardonically oriented subculture where men sportively described themselves as “losers” as a form of release from economic and social exclusion [9]. Participant A’s self-deprecation about misogyny as funny and hilarious follows in this diasoi tradition: with irony, mockery, as a form of managing inadequacy rather than meeting it at face value. This form of self-deprecation permits A, as with others like him, to commiserate about shared disappointments but behold pain with a jest. In contrast, recent years witnessed Chinese public debate about supposed crises of masculinity – for example, outcry about “niangpao” (effeminate men) or state-promoted attempts to reinstate more hard-bodied, nationalist ideals of manhood [10]. Participant B’s outrage at terms such as “male gaze” or that men are treated more harshly than women register with this form of reassertion of male dominance under siege. He reflects a mentality of backlash that

has taken hold in certain quarters of Chinese culture, where feminism is seen as an attack on traditional masculinity and is met with pushback. In contrast, participant C's habitual, protective manner embodies a new form of sexuality among certain urban youth – that which shifts registers according to context but carefully avoids being a “toxic male” or a “simp,” demonstrating a sophisticated understanding that any form of hard core stand but invites stigmatize. His accommodating behavior indicates that men of a younger generation who cannot commit to misogyny subcultures still find they must manage competing norms alone, with no clear guidance.

Together, these tendencies expose that this misogynistic internet discourse that appears in Sun Ba constitutes not only a product but also a catalyst of changing ideals of manhood in modern China. On a level, it fulfills a hegemonic manhood performance for relatively oppressed men by enabling a group stigmatizing of women as well as failed men, hence asserting a sort of power over men for themselves in that sphere. On a different level, such a reliance upon a sort of joking, ironic remove, or rage fulmination in such performances actually reveals fissures in that hegemony. Such a necessity for bitterness or rage to be expressed in a joke form (to not seem overbitter), such a denouncing of feminist ideals as a sort of exposure of insecurity, or such a silence out of fear that they will be judged themselves actually indicate that men are not necessarily whole-heartedly sure of this power over men that they represent. Instead, they're actually negotiating this identity in a sphere where manhood rules are despitefully changing.

In addition to the forum itself, such gender hostilities possess wider social consequences. Normalizing misogynistic joking and intra-male teasing might intensify gender divides, pleasing stereotypes that inhibit understanding and equal discourse between females and males. Such talk also forms how youths perceive themselves as well as others, perhaps developing aggressive stances towards social transformation as well as feminism. Left unchecked, such internet cultures might reinforce gender hostility as well as sideline various forms of masculinity in public life. Correcting such dynamics will demand both cultural as well as educative measures. Social as well as educational institutions might contribute towards developing critical media competence as well as encouraging gender diversity as well as emotiveness discourse among youngsters. Focusing more open-ended discourse about masculinity, weakness, as well as respect might help destabilize narrow ideals perpetuated in internet subcultures now as well as create more salubrious gender relations in the long term.

7. Conclusion

This paper has examined how misogyny-minded discourse in Chinese internet arenas – that is, on Baidu Tieba's Sun Ba forum – shapes constructions of masculine identity and out- and in-group delineations. Through a textual analysis of original data (sampled forum threads with interviews of three young men), this paper shows the various, frequently opposing manners in which misogyny-minded speech is mobilized and received in everyday internet practices. The results point out three characteristic modes of reaction amongst participants. One participant (A) received the misogynistic content as funny entertainment, often relaying sexist joking posts as well as memes amongst peers. Another participant (B) responded with belligerent hostility towards perceived anti-brothering rhetoric, receiving misogyny-minded discourse in a more serious light as a defense of threatened littleness. A third participant (C) assumed a guarded, ambivalent form of expression, tailoring it to whom was watching before withholding it. Together, these forms of reactivity underscore how a range of forms of humor, aggression, as well as avoidance serve as modes for youngsters to compromise a hold of hegemonic littleness in internet space.

From a standpoint of Connell's theory, those behaviors replicate some ascendent ideals of manhood by shaming both ladies and weaker men. Aggressive remarks from Participant B and the forum echo a hierarchy where ladies and weak men are subjugated as a demonstration of a drive to belong to hegemonic manhood. On a second level, necessity for mocking or professing toughness demonstrates that ideal's weakness – it is this need that, precisely, they may not suffice which causes

they Police that behavior with such rigor. Tajfel’s social identity theory illuminates why applying boundary-delineating epithets (such as “licking dog” or “turtle man”) serves to strengthen group belonging as well as in-group identity. Bandyng about that slang and joking about or mocking out-groups bolsters participants’ belonging as members of identical same’s alike, despite such as participant C who maintain a level of remove with irony or silence.

Significantly, this research reveals that misogynistic discourse in Chinese internet culture is a local development that reflects China's indigenous social context, not a simple importation of Western incel culture. Global forces coexist with local social currents in the discourse of Sun Ba. For example, it includes self-debasing diaosi humor of the 2010s, state Anxiety about men who are too “sissy” for China, as well as the fractured, post-modern sensibilities of Gen-Z internet users – simultaneously. What results is a local hybrid formation in which aggression, entertainment, and self-justification come together uniquely. While the Chinese incel-like community perhaps appropriates some tropes overseas (e.g. a communal sense of victimhood for men), it expresses itself via unique local memes, idiomatic expressions, and social benchmarks. In conclusion, this work offers an empirical description of how internet-empowered young Chinese men manage their gender worries on-line. Misogynistic discourse circulating in a site like Sun Ba – though predictably toxic in reinforcing prejudice – reveals a symptomology of men’s general identity as well, belonging, and manhood struggles in a rapidly evolving social world.

Several limitations of this study should be noted. The sample of posts and interviewees was relatively small and focused on a single online community, which may limit the generalizability of the findings. The qualitative nature of the analysis, while providing depth, means that the prevalence of certain attitudes or terms cannot be quantified precisely. Moreover, the study captured a snapshot in time; online language and subcultures evolve quickly, and the slang or dynamics observed here may shift in the future. Future research could address these issues by examining a broader range of platforms (including more mainstream social media and other male-dominated forums) or employing larger-scale data analysis to track trends in language use. Comparative studies between different communities – or between male and female perspectives on these interactions – would also be valuable to further illuminate how online gender discourse in China is developing. Despite its scope constraints, this study sheds light on an emerging facet of Chinese digital culture and opens avenues for deeper exploration into the complex interplay between misogyny, identity, and community in online settings.

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