

# The Incel Phenomenon: Psychological Traits, Processes of Radicalization, and Forensic

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## Abstract

### *The Incel Phenomenon: Psychological Traits, Processes of Radicalization, and Forensic*

This study examines the psychological, sociological, and forensic dimensions of the “incel” (involuntary celibacy) subculture. Emerging from online forums, incel ideology initially served as a space for sharing loneliness and social exclusion, but gradually radicalized into a structure legitimizing misogyny, hate speech, and violence. Within the framework of the “Young Male Syndrome,” tendencies toward risk-taking, aggression, and social alienation are discussed, while emphasizing the ideology’s roots in biological determinism and partner-finding failure. Case analyses of the Tallahassee Yoga Studio attack, and the A.K. stabbing highlight the risk of online radicalization translating into real-world violence. Findings reveal that the incel phenomenon is shaped not only by individual psychopathologies but also by gender norms, digital culture, and collective frustrations. By contextualizing the phenomenon in Turkey, this study contributes to the literature and proposes multi-level (micro, meso, macro) preventive strategies for policy and practice.

**Keywords:** Misogyny, Radicalization, Violence, Incel, Young Male Syndrome

## Öz

### *Incel Fenomeni: Psikolojik Özellikler, Radikalleşme ve Adli Yansımalar*

Bu çalışma, “incel” (involuntary celibacy) alt kültürünün psikolojik, sosyolojik ve adli boyutlarını ele almaktadır. İnternet forumlarından doğan incel ideolojisi, başlangıçta bireylerin yalnızlık ve dışlanmışlık deneyimlerini paylaşmalarına aracılık ederken zamanla radikalleşerek kadın düşmanlığı (mizojini), nefret söylemi ve şiddeti meşrulaştıran bir yapıya dönüşmüştür. Çalışmada “Genç Erkek Sendromu” çerçevesinde risk alma, agresyon ve toplumsal dışlanma eğilimleri tartışılmış; incel ideolojisinin biyolojik determinizm ve partner bulma başarısızlığı üzerine inşa edildiği vurgulanmıştır. Tallahassee Yoga Stüdyosu saldırısı, A.K. vakası üzerinden yapılan analizler, çevrimiçi radikalleşmenin fiziksel şiddete dönüşme riskini ortaya koymaktadır. Incel olgusunun bireysel patolojilerin yanı sıra toplumsal cinsiyet normları, dijital kültür ve sosyal hayal kırıklıklarıyla şekillendiğini göstermektedir. Çalışma, Türkiye’de incel alt kültürünün anlaşılmasına katkı sağlamak ve mikro, mezo, makro düzeyde önleyici politika önerileri sunmaktadır.

**Anahtar Kelimeler:** Mizojini, Radikalleşme, Şiddet, Incel, Genç Erkek Sendromu

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## INTRODUCTION

Online forums, emerging with the advent of Web 2.0 technologies, constitute cyber-social structures that foster subcultural formations in which users become content producers and readily engage with others sharing similar interests. Guided by the motto of free production within a decentralized sphere of activity, users congregated from the late 1990s to the early 2000s to exchange information and form cliques across diverse domains, generating content in various formats. One such forum, founded by a Canadian female entrepreneur and regarded as the origin point of the incel phenomenon, provided a platform where individuals could collectively discuss their failures in initiating sexual relationships and finding partners, thereby catalyzing the emergence of a new subculture termed “involuntary celibacy” (initially abbreviated as INVCEL, later “incel”) (1,2). This ideological orientation is today considered a source of numerous problems with tangible manifestations in real life (3).

Initially, the forum functioned as a safe environment in which participants shared their real-life (IRL: in real life) socio-sexual failures, feelings of marginalization, and experiences of sexual deprivation, while providing mutual support. Over time, however, through various interactions, the incel subculture became decoupled from the original forum, radicalized, and gained traction among broader cohorts of young men. Online communities such as Reddit and 4chan witnessed the consolidation of incel groups in subforums like r/incel, which, due to their increasing marginalization and escalating content, attracted up to 40,000 users before being shut down (4).

Given the real-world implications of incel ideology—including mass killings and terrorist attacks—this subculture has garnered considerable academic attention. It remains open to investigation across multiple domains within forensic sciences, including misogyny, extremism, cyberbullying, and violence. Since the early 2000s, violent acts such as armed assaults and homicides, in addition to cyberbullying, harassment, and doxxing, have proliferated globally and, in recent years, have also begun to surface in Turkey. In this regard, the phenomenon—encircled by the illusion of unaccountability afforded by anonymity as much as by its perceived freedom and regarded by authors/researchers as a form of cultural import—warrants in-depth examination to elucidate the causes of acts that have occurred and/or may occur in our country. The aim of this review is to explicate the ideology of “inceldom,” to differentiate misogynistic extremism from incel ideology through selected case examples, and to provide a forensic perspective on the psychological characteristics of individuals identifying as incel.

## Young Male Syndrome, the Origins of Incel Ideology, and Relational Fatalism

Donnelly et al. (2001) state that the term “incel” is used to describe individuals who are willing to engage in sexual intercourse but have been unable to find a partner for at least six months (2). While this definition initially encompassed all sexual orientations, over time it has come to predominantly refer to young heterosexual men. Beyond this general definition, it is pertinent to address certain historical, social, and physiological points concerning heterosexual young men.

### Young Male Syndrome

Although no precise age range is specified, the term refers to behavioral patterns predominantly observed among males between adolescence and young adulthood, characterized by heightened tendencies toward risk-taking and aggressive behavior (5). Compared to women, young men exhibit lower impulse control and empathic capacity as well as reduced fear responsiveness, alongside higher levels of sensation seeking and a stronger propensity for retaliation (5). Similarly, relative to women, young men have been found to be 19 times more likely to be incarcerated before age 25, twice as likely to be involved in motor vehicle accidents, and twice as likely to die even while crossing the street (6).

Baker and Maner (2009) argue that young men employ risk-taking as a social signaling device to display competence and attract potential mates. This behavior is further corroborated by a corpus of research demonstrating increased risk-taking among young men across diverse social contexts and cultures (7). Farsang and Kocsor (2016) reinforce that the competitive drive leading to violence and risk-taking emerges particularly during young adulthood as a strategic response to mating competition. From an evolutionary physiology perspective, the presence of competitive instincts associated with reproductive success—given reproduction and lineage transmission as primary imperatives of organisms—is not unique to the human species (8).

Empirical studies consistently show that young men face greater risks across multiple domains and suggest that such behaviors are rooted not only in cultural structures but also in evolutionary psychology. For example, research indicates that young men are disproportionately represented in accidents, criminal activities, and dangerous sports (8). Findings by Frankenhuis and Karremans (2012) reveal that young men calibrate their risk-taking to align with women’s preferences, further underscoring the role of social dynamics in shaping these behavioral tendencies. These patterns are critical to understanding how societal variables interact with innate biological drives, particularly among men navigating competitive environments (9). Moreover, empirical evidence suggests a direct correlation between the young male

demographic and specific health risks. For instance, the incidence of conditions such as acute compartment syndrome and traumatic injuries has been reported predominantly among young men due to their propensity for high-risk activities (10, 11). Additionally, lifestyle habits that peak in early adulthood—such as cigarette smoking and heavy alcohol consumption—make substantial contributions to health problems prevalent in this demographic and amplify the biological sequelae of Young Male Syndrome (12).

Young Male Syndrome has also manifested itself within historical contexts, both globally and in the history of our own country. For instance, the Arab Spring that erupted in the early 2010s may be interpreted as an illustration of Young Male Syndrome, insofar as it represented a social movement advocating for political and economic change, comprised predominantly of young men. Many of these men, despite being educated, remained unemployed and excluded from the social structure, and thus mobilized collectively (13). A similar pattern can be observed in Ottoman history. During the 16th century, at the height of the Empire's expansion, numerous madrasas were established to educate young men and promise them positions as state officials in the provinces. Consequently, many timar holders in villages abandoned their lands and sent young men for education. However, since there were insufficient posts to employ them upon completion of their studies, many neither pursued farming nor joined military campaigns. Left unemployed and aimless, these young men began to engage in disruptive activities, earning the labels *levend* or *suhte/softa* from the populace. Over time, such groups of young men became actively involved in the Celali Revolts across various provinces (14).

From an evolutionary and physiological perspective, Young Male Syndrome elucidates why young men, who are generally more predisposed to risk-taking behaviors than women, tend to exhibit deviant conduct when deprived of life goals, coupled with heightened risk-taking tendencies. In this regard, it can be understood that young men continue this trend in virtual spaces just as they do in the real world, coming together through the connective power of social media to ruminate and amplify their ideas within echo chambers (15).

### Incel Ideology

The ideological foundations of this movement are grounded in biological determinism, sexual selection, and partner-finding failure. Biological determinism, particularly the belief in “appearance-based mating,” is regarded as a central tenet of incel ideology. Incels believe that romantic and sexual relationships are largely, if not entirely, determined by physical attractiveness. This belief is structured around what they call the “20/80 rule,” which posits that 80% of women

desire only 20% of men—those who are physically attractive and/or wealthy, represented by the “Chad” archetype. Conversely, men considered unattractive (“betas” or incels) are believed to have little to no chance of obtaining romantic or sexual partners (16, 17).

This deterministic belief is also reflected in incel jargon through terminological representations such as the red pill, blue pill, and black pill. The origins of these terms trace back to the allegory of the red and blue pills in the Matrix film series. The red pill denotes the rejection of traditional or “blue pill” beliefs regarding the “true” nature of women and gender dynamics, adopting instead a more pessimistic and “clear-eyed” worldview. Red Pill philosophy dismisses the common belief that romantic relationships are based on love, equality, and mutual respect as mere illusions. Those who adopt the red pill perspective believe that this “naïve” outlook leaves men vulnerable to manipulation and disappointment (18).

Among the key “pill” concepts of incel ideology is the “black pill.” As discussed by İyigüngör (2024), black pill philosophy approaches romantic failure from a hopeless and nihilistic standpoint. It asserts that physical attractiveness is the sole determinant of success in relationships, and that those lacking in attractiveness have no place within the “sexual marketplace” (15). Within this framework, incel ideology posits that women are inherently hypergamous—biologically predisposed to select genetically superior males. Consequently, the ideology fosters hostility toward women. This is further evident in their tendency to objectify women sexually, exemplified by the derogatory use of the term “foid” in online forums, which originates from the notion that women are devoid of heart, soul, or human qualities. Radicalized groups that objectify individuals are more readily able to engage in hate speech in online environments (19).

### Online Networks, Anonymity, and the Normalization of Radical Narratives

The possibility of anonymity afforded by the internet is explicitly identified as one of the factors facilitating the dissemination of socially unacceptable anti-feminist views, particularly among anti-feminist groups situated within the digitally masculinist culture often described as the “male universe.” As Temelli (2022) notes, an illustrative example is the rise of the Ilbe group in South Korea, where members circulate the expression *samilhan*, meaning “women should be beaten every three days” (20). In this context, anonymity enables users to express their ideas, suggestions, and comments more freely within forums or anonymous image boards that harbor malicious ideologies and seek to radicalize members (21).

When combined with the sense of “freedom, boldness, and ease” offered by the internet, anonymity emboldens

users to share radical, hate-filled, or violence-affirming views online that they might otherwise hesitate to voice face-to-face due to fear of social exclusion. According to Pan, Hou, and Wang (2023), anonymity in social media applications reduces perceived risk and fosters greater willingness to act courageously despite potential consequences (22).

Anonymity and ease of expression may lead to the normalization of thoughts that individuals would not share in real-life contexts, thereby making them more prevalent in online interactions. The use of memes, captions, and specialized jargon facilitates the diffusion of these ideologies even to those unfamiliar with them, rendering such ideas more ordinary and socially acceptable. In this way, radical notions may evolve into shared perspectives. Moreover, these attitudes may persist as misogynistic dispositions even when incel personality traits are statistically controlled (23).

New media platforms thus function as arenas through which misogynistic groups such as incels construct narratives and ideologies that legitimize hostility toward women and potential violence. Male-supremacist communities have been observed to work toward normalizing violence and coercive measures against women, often perceiving issues such as female empowerment and gender equality as direct threats to their masculinity (18).

At more extreme levels, incel ideology seeks to legitimize violence and radical actions. This indicates the extent to which an individual integrates their incel identity with the group's ideology, potentially internalizing norms that justify violence. It has been noted that the construction of extreme identities is shaped by escalating demands for legitimacy while defining in-group and out-group dynamics (24). Moreover, among individuals who self-identify as incels, processes of identity fusion and self-verification may predict support for violence against women.

According to an unpublished study by Whittaker, Costello, and Thomas, 561 participants from the United Kingdom and the United States who identified as incels were examined across a range of variables, including anger, redirected aggression, depression-anxiety, autism, rumination, and misogynistic extremism. The findings suggest that the strongest predictors of potential physical violence were mental health and ideology-related variables. Results further indicated that, in addition to evidence of mental disorders such as depression, anxiety, and suicidal ideation, approximately one-third of the sample exhibited traits consistent with autism (25).

In this context, the anonymity provided by virtual networks serves not merely as a means of concealment but also as a catalyst for the process of radical identity construction. The legitimization of violence within incel communities is closely correlated with the degree to which an individual integrates

with the group identity. As posited by the radicalization model (3N: Need, Narrative, Network), individuals experiencing loneliness and a lack of meaning (need) seek to validate themselves within these networks by adopting the narrative of "victimhood and vengeance" found in incel forums (26).

The theory of "identity fusion" is particularly critical in explaining the transition of this process into violence. The individual fuses their personal self with the group identity so intensely that perceived threats directed at the group, such as feminism or rejection, are viewed as attacks on their own existence. As Ellenberg et al. (2024) note, this extreme identification within incel groups facilitates the perception of violent acts as a "moral imperative." Consequently, hate speech originating in anonymous forums can transform through identity fusion into a legitimate defense mechanism in the individual's mind or even evolve into a motivation for physical violence (26).

## CASE

## DISCUSSION

### Unauthorized The Transition from Digital Violence to Physical Violence

Misogynistic views ruminated within incel groups can persist easily and continuously within member circles, thereby intensifying radicalization. In online environments, individuals may interact with radical actors and extremist content, and such constant exposure creates fertile ground for the internalization of these ideologies. Misogynistic extremism is characterized by profound hostility toward women's empowerment. One of the most comprehensive studies examining the relationship between incel ideology and violence through empirical data was conducted by Whittaker, Costello, and Thomas (2024). In this study, which included 561 participants from the UK and the US who identified as "incels," the mental health, ideological beliefs, and violent tendencies of the individuals were analyzed. The research findings revealed that the mental health profiles of the participants were significantly more negative compared to the general population. Clinical-level scores indicating symptoms of autism spectrum disorder (ASD) were detected in approximately one-third of the incels who participated in the study. Furthermore, it was reported that one-fifth of the participants had experienced suicidal thoughts every day within the past two weeks. The most striking result of the study concerns the potential for violence. The researchers examined the factors predicting attitudes they defined as "misogynistic extremism," which includes rape myth acceptance, hostile sexism, and the justification of



violence. The analysis demonstrated that spending time in online networks alone did not predict violence; instead, the primary determinants were shown to be “deteriorating mental health” and “ideological obsession.” Consequently, depression, anxiety, and blind adherence to ideology were identified as the strongest predictors of a potential physical attack.(25). Greater radicalization, in turn, increases the likelihood of legitimizing such beliefs. Within incel ideology in particular, hostile attitudes toward women and potential violence are legitimized through narratives supported by pseudo-scientific or distorted evolutionary arguments. Male-supremacist communities sharpen their discourse in order to justify violence and coercive measures against women (19).

Individuals who join online radical groups may experience a high degree of identity fusion with the group. Research indicates that among those who self-identify as incels, such identity fusion predicts support for violence against women. This process entails the internalization of group ideology and norms that legitimize violence (26, 27). Internalized radical views may then be articulated as manifestos by individuals possessing conducive personality traits, ultimately transforming into acts of physical violence once circumstances become favorable.

The risk that hate speech generated by incel ideology in the digital realm will transition into acts of violence in the physical world constitutes a significant area of study within forensic psychology. Examining how “Young Male Syndrome” and psychological vulnerabilities, addressed within the theoretical framework, evolve into motivation for attacks in concrete cases is essential for understanding risk factors. In this context, an analysis of the Tallahassee Yoga Studio attack where incel radicalization resulted in violence and which is evaluated within the scope of “misogynistic terrorism” in international literature, along with the A.K. case in Turkey, which is debated regarding potential incel links, is presented below to demonstrate the dimensions and boundaries of the threat:

#### Tallahassee Yoga Studio Attack

Although not the first instance of violence transferred from the digital to the physical sphere, this incident is regarded as a significant case within the context of misogynistic extremism due to its acceptance among incel groups and the possibility for detailed analysis, involving a shooting that resulted in three deaths and five injuries. Investigations revealed that the perpetrator (Scott Paul Beierle) had published personal video diaries online and had cultivated his hatred toward women over many years. This case can thus be considered a strong example of how prolonged radicalization and the accumulation of hatred in online environments may culminate in physical violence. The fact that the perpetrator

purchased a yoga mat and attended classes prior to the attack demonstrates how digitally nurtured animosity was translated into a premeditated act in the physical world (29). Collins and Clark’s 2021 study examined this case from the perspective of radicalization assessment. According to their analysis, the perpetrator was evaluated using the Terrorist Radicalization Assessment Protocol (TRAP-18), developed by researchers, across a total of 18 factors encompassing both distal and proximal characteristics. Findings indicated the presence of several proximal warning behaviors, including the following (29):

**Pathway:** The perpetrator, a former Lieutenant in the U.S. Army, had received extensive tactical and weapons training. He meticulously researched and planned his attack over several months, demonstrating deliberate and persistent efforts to gather information about the yoga studio. Fixation: The perpetrator’s hatred toward women and his rationale for violent behavior were further reinforced by his online productions. He referenced Elliot Rodger in his video recordings and created as well as disseminated disturbing materials involving themes of rape and torture of women.

**Preparation:** The perpetrator had tested his capacity to commit gender-based violence at least once through an assault. Despite being unemployed, he composed and published professionally recorded musical works.

**Identification:** The perpetrator began to identify himself as an agent of the violent incel movement. This was evident in his online writings and video recordings denigrating women. He expressed a desire to become a “so-called commando” of the incel movement.

**Energy Burst:** In the days and weeks preceding the attack, an escalation in the perpetrator’s routine activities was observed. Shortly before the attack, he drove more than four hours from his home to Tallahassee, purchased a yoga mat and ear protection, and GSM records revealed that he had rehearsed this drive at least once before the assault.

#### Among the distal characteristics were the following:

**Personal Grievance and Moral Outrage:** The perpetrator regularly engaged online regarding the perceived immorality of women. He considered himself personally victimized by women. This sense of grievance generated moral outrage. As a white man, in addition to misogyny, he also expressed prejudices against homosexuals and Black people.

**Framed by an Ideology:** The perpetrator identified with misogynistic extremism and incel ideology. His commitment to the incel movement and male-supremacist ideologies led him to perceive his actions as justified.

**Dependence on the Virtual Community:** There was no

evidence that the perpetrator had any friends outside of the internet. His online videos, in which he expressed his hatred, attracted commendations likely reinforcing his extremist beliefs (29).

#### A.K. Case

The mass stabbing incident in Eskişehir occurred on August 12, 2024, and garnered significant nationwide attention in Turkey. An 18-year-old individual, A.K., wearing a helmet, a mask, and a tactical vest adorned with Nazi symbols (the Black Sun and the swastika), attacked five people sitting in the courtyard of the Tepebaşı Mosque, injuring them with a knife. The assault was live-streamed on social media, and prior to the event, A.K. had published a 16-page manifesto. The case has been widely discussed in the context of youth radicalization and connections to violence-oriented subcultures. In the judicial process, A.K. was reported to have been diagnosed with “misanthropy” (a pathological hatred of people) and to have had pre-existing psychological problems (30, 31).

The 16-page manifesto published by A.K. contained racist and hate-filled rhetoric. Within it, he referred to Brenton Tarrant, perpetrator of the mosque attack in New Zealand, and Anders Behring Breivik, who carried out the youth camp massacre in Norway, as “saints.” The manifesto targeted groups including Kurds, immigrants, Jews, LGBT individuals, feminists, Marxists, communists, and Black people. A.K. identified himself as a “National Socialist” (Nazi) and declared that his first intended target was the headquarters of the Turkish Communist Party (TKP) (32). Although references to incel ideology were made on various platforms, particularly in connection with the perpetrator’s age and extremist rhetoric, no substantive overlap with incel ideology was identified.

#### Possible Psychological Origins of Incel Ideology

It is understood that the incel phenomenon is not merely a sociological subculture but also a structure emerging from specific psychopathological foundations. Data in the literature indicate that levels of depression, anxiety, and social phobia are significantly higher among individuals who identify as involuntary celibates. In a study on incel mating psychology, it was found that these individuals perceive their own “mate value” as excessively low, while viewing the standards of potential partners as unrealistically high (hypergamous) (23). This cognitive distortion creates an intense sense of hopelessness and exclusion within the individual, thereby paving the way for radicalization.

### CONCLUSION

In recent years, the concept of incel has come to signify not only individuals unable to engage in romantic or sexual relationships but also a broader movement that fosters

the dissemination of hatred and violence against women. The incel phenomenon is understood not merely as a matter of individual psychopathologies but as one shaped through interaction with macro-level factors such as gender norms, digital culture, and collective frustrations. Research demonstrates that the incel movement reframes experiences of trauma and loneliness at the individual level into an ideological framework, thereby transforming them into a wider social reaction. This study contributes to the literature by examining the incel subculture within the context of Turkey. While the phenomenon has increasingly attracted scholarly attention in Western literature, analyzing its manifestations in Turkey and incorporating cultural context enables a more comprehensive understanding of both its universal and local dynamics. In doing so, the study not only addresses a gap in the literature but also offers practical recommendations derived from the findings, providing guidance for policymakers and practitioners.

Based on the research findings, a multi-level (micro, meso, macro) approach should be adopted in order to prevent the incel phenomenon and provide support to affected individuals. Below, recommendations are presented at the micro level for individual interventions, at the meso level for family- and community-based initiatives, and at the macro level for policy and institutional regulations:

#### Recommendations

##### Micro Level

Considering the mental health issues experienced by incel individuals, such as depression, anxiety, and loneliness, tailored psychological counseling and therapeutic interventions should be provided. To ensure that young men in particular do not hesitate to seek professional help, guidance services and online/telephone support hotlines should be strengthened, with an emphasis on framing help-seeking as a sign of strength and maturity. To reduce social isolation, programs should be developed that enable incel individuals to socialize in safe and supportive environments. For instance, peer support groups, mentorship programs, or hobby and sports workshops could bring together young men with similar experiences.

Cognitive-behavioral therapy, life skills training, and comparable individualized intervention programs should be implemented. These programs should address anger management, empathy, communication skills, and self-confidence, with the aim of transforming negative cognitive patterns. Workshops guided by positive male role models could further encourage incel individuals to challenge their distorted beliefs about themselves and women, fostering more balanced perspectives.

### Meso Level

Families should be made aware of the risks of young members gravitating toward incel ideology. While it is not possible for parents to fully monitor their children's online activities, it is important that they recognize certain expressions linked to misogynistic incel jargon. Training and seminars for parents can equip them with strategies to provide support when they observe signs of social exclusion, anger, or extreme negative attitudes toward women in their children. Educational curricula from secondary school through university should integrate modules on gender equality, mutual respect, and healthy relationships. Early education on these topics fosters awareness of equality, empathy, and communication, offering a protective shield against toxic ideologies in later life. Counseling and psychological support services at schools and universities should be reinforced, taking a proactive role in addressing bullying, building self-confidence, and providing emotional support, thereby reducing the likelihood of marginalized youth joining incel-type groups. Local governments, youth centers, and NGOs should collaborate to increase social participation among young men, through activities such as sports, arts, volunteering, or vocational training programs. These initiatives can help foster a genuine sense of belonging, replacing the false sense of community offered by incel groups.

### Macro Level

Existing legislation (e.g., Law No. 5651 on the Internet and social media regulations) must be effectively enforced to block content that glorifies violence against women or includes harassment and threats. Preventing hate speech and digital violence requires comprehensive, multi-layered strategies; in Turkey, legal and institutional mechanisms to regulate online violence should be complemented with digital literacy initiatives and efforts to raise public awareness. Furthermore, traditional media outlets should avoid sensationalist coverage of incel-related topics and instead adopt educational and balanced approaches. Content policies should reinforce gender equality and avoid normalizing misogynistic discourse. Social media platforms should strictly enforce community standards, taking measures to prevent users from disseminating hate under the guise of anonymity. Within the framework of the newly enacted social media law in Turkey, platforms must promptly remove unlawful content and provide user information to authorities when necessary.

The Ministry of Family and Social Services should also incorporate the incel phenomenon into its existing family education seminars and programs. By educating

parents about the risks of online radicalization, healthy parent-child communication, and gender equality, awareness can be increased. For instance, the Ministry's "Family Education Program" could include modules on safe internet use and identifying warning signs of harmful online trends. Psychosocial counseling and support services under the Ministry should be enhanced to address the needs of young men at risk of incel involvement. Social service centers across provinces could organize specialized counseling, therapy, and group activities for young men struggling with unemployment, loneliness, or anger. Moreover, perpetrator rehabilitation programs and awareness projects already implemented within the Ministry's framework for combating violence against women could be adapted to counteract the misogyny fostered by incel ideology.

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The authors declare that they have no conflict of interests regarding content of this article.

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#### Ethical Declaration

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