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A Feminist and Masculinist Perspective on Incel Culture
İncel Kültürüne Feminist ve Maskülist Perspektiften Bakış

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Mustafa Eren Akpınar [1]

[1] Kuruma bağlı değil / Non-affiliated, İstanbul- Türkiye

Abstract
In recent years, incel culture (involuntary celibate) has become an important social issue, attracting widespread attention and debate on social media and traditional media channels. The intense impact of social media and the interaction between feminist and masculinist perspectives has led to polarised reactions, with both criticism and support from feminist and masculinist perspectives. Its increasing visibility and controversial nature make it necessary to explain it more clearly in social contexts and to examine it in depth at the academic level.

In this context, the study aims to examine the origins, social effects and areas where the culture of incel comes to the fore. Drawing on different theoretical frameworks, this study analyzes how this phenomenon is perceived, discussed, reproduced and shaped by different groups. The research starts with a literature review to provide a theoretical foundation on the main concepts such as incel culture, feminism and masculinism, followed by a discourse analysis method to examine and understand how social media users create and construct discourses on incel culture and how they approach this culture.

This study identifies trends in the public interest and supportive and critical responses to incel culture. It attempts to contextualise incel culture to understand how it influences and is influenced by broader social processes. The challenges and implications of this cultural phenomenon are addressed, deconstructed and explained, with various recommendations aimed at producing a conclusion.

Öz
İncel kültürü (istemsiz bekârlık), son yıllarda önemli bir toplumsal mesele haline gelmekte, sosyal medyada ve geleneksel medya kanallarında geniş çapta dikkat çekmekte ve tartışmalara yol açmaktadır. Sosyal medyanın da yarattığı yoğun etki, etkileşimle feminist ve maskülinist perspektiflerden hem eleştiriler hem de destek alarak kutuplaşmış tepkilere neden olmaktadır. Artan görünürlüğü ve tartışmalı doğası, toplumsal bağlamlarda daha açık biçimde açıklanmasını ve akademik düzlemde derinlemesine incelenmesini gerekli kılmaktadır.

Bu bağlamda da çalışma içerisinde, incel kültürünün kökenlerini, toplumsal etkilerini ve öne çıktığı alanları incelenmeye çalışılmakta ve amaçlanmaktadır. Farklı kuramsal çerçevelerden hareketle, bu olgunun farklı gruplar tarafından nasıl algılandığı, tartışıldığı, yeniden üretildiği ve şekillendirildiği analiz edilmektedir. Araştırma, incel kültürü, feminizm ve maskülinizm gibi temel kavramlara dair teorik bir temel sunacak şekilde literatür taraması, ardından, sosyal medya kullanıcılarının incel kültürüyle ilgili söylemleri nasıl oluşturdukları, kurdukları ve bu kültüre nasıl yaklaştıklarını incelemek, anlamak amacıyla söylem analizi yöntemi kullanılmaktadır.

Çalışma kapsamında, toplumsal ilgideki eğilimler ve incel kültüre yönelik destekleyici ve eleştirel tepkilerin doğası belirlenmektedir. İncel kültürünün geniş çaplı toplumsal süreçleri nasıl etkilediğini ve bu süreçlerden nasıl etkilendiğini anlamak için bağlamsallaştırılmaya çalışılmaktadır. Bu kültürel olguyla ilgili zorlukları ve etkileri ele alarak bir sonuç üretilmesi amaçlanarak çeşitli öneriler ile yapısallaştırılmakta, açıklanmaktadır.

Keywords   Incel Culture · Feminism · Masculism · Gender · Involuntary Celibate

Anahtar Kelimeler   İncel Kültür · Feminizm · Maskülizm · Toplumsal Cinsiyet · İstemsiz Bekar

Corresponding author | Sorumlu Yazar: Mustafa Eren Akpınar m.erenakpinar@gmail.com

Introduction

The "incel culture" (involuntary celibates), which has gained an important place in the dynamics of the social structure in recent years and has found a wide area of discussion, especially through social media, has become an important subject of analysis in the analysis of contemporary sociocultural relations. This subculture around involuntary celibacy reflects the existence and discourses of a social group that challenges traditional understandings of gender roles and is often seen as part of these understandings. This group has received both widespread support and fierce criticism on social media platforms and has been at the centre of various academic and social debates on reassessing modern discourses on gender and sexual relations.

While the motivations underlying incel culture are shaped around the meanings that individuals attribute to their inability to engage in sexual or romantic relationships, the relationship between this situation and gender roles, sexuality and social expectations draws attention. In particular, opposing ideological approaches, such as feminism and masculinism, have deeply criticised this culture and considered the phenomenon of incel as a manifestation of gender struggles. While feminist circles have viewed incel culture as a dangerous movement to perpetuate male domination, masculinist circles have interpreted the group because of the oppression men face in modern society. These opposing discourses have caused the phenomenon of incel to spread rapidly through digital channels such as social media and to create a multidimensional discussion area.

In this context, the aim of this study is to examine the effects of incel culture on various dimensions of social structure within the framework of feminist and masculinist perspectives and to analyse in a multifaceted way how this subculture is represented, how it is shaped and what reactions it is subjected to through social media platforms. Within this context, the historical development of incel culture and its treatment considering existing theories on gender roles will be evaluated through a literature review. The ongoing debates between feminist and masculinist approaches will be examined through an interdisciplinary approach to deepen perspectives on incel culture. In the process of the literature review, concepts such as the construction of gender, patriarchy, toxic masculinity, hegemonic masculinity, and misogyny will also be discussed and how the phenomenon intersects with these concepts will be examined.

In the second phase of this study, discourses on incel culture on social media platforms will be analysed in detail using the discourse analysis method. Social media functions as both a means of dissemination and a space for expression of incel subculture. In this regard, the ways in which the incel community expresses itself, the discourses they produce on gender roles and the reactions of opposing social groups to this culture will be analysed. In the discourse analysis, comments, posts, interactions and the repercussions of these interactions on the platforms will be analysed in detail, and the attitudes of users in different social media channels towards this culture will be examined comparatively. This analysis will provide a general framework for the impact of social media on social movements, as well as important clues on how incel culture is constructed in the digital world and how the boundaries of this culture are determined.

In the last part of the study, the findings obtained will be evaluated and a comprehensive discussion will be conducted on the general effects of incel culture on social structure. The results of the discourse analysis within the framework of feminist and masculinist perspectives, its reflections on gender relations and the social dynamics that this culture may create in the future will be discussed. Inferences will be made on how incel culture should be handled, especially in terms of gender policies, media discourses and academic studies, and possible solutions or policy recommendations will be presented. In this framework, the study

is intended to provide not only an analysis of incel culture but also a comprehensive assessment of how gender roles have evolved in the modern world.

As a result, incel culture is considered an important social phenomenon that allows for the analysis of a wide range of issues such as gender reproduction, the impact of social media platforms on social movements, and the role of feminist-masculist debates on sociocultural dynamics. This study aims to provide a clearer picture of the place and importance of culture in the ongoing debate on gender relations by exploring in depth the effects of this phenomenon on social structure.

Incel Culture and Historical Perspective

To understand incel culture, it is first necessary to examine the concepts of incel and culture in depth. These two concepts play a critical role in understanding how incel subculture is intertwined with social structures, identities and individual psychology. Within this perspective, it is first necessary to examine the concept of incel. incel can be defined as a subculture that claims to suffer from sexual deprivation due to their unattractive appearance (Papadamou et al., 2021, p. 4). Culture, on the other hand, can be expressed in general terms as the main values that are integrated with the basic condition in terms of origin and purpose and that match the civilisation and cooperation that emerged as a result of the adoption of human existence and the combination of many elements (Karslı, 2016, p. 42). In this respect, it is actually possible to explain incel culture as a holism that deals with it within the framework of common human declarations. The incel culture can also be seen as a subculture shaped by social structures and understandings of masculinity. However, for a clearer understanding of the subject and the concepts, it is necessary to evaluate the concepts of incel and culture in more depth.

To ground the concept of incel, it is important to first look at the concepts of Oneitis, Red Pill and Manosphere. When the concept of oneitis is examined, it is possible to see that it is a concept encountered in online communities or forums for dating purposes within the general framework and symbolises an overly interested and obsessive look that a man exhibits towards a woman who is not interested in him at the same level (Akalın, 2024, p. 7). This may lead individuals to avoid other relationships and deepen their feelings of loneliness. When the Red Pill, in other words the red pill doctrine or thought is examined, it can be thought that the expression Red Pill actually has a perspective that refers to the allegory of the red and blue pill in the Matrix movie. It is also easily understandable that the main theme that the individuals in these communities mean or want to announce is the reference to the red pill for unpleasant truths and the blue pill for uninformed happiness in the related movie.

In this regard, in addition to accepting the main point of the doctrine as those who have actually swallowed the red pill and become aware of the truth beyond the given reality, it is also believed that, contrary to widespread feminist beliefs, men can achieve their intrinsic purpose or inherent personal rights by obtaining social benefits by ignoring the social practices that have been determined by women (İşler Sevindi and Akalın, 2022, p. 350-351). From this point of view, even though the starting point of the Red Pill doctrine is based on the Matrix movie, it can be seen that it actually points to an integrated structure with the concept of Oneitis. The reason is that with online communities, men are able to become more organised and it is thought that they aim to realise a harmonious movement among themselves in order to get rid of the structures determined by women. In that sense, it can be said that men are trying to create an ideological framework to reposition themselves and to exist independently of gender roles.

In addition, it is observed that a leap has been created as a result of the emergence of online organisations that advocate for men's rights (Elgün, 2020, p. 874), which is also called the male universe formed by men through social media channels. This leap has changed some conceptual frameworks. One

of these changes is the manosphere, a compound concept that emerged because of the change in the word or concept of the atmosphere as the space created by men for themselves. With its widespread use, the manosphere finds the opportunity to position itself as a breathing space, a living space created by male domination. It creates a formation in which masculinist schools that focus on men's problems, men's rights, anti-feminist and positive privilege masculinist schools find a place for themselves (Demir and Öztürk, 2023, p. 63). It is also shaped as a space of resistance to feminist movements and aims to create a collective power. As an extension of this, incel culture finds a place for itself.

The Incels are loyal to a general type of perspective, consciously organising themselves with the manosphere, and at the same time, through no fault of their own, evaluating and claiming that the world is an unjust structure that leaves them unsexed and undesirable, and therefore experiencing anger and frustration (O'Donnell, 2021, p. 64). The incels (involuntary celibates) (O'Donnell, 2021, p. 64), who emphasise that life is unfair for them and that women prefer good-looking, handsome (Chad) men, underline that they are also marginalised in this complex cycle. This has allowed the perception that physically attractive and popular men, defined as "chads" within incel communities, have more social and romantic success than the so-called "incels".

From this perspective, it is necessary to consider that incel culture or incel ideology is an online subculture and that they are people who cannot find a romantic or sexual partner despite their desire (Lindsay, 2021, p. 26). It can be underlined that the themes of an unjust world, involuntary celibacy or involuntary virginity are prevalent in the underlying basis of all misogynist extremism performed by the incels (Temelli, 2022, p. 15). They are condemned to exist in an "unjust world" according to the incel communities. Nevertheless, it becomes possible to consider incel as one of the key nodes in a vast network of virtual men's rights discourse (Kelly, 2020) that radicalises young men and incorporates them into the contemporary alt-right subculture.

Given this perspective, it would not be wrong to see incel culture as an organised and planned structure that comes together under the roof of the manosphere created by groups of men who have remained virgins against their will within the basic framework and who are not "Chad" individuals according to common social beliefs through various social, social or digital channels. It is optimistic to think that these individuals feel excluded from society and that the violence-based arguments they create in society are an impulsive reaction to the anger and frustration of the situations they find themselves in, not only sexual dissatisfaction, but also the manifestation of a deeper anger and alienation about men's social position.

At this point, it is necessary to see incel culture as a complicated culture created by a male-dominated organisation that comes together for a common purpose and cooperates with other individuals like themselves. This is at the heart of the idea that incel culture can be seen as a "gender radicalism" and that this radicalism should emerge as a construction of male dominance to counter the "harassment" and "oppression" that men receive from women.

Incel Culture from The Feminist School

As detailed above, incel culture is evaluated from the perspectives of the male-female relationship, gender arguments, equality and preferability. Therefore, in order to elaborate on the concept, it is first necessary to look at what the feminist school is, how it came into being and what it wants. From a general perspective, feminism can be considered a radical view that argues that women are discriminated against because of their gender and that women's various denials and unforeseen social, economic and political needs are not met (Delmar, 2018, p. 8). It is also possible to talk about the importance of feminism for the empowerment of women and the realisation of an integrated solidarity with social and economic structures

(Prügl, 2014, p. 614). Yet, to get to know feminism more closely, it is necessary to briefly mention the waves of feminism.

In the theological sense, Lilith can be expressed as the first feminist in terms of taking a stance against patriarchy (Çakar, 2023, p. 72). According to historical records, however, the first person who aimed to refute misogynist literature was Christine de Pizan, an Italian-born humanist writer who spent most of her life in France in 1405 (Bennett, 1989, p. 251). Although, in today's sense, the emergence of the concept of feminism, which women justify for their struggle for freedom and rights, dates back to approximately the 18th century (Dikici, 2016, p. 523). It would be a logical method to consider feminism within the scope of four waves during the period from its emergence to the present day (Özdemir and Aydemir, 2019, p. 1706).

Hence, it can be said that the first wave of feminism movements was addressed and emerged with the Declaration of Rights and Sentiments issued at the Seneca Falls Congress in 1848. With this declaration, steps were taken towards human equality (such as the right to vote, education and property rights) and the ground was prepared to eliminate the discriminatory treatment of women (Khan Academy, 2016).

The second wave of feminist movements was signaled by the French writer and thinker Simone de Beauvoir's book The Second Sex, published in 1949. Although Simone de Beauvoir did not identify herself as a feminist when she wrote this book, she made a very comprehensive analysis of male domination. At the same time, she made a valuable observation in terms of feminism and made a statement that gender is not a biological trait and that it leads to the construction of a social pattern (Düzkan, 2021). Nonetheless, despite this first attempt, the period in which second wave feminism developed in general coincides mainly with the 1960s and 1970s, and feminism problematise men as the advantaged and superior gender and women as the excluded subordinate gender (Şanlı, 2019, p. 295).

The third wave of feminist movements is based on the problem of feminism being shaped on the basis of a particular class and ethnicity. Based on this problem, serious criticisms have been made against the white, middle class and western supportive structure of the feminist school in the past, and the neglect of other women's identities rooted in postmodern and postcolonial theories is politicised and emphasised (Cangöz et al., 2022, p. 48).

The most recent feminist wave is the fourth feminist wave, which creates a new field for itself with each development and tries to fill a gap. Along with the development of digital technologies, it has become a necessity to make some updates in feminist movements, and fourth wave feminist movements have emerged in order to create a structure that can be expressed as a call culture and to take a stance against sexist and misogynistic structures in social media and digital media channels (Munro, 2013). With the emergence of the fourth feminist wave in the 2008s, however, when social networks became more involved in our lives, many current issues such as transphobia, racism, imperialism, homophobia, colonisation, heterosexism, neo-liberalism, neo-liberalism and patriarchy, which were less common in other feminist waves because they are basically more current concepts or current debates (Kızıl, 2021, p. 11).

In this sense, it is not wrong to say that feminist waves have generally developed through existing sociological and social processes or issues. In the same way, it can be said that feminist waves within the feminist school have created a perspective that basically defends women's rights, and more recently, it has created a perspective that includes other concepts that are evaluated in various branches within the framework of gender. In this context, it would be realistic to think that he may exhibit an attitude against incel culture, and that involuntary celibates (incel) are at the opposite pole of the accusations they attribute to women or the actions they react to women in particular. Against this background, it can be predicted that the feminist school will react against the efforts of the incel culture to establish a domination over women with an oppressive view. Taking into consideration that the incel culture also has a certain logic within itself

and in fact focuses on the values of men's rights and the male role in society within the basic framework, it is thought that looking at the attitude of the masculist school on this issue will make a great contribution to understanding the issue.

Incel Culture from the Masculist School

In addition to the details mentioned above about incel culture and the feminist school, it is also essential to mention the position of incel culture in the feminist school. Therefore, first of all, it is necessary to explain what is meant by masculism. Masculism can be defined as an approach that mainly aims to protect men's rights and argues that it is not right for men to live in certain social moulds (Akpınar, 2022, p. 297).

From another perspective, it is argued that women's values in general and the feminist school in particular are a means of oppressing men and society and that this creates an identity crisis and attempts to replace patriarchy with matriarchal structures, and that men are in fact the victims in the current situation (Blais and Dupuis-Deri, 2012, p. 23).

In this regard, it should be emphasised that within the masculinist school, it is often argued that men also have a gender, that masculinity or masculinism can have considerable political consequences, that positive evaluations made only within the framework of the feminist school conflict with the principle of bipolarity, that this creates a lack of symmetry, and that this attitude can create a problematic framework within gender ideology (Duerst-Lahti, 2008, p. 168).

To further elaborate on the fact that a single masculinist definition is limiting, it is important to mention that knowledge production in many disciplines is usually designed by male-dominated circles, and therefore, from a masculinist perspective, there is a hierarchy that excludes women and other marginalised groups (Pile, 1994).

When viewed from this perspective, it makes sense to consider the masculinist school as an approach that aims to protect the masculine power that aims to preserve the reality of a male-dominated society, that strives for this purpose, that is criticised by other groups or that tries to be put under hegemonic pressure.

Reducing the whole process to such simplicity, however, would only offer a reductionist perspective, so it is of great importance to consider the concept in more detail. To better understand the masculinist approach, it is necessary to think about patriarchy. In general terms, patriarchy is considered a supra-systemic phenomenon and points to a structure or structuring (Demren, 2003, p. 33).

Furthermore, conceptual constructs such as manhood, masculinity, patriarchy, or masculinity need to be addressed differently than feminist constructs. One of the most important indicators of this is that there is still a male-dominated understanding of management within cultural or social perspectives, or that men are more likely to hold higher positions than women (Barutçu, 2013, 12). By no means, therefore, does this directly imply that men have always been able to stand strong in society. For example, it is necessary to talk about fixed assumptions, in other words, mould prejudices (Sakallı and Türkoğlu, 2019, p. 53) formed in minds about any group in society, and a perception of masculinity that is constantly trying to be bound to a certain control or set of rules.

Because of these restrictive approaches, men's freedoms are sometimes restricted, and their rights may be ignored. In order to protect their rights, men, who had to sacrifice their fundamental rights and freedoms as a result of being ignored, created the concept of masculism, which is an inclusive approach that prioritises more men in contrast to the feminist school. This concept is shaped on the basis of rejection and privilege. Therefore, it is considered the opposite of feminism. To this extent, men, who can be expressed as the main ingredient of incel culture, have adopted this approach to save themselves from being determined and have felt the need to create an organisation to protect their rights. Thus, through masculinism, men's rights can

be protected, incles can gain a space to express themselves and struggle for existence in society. Ultimately, because of this struggle, men, like feminists, will be able to accept themselves into the culture and gain the ability to cope with the problems they face. As such, masculinism and incel culture can create a collective situation that can feed on each other, lead to each other and remove obstacles. To observe the current situation in more depth, it is necessary to conduct a critical discourse analysis to examine how incels express themselves in social media and from what perspective the anti-incels communities can look at the issue.

Research Method: Critical Discourse Analysis (CDA)

Among the research methods, the Critical Discourse Analysis method based on Van Dijk, which is frequently used especially in social sciences and communication-based studies, was preferred. The main reason for this is that Critical Discourse Analysis (CDA) is a research method frequently used in social sciences and communication studies, especially in examining how social inequalities are reproduced through language. Teun A. Van Dijk's work in this field established the basic theoretical framework of CDA and gave the method a strong grounding in both academic and practical fields.

According to Van Dijk, discourse is not only a linguistic structure but also a reflection of social practices, power relations and ideological control mechanisms. In this context, critical discourse analyzes the linguistic features of texts while also examining their function in the social context (Van Dijk, 1993). How discourse affects individuals' mental models and how these models play a role in the reproduction of social structures are among the main problems of this method. Furthermore, Critical Discourse Analysis offers a structure that analyzes how language reflects ideology and reinforces social power imbalances (Fairclough, 1995).

In addition, Van Dijk argues that texts should be analysed not only for their internal structure but also for the social and historical contexts in which they are produced. Texts are seen as constructs that gain power in and shape the context (Van Dijk, 2001) and are presented not only as an explanatory method but also as a structure that aims to draw attention to and criticise social inequalities and oppressions (Wodak and Meyer, 2001). By choosing CDA as the method of study, it is therefore attempted to re-ground all these processes and to evaluate each discourse from a more critical perspective.

Sample and Limitations of the Research

In this study, within the scope of the research titled "A Feminist and Masculinist Perspective on Incel Culture", random sampling method was used, and X (Twitter) platform was selected as the sample. Nonetheless, the large number of comments on incel culture on social media made it necessary to limit the study in order to address it in a focusable and manageable manner. Therefore, for the analysis, 6 tweets published between 1 October 2024 and November 30, 2024, containing the word "incel" and receiving 1000 or more likes were included in the study.

This limitation aims both to narrow the scope of the research to create an analysable data set and to focus on discourses that create wider interaction among social media users. The date range preferred in the study was determined to allow for the analysis of current discourses. Although this limitation may have led to the exclusion of less popular comments about incel culture, this is considered as a factor affecting the generalizability of the study.

Research Results

Within the scope of the research findings, 6 tweets were evaluated with Van Dijk Critical Discourse Analysis.

Sample Tweet 1:

"These self-proclaimed incels who talk about suicide attacks are now suspected of terrorist attacks. Furthermore, if you cannot identify their IP

@AliYerlikay

@TC_icisler

@istanbul_EG

@RTErdogan

"Bu kendine incel diyenler intihar saldırısından falan bahsediyor artık terör saldırısı şüphelisidir hepsini. Eğer siz de bunların IP sini tespit edemezseniz ...

@AliYerlikaya

@TC_icisleri

@istanbul_EGM

@RTErdogan")

(**Reference:** https://x.com/feyzaltun/status/1842625385433075855)

Sample Tweet 1 shows that, according to Van Dijk's Critical Discourse Analysis, the tweet directly associates the incel community with terrorism with the expressions " suicide attack" and "suspected terrorist attack" and calls on the authorities to take action in this regard. This discourse may create a social perception of threat and strong prejudice against incels. However, using a generalising language has led to a stance that may weaken a solution-oriented approach and increase polarisation.

Sample Tweet 2: "Anyone who has not been subjected to incel terror should not define incel. Thinness is not simply that girls don't look at me, be open to learning."

"Incel terörüne maruz kalmayan incel tanımı yapmasın. Incellik öyle basitçe kızlar bana bakmıyor ühühü acizliği değil, öğrenmeye açık olun.")

(**Reference:** https://x.com/cerentheacemi/status/1843276437438271547)

Sample Tweet 2 directly associates the incel community with violence with the phrase "incel terrorism" and addresses the right to define this issue in a framework specific only to the victims. At the same time, it emphasises that it is wrong to see the concept of thinness as a simple "helplessness" or "inability to attract the attention of girls". However, the condescending language used ("uhühü helplessness") and the sarcastic tone seem more likely to increase polarisation rather than raise critical awareness. It is possible to use a more constructive and inclusive tone and express the call for openness to learning more effectively.

Sample Tweet 3: "Exactly, animal lovers are only those who live in luxury complexes... You cannot tear the love for animals out of this nation. The only group that has a problem with these poor people are freak incel men."

("Aynen, hayvanseverler lüks sitelerde oturanlardan oluşuyor sadece aynen... Bu milletin içinden hayvan sevgisini koparamazsınız. Şu garibanlarla derdi olan tek grup, ucube incel erkekler.")

(**Reference:** https://x.com/sekfobidetected/status/1855228285430403145)

Sample Tweet 3 ironically attributes animalism to an elite class, especially to high-income groups such as "those living in luxury complexes" and critically expresses it as a luxury interest far from the public. At the same time, the phrase "freak incel men" creates a perspective that belittles men who do not conform to societal norms and is used to denigrate men based on their physical appearance. Using a generalising language, excluding certain groups and creating a social hierarchy can be considered a problematic approach.

This discourse aims to criticise on the basis of class and gender, mixed with irony, and attempts to position certain identities negatively.

Sample Tweet 4: "There has been no end to the bullying of this woman for days. Fake speeches, threats, panelist. Really, this incel crew has no shame. They are horrible. They hate women with every breath."

"Günlerdir su kadına yapılan zorbalığın haddi hesabı yok. Sahte konusmalar, tehditler panelcilik. Gerçekten bu incel tayfanın hiç utanmaları yok. Korkunçlar. Her nefeslerinde kadınlardan nefret ediyorlar."

(**Reference:** https://x.com/irisilay/status/1854243387550871940)

Sample Tweet 4 criticises the bullying of a specific woman and the audience of "incels" (a pejoratively specialised group of men) who target her. Phrases such as "fake speeches, threats, panelism" emphasise the psychological pressure and manipulation of this group against women, and phrases such as "they have no shame" and "they hate women" describe their behaviour as gender-based hatred and shamelessness. The sample tweet in question expresses a strong condemnation of the toxic and harmful behaviour of this group.

Sample Tweet 5: "Look, I received so many disgusting messages, I didn't care about any of them, I continued, but when I saw this, I sat and cried, I cried for days when this incident first happened, I'm sure seeing Ikbal like this affected every woman, I'm sure it entered their dreams, the cancerousness of these incel sons and daughters now makes me sick"

("Bakin o kadar igrenc mesajlar aldim hicbirisini onemsemedim devam ettim ama sunu gorunce oturup agladim bu olay ilk oldugunda da gunlerce aglamistim ikbali boyle gormek eminim her kadini etkilemis ruyalarina girmistir bu incel oevlatlarinin kansizligi artik midemi bulandiriyor")

(**Reference:** https://x.com/shawtysema/status/1854176456479305839)

Sample Tweet 5 criticises the hateful and violent behaviour of the "incel" group towards women. It emphasises the "disgusting messages" received and the deep emotional effects of the trauma experienced. The expression "incel oevlatları" defines this group as devoid of humanity and harmful. Overall, the tweet paints a condemnatory perspective on the psychological effects of gender-based violence on women and the trauma caused by such hate speech.

Sample Tweet 6: "male environment;

pervert

potential abuser

panelist

Sharia

misogynist

thinner

26 offense registered staff

thief

homophobic but secretly gay

gambling addict

animal abuser

cheating on his wife

Perpetrator of violence"

("erkek ortamı;

sapık

potansiyel tacizci

panelci

şeriatçı

kadın düşmanı

incel

26 suç kayıtlı eleman

hırsız

homofobik ama gizli gay

kumar bağımlısı

hayvan istismarcısı

karısını aldatan

şiddet faili")

(**Reference:** https://x.com/winkletty/status/1857569230553755732)

Sample Tweet 6 shows that the phrase "male environment" associates groups of men with a series of negative characteristics (pervert, harasser, incel, perpetrator of violence, etc.). The listing method used reinforces negative stereotypes and frames groups of men as homogeneous and dangerous. While this discourse increases criticism, its generalising language can lead to polarisation and reinforce prejudices against men. A more balanced approach can make criticism more constructive.

When the tweets analysed within the scope of the sample are examined, it is seen that many tweets are full of content that includes various insulting, insulting and negative word choices, and some of these discourses are made to support people on different bases, while others are actually just commenting on the agenda.

Based on the analysed tweets or content, it can be observed that there is a prejudice against incel groups, incel groups are targeted due to some negative situations, and some incel individuals produce discourses that aim to legitimise sexual abuse by addressing issues that may be criminalised within their own communities.

In this respect, it is not correct to consider the entire incel group from a malevolent perspective, but as in any community, there may be situations in which some people within incel communities produce discourses that carry criminal elements and aim to carry them to the dimension of action. It can be observed that individuals with this highly problematic approach are harshly criticised by other segments of society, especially women, and when deemed necessary, criminal complaints are made to official institutions. At the same time, it is thought that it is not right for the negative behaviours of some people in a community to cause a negative perception for others in the same community, and if there are situations that constitute a crime or have a negative content, the people who create negativity in such processes should be targeted and the community should not be maligned.

Conclusion and Suggestions

Within the scope of the research, it has been tried to focus on the concept of incel, which has been on the agenda of the media and social media recently. Through this focus, it is aimed to examine various conceptual definitions as well as the support or criticism that the agenda in question receives from social media. During this review, it was observed that many segments of the society adopted different approaches,

and these were analysed within the framework of Critical Discourse Analysis based on Van Dijk's Critical Discourse Analysis and a conclusion was reached.

To conclude, the first part of the study aims to better understand the incel culture and the content of this subcultural structure. In this section, some basic definitions such as what incels are, what should be understood when it comes to incel culture are made, structures such as red pill, manosphere, oneitis, which are various sub-headings within incel culture, are examined, their contributions to incel culture or incel philosophy are analysed, and it is tried to express where the incel structure is located in the culture and how it is explained. In the meantime, it has been realised that the concept of incel does not exist within a single framework, that it needs to be handled from many perspectives, and that many other concepts need to be focused on and understood in order to be better understood.

In order to provide a more comprehensive structure for the research, in the second part of the study, it was tried to investigate the feminist school and where incel culture can be positioned within this school. As a result of this research, by talking about the situation of the feminist school in various periods, how the emergence of the concept of feminism occurred, the conceptualisation process and what kind of formation it pointed to in the pre-conceptualisation period, how other people or researchers evaluated feminism in previous periods, how it is related to the examined culture, what feminism basically wants. In this way, the concept of feminism was examined more closely, and the feminist struggle was mentioned. Paying attention to the main points where feminist struggle intersects with incel culture, the positive and negative relationship between the two views, understandings, approaches or philosophies is discussed. Thanks to this detailed treatment, it has been realised that the philosophy of scrutiny and feminist philosophy are very opposite concepts, that they do not have a common denominator within the general acceptance, and that they actually have a hostile attitude towards each other.

In the third part of the research or, in other words, the third part of the study, concepts such as masculism, patriarchy, the masculinist school, manhood and masculinities, which are similar to each other and have close meaning or high common denominators, are scrutinised. In the context of this perspective, the relationship between the masculinist school and the incel communities has been mentioned, and the main points pointed out by these concepts have been elaborated. Along with this elaboration, it has been emphasised where the man is positioned within the existing social structures, from which point of view he is evaluated, what kind of a relationship he has with the feminist school, what kind of an impact this relationship has on the parties, and what they really want. This made it possible to understand the purpose of the emergence of the masculinist school, the motivations of the individuals trying to gain a place in the masculinist school, and to observe that masculist also have a simple need for equality and balance. While conducting research within the scope of the study, however, it was observed that concepts such as masculist and the masculist school are generally not researched, and even if they are researched, they have a much smaller research area compared to concepts such as feminism and the feminist school. In addition, it has been determined that while masculist or masculinist approaches are grounded, these approaches are generally mentioned very briefly with concepts such as masculinity studies and patriarchy, and that there is a great academic study gap in terms of conceptualisation. Accordingly, it is thought that this study and a few other studies on masculist in the bibliography cover almost all of the literature and that such a limited area of study should be examined in more depth. Therefore, it is thought that this study will actually make a great contribution to the field and will have an impact on the formation of a very comprehensive basis.

In the last part of the research, using the Critical Discourse Analysis (CDA) method, 6 tweets with a thousand or more likes on X (Twitter) were selected by random sampling method and these selected contents were tried to be detailed with the relevant analysis. During this elaboration process, it was observed that

some tweets contained harsh criticism and even insult-based discourse, while others contained various insulting and condescending views. At the same time, in the evaluation of the negative, negative, criminal expressions produced by some individuals within the incel communities with the selected 6 tweets of X (Twitter) users selected within the sample, it is estimated that the discourses produced by a few individuals individually are treated as if they are the general opinion of the whole community and that a certain prejudice may be the basis of this behaviour. It is estimated that the fact that some incel individuals have engaged in or hinted that they would engage in criminal, activism-based initiatives such as hate, sexuality, murder, etc. is considered as a problematic perspective for the relevant social media users used in the sample, and this may create a prejudice against unrelated incel individuals in other incel communities. Underlining that the discourses of certain individuals within certain communities may cause others to form an opinion against the whole community and emphasising that the negative discourses produced by some individuals within a community do not cover all other individuals in that community and that crimes are usually committed individually will be useful in reducing social conflict.

Considering all these data realised in the study, it is thought that it should be stated that there are some suggestions and recommendations that need to be made to both daily and academic circles. In this sense, within the scope of all the information obtained in this study, it should be noted that concepts such as incel, feminist and masculinist have a closer relationship with each other than one might think. Yet, in everyday or academic settings, some concepts are approached with a more sceptical, more critical, or more biased perspective. Consequently, it is thought that all future studies should be handled in a more objective and unbiased manner. Indeed, especially when the necessary examinations are made within academic studies, it can be seen that feminist studies are followed much more closely both in Turkey and in the international arena, but the fact that masculist studies are not even half or even a quarter of feminist studies paves the way for the academic community to think that they are conducting research in a very limited and vicious cycle. It has also been observed that most studies on incel have been biased and often critical of incel communities, often in the habit of seeing them as criminals, and it is not right for an academic study to be so harsh, unfair or rigid in its treatment of a single area. As such, it is thought that in the future, concepts such as feminism and masculinism should be examined comparatively, study groups should be handled with fewer presuppositions, and it should be realised that there should not be open hostility towards any group, community or minority, as this would create an approach that is not correct in terms of scientific ethics.

Author Details	**Mustafa Eren Akpınar**
Yazar Bilgileri	¹ Kuruma bağlı değil / Non-affiliated, İstanbul- Türkiye
	🔘 0000-0002-3917-3203 ✉ m.erenakpinar@gmail.com

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