Age: 40

Ethnicity: White/Caucasian

Country of birth: United States

Country of residence: United States

Highest level of education: Bachelor of Science/Bachelor of Arts

Occupation: Software Developer

**What does incel mean you to you specifically?**

'Incel' is short for "involuntarily celibate." However, there is controversy over what "voluntary" means. Jumping into a freezing river might be physically voluntary, but -- owing to its practical foolishness -- psychologically involuntary.

To remedy this, 'Incel' can be redefined as:

1. Someone who has not had sex within a particular span of time over which that person expressed a desire to do so.

2. Someone who is a virgin past a certain age despite an expressed desire to have sex.

3. Someone not in a relationship who identifies as 'Incel'.

The difficulty of defining 'Incel' is exacerbated by what I have observed to be the tendency of some to redefine it to suit their own hatred of an outgroup. For example, such people may define it to require that the Incel be "misogynistic," "entitled," or "a blackpiller." Some go even further and give it the opposite of its original meaning, defining as 'Incel' someone who is modestly attractive but has refused to make self-improvements, while describing people with deformities, diseases, and disabilities -- whose celibacy is truly involuntary -- as "not really Incel."

**Would you consider yourself an incel, if so, based on what you have described in the previous answer, what features do you most associate yourself with?**

**How do you understand blackpill to be associated with incel belief, is it possible to be blackpilled and not be an incel, can you be an incel without believing blackpill?**

**How useful do you find the blackpill in understanding aspects of the social world?**

Despite the difficulty in defining the term, I informally consider myself Incel. I do so inasmuch as:

1. I am 40 and still a virgin.

2. It provides a social outlet to converse with others who identify similarly, especially in a society that does not allow us to speak freely about sex.

Compared to "Incel," "blackpill" is harder to define. I've seen it defined as:

1. Believing that sexual attraction is influenced by the laws of evolutionary psychology. Such evolutionary theories include that we desire to mate with those who display genetic fitness so as to bear healthy offspring.

2. Believing that one's prospects for mating are hopeless.

3. Embracing the various prejudices that are wrongly attributed to Incels as a group.

4. Embracing Incel jargon, such as of "Chads," "Stacys," and "femoids."

One idea we may want to take seriously is that the "blackpill" arose from society's difficulty with the "white lie." The "blackpill" and "white lie" may have come together as a false dichotomy to depict the targets of said lies as villains. A society could do this by falsely equivocating between the "blackpill" notions and assuming that such notions apply universally to all Incels.

So the answer to whether being an Incel is equivalent to being a "blackpiller" depends on how one defines both terms. At the very least, I do not believe that the laws of evolutionary psychology make the prospect of sex for the unattractive hopeless. One could still obtain sexual fulfillment through, for example, a sex work industry.

**The social outlet you described the incel community as providing, how does this serve your needs? What are the positives you gain from being part of this space?**

**How do you engage with incel online spaces, are there specific sites you use more than others? Do you see some offering different types of environments/experiences to others and does this affect how you interact with them?**

**Can you elaborate on the journey from never having heard of incel to being someone who uses the online spaces? What were the major events/experiences that led you to the online space?**

**You mentioned the 'white lie'. Can you explain to me what that means to you, how it exists in society - especially the difficulty you mentioned - and how you see the false dichotomy you stated existing?**

**If the blackpill does not universally apply to all incels, how do you see the blackpill's relationship to different incels? Can someone be an incel, using the spaces and part of the community but outright reject the blackpill?**

**How do you see the sex work industry in relation to virginity, would the use of these services offer sufficient alleviation or is there something special or particular about non-sex work sex that is more appealing?**

Around 2009, I found a Wikipedia article on involuntary celibacy. That was how I learned the term 'Incel'. I then found a forum called IncelSupport. However, I was quickly banned for a sarcastic remark about virgin-shaming, "bad boys," and our society's incentivization of rape.

I then heard about Elliot Rodger, and noticed that our society was viewing us with increasing hostility. I feared a world government that victimized unattractive people. Online spaces provide a way for me to speak in our defense.

Such forums are a safe haven away from mental health therapists, who limit our freedom of speech. Anything our therapists interpret as "a threat to ourselves or others" can be used as a basis for involuntary hospitalization.

After Reddit banned r/Incels, that left us with r/IncelTears and other subreddits that limited our freedom of speech even further. Reddit's voting system makes it difficult to voice a dissenting opinion without its being blocked from discussion.

Besides Reddit, there are private Incel forums. The problem is that they ban anyone for saying anything positive about the LGBT community or other sexually oppressed minority groups.

Today, the free speech platform Gab offers a group called 'Incels', but it is virtually empty. I've also tentatively created my own Gab group called 'Open Incel Debate'.

On the subject of white lies, our society views physical appearance as an extremely sensitive subject. One gets the impression that by telling an unattractive person the truth, you are ripping their world to shreds. That implies unattractive people must be unhappy. Blaming us for our unhappiness is one way for society to avoid the problem entirely.

The false dichotomy is between "believing the white lie" or else "taking the black pill." The fallacy consists in lumping "blackpillers" under a common set of stigmatizing attributes. The reality is that "blackpill" is a metaphor without definite meaning. It merely provides a temptation to conform to the misogynistic stereotype society expects of us.

**Prior to 2009, can you tell me about the types of experiences in your past that you think made you consider yourself to associate with the definition you encountered on Wikipedia?**

**Do you use private incel forums? If so what are your experiences with them in regards to the way they expect users to act, aside form the anti LGBT stance?**

**Do you engage much with Incel Wiki, do you find the definitions regarding certain symbols e.g. Chad useful. How do you interpret the large amount of data collected in the Scientific Blackpill section (if you are familiar with it)?**

**What does the term masculinity mean to you? Can you describe how you see yourself as a man?**

**Does your inceldom affect the way you see yourself as a man, if so how?**

**What are the parts of the incel community you have fund most helpful?**

**What are you views around feminism and the social movements that have occurred over the past 40-50 years? Do you think they have had an impact on the way men are treated in society?**

**You mentioned a ’temptation’, can you explain how the metaphor offers a temptation, what is it about blackpill that can lead individuals to conform to a misogynistic stereotype?**

My sense that I was weaker than other kids came in first or second grade, when we compared biceps sizes. One student remarked that my muscles "felt like Jell-O." Throughout elementary school, I was regularly picked last for sports teams.

In middle school, I was beat up on several occasions and laughed at for being weak. I never won a fight. This was despite having taken Tae Kwon Do; one student exclaimed, "He's a black belt, and he's still sorry!"

I seem to recall that in one fight, they circled around us and a girl pushed me toward the center. That remains to this day my most grievous memory of middle school.

In high school, the situation got worse. One female student called me a "goddamn freak." Though I had taught myself calculus, adults convinced me I had Asperger's syndrome. It was at this time I noticed that I began to have a misshapen body. My hips were wider than normal.

The first indication I had a bodily disorder came at age 20, when I was diagnosed with hypothyroidism. I tried medication several times but it never proved effective. Though my concerns about a misshapen body were continually dismissed, they were affirmed when a woman told me I had "child-bearing hips" (she had no prior knowledge of said concerns).

That was before 2009. Only recently did lab results reveal multiple hormonal abnormalities, which help to explain the bodily differences. These include TSH above 100 uIU/mL, testosterone below 200 ng/dL, prolactin nearly 30 ng/mL, and creatine kinase over 2000 U/L. Despite ten years of weight training, I remain physically weak.

Experiences like these left me without any feeling of dignity in approaching a woman.

The private Incel forums I've visited threaten to ban users for any of the following:

1. Being a woman.

2. Criticizing Christianity or other religions (but according to one, anti-semitism is okay).

3. Discussing critical race theory.

4. Attempting to conduct Incel studies.

5. Being underage.

There is a certain amount of pressure to "blackpill." As regards the temptation to do so, blackpilling provides an allure of vanity that partially arises from films such as The Matrix. As always, there is a tendency to form a culture where certain beliefs and rituals are blindly accepted.

Despite these questionable limitations on our freedom of speech, I have found the Incel community to be at least helpful in its willingness to expose societal lies about us.

Until now, I was not familiar with the Incel Wiki. I briefly looked at the Scientific Blackpill section. There is some experimental data, which we should value foremost above any scientific conjecture or "blackpill" interpretation. I never found terms such as "Chad" or "Stacy" useful. I prefer scientific equivalents such as "alpha male" or physical and hormonal indicators of social status.

To me, masculinity means nothing more than having sexually dimorphic traits. One does not "prove one's manhood" by losing virginity, even if masculinity and reproductive success are correlated. As regards feminism, I am not an expert on all the views that have been put forth in its name. However, some feminist notions ("objectification," "sexualization," or "equality of the sexes") I find vague.

**Would you say your previous experiences themselves have led to any animosity towards women in general?**

I have never generalized about all women. Women, quite frankly, compared to men seem less destructive toward humanity.

At times, Incels may say "women are such foids" or "women are stupid." But these statements lack the quantifiers some or all. To make sweeping claims about four billion of the world's population would be irrational.

**If you feel comfortable, can you explain in more detail what you mean by loss of dignity, in what ways did these events contributed towards a loss of dignity?**

Merriam-Webster defines 'dignity' as "the quality or state of being worthy, honored, or esteemed." To have these things, I must feel that advancing toward women is just and wise.

Clearly, basing such advancements on my own selfish interest in sex would be unjust. Further, women are concerned about behaviors they find "creepy." Being called a freak was just one clue of how they might perceive my advancements. Then there is the risk of getting into a relationship, only for it to end up in catastrophe after she learns how undesirable I am. Such a relationship she might perceive as having been a waste of her time.

Moreover, such advancements could be met with laughter and ridicule. This wouldn't be a problem if the cortex didn't perceive it to be painful on the level of physical violence, or cause psychogenic effects such as lowered testosterone.

Finally, I realized centering the problem around me ignores the larger picture of what the severely unattractive -- those with hideous deformities and disabilities -- must do to be happy. I want such people to feel worthy of happiness regardless of whether they succeed in "intruding themselves" into a monogamous relationship.

**In the response before the one just received you mentioned “***I was quickly banned for a sarcastic remark about virgin-shaming, "bad boys," and our society's incentivization of rape*” **If you can remember and feel comfortable can you talk about what you said and why (or why you think) you were banned?**

I said something like, "The 'bad boy' rapist on the street might [be a criminal], but at least he's not a virgin." I don't recall my exact words.

They may have missed the irony in my reply. They seemed to think I was truly attempting to justify rape.

They may also have been intimidated by the thought that I would expose the hypocrisy in our society's value system -- a system that on one hand, reproaches rape, and on the other, condones predatory violence in the form of war, hunting, and factory farming.

**After the IncelSupport ban, which sites/spaces did you use, how were these different in terms of your personal interaction?**

For a few years afterward, I left the online Incel community entirely. It was only after Elliot Rodger's shooting that I became more outspoken, such as in YouTube replies, about how bad it truly felt to be Incel.

Compared to today's forums, IncelSupport seemed more loving and caring (toward each other, though not toward me). Though members of private forums are similarly caring toward one another, the atmosphere is darker and more alt-right-leaning. There was more casual talk about n\*\*\*\*\*s and Jews than I expected.

I related the IncelSupport event to them and they did not ban me. However, I still felt threatened with being banned for supporting women or LGBT. I was disappointed at how freedom of speech was undervalued.

**What are the social lies the incel communities have exposed and how have they gone about doing this?**

The "take my advice and you'll be fine" approach is contrary to evolutionary theory. Such theory contends that attractiveness owes, at least in large part, to genetic fitness. Of all aspects of the human body, genes are the most impossible to change. This stands 180 degrees at odds with society's "just improve yourself" attitude.

Other lies depict genetically unfit people as villains. One of these is that such people are guilty of behaving in ways that are considered "creepy," even though part of that "creepiness" results from being unattractive. As one Incel described, the same gesture can be perceived either as charming or as "creepy" sexual harassment depending on looks alone.

That's not to say one can't improve; it is just that no amount of self-improvement is a magical cure for Inceldom. The Incel community has worked to expose such lies, even if mixing it with their own prejudices, in their "blackpill" philosophy.

**You said you find “***scientific equivalents such as "alpha male" or physical and hormonal indicators of social status*” **more useful, what is it about these ways of seeing the world that you find useful.**

The scientific worldview offers a systematized way of thinking, acting, and solving problems that rests upon carefully chosen language. Names such as "Chad" and "Stacy" are not as conducive to scientific thinking as their intellectual counterparts, some of which refer more discreetly to empirically observable facts (such as specific behaviors, or hormonal indicators).

**Has participation in the incel community helped you gain more knowledge, if so how?**

It has helped me gain more knowledge of the Incel community as a whole, as well as of the social dynamics underlying Incels' apparent hatred of other oppressed minority groups, Big Tech's censorship of Incels, and Incels' being hated by the government and media.

Reading other Incels' plights, including Elliot Rodger's manifesto, has helped me to understand what frustrations are common between us. Occasionally, I see a fellow Incel post on an unfamiliar subject, such as the returning soldier effect or dialectical materialism. That prompts me to read more about the subject, solidifying our common understanding.

**In regards to your comments about bind belief and culture formation. Can you describe where you place yourself relative to blind believers or those that have become tempted to the allure of vanity?**

I always make an effort to avoid culturally-entrenched values: that is, facts or opinions we take for granted because "everyone else believes them." History is replete with individuals -- Socrates, Galileo, Russell, Einstein -- who challenged cultural norms in the name of science.

There may be a temptation for Incels to see themselves as "the Joker," or to adhere (wrongly, in my view) to far-right-leaning prejudices. I have never looked at it this way. Nor do I see the "black pill" as a mysterious artifact conveying esoteric knowledge to the one who takes it. I just view sexual ostracism as what it is: a complex sociological problem.

**You mentioned making sweeping generalisations about the female population seems irrational, in regard to understanding genetics as a significant driver of attractiveness, how do you see explanations that place looks, and by extension genetics, as the most important thing in attraction to women?**

Though instinctual attraction is important, it's not all that matters. We need to show empathy and compassion. This requires showing appreciation to the right people for the right actions, and not giving sex as a reward to predatory cruelty. Even the concept of "healthy genes" is hard to define, as some genes simply encourage warmongering tendencies, driving us to exterminate the opposition so we can bear our own offspring in their place.

Neither is attractiveness absolute. In evolutionary psychology, there is a distinction between assortative mating (liking people with whom we have things in common) and disassortative mating (liking people whose opposite traits beneficially complement our own).

**You indicated past experiences of rejection from women equate to physical pain and result in psychogenic effects.  Is this a personal experience you have had or does it relate more to material you have read?**

It's hard to say where reading ends and personal experience begins. If what I read about the brain is true, it will have some resonance with experience.

I've observed that after distressing social encounters, my libido decreases, the effects sometimes being long-term. It is as if my brain were monitoring what was happening and forcing me to feel a certain way for weeks, months, or years afterward.

**Can you describe to me your thought process when you notice a women that you feel attracted to?**

It depends on the woman. Some women impress me with their fitness and athleticism; others charm me when they're smart and nerdy and wear glasses. Or, I might be irresistibly attracted to the cute, snobbish, hard-to-get cheerleader types. More generally, it can be, "I want to run up and smell underneath her skirt."

My feelings for women are *mostly* submissive. I am fascinated by the idea of being possessed by an attractive woman's will. I am strongly convinced that these feelings date back to infancy, when I had erotic experiences in certain dreams or while watching television.

Due in part to rejection and social inhibition, my reaction toward women almost never goes beyond looking. I am an inveterate looker, and when I reflect upon why I can't keep my eyes to myself, I feel scared of losing my capacity to feel sexual at all in a world of inanimate objects. I worry that without at least *some stimulus*, my hormones might fall further out of whack or I might stop dreaming about women altogether.

**What made you leave the incel online community for a couple of years?**

After being banned from IncelSupport, I didn't find any other forums. It seemed Incels were never popularized until after Elliot Rodger's shooting years later.

**During those two years, how was your social life, general sense of well being and mental health in comparison to both prior to this hiatus and then after re-engaging?**

It's hard to say, as I was never *deeply* involved with any online Incel community. My participation in IncelSupport, due to being banned, was short-lived. When I came back after Elliot, my hopes were again quickly dashed by their strict policy against defending LGBT.

**What was it about Elliot Roger's actions that made you feel you wanted to be more outspoken?**

Elliot's actions gave Incels worldwide attention. As a virgin approaching middle age, I felt I needed to use that opportunity to help the world understand what the problem was.

**What are your views about Elliot Roger first as a person, second his actions and third his impact on the incel community?**

I haven't read Elliot's entire manifesto and I cannot pretend to know everything about how he felt. But the impression I got was that he struggled throughout his life with feelings of envy. He was starved of the sex he was made to watch other people have.

At Isla Vista, he suffered a humiliating social defeat and walked home drunken and injured. Elliot's statements suggest that the dark cloud of grief surrounding this incident led him thereafter to his shooting.

Though his manifesto is of supreme importance in understanding the inner plight of perpetual Inceldom, I think Incels too often embrace his view that *all women* are disgusting creatures. I'm convinced that at least some women feel our pain.

**How do you see the way Elliot Roger has been treated by the media in relation to the incel community?**

The media must not generalize about the Incel community and assume we are all identical copies of Elliot Rodger. Some of us push through life trying to succeed, and some of us do.  Others, such as myself, push through only to experience continual frustration and lack of reward.

The media too often looks at killers as deserving of punishment through censorship. Though some crimes *do* deserve punishment, putting hands to one's ears to what the criminals have to say makes the problem worse.

And suicide killers already regard their lives as being *worse* than the death penalty! What more punishment can they take? Everything they ever wanted was taken away before they chose to commit crime.

**Given "*lies depict genetically unfit people as villains*", do you think there are social aspects to attractiveness that cannot be explained by evolutionary theory?**

Standards of attractiveness do indeed differ across cultures. Ancient Greeks did not put the same emphasis on thinness of female figure that Americans do today.  Similarly, east Asians are more accepting of attraction toward women of younger age. How much of this is independent of evolutionary theory, I cannot say.

**If you can remember and feel comfortable, can you describe any pressures or understanding about dating and having sex as a teenager you experienced from society and/or peers?**

The most grave transition of adolescence for me was in hearing about how much I *needed sex*.

I have always sympathized with the cartoon character Beavis, who screams out of his mind about how he's never going to score. As my sexuality matured, I heard more and more about how important getting sex was. I can list some events of my adolescence here, not in time order:

1. I was told that around age fifteen, I would think, "Damn, I need to get myself a girlfriend!"

2. In an English class, we learned about Sigmund Freud and Carl Jung, whose teachings another student summarized as doing everything we do for the ulterior motive of having sex.

3. A student on the bus joked if I didn't masturbate, the buildup of tension would cause me to "explode."

4. After I developed a deep crush on a female student, I tried repeatedly to imagine a stoic life without love, but only with difficulty.

5. I overheard a female student remark on the bus that a relationship online "couldn't possibly be fulfilling."

6. Our teacher, at one time, brought up the "need for love." In self-assured defiance, I retorted, "That's not a need!" He explained that babies who are not touched enough die early. The "forbidden experiments" of René Spitz upon which these conclusions were based would have a lasting impact on my fear of being left a virgin.

7. A student acting on stage shouted in one of her lines about "fainting in pure ecstasy" (the context of which I remember to be a romantic or sexual experience).

8. During an Internet conversation with another student about sex, she told me, "You're really missing out." I asked her what I could do to improve my attractiveness.  She replied, "I don't know [...] Cut your hair." (My hair was waist-length at the time.)

9. In another Internet conversation with a different female student, I received even more pressure: she said, "I think you are HOT [...] I just wish you'd cut your hair." She enticed me with the possibility that I would get some phone numbers and that, if it didn't work, I could always grow my hair back.

10. In eleventh grade, I *did* cut my hair, and one day I put my arm above the bus window so the wind would blow off my sweat. A male student joked that I was "thinking about how sexy I looked in my new haircut" (upon which remark the girl sitting behind me erupted in laughter).

11. My anxiety grew that year as I heard students emphasize the plight of being ugly. In P.E. class, a group of attractive girls would regularly sing an "ugly" song: "U-G-L-Y, everybody testify, you're ugly! Yeah, yeah, you're ugly!"

12. Following eleventh grade, I withdrew into the Internet, where we virgins were told we'd "never get any," and even to kill ourselves.

I've never looked at sex as a way to "prove my manhood" or attain a badge of status over others. I have only ever been fearful that a life without sex would condemn me to sadness.

**Can you discuss more what you mean by "giving sex as a reward to predatory cruelty": Can you example this situation?**

Evolutionary theory states that males assemble to form a hierarchy that is more or less correlated with reproductive success. The hierarchy is determined by contests of intermale aggression in which males "fight" one another. If the "losers" of the fights suffer psychological pain as a result of their loss (as would be suggested by the word "aggression"), this could indicate that sex is being given as a reward not merely for winning a contest, but for an act cruelty.

I recall reading an account of a male student who beat another male student bloody, and subsequently received phone numbers from female students. It seems that media is replete with examples of males fist fighting, and of females selecting or "going with" the victors of said fights.

In Animal Signals, John Maynard Smith writes of the courtship of dance flies:

"In typical Empids the males form a mating swarm, each carrying a prey item as a gift. During copulation the female eats the prey; copulation ceases when she has completed her meal." (Smith, 2003)

Again, these behaviors are "cruel" only to the extent that they result in pain for the prey. In theory, there may be a way to preserve the "contest" of sexual selection without making the losers suffer.

A more general example from our own society is that of the "nice guy" and the "bad boy." Notably, here, women do not refer to "weak guys" and "strong boys," but rather make explicit the reference to a man's lack of moral character.

I recall debating with women on this issue, and they told me that what they found attractive in "bad boys" was their power, ability to protect, and willingness to rebel against society. Nothing about their description suggested moral deficiency. Yet the similarity the "nice guy/bad boy" dichotomy bears to "the angel and the devil" has always seemed suspect.

Some have proposed that intermale aggression is the basis for war. Albert Einstein purportedly wrote to a friend, "What drives people to kill and maim each other so savagely? I think it is the sexual character of the male that leads to such wild explosions."

One final example is the recent uptick in loud vehicles with aftermarket exhaust modifications. The owners of the vehicles describe receiving more attention from girls as a result. But in my view, we do not need women to reward men for destroying the environment, particularly with the threat of global warming.

**How common do you see this in society?**

It's difficult to quantify how common it is, but I see it regularly.

**How has it affected your opinion of women?**

I do not generalize about all women, so I can't say how it affects my opinion of them as a whole. To the extent it occurs in nature, it has affected my opinion of the natural world, and I do become angry, miserable, and distressed at the thought of it. In such times, I caricature it in my mind as "beating up the kid in the wheelchair and having sex in front of him."

**How has it affected your opinion of dating?**

Not so much, especially as I have only ever gone on a few dates in my life. I wonder if, during dates, men brag about their superiority or women can "detect" signs of past intermale victory.

**You stated you "experience continual frustration and lack of reward", can you elaborate on this more, in what areas of your life? Are you able to give an example which you think exemplifies this situation?**

I feel frustrated in just about all areas of my life. I've tried doing good deeds, lifting weights, succeeding in school, working hard, reading books, and showing women deferential respect by not making a goal out of having sex with them. Throughout this I have always remained sad, and get the impression I always will be.

Part of it is my hypothyroidism, which in my case is caused by Hashimoto's thyroiditis. For over a year I tried standard therapy, and despite continued treatment and seeking hundreds of other medical tests to discover what else might be the problem, I found no improvement in my life-satisfaction. I wonder if Hashimoto's can result from social ostracism, worsening others' treatment of you to the detriment of further illness in a vicious cycle.

When I meditate upon my sadness, I think of my visual snow. This is a phenomenon in which the visual field is overlayed by television static. The static appears disorderly and so disrupts my appreciation of any beauty in my surroundings. I therefore feel I have less to lose in bringing any actual disorder into the world (e.g., through physical aggression).

I also hallucinate pinpoints of light and blue patches of color, especially while angry. I have had bouts of rage my whole life, and feel as if something is egging me on and making me angry without my consent.

When I see couples showing affection, I am somehow forced to feel pain. No matter how sympathetic I try to be for the loving couple, something instantly sets me in a distressed mood as if my brain is monitoring and telling me this is something I ought to hate every time it happens.

As I alluded to earlier, I have nightmares in which I feel tormented at the thought of never having sex. The uninhibited psychological horror of the nightmares causes me to scream and bang my head on the floor or against the wall (in the nightmare).

Despite having made 43 straight "A"s and nearly graduating summa cum laude, my academic achievements are not appreciated at work and managers remind me of my failures and financial burdens to the state. All the work I put into my office tasks is regularly discarded.

In the past, I've volunteered to pick up roadside litter and work at a homeless shelter. I've read textbooks on other subjects outside my major as a way of furthering my education. Not even this has yielded life-satisfaction.

Finally, I feel betrayed to have learned, following a decade of weightlifting, that the muscle mass I gained was perhaps "fake." Thyroid endocrinologists call this fake muscle mass "pseudohypertrophy" and it is consistent with some of my lab readings.

**You mentioned that you "withdrew into the Internet" following eleventh grade, can you describe to me the chronology and content of the direction this entry and journey took, how it developed, what if offered you?**

Dating back to eighth grade, I had been visiting forums and chat rooms on the subjects of mathematics and philosophy. I continued to do so throughout my life until Usenet was replaced by social media.

For two years after eleventh grade, I was involved in the game EverQuest. I hadn't been going to school or working nearly as much, which gave me more time to play, and I played every day for hours. I invested this time (about 500 hours total) developing a powerful character until a particularly mean player taunted me at length for having configured the character poorly for player-versus-player combat. I declared I was leaving the game, but days later found that I was hooked and I re-entered with a new character, configuring it for such combat more carefully.

After EverQuest, I played Quake III Arena and World of Warcraft. Though the social environment all these games offered was less mature than those of the mathematics and philosophy forums, it was compensated by the extraordinary graphics and immersive fantasy environment. I continued to play Quake and Warcraft for about five years.

During this time, having believed I had Asperger's, I also joined a forum called "Wrong Planet." I also visited a "Dating Advice" forum. The moderators of the Dating Advice forum had a separate site called "Way Too Personal," where they exposed the advances of others toward their online dating ads and publicly humiliated them. I criticized the moderators at length and got attacked by several other users. That was one incident where, following the exchange, I noticed a drop in libido.

The next year, I created my own website called Hoge-Essays. It was a collection of short essays I wrote on science, mathematics, morality, and politics. I also described some unusual life occurrences that I could not explain. Sometime after that, the IncelSupport incident followed.

**Where were you told you would "never get any" and to kill yourselves. How did this make you feel about your position, about people and society in general? Did it direct you to or away from particular sites?**

It has been so long that I don't remember any specific people, save for two. But I do remember it happened regularly, and usually in the online gaming community. One gamer told me I'd "never get any sec," which I remember owing to the fact that it was a typo. Another example is that someone created a fan page about a female video game character he liked. Another user said of him, "That guy can kill himself now."

On a forum called "RationalSkepticism," someone remarked that if we wanted to end our lives, then we should "stop complaining and go do it in some corner." Yet it must be admitted that the topic was already voluntary euthanasia, which I myself had proposed. I mentioned this incident to a coworker and got a lecturing in the office, being told, "[The person I mentioned it to] isn't your therapist."

**Yes sorry it should have read: What sort of YouTube videos/channels related to inceldom have you watched/do you watch now?**

I watched one YouTube video titled something like, "Incels: the whole world hates you." Apparently it has been deleted. I replied describing my nightmares of contemplating life without sex and how hard it was to be Incel, and my comment received over 100 upvotes. I felt relieved that out of the whole world, at least 100 people didn't.

I watched a video about Incels by Jordan Peterson. He seemed to be of the common view that we should "just work on ourselves," the fallacies of which I described earlier.

I have also seen several news briefs about the Incel movement, and was disappointed at the negative treatment we were receiving from the media.

**Do you feel the rejections you have experienced have impacted your quality of life satisfaction, if so, how?**

It's almost impossible to say. It is hard for me not only to fathom what life could have been like if I were not continually rejected, but to distinguish the effects of rejection from those of physical illness. Indeed, my physical illness itself, as I mentioned earlier, might have resulted from rejection in a vicious cycle.

There are times when I can't create artwork, compose music, or even make jokes, out of fear that there's "something about me" people just don't like. -quote?

**When you mentioned becoming "become angry, miserable, and distressed" at the thought of predatory cruelty and mate reward, does this transfer into your own experiences around inceldom? If so, how does this manifest?**

I'm not sure I fully understand the question. It is so unfair that at times I suspect nature's reward of sex to males who are cruel to the less fit to be the work of a malevolent creator.

But we can do something about it. By taking evolution into our own hands, we can make people less selfish and more likely to thrive in a society of mutual kindness.

**You've mentioned a number of varying instances of rejection, be it in forums, gaming sites, or in real world situations. How would you say these experiences have affected your thoughts, feelings and behaviours towards yourself and others?**

It's hard to say, as my opinion of others is based on more than their rejection of me personally. It's even harder, for that reason, to base my opinion on specific examples.

The best answer I can give is that over time, I have grown accustomed to dealing with ostracism. On Internet forums, there was a time that during a heated flame war, I would visit everyone's replies with a sense of dread about what I would read next. But slowly, I gained impulse control and skill in pointing out their fallacies. I gained confidence and resilience in being the "odd one out." For instance, rather than get swept up in the barrage of insults, I would allow them all to post their replies before objecting to them all in one long summary post.

**When you discovered you may have "fake muscle mass "pseudohypertrophy"", how did this affect your relationship with weightlifting as mode of self-improvement?**

Clinicians debate on the benefit of weightlifting for those with hypothyroid myopathy and with the "pseudohypertrophy" that accompanies it. Hypothyroid myopathy is diagnosed through a creatine kinase (CK) reading of multiple thousands of U/L. As I mentioned, mine was over 2000 U/L. Some weightlifters use CK as an indicator of overtraining. Normally it should be around 100, but can raise to values such as 300-400, or 700, when overtraining, and then fall back down. Even after weeks of training abstinence, mine never fell below 1000. This gave me doubts about whether I should even be training at all.

(I called it "fake muscle mass," but it more directly translates to "fake muscle enlargement.")

In one study, biopsy of fake muscle enlargement showed a carnitine deficiency. I found that supplementing with L-carnitine resulted at times in a significant alleviation of muscle spasms. I also supplemented with creatine, with some positive (though not fully satisfactory) results.

**In regard to your personal experiences of couples showing affection, how do you mitigate these feelings you mentioned of something egging you on and making you angry?**

With couples showing affection, it isn't so much anger or jealousy at the couple as it is indignation that I have to feel pain in the first place.

There are some cases where self-reflection has enabled me to mitigate it. For example, I have noticed that if a woman appears near the center of a photograph, and her boyfriend is positioned intrusively in front or on the side (as if to emphasize that she's "taken"), I feel more disgust than if they are positioned equally in the center.

**You mentioned you received "standard therapy" which in failed in part to improve life satisfaction, what was it that you think therapy failed to achieve/why did you find it ineffective as a tool?**

Standard therapy for Hashimoto's thyroiditis is to take a drug called levothyroxine (LT4), and to increase the dosage until thyroid-stimulating hormone (TSH) is in the normal range. I tried this therapy for over a year, and the best I can say is that it improved my aerobic capacity. However, I was still weak, sleepy, and unable to focus. Some symptoms became even worse: I had difficulty speaking and keeping my eyes open. Notably (as an Incel) there was no decrease in my sexual frustration.

In a memoir I wrote in defense against being fired from my job, I described at least 15 reasons I did not feel comfortable with standard therapy. Here, I will mention three of the most important.

Firstly, the body, as far as I can tell, physically adapts to the hormone. Thyroid receptors decrease and muscle fibers shift in their phenotypic expression. For a while (after I was dissatisfied with LT4) I ordered online and took only liothyronine (LT3). Sudden discontinuation of LT3 produced extreme withdrawal effects toward which I eventually adapted. Had I been out in the freezing cold, I imagine I could have died.

Second, the doctor has complete control over whether to take the medication away from me. This isn't so much a problem now as it would be if a future political administration decided I didn't deserve healthcare. If they also thought I should be thrown out in the cold, then I could be in even worse danger.

Finally, the dosage of LT4 required depends on ambient temperature. Lower temperatures require higher amounts of LT4. Moreover, LT4 increases the body's oxygen demand, increasing CO2 buildup. The solution to CO2 buildup is to ventilate the home. But ventilating the home and maintaining a constant temperature (adequate to the doctor's dosage) requires a huge expenditure of energy which, though it may profit the fossil fuel industry, is devastating for the environment.

In my case, I may have Hoffmann's syndrome. I have huge, thick calves that other people regularly notice. Supposedly this syndrome is rare. Rather than instantly correct everything and try to be normal, I see it as at least an opportunity for clinicians to further research the syndrome's physiology.

**Based on your discussion of evolutionary theory and how you related animal world examples to human world situations, would you consider your reading and recognition of evolutionary biology/psychology as a useful tool in understanding the social world? If so, what is it that helps you to understand social situations/experiences?**

Evolutionary theory has been extremely useful in understanding how some social behaviors arose, or might have arisen, by natural selection. While scientists do not know everything about life or how it began, natural selection provides a piece of the puzzle of how intelligent creatures can emerge from what some have termed "design space": the hypothetical set of all possible organisms of all possible DNA combinations.

Besides visible characteristics, DNA also contributes to behavioral instincts. Such instincts contribute in some part to the way we interact socially.

As I mentioned earlier, some suggest that everything we do as a species is ultimately aimed at having sex. Though this may not be entirely true, natural selection makes a compelling argument that those in our history who desired sex more intensely had more offspring, and that this trend repeated itself for so many millions of years that the desire for sex became so intense as to be the focus of our entire lives. The fact that we humans kill each other only makes the problem worse. Those who thirst for sex in a more aggressive rage are more likely to clear out sections of land in battle that allow them to have even more offspring in their opponents' place. This would be consistent with Einstein's remark about our homicidal instincts' arising from the sexual character of the male.

At times, it has led me to wonder how much of everything we do -- from art, to music, to "smooth talk" during a date -- is a mating display. And, perhaps more direly, I have wondered if behind almost everyone's friendly façade is an inner sexual psychopathy that wants nothing more than to maximize its reproductive opportunities. If so, then even those who claimed to be innocently trying to help us could rather be involved in a complex scapegoating ritual of shaming us into believing it is our fault. This could go right into the mental health industry, where those of us who are disliked by society are given labels that do not correspond to any physical illness.

**Other than meditation, what other coping strategies do you employ to counter the negative feelings and experiences you have mentioned you endure?**

I should begin by saying immediately that no coping strategies have been completely successful in countering the pains I have suffered in Inceldom. For that, larger societal changes may be needed. However, I have found a few bits of wisdom that have helped at least ameliorate the pain.

Reading the works of philosophers such as Kant has helped me see the world more rationally. In my darker moments I turn to Schopenhauer and Nietzsche to see how they made sense of the world's problems. Importantly, learning to think rationally about the world requires both a willingness to admit when one has been wrong and, as I mentioned earlier, the fortitude to challenge the value system of one's surrounding culture.

During lockdown, while at home alone, I began voicing my thoughts out loud. I reasoned that far from making me "crazy" or eccentric, it would at least give me practice speaking and help maintain the strength of my speech muscles. I found that it gave me an ability of self-reflection that enabled me to probe the causal basis of what I was feeling. Even slight differences in the way my voice sounded could point to why on some days I felt worse than on others.

In my earlier years, I coped by withdrawing into fantasy games, EverQuest being one such example. Nowadays I don't play any fantasy games at all. One thing that helps is to compare real life to a fantasy game, minus the element of preternatural powers. One does not need to look like a hero garbed in armor to solve everyday, worldly problems and make a difference.

I used to have intrusive thoughts -- that is, shameful images, scenarios, or actions that appeared in my mind and that I would anxiously avoid. Confronting these thoughts helped me to process daily occurrences with more rationality and impulse control.

Recognizing that our impulses, such as those toward physical aggression, have a hormonal basis has also helped. When we become physically aggressive at those whose political views differ from ours, we tend to think our physical aggression is "justified" in some political sense. In some cases, this may be true. A sniper might need to shoot a criminal offender before he bombs a building. However, the sense that unleashing one's homicidal urges would be "exhilarating" or "fun" might also result from hormones such as adrenaline. By itself, the sensation of adrenaline running through one's body does not make one's political views justified.

I myself have struggled with such homicidal feelings, and private conversation I have had with seemingly normal people suggests others do as well. Voicing my thoughts aloud while alone, as I mentioned earlier, gave me the self-reflection needed to probe the basis of why I might have such feelings.

Sadly, despite the effort I have put into coping with Inceldom, I have never found lasting contentment with life. In these times, I turn to humor, self-pride, and even outright insults. Referring in my mind to people of conspicuously low moral character as "failures," "maggots," and "swine" is one such mechanism. At other times, I even find it strangely relieving to refer to the creator of the universe, or to the universe itself, by means of extremely offensive epithets. While such remarks might lack the precision of scientific statements, it is helpful to remember that the universe is tautologically "to blame" for everything, in order to avoid blaming one particular person or group of people (a common and ubiquitous fallacy).

As regards humor, I find relief in making absurd caricature of the world's unfairness. Hyperbolic statements about what Mother Nature "enjoys doing to kids in wheelchairs," how much more sex climate criminals get to have than virgins in electric cars, and gratuitously excessive references to "the stupid people" are just some examples.

Again, it helps to realize that not all such statements are formulated with scientific precision. Nihilistic humor is not something for which we must be held liable if we can change the world for the better.

**You mentioned early on mental health therapists "limiting freedom of speech" and more recently the industry's role in "giv[ing] labels [to those] that do not correspond to any physical illness", can you elaborate as to why you think the mental health industry is so problematic in dealing with inceldom?**

Labeling anyone as "mentally ill" creates the false impression that some defect of his personality is to blame for his own problems, ignoring the role played by society. - quote

Theoretical physicists distinguish between "open systems" and "closed systems." A closed system has no outside influence. Therefore, from any preceding state, we can predict any forthcoming state. We can then say the earlier state "caused," and is "to blame for," the later state. By contrast, an open system cannot be blamed in such a way: because it is positioned within a still larger system, its states are affected not only by internal influences, but external ones as well.

A fairly good example of a closed system is the solar system. Planets revolve and orbit the Sun almost always without disturbance. By contrast, consider an ocean. It doesn't operate on its own: its waves are created by the wind, its temperature is increased by the Sun, and its tide is altered by the Moon's gravitational force.

To blame a person's problems entirely on his own personality defects is to treat him like a closed system, when he is not.

Some behavioral psychologists have hypothesized that "mental illnesses" are the result of sexual unattractiveness. In Mental Disorders as Catastrophic Failures of Mating Intelligence, Andrew Shaner, Geoffrey Miller, and Jim Mintz suggest that autism and schizophrenia are, respectively, the low-fitness extremes of parentally- and sexually-selected fitness indicators. Shaner further describes schizophrenia as "evolutionarily analogous to a small, dull peacock's tail." Such explanations, again, ignore the role played by society, focusing entirely on the ugliness of the patient.

Mental health therapists show less interest in correcting society's problems than in medicating the patient, downplaying the medication's side effects. This is particularly the case with antipsychotic drugs. These drugs usually work by blocking the action of dopamine, "quieting the patient down" without providing subjective relief. They are known to contribute to lethargy, weight gain, high cholesterol, and even nascent psychotic symptoms. One side effect of antipsychotics, tardive dyskinesia (facial tics), is thought to be permanent.

Antipsychotics also raise prolactin, which is thought to contribute to autoimmune disease. My own autoimmune disease, Hashimoto's thyroiditis, by increasing thyrotropin-releasing hormone (TRH), further raises prolactin. This leads me to wonder if, in my case, antipsychotics worsened or even precipitated Hashimoto's in a vicious cycle.

As for antidepressant medications, the patient's brain adapts by reducing its receptors to the neurotransmitters acted upon by the medication. The result is that the patient needs more of the medication (and the pharmaceutical industry receives more money) for it to achieve the same effect.

**Further to the preceding question, can you elaborate on why you think the labelling of non physical illness is problematic as an endeavour itself and how this manifest in the**

The diagnostic criteria of mental illnesses are worded opinionatedly. They thus grant the clinician a power of arbitrary enforcement in choosing who is to be labeled. This allows society to decide "who it hates," so to speak.

One essay from my website, "Rejection and Asperger's Syndrome," described this. The DSM-IV criteria of Asperger's syndrome are worded so that they could apply to anyone outcast by society. The criteria are grouped into two sections, with two required from the first and one from the second. From the first group, we have:

1. Failure to develop peer relationships appropriate to developmental level. This could just mean, "Other people hate the patient."

2. Lack of spontaneous seeking to share enjoyment, interests, or achievements with other people (e.g. by a lack of showing, bringing, or pointing out objects of interest to other people). This could mean, "The patient doesn't enjoy talking to the people who hate him."

From the second, we have:

1. Encompassing preoccupation with one or more stereotyped and restricted patterns of interest that is abnormal either in intensity or focus. This could mean, "The patient has found something to do while all alone, after everyone else decided they hated him."

The opinionated terms granting arbitrary enforcement are: "appropriate," "lack of," and "abnormal." I went on to describe how the social stigma carried by the label exacerbates the patient's isolation, creating a vicious cycle. In my experience, Incels are more likely to receive this diagnosis.

Another essay was titled, "Expected Reward and Psychosis." I applied a similar argument to schizophrenia, suggesting that schizophrenic behaviors are chosen in desperation when one is deprived of other sources of fulfillment (one possible source being a happy sex life). This "desperation" hypothesis is consistent with catatonia, where the patient remains motionless, as if from hopelessness or despair. The criteria for schizophrenia include "delusions" and "diminished emotional expression."

In the latter criterion, the word "diminished" is opinionated. In the former, one must define "delusion," and this is done in several possible ways. One such definition is a "false belief based on incorrect inference about external reality that is firmly sustained despite what almost everybody else believes and despite what constitutes incontrovertible and obvious proof or evidence to the contrary." The words "firmly" and "obvious" are opinionated and grant arbitrary enforcement. Worse still, it does not define "belief." The concept of "incontrovertible evidence to the contrary" contains an ambiguity: it could refer to evidence presented to the patient, or evidence presented to others.

Statements such as, "People are out to get me," are statements of existence (to be distinguished from generalizations). That is, the schizophrenic believes something out there exists that has a specified property. Statements of existence are extremely hard to incontrovertibly refute. No matter how hard you search, there might be a chemtrail (for example), or an alien, or a person plotting against you that you haven't yet found.

The DSM, in referring to "what almost everybody else believes," relies on bandwagon mentality to artificially exempt such cases as belief in God. Moreover, in the concept of "incontrovertible evidence," it creates yet another ambiguity: in addition to whether the "incontrovertibility" of the evidence is objective, it adds whether it is felt psychologically in the patient or in everybody else (who may simply be too weak in courage to challenge the evidence).

Schizophrenics sometimes have auditory hallucinations. But these hallucinations (e.g., commands to "kill oneself") are things that people in one's society actually say. If we did not live in such a society, it is doubtful that such hallucinations would arise.

Autism and schizophrenia are just two examples of how the mental health industry exhibits itself as a pseudoscience. The DSM abounds with other labels that contain other criteria of arbitrary enforcement.

**Have you ever engaged with any mental health therapy of any kind, if so, what were your experiences and thoughts, if not, what disincentivised this choice (I appreciate there may be some repetition of answers to the above questions)?**

My experience with the mental health community has been extremely negative. On several occasions I was hospitalized by force. There, I witnessed patients treated without dignity by staff. One male patient wearing an examination robe with nothing underneath, when female patients complained, was told by a staff member to "control the monster" (referring to his genitals). Another staff member told me that suicide was "chicken shit." Yet another, who was a psychologist, remarked without any prior acquaintance with me that I had "no judgment whatsoever."

I had received a diagnosis of schizophrenia, and it was not uncommon that I was forcefully injected with antipsychotics. Once, I was confined to a hospital for six weeks, and prior to my release, they injected me with Haldol. It took months for Haldol to leave my body, and during this time, when I walked I did not even feel like lifting my arms.

Whenever I tried to question to my primary care physician why he thought I had delusions, he would respond by saying, "I'm not going to get into it with you."

I later obtained the reports that clinicians had written about me. In several places they mischaracterized the facts. They described my cognition as "dull" and "pseudointellectual," my speech as "intellectualized," and my overall manner as, "if not psychotic, extremely odd and peculiar."

I once related to a clinician an incident where, after being discharged from work, I heard the chorus of a rap song called Stop Tryin'. The lyrics seemed as if they were referring to me. They misdescribed this in the reports as a "belief that the radio was talking to him."

After the hospitalizations, I joined a support group affiliated with NAMI (National Alliance on Mental Illness). On the first day, when I began speaking on a scientific subject, the group leader, who had no prior acquaintance with me, told me, "You don't know shit." She later amended her statement to include "... about medication," and conceded that the remark was inappropriate. On a later occasion, the topic turned to the Virginia Tech shooting of 2007 and she told me I "shouldn't have empathy for Cho."

I've seen countless therapists and have been prescribed Paxil, Prozac, Cymbalta, Ativan, Wellbutrin, Geodon, Neurontin, Abilify, Seroquel, Zyprexa, and Risperdal, among other medications. None of these therapists or medications ever made me content with life.

**What are your thoughts about alternative theories to interpret the social world, e.g. critical feminism's understanding of gendered, racial and class oppression as explanation to inequality, or other non-evolutionary biology/psychology explanations?**

I have almost no knowledge at all of critical feminism. My worldview has always been grounded in physics, mathematics, philosophy of mind, and biology. To what extent these subjects overlap with alternative theories, I cannot say

**What is it about nihilistic humour as a coping mechanism that you find relieving? Can you elaborate on the way in which this developed and what it offers?**

It arose from feelings of learned helplessness, frustration, and despair. I have come to anticipate (sometimes to their chagrin) the worst from others. It is as if the exchange of "naïve" hope for a more pessimistic outlook gives me some pride in knowing what to expect, and allows me to sully the amusement of any being partaking in joy at my foolish ignorance.

The idea is that if there's nothing I can do to change the world, I might as well just take the opportunity to make fun of it. That gives me a momentary feeling of superiority, until it's ripped away upon my death.

Nietzsche said of the ascetic ideal that for the "physiologically deformed and deranged," the ideal is "an attempt to see themselves as too good for this world, a saintly form of debauch, their chief weapon in the struggle against slow pain and boredom." This description most closely resonates with what I describe as nihilistic humor. Of course, Nietzsche had his own definition of "nihilism" and I'm not sure that mine completely matches his.

**In an ideal world, what would be the "larger societal changes" you would think necessary to fully alleviate the pain of inceldom?**

It's almost impossible to say. Underpinning the well-being of any citizen are an extraordinarily vast number of variables governing how society operates. It isn't a matter of demanding the legislation of one law or another.

We must determine whether sex is a "need." We have pop cultural references stating that it is, but comparatively little in the way of science. If it turns out that sexual deprivation is enough to cause a life of suffering, then we must create the conditions that allow the need for sex to be satisfied.

Despite the difficulty of designing an entire system, there are a number of possible incremental changes to consider. We could, for example:

1. Lift the taboo on sex so that we can discuss sex openly. Today, even just for mentioning sex at work, we are threatened with starvation. Being snapped at for asking questions related to sex, and thereby being forced to bottle up anxiety, prevents us from reflecting as a society on our sexual problems.

2. Remove the threat of starvation from the workplace. Concomitantly with (1), removing any feeling at work that one's life is on the line can help prevent shootings and establish mutual trust that allows us to more calmly reflect on our sexual concerns.

3. Create a sex work industry that rewards pro-social activity with sexual contact. Sex does not have to be "free." We can reward sex, even if only non-procreatively, to citizens who are hard-working and do not show signs of laziness (apart from disease or illness).

4. Remove the chilling effect of laws against "sexual harassment." Current law defines harassment as "unwelcome advances of a sexual nature." As I mentioned earlier, "unwelcome" could just mean "ugly." What is seen as charming from an attractive man could be seen as unwelcome from a "creepy-looking" one. Whether an action is "of a sexual nature" is similarly vague. The Incel always feels as if a cop is pointing a gun at him during any of his awkward advances.

5. Replace strict monogamy with small groups of intra-group sexual fidelity. The problem with monogamy, as I alluded to earlier, is that you can't gratify the needs of the unattractive without becoming stuck in a relationship with them. No one wants to be confined to a person who is unattractive. So that everyone's need for sexual satisfaction can be fulfilled, we could replace one-to-one pairings with groups. The small size of the group would help to prevent STDs. This would not preclude pair bonds or familial relationships; it would simply not limit them to strictly monogamous marriages.

6. Remove the stigma on Inceldom and virginity. Supposing that sex is not a need, it may just be a matter of showing Incels that they are still loved. If we were not demonized as "weirdos" and did not have our frustrations rubbed in our faces, we could find a way to be happy without sex.

7. Remove body-shaming, especially of men and of men with small penises. Despite all the other civil rights advances, and all the protection and recognition we gave to people with other physical problems, the small-penised man remains almost universally mocked and ridiculed. Simply extending our recognition to that one extra case can make a difference in how Incels feel.

8. Grant privileges to the less genetically fit in proportion to their agreement not to have offspring. This suggestion is perhaps the most controversial, as it is founded on eugenics. Yet, it is the opposite of the Nazi eugenics of World War II, inasmuch as we respond to those we deem unattractive by compensating them, rather than exterminating them.

Suggestions (3), (5), and (8) require us to prevent one additional risk: that we will evolutionarily adapt to find nonprocreative lifestyles unsatisfying. Even today, there is a risk that we will evolve to hate condoms, as well as anything else that prevents us from having as many children as our genetic rivals. Such evolution might only be able to take place through aggressive revolt. If we do all that we can to appease those who revolt, while still preventing them from bearing offspring, we can prevent this evolutionary maladaptation from occurring.

**You've indicated impulse control appears to be an effective mechanism that has developed over time, are you able to reflect on the period in which this happened and how your thoughts, feelings, and attitudes towards inceldom and associated frustrations changed?**

Most of my impulses toward rage occurred after 11th grade, when I gained a sense of how unfair the sexual world was. Every year, I was continually surprised at how mean people were. My opinion of their character fell so low that I was able to find some impulse control simply in anticipating their extreme unkindness. It first began with a realization that sometimes I wanted to kill people. This led to door slamming, throwing household objects at walls, destroying kitchenware, and any other act of rage that provided a sense of relief. As my anger grew, my attention turned to my thoughts, and I tried to probe deeply the origin of my need to kill. This anger was strongest in my twenties. - quote for maladaptation

In my late twenties and thirties, I began to philosophize about pain, and what aspects of pain led me to such feelings of anger. I enumerated at least ten different kinds of pain, each with its own role in human behavior.

Sadly, some of my "impulse control" today results simply from lack of energy, which is progressively worsened by my disease.

Two factors, in particular, seem to have made a difference. One is in confronting white lies. When one is lied to about one's attractiveness, there is a risk that when exposed to the truth, one must reinterpret all the times one was lied to. This can create a storm of resentment -- but the best approach may be simply to never lie to begin with, or, if one is currently lying, to come clean before it gets further out of hand.

Another strategy is, when imagining a particularly exhilarating act of physical rage against another person, to interpose the thought, "It would be so fun to ..." (rather than "We should ..."). Doing so does not deny the validity of the anger, but at least grants one an intermediate position of skepticism before one concludes that such an act should be undertaken.

**When you talk about an intermittent fear that there's ""something about me"", are you able to position this in relation to rejection, that is, how do you think rejection has worked over time to foster this feeling, and are there moments/experiences that are more likely to result in this feeling emerging?**

In my case, I don't have any clear memory of how it happened. I suppose that being told when making a joke that "that's not funny," or being repeatedly told throughout my life to "shut up," could have played a part in disposing me toward reticence.

**When you say "I began to philosophize about pain, and what aspects of pain led me to such feelings of anger. I enumerated at least ten different kinds of pain, each with its own role in human behavior" could you expand on these if you can, how they led to anger and how you experienced them?**

In *Genealogy of Morals*, Friedrich Nietzsche writes:

"I consider even 'psychological pain' to be [...] too vague to be scientifically serious -- a fat word replacing a very thin question mark." (Third Essay, section 16)

This passage inspired me to look more closely at the part played by pain in my own behavior and thought. As you point out, pain sometimes leads to anger. When it does so *directly* -- that is, by compelling us toward physical aggression without any further cognitive role -- we could call it "aggression-inducing pain."

Ten other kinds of pain I managed to enumerate were:

1. Pain that teaches a specific lesson ("Don't stub your toe again").

2. Pain that encourages *experimentation* in the absence of a specific lesson, as when, for a pain that is of as-yet unknown psychological meaning, we try various remedies.

3. *Nociceptive* pain -- that is, pain that we recognize, irrespectively of any psychological meaning, as arising from the pain-sensory nerve endings.

4. Pain as the *absence of pleasure* -- a feeling of emptiness, or anhedonia.

5. *Demotivating* pain, whose purpose is solely to inhibit the will to live itself, to get us in some sense to "stop trying," and which may be connected with thoughts of suicide.

6. Pain whose function is *merely communicative*: a compulsion to notify others that one is in pain, as in screaming, grunting, or yelling for help. (Though such pain might have no further cognitive role, it may yet be perceived *subjectively as painful*.)

7. Pain as recognition that an impulse of deeply-felt necessity is being thwarted, as impulses arising from hunger or a need for sex.

8. Pain as recognition that one is being used as an example of failure. Such pain consists in knowing that one's circumstances are desperately avoided by others, and its painful character results from one's own mentalization with, or recognition of the attitudes of, those people.

9. Pain as recognition that one has *ended up* in such circumstances, despite a *previous and personally-felt* need to avoid them (as if mentalizing with oneself backward in time).

10. Pain as *aesthetic displeasure*, as when viewing roadside litter, a messy room, or (in my case) visual snow, the overlay of television static across my entire field of vision.

**How would you describe your active engagement with white lies when you feel they are told to you?**

I am deeply opposed to white lies, but I try to smile and be friendly about it, while at the same time hinting my discontent. For example, when someone compliments my physique at the gym, I might smile and say, "I do what I can." If I explain why my muscle mass is fake, and I'm told I look good anyway, I might smile and say "thank you," but with a tone indicating I don't entirely accept their answer.

**Do you think sex is a need?, if yes or no, why or why not respectively?**

*Our society* gives indications that it is. Certainly, white lies and the delicacy with which they are maintained suggest that by telling someone the truth, you are tearing to shreds something that they need. One such need might be the glimmer of hope of receiving sexual satisfaction.

In *The Conquest of Happiness*, Bertrand Russell writes:

"To be unable to inspire sex love is a grave misfortune to any man or woman, since it deprives him or her of the greatest joys that life has to offer. This deprivation is almost sure sooner or later to destroy zest [...]" (Chapter 12, "Affection")

Arthur Schopenhauer believed sex occupied a special role in our cognition. In *The World as Will and Representation*, he writes:

"[It] is clear why sexual desire bears a character very different from that of any other; it is not only the strongest of desires, but is even specifically of a more powerful kind than all the others are. It is everywhere tacitly assumed as necessary and inevitable, and is not, like other desires, a matter of taste and caprice. For it is the desire that constitutes even the very nature of man. In conflict with it, no motive is so strong as to be certain of victory. It is so very much the chief thing, that no other pleasures make up for the deprivation of its satisfaction; for its sake, moreover, animal and man undertake every peril and conflict." (Chapter XLII, "Life of the Species")

Schopenhauer continues:

"Accordingly, its satisfaction, corresponding exactly to the individual desire of anyone, thus to a desire directed to a definite individual, is the summit and crown of his happiness, the ultimate goal of his natural endeavors, with whose attainment everything seems to him to be attained, and with the missing of which everything seems to have been missed." (Chapter XLII, "Life of the Species")

We are reminded by society day and night about how badly we need sex. Men who die virgins are mocked as if they were destined to an eternity in Hell.

As for whether *I* think sex is a need, we should not overlook the possibility that it is. It depends on how "need" is defined. One might define a "need" as something without which one is guaranteed to feel pain. But, as I described earlier, at least ten different kinds of pain might exist. There might then be, corresponding to them, just as many kinds of "need."

Sex could be a need for some people, but not others. If I cannot live as a virgin without nausea, retching, nightmares of screaming in agony, and seizure-like impulses, then sex may be something *I* need, whereas a priest (if healthier and more respected) can live in virginity and not experience the same symptoms.

Of course, my symptoms might also result partially from Hashimoto's thyroiditis. Yet they *do* seem to worsen noticeably with feelings of heartbreak, and disappear momentarily with receipt of affection. The need for sex may be hard to disentangle, more generally, from the need for health. For one must, in order to attract others, *be healthy*, and likewise, if one is ill, the pain of illness becomes mixed in with the pain of rejection.

Health and the receipt of sex might reciprocally boost one another. In the same way, there might be a reciprocal worsening between disease and sexual deprivation. This may be what happened with my virginity and my Hashimoto's. Autoimmune diseases are thought to be causable, at least in part, by life stressors.

Sex could, while not a need in itself, appear as a disjunct amidst other alternatives, *the selection of one of which* constitutes a need. For example, one might need *either* to have sex, *or* to receive a certain amount of praise, physical security, affection, love, and respect from society. Both could serve as a foundation of life-contentment, but neither would be a need on its own.

Finally, just as it is difficult to define "need," so it is to define "sex" itself. Between complete abstinence from all sexual thought and the consummate act of penile-vaginal intercourse are a continuum of thoughts and behaviors that result in varying degrees of sexual satisfaction.

In conclusion, I have come to a strong suspicion that sex is a need. However, there is too much popular talk and not enough science. Either way, we shouldn't just assume that it isn't. That's a problem for those who tell us we're not "entitled" to sex: they've jumped to the premature conclusion that sex is not a need, when in reality we require more evidence.

**Is attractiveness socially constructed or a biologically determined objective reality? Why do you think this?**

I think it's both. Not only does attractiveness result from both cultural value systems and biological determinants, it results from biological determinants that are both species-wide and organism-specific. Ancient Greeks did not prefer thinness to the degree that we do today, just as East Asians are more accepting of youthful features than western countries. Species-wide determinants include hormone levels and body symmetry, whereas organism-specific determinants include assortative mating and disassortative mating.

We should not conclude that attractiveness is *purely* subjective, or that we Incels can solve our problems by "lowering our standards." If lowering standards were easy, then more attractive people would not have so much difficulty doing so for us.

Fortunately, gratifying another's sexual needs -- if sex does, in fact, turn out to be a "need" -- does not require us to be attracted to the one we're having sex with. It is simply a matter of sharing love, the way we share food with the homeless or take care of our hospitalized patients. Doing so safely, non-procreatively, and evolutionarily wisely is an option to consider in helping Incels to have lives worth living.