"HOW'S A WOMAN GONNA RESPECT YOU AS A MAN IF PEOPLE DON'T FEAR YOU?"
Gender representations of Andrew Tate

Bachelor's thesis

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Tiivistelmä – Abstract

Sosiaalisen median vaikuttajat ovat nousseet merkittävän vaikutusvaltaiseen asemaan henkilöinä, joilla on kyky vedota paljon tutkittujen ostospäätösten lisäksi mielipiteisiin aatteiden ja poliittisten suuntautumisten tasolla. Andrew Tate on herättänyt viime aikoina erityisen paljon huomiota hänen sosiaalisessa mediassa julkaisemansa materiaalin vuoksi, joka käsittelee rahan ja rikastumisen ohella sukupuolirooleja sekä kritisoi niissä tapahtuneita muutoksia nykyajan yhteiskunnassa. Tate lukeutuu osaksi maskuliinisuutta puolustavaa ja antifeminististä manosphere-yhteisöä, jonka diskursseja on jo aiemmin tutkittu paljon. Näissä tutkimuksissa ei ole kuitenkaan keskitytty yksittäisiin sosiaalisen median vaikuttajiin.

Tämä tutkimus tarkastelee niitä sukupuolirepresentaatioita, joita Andrew Tate mainostaa Rumble-sivustolla julkaisemissaan videoissa. Analysoin representaatioiden sisältämiä sekä miehiin että naisiin kohdistuvia odotuksia ja vaatimuksia käyttämällä kriittistä diskurssianalyysiä tutkimuskeinona. Tutkimuksen data koostui kolmesta videosta, jotka litteroin ennen niiden analysointia.

Tutkimustuloksissa miehiin ja naisiin todettiin liittyvän yhteensä kuusi pääpiirrettä, jotka määräävät sukupuolille sopivat roolit ja asemat yhteiskunnassa. Nämä roolit olivat samankaltaisia perinteisten sukupuoliroolien kanssa, joissa mies sijoittuu korkeammille valta-asemille, kun taas nainen soveltuu paremmin kotielämään. Taten sukupuolirepresentaatioiden löydettiin myös muistuttavan paljolti aiemmissa tutkimuksissa analysoituja manosphere-yhteisön diskursseja. Vastaavanlaisten sosiaalisen median vaikuttajien osallisuus mielipidevaikuttajina manospheren kehittyessä todettiin arvokkaaksi tutkimuskohteeksi vielä jatkossakin.

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1. Introduction

Andrew Tate is a former kickboxer turned social media influencer, who has gained significant attention for his content revolving around masculinity, money and gender roles. Due to some of this content being considered misogynistic and hateful, Tate was banned on YouTube, Facebook, Instagram and TikTok during August of 2022 (Sung, 2022). Despite his controversial status he has managed to amass a large and dedicated group of followers. Although previous research has been conducted on the masculine online spaces in which Tate is especially recognized, less focus has been paid to the individuals who occupy these spaces and hold influential power. In fact, Tate in specific has not yet become a topic of recent studies despite his continuing relevance. This thesis aims to assist with filling this research gap by focusing on the discursive gender representations that Tate's content promotes.

The data collected for this study consists of three videos that Tate has published on his account on Rumble, an online platform on which he remains active. Critical discourse analysis (CDA) was chosen as the method of study. Following the example of previous studies making use of CDA in analyzing the discourses of masculine online communities (e.g., Lilly, 2016; Ging, 2019; Neumark Hermann, 2019), the present study contributes to these previous findings by approaching the topic of gender and discourse from the perspective of an individual influencer.

When analyzing the collected data, three distinct characteristics were identified as central to the representations of both men and women in Tate's content, adding up to six features in total. The findings of this study are presented in six sections, each dedicated to one feature. Out of the six characteristics, five were found to strongly mirror the discourses and gender representations that previous research has also found to be heavily promoted in online communities that advocate for similar causes as Tate does. Consequently, the findings of this study suggest that Tate's content could be considered to be a continuation of the pro-masculine movements that have been documented online for several years.

The thesis concludes by summarizing how Tate's gender representations promote and justify the existence of structures that situate men as powerful leaders and limit the lives of women inside their homes. After considering the limitations of the study and its findings, suggestions for further research are given.

2. Background

2.1. Discourse and gender online

2.1.1. Discourse

How discourse is defined and analyzed in the field of critical discourse analysis has been considerably influenced by the works of Norman Fairclough, one of the foundational academics behind CDA (Blommaert & Bulcaen, 2000). In one of his most referenced works, *Discourse and Social Change*, Fairclough (1992) provides a model that encompasses the main functions and aspects of discourse, dividing it into three dimensions. Blommaert and Bulcaen (2000: 448-449) provide a more concise description of what each of these dimensions entail. In the first dimension, discourse is dealt with as text, i.e. comprising of specific linguistic factors and choices such as grammar and vocabulary. On this dimension, the analysis of certain linguistic features is considered to be a way of uncovering how discourse creates specific portrayals and representations. Moving to the second dimension, discourse is approached as discursive practice, making it into an act and a way of using language that circulates in society through different types of text. On the third and final dimension, discourse is defined as social practice that leads to the construction and change of hegemonic structures of power and control. Fairclough's third dimension, therefore, makes discourse an ideological tool that has the ability to influence how society is organized and understood in terms of power. In other words, discourses are ways of constructing and understanding the world with its people, events and societal concepts. Consequently, their critical analysis provides a means to observe how people attempt to construct realities through discursive practices.

2.1.2. Discourse, power and ideology

Power in connection to its contexts of time and place has been classified as an integral part of discourse and its construction, consequently also making it relevant in the critical analysis of discourses. As Fairclough (2001: 43) argues, a distinction can be made between how power is present both in and behind discourse. When talking about power in discourse, power is seen as something that is exercised, such as in a face-to-face situation where imbalances in power cause interlocutors to engage in communication differently and thus follow differing discursive practices. Participants who are placed in a more powerful position then have the ability to control other people present in the situation. Mass media can contain instances of more hidden power relations in discourse, with producers controlling the contents and representations of media publications that are directed at mass audiences (Fairclough, 2001: 49-50). Power behind discourse, on the other hand, is more concerned with how discourse as a whole functions as a tool of power that is then socially reinforced through continuous discursive practices. Fairclough (2001: 56-58) names the standardization and codification

of language as an example of power as this hidden aspect of discourse in the background. Furthermore, he states that specific discourse types carry an "effect of power" (p. 58) within them, meaning that they come with conventions that enforce power relations. Finally, the question of who has access to certain discourses and discursive styles and can limit the access of others is also considered central to how power functions behind discourse. By upholding and contributing to these structures of power, discourse can then also be named as an ideological tool (Fairclough, 2013: 15).

2.1.3. Discourse and gender

When studying gender from the perspective of discourse, a considerable amount of previous work has focused on documenting gender-related differences in used discursive styles and practices (Kendall & Tannen, 2015). By attempting to illustrate how women and men tend to rely on differing styles of speech, these studies have proposed that societal conditions lead to different genders being expected to use language in their distinct respective ways. However, gender can also be approached as a social construct that is partially structured and redefined through discourse, thus making its discursive analysis a viable way of examining what kinds of understandings of gender are circulated in society while being accompanied by power and ideologies (Allen, 1996: Bucholtz, 2003: 50-51, 57-58). As Allen (1996: 99-100) argues, similarly to how cultures and cultural differences are to some extent defined and influenced by varied discursive practices, the social and cultural concept of gender is a discursive object that is shaped by the conversations that center around it. Furthermore, Allen (1996: 98) states that in a similar fashion to how culture is used to create the binary understanding of "us" and "them", discursive productions of gender as binary can easily lead to essentialist understandings of what women and men are and should be. Considering how power and ideologies are involved in discourses, gender can then be approached as a concept and a way of categorization that is influenced by the societal contexts in which it is discursively being reproduced.

2.1.4. Online discourse

The invention and expanse of the Internet with its various online spaces have substantially influenced how discourses are produced, spread and consumed, creating a new form of online communication (Magnan, 2008). As an increasing number of people interact and consume information via online platforms on a frequent basis, the discourses that are encountered on them continue to become more influential and accessible to larger numbers of people. In contrast to typical face-to-face interaction in offline spaces, online communication and the production of discourses on the Internet function according to some of their own distinctive features. For instance, in addition to the more expansive range of multimodal elements that online content may include, a quality of mass communication has been linked to the online use of language. As Carr and Hayes (2015) argue, the interactive features

and rapid consumption of material online have made online communication into a way of receiving and broadcasting information that reaches larger masses with more minimal efforts. These wider audiences can be particularly targeted by online users with larger follower bases, thus giving their public online activity a quality of one-to-many communication that manifests in narrower timeframes. Looking at this aspect of online communication from the perspective of discourse, the specific discursive practices through which realities and understandings of topics are conceptualized become all the more noteworthy when their reception, adoption and further spread can happen in new ways in all three of Fairclough's dimensions of discourse.

2.2. The manosphere

2.2.1. Characteristics and development of the manosphere

In order to provide cultural and societal context about the topic of this study, the concept of the manosphere must be discussed first. As a number of studies have described, the manosphere can be defined as a collective of communities that shares an interest in masculinity, men's issues, and anti-feminism (Horta Ribeiro et al., 2021; Park, Russo & Simon, 2022). Notably, this collective has also been found to be largely online based, with many of its subgroups communicating and expanding on their preferred websites and other platforms (Ging, 2019; Park, Russo & Simon, 2022). The manosphere has been a common interest of many scholars during recent years due to its unique and often extreme ways of constructing discourses relating to gender and their hegemony, but this does not mean it is a completely new phenomenon. In her overview of the development of the manosphere, Lilly (2016: 36-38) describes how the men's rights activists (MRA) who now constitute a significant portion of the collective have their roots in the men's liberation movement of the 1970s and 80s. In the decades that followed, the movement prevailed and began to see more significant proliferation as it expanded to online environments. Now, as Horta Ribeiro et al. (2021) demonstrate, the manosphere has developed into a vast network across multiple platforms, and the community with its numerous subgroups and ideologies continue to thrive. MRAs, pickup artists, involuntary celibates (incels), and men going their own way (MGOW) have been named as some of the largest key subgroups (Lilly, 2016; Marwick & Caplan, 2018).

2.2.2. Manosphere and discourse

Due to the somewhat scattered nature of the manosphere, it can be difficult to provide an adequate description of the discursive styles that apply to the entire community. However, some common factors have been named in previous studies. Firstly, Marwick and Caplan (2018: 546-547) argue that members of the manosphere tend to use anti-feminist discourse to frame feminist movements as causes of men's issues and suffering, thus villainizing feminism and victimizing men. Lilly's (2016:

90-92) study on the discourses of the manosphere offers examples in support of this by illustrating how feminism is represented as "social terrorism", a form of "reverse sexism", a supremacy of women, and thus as a major threat to the rights and freedom of men. Furthermore, discourses in support of traditional and classical masculinity can be taken as another common factor in the language of the manosphere. The idealized masculinity of the manosphere has been found to depict men as heroic, dominant, independent, and rational (Lilly, 2016; Neumark Hermann, 2015). This is done in order to distance men and their classical masculinity from what is considered feminine, such as submissiveness, emotional behavior, and dependence on others (Lilly, 2016: 74). Traditional gender roles are thus embraced, and control over women is depicted as natural to the nature of masculinity. As Ging (2019: 652-653) finds, desires to achieve hegemonic control over women via the adoption of ideal masculinity are thus prevalent in the discourses of the manosphere.

2.2.3. Impacts of the manosphere

Although the manosphere is highly online-based, its effects have been documented both in on- and offline environments. A trend in online harassment directed at women and feminist figures has emerged, such as during Gamergate, a campaign launching attacks at women to lash back against changes in the form of diversification in largely masculine videogame communities (Marwick & Caplan, 2018). Furthermore, the newer subgroups of the manosphere have been found to share higher levels or toxicity and misogyny (Horta Ribeiro et al., 2021), signaling a possible move towards even more extreme ways of thinking within the community itself. Many studies conducted on online masculine communities and their discursive practices have also referred to some of the real-life events and acts of violence which have been linked to interest and even involvement in the manosphere (e.g., Marwick & Caplan, 2018; Lilly, 2016; Neumark Hermann, 2019). One of the most well-known tragedies is the case of Elliot Rodgers, who in 2014 killed six and injured 14 people in the state of California, referring to his lack of success in romantic relationships with women as a reason for him to punish them with violence (Marwick & Caplan, 2018: 546). As Lilly (2016: 5) describes, although Rodgers may function as an extreme example, the ideologies upheld by him and others who have engaged in similar actions are still in line with those of the manosphere. She further states that studying discourses that some may classify as extreme still "enables us to identify how assumptions that underpin the extremist discourse are also present within the mainstream majority" (ibid.). Thus, considering the differing ramifications that have come with the growth of the manosphere, it is worthy of conducting even more extensive and detailed studies on the manosphere and its language use as it continues to develop.

2.3. Social media influencers and opinion leaders

The role of social media influencers as opinion leaders in the manosphere provides an additional perspective into the importance of its discourses. As the term itself suggests, social media influencers use their influential effect on their audiences to gain social and economic capital (Hermanda, Sumarwan & Tinarpilla, 2019: 77). Such public personas with large platforms and followings have been extensively studied mainly when it comes to marketing and purchase decisions, but some research has also been conducted on their influence on a more ideological level. For instance, Parks, Russo and Simon (2022) analyzed different representations of masculinity among three online influencers, emphasizing how the conflict and stress that masculine identity can bring on to young men causes social figures and representations to have an impact in how viewers develop to perceive gender. In addition, Nesbitt-Larking (2022) focused on the followers of Jordan B. Peterson, a psychology professor who has grown into an influential internet personality due to his opinions on masculinity and freedom of speech. In his analysis, Nesbitt-Larking found that the group of followers surveyed for the study shared a meaningful level of uncritical adoption of Peterson's ideologies and an admiring outlook on him as a guru and a role model. These studies can be taken as examples of how singular influential people have the ability to use discourses online as ideological tools, therefore making it worthwhile to closely examine the language use of personas with the most influence within and even possibly outside of the manosphere.

When talking about such online personas with influence on an ideological level, the term 'opinion leader' may be used. The definition of an opinion leader is similar to that of a social media influencer, as the ability to influence other people is a main characteristic in both of them (Bamakan, Nurgaliev & Qu, 2019). Whereas before opinion influencers might have most commonly consisted of politicians and religiously important leaders, online influencers have started to become its modern-day version (Parks, Russo & Simon, 2022: 289). The distinction between these two types of influencers can be made in their overall goals. Whereas social media influencers can be seen as concentrating on the decision-making of their audience (Hermanda, Sumarwan & Tinaprilla, 2019), for instance in the form of purchases, opinion leaders can have more substantial impact on the ideological level of their followers' behavior. In other words, while a social media influencer aims to market themselves as a brand or a product, an opinion leader is more concerned with spreading their personal beliefs to those who are willing to listen. As Parks, Russo and Simon (2022: 289-290) state, opinion leaders are seen as highly knowledgeable personas who have the ability to influence the public opinion with their experience and expertise. Jordan B. Peterson can be taken as an example of an opinion leader based on the findings of Nesbitt-Larking (2022), which illustrated this more overarching adoption of the

opinions of a single leader in an ideological field. Considering how the manosphere overall operates on these similar ideological perspectives and worldviews, those who become admired among the community can gain the status of a significant opinion leader.

3. Present study

The discourses and linguistic styles of the manosphere have been studied with the help of various methodologies ranging from quantitative to qualitative approaches. Most notably, corpus linguistics as a quantitative tool of analysis has been used in several previous studies (e.g., Krendel, 2020; Krendel, McGlashan & Koller, 2022). An advantage of this methodology in studying gender representations is its ability to illustrate the contexts in which words such as *man* and *woman* are most commonly used on a wider scale, providing insight into the habits or trends of how gender is repeatedly discussed. (Krendel, 2020: 611-612). At times the quantitative approach of corpus linguistics is accompanied by the critical analysis of discourse, a choice of methodology that can be referred to as corpus-assisted critical discourse analysis (Lawson, 2023: 67). Although such utilization of both quantitative and qualitative methods can then provide an opportunity to inspect the language of the manosphere rather extensively, it was not possible within the limitations of the present study to analyze the collected data from these two perspectives. Instead, only critical discourse analysis was adopted, and the analysis was carried out in a qualitative manner. Reasons for this decision are presented in the following section.

3.1. Critical discourse analysis

Critical discourse analysis was utilized in the analysis of the data collected for this study. Previous research on the discursive production of gender in the manosphere (e.g. Lilly, 2016; Neumark Hermann, 2019; Ging, 2019) has also followed the traditions and questions of interest in the field of CDA when presenting their results, establishing that its perspective on the use of language is a suitable way of studying such phenomena. Furthermore, this study can function as an extension of previous findings and simultaneously contribute to the current understanding of how gender is discursively conceptualized in online masculine spaces and communities.

CDA is mainly concerned with uncovering the ideological and hegemonic structures of power that discourses are built around (Fairclough, 2013). Approaching discourse from this societal perspective, CDA is interested in explaining why and how certain discourses emerge and continue to be reproduced by people, consequently leading to explaining how realities are socially created through ideological discourses (Fairclough, 2013: 10). As Blommaert and Bulcaen (2002: 448) describe, by showcasing the connection between discourse and dominance, CDA aims to be a means of

highlighting the way in which discourse functions as an object of power. When CDA succeeds in establishing the social dimensions of power and control that discourses possess, it can simultaneously attempt to intervene in them and provide opportunities to correct discourses in a way that empowers those who are subjugated or ignored, as the discourses CDA is typically interested in are considered problematic due to some of their qualities (Blommaert & Bulcaen, 2002: 449). Van Dijk's (2015: 470) notes on discourse and influence are especially interesting and relevant in the context of this study aiming to analyze the language of a social media influencer. As he puts it, the ability to influence the minds of people can lead to the ability to control people's actions. Those who then are in hold of more discursive power and influence, he explains, have access to the indirect control of others, making the critical analysis of their discourses a noteworthy topic.

As the range of previous studies on the discourse of the manosphere suggest, the concept and understanding of gender is a specific topic that can be approached through the lens of CDA. Kendall and Tannen (2015: 650) maintain that gendered identities and both traditional and untraditional masculinities are produced, when people position themselves within discourses of heterosexuality and gender roles. This can then be linked back to the interests of CDA, as especially masculine gender identities have been found to be categorized into hegemonic structures in their discursive production, which then aim to control the behavior of men and, on the other hand, women (Kendall & Tannen, 2015: 651). Similar understandings of the ideological, social and discursive production of gender have led scholars to further examine gender representations with the help of CDA, as they are seen as constructed around societal structures of power and control. Based on this, CDA was determined as an appropriate and productive way of approaching discourses of gender in this study, the interests of which are based on the ideological and hegemonic undertones of Tate's language.

3.2. Aim of this study

The main goal of this study is to provide an overview of the representations of both men and women that are characteristic to the discourse Andrew Tate utilizes in his online content. As Tate currently functions as one of the most well-known personas of the manosphere, his language is approached as an example of the current trends and movements both within the masculine community and outside of it, considering that Tate's fame has expanded beyond the narrower manosphere space. In order to remain within the interests of CDA, the analysis of the data aims to showcase how Tate promotes hegemonic masculinities and power imbalances between men and women through the qualities that he assigns to them and the representations he constructs based on these qualities as a whole.

On the basis of this aim, one research question for the study was formed:

1. What kinds of representations of women and men does Andrew Tate construct through discursive practices in his video content on Rumble?

3.3. Data

In collecting the data for this study, Rumble.com was used as the primary source of material. Rumble describes itself as a platform of free speech that provides an opportunity for those to voice their opinions that might become targets of censorship on other social media spaces. As the 'About us' section of the site states, Rumble offers "technologies that are immune to cancel culture" and is "on a mission to protect a free and open internet" (Rumble, 2022). Combining this with the fact that Andrew Tate was cross banned on several mainstream social media platforms such as Instagram and TikTok and only recently unbanned on Twitter, Rumble is currently the most extensive source of Tate's content in its less toned-down forms. Furthermore, Tate has a considerably large following on Rumble, as he has around one million subscribers according to his home page on the site as of January 27th, 2023. Therefore, the language promoted by Tate on Rumble can qualify as mass communication on a significant scale and as a central means used by him to influence his audience.

A pilot study was conducted in order to determine a sufficient amount of data that would be both realistic within the time limitations of this study and representative of the overall content discussing gender that Tate publishes on Rumble. Based on how much time was required to transcribe and minimally analyze one two-hour-long episode, it was decided that three separate videos would be chosen as data, consisting of one longer video between one and two hours and two shorter videos of around 10 minutes each. This combination of videos would enable the collection of both longer and more concise discussions relating to gender. The number of views that each video had received were taken into notice and used as a guiding statistic in selecting data that has received substantial attention from viewers, making the data consist of videos that all have more than 200 000 views. Before beginning the analysis, relevant sections of the videos focusing on gender were transcribed. These transcriptions were then referred to when looking for the discursive features that make up Tate's promoted gender representations. In the cases where other people were involved in the videos, any comments or questions presented by them were not included and their anonymity was protected by excluding them from the analysis, while also recognizing that the used videos and the people present in them remain as publicly available information.

While conducting the analysis, Fairclough's (1992) three-dimensional definition of discourse was used as a guiding model. In specific, the first and third dimensions were identified as relevant for the aims of this study, considering that the linguistic choices on the first level and the creation of societal and ideological power structures on the third level were elements that were central in the collected

data. In order to construct an analysis around these two dimensions with enough detail while still retaining a reasonable length for the thesis, the second level of discourse concerning its production and circulation had to be omitted. In practice, the use of Fairclough's model in the analysis manifests as directing attention to specific word choices and other linguistic elements in addition to drawing conclusions regarding the hegemonic structures and gendered hierarchies that the analyzed transcriptions promote.

4. Analysis and discussion

The following analysis is constructed around the main characteristics that I identified as central to Tate's discourses on men and women, dividing this chapter into two sections that include their respective sub-sections on these characteristics. The discursive representation of masculinity is presented first, whereas femininity is discussed in the latter section. Direct quotations from the data are included to provide a more transparent description of the analyzed language in addition to subjecting them to more detailed qualitative analysis. The discussion of the findings is included within the analysis by comparing the results of previous research to the ones of the current study.

4. 1. Constructing the Man

Based on the analyzed data, three distinct features or roles were identified that Tate centers in his representations of "truly masculine men". The absence of these characteristics is then presented as an absence of masculinity in men.

4.1.1. The warrior

When explaining what makes a man masculine, Tate makes references to a medieval lifestyle of men as warriors and conquerors. Presenting this historical way of living and the family structure that was associated with it as the only natural environment for men, Tate infers that lifestyles against it are unsuitable for men to reach their full masculine potential. Jobs involving someone form of conquest are named as activities that make a man powerful and worthy of other people's respect, qualities that Tate argues every man should aspire to possess. In modern society, this conquest can mean the accumulation of money and wealth, or, on the other hand, real physical fights against other men. This need for combat is named as a natural, biological inclination of men, and the lack of experience in such physical battles makes a man unaccomplished and dishonorable. Masculinity, therefore, is associated with a need for power over others.

> Example 1: "All the crypto dorks, all these dudes, all these losers. They're peasants, they have a peasant mindset. When a king had a son, he wasn't staying at home changing

diapers. He was conquering new lands and going to battle for the name, for the bloodline. - - A peasant raises his son the same way a female raises his son."

Example 2: "So, especially as a man if you decide to be a second mother, to some degree you're chemically castrating yourself, you're losing your superpowers anyway."

In example 1, several of Tate's word choices when naming certain groups of people stand out. The unsuccessful men of the modern society become peasants, a word with a strong historical connotation. "Crypto dorks" as a label further enhances the idea of modern men who lack the desire to engage in authentic battle and instead dedicate their time to ventures that do not require them to put their masculinity to the test. These peasant men are then compared to females, making such feminine behavior unattractive if one wants to be a respectable father figure. No room for crossover between masculinity and femininity is left. A man can either be a feminine peasant or a masculine king who protects his "bloodline", another historical element that creates an image of maintaining one's legacy as a task of the masculine.

The nature of men as warriors is reflected in the role that a father should take in his family. Tate argues that being at home "changing diapers" (example 1) and spending time around babies and small children is detrimental to men, causing their testosterone levels to plummet. In example 2, Tate refers to this decision of spending more time at home as chemical castration, implying that men should not be expected and pressured to stay around their children for extended periods of time due to it being by nature harmful to their health and physical functions. This choice of language distances men and their masculinity from qualities that might propose a threat to one's masculine nature by being considered more feminine, such as nurturing behavior. Such qualities are to be avoided, consequently then meaning that a functioning family needs to be built around a mother and a father whose roles do not have crossover to a meaningful extent. The dichotomy between parents needs to be rigid to ensure the preservation of a man's masculinity.

Example 3: "For the longest period of human time for a man to be respected, for him to even be admired by society on any level, to some degree he had to be a warrior. That's what men did. We fought. - - So if you're out here as a man and you have no battle in your life, no conquest in your life, no form of war in your life, then what are you doing?"

Hegemonic masculinity comes into play when the historic power structures between kings and their inferiors are used to distinguish between properly masculine men and those who hold less power in modern society, which is exemplified in the above excerpt. As was previously mentioned, Tate asserts that having a similar function in a family to a mother is comparable to being a peasant. Kings, on the

other hand were more concerned with focusing on conquest and ensuring the continuation of his bloodline by beating others in battles. This, in Tate's content, is a mindset that men should strive to possess. With words such as warrior, conquest, peasant and king being used when Tate talks about a man's place in society, the ideal man at the top of hegemonic masculinity is represented as a king who earns his power through battle against others, leaving his inferiors on lower levels of masculinity due to their lack of success in the battlefield. If a man decides to not engage in battle, they are then choosing to opt out of being respected and admired, as example 3 states. Blatant power imbalances are thus prevalent in Tate's representations of masculinity, making manhood a battle of the greatest. In previous research, Lilly (2016) has similarly wound this warrior-like nature of men to be emphasized in the manosphere. She presents that the desire and need for violence is an innate part of a man's life, and the control gained through this violence is treated as a criterion of one's level of masculinity (Lilly 2016: 78-80). Tate's references to the biology of men as the reason for their need for combat then seem to resemble the discourses of the manosphere community.

4.1.2. The prosperous businessman

The accumulation of wealth through financial success is emphasized in Tate's definition of properly masculine men. Similarly to being a warrior, a man's job is to keep himself busy with moving forward in his career and succeeding in this financial battlefield. Hence, working is tightly connected to masculinity, making it an area of life that a man should direct his attention and energy to.

> Example 4: "Now, what most men do is they avoid physical confrontation because they're cowards and they start doing fiscal confrontation. This is why so many men are obsessed with money, because it's a degree of conquest. We can no longer walk the earth and conquer land, right? - - So now we conquer the land financially."

Example 4 links financial success to the previously discussed role of a man as a warrior. In a society that no longer requires men to go to physical war, the natural desire for conquering land and defeating others then manifests as a natural desire to combat others financially. What the above example implies, then, is that a man should not see his occupation merely as a source of income or a way of dedicating his energy and time to something meaningful, but instead it should be taken as a signifier of a man's hierarchical status in society. Whereas a warrior would move higher in his status buy success in conquest, a modern man gains power over others by the accumulation of wealth. Success in the workplace then also becomes masculine by nature, therefore distancing it from femininity and women. However, in example 4 Tate insinuates that financial conquest should not be seen as equally respectable to physical battle when he calls physically non-confrontational men 'cowards'. This disparity will be discussed more in the following section.

> Example 5: "I find it amazing there's guys out here who are still broke. How can you be poor in the modern society that we live in? - - There's money everywhere. It's literally everywhere. So when I see a dude and he's like 'oh yeah man, I'm broke dah dah dah' I just look at him and go 'you're not trying hard enough, you're simply not trying hard enough'".

The expectation for men to succeed financially and to dedicate themselves to their career means that the lack of such success is treated as a failure in living to Tate's standards of masculinity. In example 5, Tate argues that being "broke" as a man can only mean that one is not working enough. This claim denies that outside factors such as rising costs of living or unequally distributed resources can influence a man's ability to accumulate wealth, and instead argues that it is simply up to one's efforts to become financially prosperous. The men who have succeeded in achieving this status, then, could be described as having reached the higher levels of masculinity. The treatment of a man's financial hardship as failure creates a connection between Tate's representation of masculinity and class status. Similarly to Neumark Hermann's (2019) findings regarding the role of socioeconomic class in the discourses of the manosphere, this adds a quality of intersectionality into Tate's gender representations. That is, class status is inherently tied to a man's level of masculinity, and men in higher classes situate themselves higher in the structure of hegemonic masculinity. However, whereas Neumark Hermann (2019: 81) finds that the manosphere demands men to prosper financially in order to combat the threat of feminism in the workplace reducing their work opportunities, in example 5 Tate puts the blame on men themselves if they have not succeeded in climbing up in their class status.

4.1.3 A man of respect

The expectations for a man to take the role of a warrior and prosper financially are combined into a single status that a man should strive to achieve by living in accordance with his natural tendencies to conquer and control, which is becoming a man worthy of respect.

> Example 6: "I've been to these crypto events. - - I'm the only one who ain't scared. I'm the only one who'll throw it down in the street. I'm the only one who if a gun came into the building would be looking to take the assailant out. Everyone else would be running like girls. You think money makes you something? Money doesn't make you anything especially not in the harsh reality of Earth. In the harsh realities of Earth, bravery makes you something, not your money."

As was shortly mentioned in the previous section, financial success in itself does not in itself make a man masculine, despite Tate referring to it as a form of conquest. To him, a man needs to go through

real physical battles in order to become a respectable man, which is a required quality for one to situate themselves in the higher levels of hegemonic masculinity. In example 6, Tate diminishes the importance of money in cases where men lack courage in the real world. This is done by portraying those interested in crypto currency as frightened by the threat of physical harm. This then places them lower in their level of masculinity. Notably, Tate compares these men to girls, making this fear a feminine quality that has an insulting connotation. Furthermore, by talking in the first person when mentioning actions that make one more respectable, Tate presents himself as a prime model of masculinity and thus guides the viewer to aspire to be like him.

> Example 7: "Women need to respect you as a man. How's a woman gonna respect you as a man if no other girl wants you? How's a woman gonna respect you as a man if you put her above all your boys? How's a woman gonna respect you as a man if you're not out in the streets making money? How's a woman gonna respect you as a man if you don't respect yourself or other men don't respect you? Respect is linked to fear. How's a woman gonna respect you as a man if people don't fear you?"

Example 7 illustrates how the requirement of respectability is linked to a man's attractiveness and ability to form a functioning relationship with a woman. In fact, respect is expected and obligatory from a woman, and demands for a man to have power over others by evoking fear in other men and, again, to prosper financially. This powerful status is not only achieved through hegemonic structures among men, however, but also through women. Firstly, a man must retain his ability to be desired by other women, making the love and attention of the man a reward that a female partner must compete for. Secondly, a respectable man must place more importance on his circle of male friends than on a woman, making the presence and support of men more valuable. Example 7 then combines qualities of a fear-evoking warrior, a prosperous businessman and a respectable man, who does not make the mistake of treating a female partner as an equal to a male friend. Tate presents these qualities in the forms of rhetorical questions, which imply that there are no other alternatives for achieving respect.

Although linked to the qualities of a warrior and a successful worker, a man of respect is a model of masculinity that has not emerged as significant in previous studies. In this case, however, it is one of the most central three models to Tate's representations of masculinity. Reaching a level of respect is implied or shortly mentioned in the findings of some previous research (e.g., Lilly, 2016: 77, 80; Parks, Russo & Simon, 2022: 296), but remains merely as a minuscule aspect of masculinity. The direct emphasis that is then placed on respect functions as perhaps a more unique element of his representations of men.

4.2 Constructing the Woman

Due to Tate mainly directing his content towards men, he does not directly speak to women and advise them on the actions and choices that they should take as individuals that are separate from men. In fact, the majority of Tate's discussions about women are concerned with women as partners of men, thus assigning them qualities that he promotes as desirable for women to have in relationships or that are central to the dynamics of romantic male-female relationships. Nevertheless, certain qualities and characterizations can be identified as integral aspects of Tate's representation of women.

4.2.1. Infantilization and denial of agency

When discussing women and their behavior, instances of Tate comparing women to children and talking in a way that denies women their agency appear. In comparison to earlier examples of Tate referring to men as active subjects, for instance as fighters and providers of their families, the women that Tate talks about seem to not be given a similar level of control over their own actions.

> Example 8: "Imagine you had to travel around the world, and you had to take a three-year-old with you. You'd be like 'Where's my three-year-old, has it ate? I have to make sure they're safe - -' It's exactly the same with a chick. - - Women are effectively children. - - Women have to be monitored and maintained and maintenanced effectively like a child would when it comes to traveling."

Example 8 showcases a rather blatant instance of Tate claiming that women are comparable to three-year-olds, specifically in the context of traveling. In the beginning of this example Tate presents an imaginary situation to which he also instantly provides a conclusion, answering the question of how the situation would play out. When doing so, Tate talks for the listener by explaining to them how they would be feeling and thinking in this imaginary setting, making it seem that traveling with a three-year-old is almost objectively a hassle due to their difficulties with taking care of themselves. After establishing this outcome of the imaginary situation – which is rather easy to agree on – Tate asserts that women are not significantly different from children in this scenario. The choice to build this comparison on the basis of traveling is important. Traveling could be described as an activity that requires a considerable amount of planning, adapting to unfamiliar surroundings and ability to maintain one's safety. In this case, Tate denies the possibility that a woman is capable of these actions and abilities. By saying that women require "monitoring" and "maintaining" Tate creates an image of women as people who need protection and surveillance. Women cannot then be trusted to make safe and correct decisions and actions by themselves, but instead a male figure needs to be present to guide them and ensure their safety. Arguably, this infantilization could be seen as diminishing the

level of agency that women are given, consequently raising the question of whether women can and should be treated as adults in a similar fashion to how men are.

In previous research, agency and this questioning of women's capabilities is a theme that has been recognized as a part of manosphere's discourses. For instance, whereas Neumark Hermann (2019: 83) notes that a woman's lack of agency may be desirable for a man, Lilly (2016: 57, 60) more specifically explains how the manosphere characterizes women as lacking intellect and being immature and childish. This indicates that Tate makes use of and reinforces representations that have already become common within the manosphere.

4.2.2. Attractiveness in inexperience

Considering that much of Tate's content is marketed to men – and specifically heterosexual men –, discussions relating to what makes a woman attractive emerge. When explaining romantic relationships and functional male-female dynamics to his audience, Tate also dissects the makeup of an attractive woman. In this makeup, the theme of denying agency continues together with valuing inexperience over experience.

> Example 9: "You wanna get the man of your dreams? Women have basically no idea what men find attractive. - - Stop dancing in clubs. - - Men don't like those outlandish women. - - Two, no matter where you've been or whatever amazing things you've done or what expensive cars you've been in etc., shut up. - - We're just there thinking 'she is a hoe'. - - Three, we don't like those girls who know lots of people because if you know lots of people, it's probably because you've had lots of dick. - - You don't know anyone. You don't dance, you ain't been nowhere, you ain't got no friends. You just stay at home, you read the bible. Even if it's all a lie."

In contrast to previous cases where Tate talks directly to men, example 9 is an instance of Tate advising women and telling them what kind of behavior is acceptable from them. Tate starts by establishing that women are clueless when it comes to portraying themselves in a manner that men perceive as attractive. The agency of women is then here denied once more, as in this case women need to be guided towards the correct direction by a man. Furthermore, especially the latter two pieces of advice in the example express a desire for women to lack experience in social activities and "amazing things". The vagueness of the latter term leaves considerable room for one's own interpretation. More importantly, however, this kind of social experience is linked to sexual experience, which in turn makes a woman "a hoe" and thus less attractive to a man. The example ends with direct commands for a woman to not make herself available to other people and instead

follow traditional gender roles by spending her time at home. Such limitations to one's social life are quite substantial, but they are presented as essential if a woman wishes to be attractive enough for "the man of her dreams". These sacrifices are then compensated for by the presence of this man and are therefore worth lying about. The personal goals and passions that a woman might have in her life are disregarded. Additionally, Tate's use of the pronoun "we" when referring to men treats the male population as a community that is united and agrees on the qualities that make a woman attractive and, on the contrary, unattractive. Lilly's (2016: 52-55) findings are in line with the representation of women that example 9 illustrates. She finds that the manosphere places value on attractiveness that is gained through a subservient position in relation to the man. Actions that then do not promote this subservient and modest position, such as the ones mentioned in example 9, make a woman unattractive and unvaluable to a man (Lilly, 2016: 67-68).

4.2.3. Lack of competence in the work life

As women are mostly topics of discussion in relation to romantic relationships with men, their other domains of life lack representation in Tate's content. Whereas men are treated as warriors and businessmen who have an active life outside their relationships, women are mostly described and talked to as partners of men. However, in the case where women are discussed as subjects in a domain of life that is not tied to their relationship status, a more mocking tone is present.

> Example 10: "Women don't have a clue how fucking business works. They would never work. - - In their mind they're gonna have this cute little beauty shop and they're gonna go there for like 20 minutes. And they're gonna fuck about - - and money's gonna come from the sky. They don't anticipate the fact that every single organization that is primarily run by females is just a fucking bitch fest anyway."

Example 10 presents an instance of women partaking in their own business ventures, offering a case of representation outside relationships. In contrast to how an active and financially successful work life was previously established as a requirement for masculinity, such activity from a woman is mocked. In this instance, woman as a business owner is unserious, uninformed, and, by default, doomed to fail. Similarly to how women were earlier in example 9 told to not know about what men find attractive, they are once more represented as lacking knowledge about business and entrepreneurship. Furthermore, the example belittles women as business leaders. They are said to want to found their own beauty shop, a type of business that may be described as superficial and materialistic. They are then presented as not willing to put proper effort into their business while expecting money to appear despite minimal amounts of work. Finally, female-run businesses overall are downplayed in a manner that insinuates that such organizations should not be taken seriously due

to women being in charge of leading them. Business, then, is not an area of life that women can succeed in. The example suggests that women should not attempt to run their own companies and instead leave the work of making a living to their male partners.

Once more, these findings regarding Tate's representations of women are akin to the results of previous studies. While the overall tone when discussing the increase of women in work life has been found to be overtly negative due to it going against traditional gender roles (Nesbitt-Larking, 2022: 315; Neumark Hermann, 2019: 81-82), the intrinsic qualities of women have also been presented as reasons for why femininity clashes with functional business operations. Lilly's (2016: 58) findings repeat similar characteristics that example 10 uses, such as lack of lasting interest in business, orientation towards business models that are centered around beauty or maternal activities, and incapability to contribute substantial value to society. This then again creates a link between the gender representations of Tate and the manosphere.

5. Conclusion

This study has analyzed Andrew Tate's representations of men and women through critical discourse analysis. When examining the data collected for this study, six distinct features were identified as central to how Tate presents masculinity and femininity. For the most part, these features were also found to bare significant resemblance to the findings of previous studies, whereas the idea of a man worthy of respect seemed to be an aspect of gender representation that is more unique to Tate's content in specific. Overall, the expectations and limitations set to both women and men in Tate's content promote the idea of traditional gender roles and family structures as models that allow the proper functioning of society. While men are inclined to be outside of the home fighting for success, power and respect, women are more fit to stay at home in an environment that preserves their attractiveness and is not in conflict with their natural capabilities. These gender roles excuse the existence of patriarchal structures of societal institutions and power, since men are more capable of taking charge and making decisions that require logical and rational thinking. The value that women can then bring to society should happen through their relationships and roles as caregiving mothers. Based on the several similarities that were identified between the findings of the current study and the results of previous research, Tate's content seemingly echoes the gender representations that are heavily promoted by the manosphere.

This study has provided merely a very narrow look into the more recent developments in the discourses of the manosphere. While Tate has become one of the most well-known personas and influencers of the community, several other names arguing for similar values have also become

prevalent both within and outside of the manosphere. Furthermore, the videos chosen as data for this study constitute a small portion of the content that Tate has published and continues to put out on different social media platforms. While this study focused on the discursive representation of genders, other themes such as anti-feminism and rightwing ideology are topics that should be subjected to further study when analyzing Tate's online material. In addition, considering the fact that critical discourse analysis lacks in its ability to function as a rigorous method of study, the utilization of different methodologies would be a valuable and necessary way of achieving more accurate and extensive results. Although I found CDA to be a fitting method for the purposes of this study, the linguistic focus of the analysis could have been improved upon by combining Fairclough's model with more precise technical questions and guidelines, such as the ones presented by Gee (2014).

Finally, the nature of the manosphere in itself presents its own challenges and limitations to the results of this study. Characteristically to online communities, the manosphere is under constant change and development (Lilly, 2016: 50), which should be expected to impact the discourses and linguistic elements that it practices. As a consequence, what the present study has found is unlikely to retain its accuracy in describing Tate's and the manosphere's discourses later on. Additionally, since the manosphere does not exist solely on one single platform but rather has spread into several online spaces, it is unreasonable to expect that Andrew Tate's content by itself provides a comprehensive depiction of the current discursive nature of the community across platforms.

Although several studies have been conducted on the discourses of the manosphere, the need for further research on the topic persists. Andrew Tate is an especially interesting example of the current trends and shifts within the community, but as was mentioned, other influencers and upcoming opinion leaders should be subjected to their own studies in order to capture the ongoing trends in online masculine communities. Furthermore, the documented shift in the community towards more toxic, violent and overtly misogynistic discourses (Horta Ribeiro et al., 2021) supports the importance of monitoring the language of the manosphere on a frequent basis. Finally, as the manosphere develops and new opinion leaders emerge, the impact of its discourses on the community level will remain as a valuable topic of future research.

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