

ANALYSIS OF MISOGYNISTIC UTTERANCES IN ELLIOT RODGER'S MANIFESTO AS THE PERPETRATOR OF THE 2014 ISLA VISTA MASS KILLING**Anugerah Barzanzi Rahman Ginano¹, Frans Asisi Datang²**^{1,2} Fakultas Ilmu Budaya. Program Studi Ilmu Linguistik. Universitas Indonesia**Article History**

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Abstract: An This study details about gender-based hate speech analysis targeting the female gender inside a manifesto written by Elliot Rodger, a killer virgin who was responsible for a mass attack in Isla Vista, California, United States in 2014. This research is based on forensic linguistics platform, and using a qualitative approach with a critical discourse analysis based on Norman Fairclough's model, which uses ideological-based approach. This research uses the manifesto itself as the base data, with quotes with female hate speech being taken as samples. The manifesto itself contains several quotes from degrading allthe way to suggesting that women should be eradicated due to the shooter's perception of them failing to provide romantic relationships whilst a more attractive male get them instead. The results suggests that the hate speech found inside the manifesto is a representation of hatred that Rodger shown as a motive behind the mass attack. The analyzed quotes are also connected to the incel ideology, which is inherently patriarchal, or dominated by the male gender.

Keywords: critical discourse analysis, misogynism, hate speech**INTRODUCTION**

In today's technological landscape, human modes of expression are no longer limited to written or print media. With the emergence of social media, all information conveyed within these networks is essentially unrestricted, including how individuals deliver information or produce utterances. Owing to this unrestricted circulation of information, various forms of language-based crimes—such as hate speech, hoaxes, conspiracy narratives, perjury, defamation, slander, and insults or blasphemy directed at particular individuals or groups—have drawn public attention across different parts of the world (Sholihatn, 2019; 1–2). Despite the presence of technologies such as social media, some perpetrators of language-based crimes also articulate such expressions through written and print media, particularly when they seek to disseminate their worldview and convictions. Such written works are commonly regarded as representations of the authors' identities and of how they perceive the world they inhabit. One type of written work that fits this description is the manifesto, which may contain any kind of thought concerning social issues and problems and may take various forms, ranging from advertising slogans and short texts to full articles designed to explicate an individual's ideas, influence the public, and even mobilize the masses based on the author's ideology.

Manifestos can also serve as a medium through which individuals express their darkest emotions and their hostility toward certain aspects of social life. These perpetrators are generally affiliated with particular extremist groups whose objectives include spreading terror and fear within society, especially in increasingly progressive social contexts shaped by multiculturalism and feminism. Both movements are frequent targets of hate-based crimes, including language-related offenses or more severe acts in which language functions as evidentiary material. Manifestos containing hate speech do not target only specific

racial or religious groups; in some cases, gender differences themselves become catalysts for mass murder. Elliot Rodger, now widely known as the first “incel killer,” was the primary perpetrator of the mass attack at the University of California, Santa Barbara, in Isla Vista, California, United States, in 2014. The attack, which claimed seven lives including that of the perpetrator, was motivated by Rodger’s inability to socialize and to obtain a romantic partner. For this reason, Rodger was labeled an involuntary bachelor, or incel—short for involuntary celibate. The murders associated with Rodger stemmed from his hatred toward women, more specifically from his resentment over his failure to obtain a girlfriend. According to his own account, this hatred began to develop after he was bullied by a group of female adolescents during his junior high school years and after observing that young women tended to be more attracted to male peers who were “handsome and macho,” reflecting his deep-seated inferiority complex. This hatred was further reinforced by Rodger’s social isolation and his tendency to internalize anger rather than express it socially. Moreover, his involvement with the incel movement constitutes a crucial element in understanding both his hostility toward women—whom he regarded as “inferior beings who desire inferior men”—and his exaggerated sense of self-importance, which was displayed in several YouTube videos that have since been removed. In one such video, he referred to himself as the “Supreme Gentleman,” a phrase that also appears in variations throughout his manifesto.

RESEARCHMETHOD

The model proposed by Fairclough places emphasis on the analysis of ideological discourse. Jorgensen and Phillips (2002, as cited in Munfarida, 2014: 8) argue that this approach is referred to as a text-based discourse analysis that seeks to integrate three analytical traditions:

1. Textual analysis in linguistics, including Halliday’s functional grammar (2014),
2. Macro-sociological analysis of social practices,
3. Micro-sociological interpretive analysis within the discipline of sociology.

This model is also divided into two broad dimensions, namely the communicative event and the order of discourse. The first analysis focuses on aspects of language use and content and relates them to social and cultural aspects. In this context, the analysis of the communicative event can be applied to the content of the manifesto in a chronological manner. Meanwhile, the second analysis examines the relationships among different discourses within a text in order to convey its meaning. In other words, the order-of-discourse analysis can be used as a framework to examine misogyny-based hate utterances in the manifesto.

Fairclough further divides the analysis of the communicative event into three dimensions: text, discourse practice, and sociocultural practice. The text dimension dictates that the text is analyzed linguistically by attending to vocabulary, semantics, and grammar, which function as analytical tools to address three issues: ideational meaning, relations, and identity. The discourse practice dimension concerns processes of production by media producers and the consumption of the text. The sociocultural practice dimension concerns contextual factors outside the text.

This study uses as its data a manifesto written by Elliot Rodger that has circulated widely through various internet sources. The manifesto used as the data source in this study is one version in which several parts were deliberately censored, presumably as a measure to protect an individual’s privacy. As for the research method, this study employs a descriptive qualitative approach. The research is conducted by extracting several quotations from the manifesto, which are treated as the research data. Qualitative research also refers to the collection, analysis, and interpretation of comprehensive narrative and visual (non-numeric) data to gain insight into particular phenomena of interest (Gay et al., 2012, as cited in Febriyanti et al., 2020: 163). This method is also defined as an approach that describes events or phenomena occurring within a social order. It is further described as a data analysis procedure consisting of written data presented as descriptions and documentation of problems found in society (Barfield, 1997).

Discussion

Incident Context

On May 23, 2014, the public in Isla Vista, California, was shocked by a series of attacks in the area of the University of California, Santa Barbara (hereafter UCSB). The attacks began when Elliot Rodger stabbed three of his roommates at his apartment on Saville Road, and then proceeded toward UCSB, specifically to the Alpha Phi sorority house. When his attack plan failed, he then opened fire indiscriminately, killing two female students and injuring one of their friends. Rodger subsequently drove recklessly while

continuing to fire shots, killing a customer at a coffee shop. On that terrifying night, after exchanging gunfire with the police, Elliot Rodger decided to end his own life by shooting himself in the head, bringing the terror attack—triggered by the rage of the young man—to an end, with a total death toll of seven: six victims of the attack, and one being Elliot Rodger himself

Hate-Speech Data Analysis

In the manifesto uploaded on the day of the attack, Rodger stated that the reason his life was not as pleasant as that of his peers was the rejection he experienced when attempting to interact with adolescent girls, and that these same girls, according to him, were only interested in “men of the wrong type” [Rodger, 2014: 84]. Five quotations were identified in the manifesto that reflect Rodger’s own views; all of them contain utterances that may be categorized as hate speech directed at women. These quotations will be examined through the three stages of critical discourse analysis, and the quotations will be connected to the incel ideology that forms the basis of his argumentation.

Critical Discourse Analysis of Hate Speech in the Manifesto

In the manifesto, there are several utterances selected as data indicating the perpetrator’s hatred toward women. These data are presented by reproducing sentences or sentence fragments containing the quotations and then employing speech act analysis to determine the text dimension, discourse practice, and situational analysis based on Fairclough’s critical discourse analysis model.

Data 1 (Rodger, 2014: 117)

"I concluded that women are flawed. There is something mentally wrong with the way their brains are wired, as if they haven't evolved from animal-like thinking. They are incapable of reason

RESULTS AND DISCUSSION

Table

Each

Explanation:

Text Dimension:

Fairclough argues that the text dimension in discourse analysis involves linguistic analysis by attending to vocabulary, semantics, and grammar. These elements function as analytical tools to examine three issues: ideational meaning, relations, and identity. In this case, the relevant text dimension is realized through metaphorical framing. The quotation “I concluded that women are flawed” conveys Rodger’s view that women, as a gender category, are inherently defective—particularly in the way they think. The word “flawed” functions here as an adjective that constructs the meaning of damage or defectiveness.

The theme of comparing women to wild animals is strongly evident in “There is something mentally wrong with the way their brains are wired, as if they haven’t evolved from animal-like thinking,” especially through lexical choices such as “evolved” and “animal-like thinking.” These terms are commonly associated with describing differences between reason and instinct in humans versus animals, where human rationality is framed as an “evolution” beyond animal instinct. This comparison becomes one of Rodger’s argumentative pivots for constructing what he imagines as an “ideal hierarchy” of women—one that denies women’s humanity and positions them as beings lacking human qualities.

The quotation is presented through Rodger’s first-person perspective. He writes lines such as “That is why they are attracted to barbaric, wild, beast-like men” as an explanation for his hatred toward women, whom he portrays as being attracted to men who are “equally savage.” Rodger’s description intensifies this hostile stance by labeling such men with terms like “wild,” “barbaric,” and “beast-like,” which evoke traits associated with predatory animals. Other social actors in the passage include women and men who are explicitly branded as “beasts” (as indicated by “They are beasts themselves”). This textual analysis concludes that Rodger’s argument frames women as driven by impulsive instinct, reducing them to the status of wild animals and, in his logic, construing them as unfit to live within a “civilized society” (“Beasts should not be able to have any rights in a civilized society”).

Discourse Practice:

Fairclough states that discursive practice in a discourse refers to the dimension concerned with the processes of text production by the media producer and the consumption of the text by its audience. This quotation appears in the subsection “21 Years Old,” on page 117. The discourse articulated in the statements “They are like animals, completely controlled by their primal, depraved emotions and

impulses" and "They are incapable of reason or thinking rationally" centers on the construction of women as beings equivalent to animals and as lacking the capacity for rational thought.

The mode of text consumption implied here is one in which these utterances function to legitimize Rodger's hatred toward women as a group, based on their perceived refusal to provide him with the opportunity to experience romantic relationships. Rodger seeks to construct a narrative portraying women who choose "handsome" or "wealthy" men as shallow, while simultaneously denying women the possibility of articulating rational justifications for their choices, since he presupposes that women inherently lack rational capacity. The consumption of this discourse is directed primarily toward the incel community itself, which is depicted as sharing similar sentiments and ideological positions with Rodger.

Situational Analysis:

Fairclough explains that this analytical field concerns dimensions related to contexts outside the text, which are connected to broader sociocultural conditions. He further notes that sociocultural change can be examined across three levels: the situational, institutional, and social levels. In this case, the emphasized context is the social level.

The text highlights a trend in adolescent and university social life in which young men and women tend to select romantic partners based on two main criteria: physical appearance and personal wealth. This tendency transforms ordinary social interaction into a competitive arena for obtaining the "most attractive" partner, inevitably producing situations in which individuals perceived as less attractive are marginalized. This dynamic is then construed as a condition in which "the most attractive survive, while the less attractive are excluded." Such a condition can be represented as a social "hierarchy" of interaction, where individuals with physical attractiveness and strong personal or social capital occupy the highest positions, while those deemed "less attractive" are socially excluded. This hierarchical structure is closely connected to the social level that Rodger himself seeks to criticize.

Data 2 (Rodger, 2014: 117)

"If their wickedness is not contained, the whole of humanity will be held back from advancement to a more civilized state. Women should not have the right to choose who to mate with. That choice should be made for them by civilized men of intelligence. If women had the freedom to choose which men to mate with, like they do today, they would breed with stupid, degenerate men, which would only produce stupid, degenerate offspring."

(Jika kelicikan mereka tidak dihambat, seluruh umat manusia akan tertahan dari kemajuan menuju masyarakat beradab. Wanita seharusnya tidak memiliki hak untuk memilih pasangan mereka. Pilihan itu harusnya dibuat oleh pria beradab yang memiliki kepintaran. Jika wanita memiliki kebebasan untuk memilih pria mana yang akan menjadi pasangan mereka, seperti halnya hari ini, mereka akan berkembang biak bersama dengan pria bodoh dan liar, yang akan menghasilkan keturunan yang bodoh dan liar juga.)

Explanation:

a) Text Dimension:

Fairclough argues that the text dimension can also be used to identify the **ideational problem** of a text. In this case, the quotation functions as a hypothesis about the potential "impact" that may arise if women's alleged "wickedness" is not immediately addressed. Rodger asserts that women should not be granted the right to choose their partners and claims that, if such choice remains available, society will experience regression. The lexical choices in this passage imply that the female social actor is not entitled to make decisions such as selecting a romantic partner.

The phrase "**That choice should be made for them by civilized men of intelligence**" suggests that the authority to choose is positioned as entirely belonging to men who are framed as "civilized" and "intelligent." This positioning simultaneously constructs women as unintelligent and lacking civility. This can be further explained through the contrast between "**wickedness**," which implies moral depravity and a lack of conscience attributed to women, and "**civilized**" in "**civilized men of intelligence**," which implies that, within Rodger's narrative, men are portrayed as morally and socially superior in terms of propriety and etiquette.

The clause “**they would breed with stupid, degenerate men, which would only produce stupid, degenerate offspring**” implies that women’s capacity to choose their partners—when linked to the previous data—would allegedly result only in “stupid” and “degenerate” descendants. The repetition of the evaluative labels “**stupid**” and “**degenerate**” (twice) intensifies the negative framing. These terms (roughly “unintelligent” and “debased/backward”) suggest that women who choose “stupid” and “degenerate” men would, in Rodger’s construction, produce offspring characterized in the same derogatory way.

b) Discourse Practice:

In Fairclough’s framework, discursive practice concerns how the text is produced and how readers may react to or consume it. This quotation appears in the same subsection as the previous data and functions as a continuation, in which Rodger links women’s “mistakes” in choosing life partners to the alleged consequence of producing “stupid” and “degenerate” offspring. The passage appears to communicate to readers that any choice made by women will inevitably lead to negative consequences.

The discourse constructed here—particularly through the claim that women would “breed with stupid, degenerate men”—works to corner women as irrational decision-makers while simultaneously positioning Rodger (implicitly) as a man of superior intelligence. Rodger also attempts to shape an understanding that women are inherently inferior beings who should not be allowed to possess critical choices, such as the choice of a life partner.

c) Situational Analysis:

Situational analysis in Fairclough’s CDA refers to contexts outside the text that are connected to broader sociocultural conditions. One relevant context here is the **institutional context**. The passage offers a loose interpretation of the cultural institution of marriage as serving the purpose of reproduction or continuation of lineage. This sentiment is anchored in the perception that adolescent social life at the time was relatively permissive, even to the point that young men and women could engage in sexual activity outside marriage.

Based on the quotation, the paragraph foregrounds the claim that the roles of mothers and fathers in a child’s development depend heavily on genetic traits contributed by each parent. Situationally, relatively permissive teen social life in the United States is often associated with the phenomenon of teenage pregnancy, which may generate negative economic impacts for those involved in the future.

Data 3 (Rodger, 2014: 132)

“The Second Phase will represent my War on Women. I will punish all females for the crime of depriving me of sex. They have starved me of sex for my entire youth, and gave that pleasure to other men. In doing so, they took many years of my life away. I cannot kill every single female on earth, but I can deliver a devastating blow that will shake all of them to the core of their wicked hearts. I will attack the very girls who represent everything I hate in the female gender: The hottest sorority of UCSB.”

(Fase Kedua akan mewakili perangku melawan wanita. Aku akan mengukum semua wanita untuk kejahatan menolak hakku untuk hubungan seks. Mereka membuatku kelaparan akan seks selama masa mudaku, dan memberikan kenikmatan kepada pria lain. Dengan melakukan itu, mereka merenggut tahun-tahun dari kehidupanku. Aku tidak bisa membunuh setiap wanita di bumi, namun aku bisa melancarkan serangan besar yang akan mengguncang hati keji mereka. Aku akan menyerang gadis-gadis yang merepresentasikan seluruh hal yang aku benci dari gender perempuan: Persaudaan Mahasiswa Tercantik di UCSB.)

Explanation:

a) Text Dimension:

Fairclough’s CDA model examines a text through the use of grammar, lexical choice, and clause structure in order to investigate issues related to **identity**. This quotation functions as a declaration of war articulated by Rodger against women as a gendered identity category. In this passage, he expresses an intention to punish women for not giving him the opportunity to obtain sexual gratification. He also includes a line such as “I cannot kill every single female on earth,” in which he acknowledges that he cannot kill all women, but can instead target a particular sorority house on his campus.

Lexical choices such as “starve” and the clause “they took many years away from my life” suggest that the emptiness resulting from the absence of sexual satisfaction is framed as a form of deprivation akin to hunger, and as a loss of time that could have been used for social interaction. The verb “starve” indeed means “to be hungry,” but it denotes a condition of severe, acute deprivation, unlike “hungry,” which carries a relatively milder sense.

The line “I can deliver a devastating blow that will shake all of them to the core of their wicked hearts” further clarifies Rodger’s intention to carry out violence that culminates in a mass attack that also claimed the lives of female students. Once again, Rodger uses the word “wicked” to label women in his narrative. Through the phrase “wicked hearts” (roughly “cruel/evil hearts”), he frames women as beings without conscience. In addition, the phrase “devastating blow” functions as a linguistic representation of the retaliatory action he imagines—action that is later realized through the mass attack.

b) Discourse Practice:

In Fairclough’s CDA, discourse practice highlights how texts are produced and how their consumption may generate particular reader reactions based on what is expressed. This quotation appears in the subsection “22 Years Old,” on page 132 of the manifesto. It continues a broader discourse organized into two phases: the first phase is framed as a plan to kill “attractive” men for “being able to enjoy sex while he never could.” The target in this quotation is divided into two groups: (1) men who have experienced sexual and romantic relationships, and (2) women associated with a particular sorority at UCSB, who are framed as “guilty” for not providing him with sexual pleasure.

The discourse constructed in this passage is an explicit planning of violent action against women who rejected Rodger, even labeling them as having “wicked hearts.” He attempts to build a discourse in which all women are constructed as inherently evil and therefore, in his framing, must be eliminated. Additionally, the text is produced with an apparent intention to intimidate women who are considered “unworthy” by him.

c) Situational Analysis:

Fairclough explains that this analytical field concerns contexts outside the text, meaning that the text can be related to conditions beyond the textual domain—one of which is the **situational** context. Hatred toward women is deeply entrenched in this quotation, reaching the point where Rodger begins to plan murder. Situationally, men may experience expectations within dating culture: to obtain a girlfriend, and—if seeking a serious relationship—to progress toward marriage. A man may be labeled a failure when he cannot fulfill such expectations. Rodger constructs himself as a failure because, in his 22 years, he claims he was unable to establish a relationship with a woman.

This is also connected to incel rhetoric, which frames women as deliberately “withholding” sexual relations while explicitly granting sexual access to men who are more physically attractive, and ignoring men who lack those perceived advantages. This is reinforced in Rodger’s own claim that he would punish women for depriving him of sex and that they “starved” him while giving pleasure to other men. Consequently, some interpretations suggest that, within an incel “ideal world,” women are presented with only two options: total submission to incels or death at their hands.

Data 4 (Rodger, 2014: 136)

“In order to completely abolish sex, women themselves would have to be abolished. All women must be quarantined like the plague they are, so that they can be used in a manner that actually benefits a civilized society. In order to carry this out, there must exist a new and powerful type of government, under the control of one divine ruler, such as myself.”

(Untuk menghapus seks secara menyeluruh, gender wanita itu sendiri yang akan dihapus. Seluruh wanita harus dikarantina seperti jati diri mereka yang penuh wabah penyakit, untuk bisa digunakan dalam kaitan yang menguntungkan masyarakat yang beradab. Untuk mewujudkan hal ini, akan ada pemerintahan yang baru dan kuat, di bawah kendali seorang pemimpin yang murni, seperti diriku.)

Explanation:

a) Text Dimension:

Fairclough argues that the **ideational aspect** of a discourse can be analyzed on the basis of what is explicitly articulated in the text. In the quotation “In order to completely abolish sex, women themselves

would have to be abolished," Rodger asserts that sexual activity should be eliminated and concludes that, to achieve this, women themselves must also be eradicated. The verb "abolish" denotes total elimination or eradication; thus, Rodger's statement signifies the removal of both sexual practice itself and the entire female gender.

The quotation "*All women must be quarantined like the plague they are, so that they can be used in a manner that actually benefits a civilized society*" equates women with a disease that disrupts a civilized social order. Rodger employs metaphors with medical connotations, as indicated by the use of "quarantined" and "plague." These lexical choices construct a meaning in which "women are a disease," implying that women must be suppressed and controlled to prevent them from acting freely. Furthermore, in "*there must exist a new and powerful type of government, under the control of one divine ruler, such as myself,*" Rodger introduces an imagined political order in which he positions himself as the ruler. This self-representation also indicates egotism, as evidenced by the use of "divine," which can be interpreted as "supreme" or "godlike."

b) Discourse Practice:

Fairclough explains that discursive practice in a discourse concerns the processes of text production by the media producer and the ways in which the text is consumed by readers. This quotation appears in the same subsection as the previous data, on page 136. Compared to the preceding paragraph, this quotation is more specific in its framing, explicitly treating women as a disease (e.g., "*like the plague they are*"). The statement "*All women must be quarantined like the plague they are*" constructs a narrative in which women are positioned as a virus that disrupts a governance system based on gender-based subjugation and male dominance.

The intended narrative appears to indoctrinate young men who read the manifesto into perceiving women as a virus and sexual relations as a form of disease that must be quarantined. The consumption of this text positions women as objects—or, in this case, as a "plague"—while Rodger occupies the central role through a first-person perspective that places him at the highest level, namely as the "**one divine ruler**" within his imagined political order, where women are eradicated or quarantined like a disease.

c) Situational Analysis:

Fairclough notes that this analytical field concerns contexts outside the text and that it may address situational, institutional, and social levels either separately or in combination. In this case, the relevant levels are the **institutional** and **social** levels. The framing of a social problem through medical metaphors is particularly salient in this manifesto excerpt. Within this framing, two elements are juxtaposed: a "**new and powerful type of government**," metaphorically likened to a human body, and "**women**" and "**sex**," which are constructed as viruses or diseases that must be eliminated.

Social hierarchy is also strongly emphasized in this passage. Rodger—and, by extension, other incel men inspired by his manifesto and acts—position themselves as a superior group, while women and men deemed physically attractive are framed as a "plague." Other members of society are constructed as neutral parties who nonetheless remain under the control of the incel group within this imagined social order.

Data 5 (Rodger, 2014: 136)

"The first strike against women will be to quarantine all of them in concentration camps. At these camps, the vast majority of the female population will be deliberately starved to death. That would be an efficient and fitting way to kill them all off. I would take great pleasure and satisfaction in condemning every single woman on earth to starve to death. I would have an enormous tower built just for myself, where I can oversee the entire concentration camp and gleefully watch them all die. If I can't have them, no one will, I'd imagine thinking to myself as I oversee this. Women represent everything that is unfair with this world, and in order to make the world a fair place, they must all be eradicated."

(Serangan pertama terhadap wanita adalah dengan mengkarantina mereka dalam kamp konsentrasi. Dalam kamp-kamp ini, sebagian besar populasi wanita akan dibiarkan kelaparan hingga mati dengan sengaja. Itu akan menjadi cara yang efisien dan cocok untuk membunuh mereka. Aku akan dengan senang hati mengutuk dan membiarkan setiap wanita di bumi untuk mati kelaparan. Aku akan membangun sebuah menara besar untuk diriku sendiri, dimana aku bisa melihat keseluruhan kamp

konsentrasi dan dengan riang menonton mereka semua mati. Jika aku tidak bisa memiliki mereka, tidak ada seorangpun yang bisa, begitu pikirku saat aku menyaksikan ini. Wanita mewakili seluruh hal yang tidak adil dalam dunia ini, dan untuk membuat dunia ini menjadi tempat yang adil, maka mereka harus dibasmi.)

Explanation:

a) Text Dimension:

Fairclough argues that the text dimension in discourse analysis involves linguistic analysis by attending to vocabulary, semantics, and grammatical structure, which are then connected to ideational, relational, and identity aspects. This data describes the entirety of what Rodger intends to carry out in order to realize his fantasy world, or the ideation of a society in which he positions himself as the sole ruler governing all subjects. He depicts various forms of punishment to be imposed on all women whom he despises.

He draws on references associated with war crimes and crimes against humanity in the quotation “*to quarantine all of them in concentration camps. At these camps, the vast majority of the female population will be deliberately starved to death. That would be an efficient and fitting way to kill them all off,*” such as confining women in concentration camps and deliberately starving them to death—actions that Rodger himself frames as the most “efficient” means of killing. Once again, the word “**starve**” is employed, this time explicitly as part of a punitive mechanism within Rodger’s imagined vision. In the quotation “*I would have an enormous tower built just for myself, where I can oversee the entire concentration camp and gleefully watch them all die,*” he further expresses a desire to construct a tower from which he could observe women suffering and dying. Rodger’s intention in the statement “*If I can’t have them, no one will*” is explicit: if he cannot possess any of them, then no other man should be allowed to do so.

b) Discourse Practice:

Fairclough notes that discursive practice in discourse analysis concerns the processes of text production, including the author’s ideation and the reactions of readers who consume the text. This quotation appears in the same subsection as the previous data. Here, Rodger constructs a scenario in which women are treated as prisoners of war, as evidenced by the phrase “*to quarantine all of them in concentration camps.*” This reflects an extreme fantasy of hatred toward women, one that has become so deeply entrenched that acts such as confining women in concentration camps and deliberately starving them to death are framed as “efficient” solutions.

At this point, Rodger appears unconcerned with the consequences of his own status as an involuntary bachelor and instead expresses an extreme level of hostility toward women. In the statement “*If I can’t have them, no one will,*” he further asserts that no man should be allowed to receive women’s affection if he himself is denied it.

c) Situational Analysis:

Fairclough explains that this analytical field concerns contexts outside the text that are connected to broader sociocultural conditions. In this case, the **situational aspect** is the primary focus of analysis. From a situational perspective, the imagery invoked here is inseparable from some of the darkest events recorded in human history. Concentration camps are sites where political prisoners have often been detained by state regimes for reasons of security, exploitation, or punishment, typically under executive or military orders [Britannica Editors (2025, October 22). *Concentration camp*. Encyclopedia Britannica. Accessed 8 November 2025.]. Deliberately allowing individuals to starve to the point of death constitutes a serious violation of human rights, as no one may be subjected to cruel, inhuman, or degrading punishment or treatment [United Nations, *Universal Declaration of Human Rights*. Accessed 8 November 2025.].

Both practices represent grave crimes against humanity and may even be classified as war crimes when they occur in the context of armed conflict. The situational construction referred to in the manifesto as a “day of judgment” bears fundamental similarities to the rhetoric of “**The Final Solution**” advanced by the Nazi regime in Germany regarding the Jewish population, which culminated in one of the greatest human tragedies in history: the Holocaust [DW.com, *Holocaust*. Accessed 12 November 2025.]. The difference lies in the target of the violence, which in this quotation is directed toward women on a broader scale.

Projection of Incel Ideology in Discourse

The five data excerpts presented above illustrate the connection between misogynistic expressions and the rhetoric of incel ideology, which at the time was gaining visibility on the internet as part of the expanding manosphere movement. The misogyny displayed in the manifesto is consistent with incel doctrine, in which Rodger emphasizes a male position deeply embedded in patriarchal culture—where men exercise full control over women, while women are portrayed as incapable of evolution and as possessing an animalistic mentality.

Moreover, Rodger's manifesto articulates an ideation in which achieving a “perfect” social order requires the enslavement and eventual “eradication” of all women through various actions that potentially violate fundamental human rights. He explicitly expresses hatred toward all women simply for rejecting his romantic advances. Within Fairclough's CDA framework, the manifesto contains multiple references to hate speech that can be linked to how adherents of this ideology form opinions about sexual activity, women, and concepts such as romantic relationships and marriage.

CONCLUSION

It can be concluded that, based on the linguistic evidence in the form of the manifesto, the mass attack and killings committed by Elliot Rodger constitute a crime rooted in the perpetrator's hatred toward women. This is reflected in quotations containing misogynistic utterances directed at women as a group, framed around their “failure to provide him with the opportunity to experience sexual relations.” In this study, which applies Fairclough's critical discourse analysis model, the text dimension of the manifesto is characterized by analogical and metaphorical strategies—such as comparing women to a “plague” that allegedly obstructs a civilized society, and likening them to wild animals simply because they are portrayed as preferring to date men who are more physically attractive. The manifesto also employs clause patterns that suggest that incel men like the author should be the party entitled to control women's actions without exception, extending even to fantasies of enslavement or elimination.

When examined through the lens of discourse practice, Rodger appears to project the impression that his writing represents the lived experience of an incel man confronting a world in which young women can freely and easily date young men who possess either physical attractiveness or financial resources—advantages he claims not to have. The implied consumption of the manifesto's discourse can be understood as twofold: first, it addresses other incel men who may seek justification for misogynistic beliefs; second, it targets young women as an audience to be terrorized and intimidated.

Situational analysis—which relates the text to phenomena beyond the text itself—also yields several noteworthy findings. Much of this analysis centers on the situational and social levels, reflected in the scenarios Rodger foregrounds, including a hierarchy of adolescent socializing and romance allegedly driven by selection based on appearance and financial capacity, as well as Rodger's self-positioning as superior to women. One quotation also contains an explicit fantasy of mass confinement and lethal deprivation directed at women, which is framed as bearing resemblance to historical genocidal atrocities involving concentration camps (content not reproduced here).

Taken together, these excerpts connect Rodger's manifesto to incel ideology, which is widely suggested as a key driver of the attack. Within this ideology, women are framed as undeserving of rights, including the right to choose their own romantic partners. Such beliefs are rooted in patriarchal culture that elevates men as leaders and providers while assigning women limited roles and restricted rights. These factors collectively form a patriarchally shaped assumption—reinforced by incel rhetoric—that women are “deserving” of cruel treatment simply for refusing to initiate romantic relationships with incel men.

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