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EVALUATION NOTE

**FROM ESKİŞEHİR TO KAHRAMANMARAŞ: TÜRKİYE'S
NEW SECURITY THREAT**

The brutal attack in Kahramanmaraş has laid bare a painful reality: violence in Türkiye has reached even the corridors of schools. It has forced us to face this reality and reminded us of the urgent need to take swift and decisive steps against the rising violence among young people. When looking for someone to blame, some point to families, some to social media, some to schools, and others to the police. Yet the first step in confronting violence is to understand and define the reality before us. We cannot truly confront any case that we cannot name, whose causes we cannot understand, and that we leave in the dark.

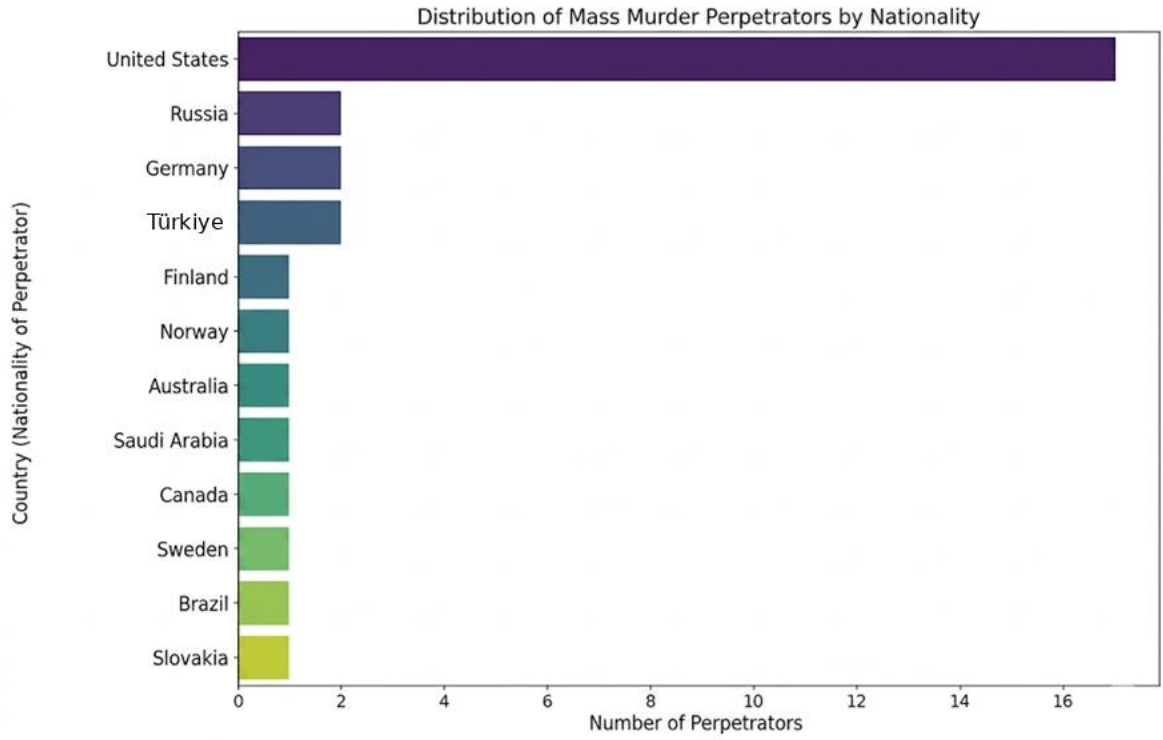
So, What Are We Really Facing?

How does a 14-year-old child turn into a killer? Is this merely an individual moment of madness, or is it the outward expression of a much more organized, much deeper, and much more sophisticated form of evil? This article aims to look beyond what is visible on the surface and to reveal not only the tip of the iceberg, but also the dark roots that remain hidden beneath it. For this reason, I will begin by examining the profiles of perpetrators in Türkiye who carried out mass killings after leaving behind manifestos, and by asking whether these profiles share similarities with cases abroad.

In the West, we more frequently encounter perpetrators who carry out mass killings after leaving behind manifestos. According to our study, two of the 31 cases examined occurred in Türkiye, while the United States ranks first with 17 cases.

¹ <https://www.tepav.org.tr/ekibimiz/s/1366>

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The inclusion of two cases from Türkiye in the list, namely the Eskişehir and Kahramanmaraş/İsa Aras cases, shows that this type of “manifesto-driven attacker” profile is also a new and significant risk area for Türkiye, one that must be carefully monitored. Although each case may have emerged from different personal motivations, the manifestos left behind may point to a deeper and shared mental pattern beyond individual stories. Let us seek an answer to this question by comparing the four cases that occurred between 2024 and 2026.

1. **Arda Küçükyetim (18 years old):**

- **Date:** August 18, 2024
- **Location:** Eskişehir, Türkiye
- **Target:** Cafes near Tepebaşı Mosque
- **Profile:** A young man who sees himself as a “mass cleaner,” compares people to insects, and uses depression as a means of enlightenment or awakening for his actions.

2. **Samantha (Natalie) Rupnow (15 years old):**

- **Date:** December 15, 2024
- **Location:** Madison, Wisconsin, USA
- **Target:** Abundant Life Christian School
- **Profile:** A high school student who feels neglected by her family and bullied at school, and who views her parents’ substance use, such as marijuana use, as evidence of society’s corruption.

3. **Solomon Henderson (17 years old):**

- **Date:** January 17, 2025
- **Location:** Nashville, Tennessee, USA
- **Target:** Antioch High School
- **Profile:** A young man who hates his racial identity as an African American and his physical appearance, aestheticizes violence, and tries to imitate other attackers.

4. İsa Aras (14 years old):

- **Date:** April 11, 2026
- **Location:** Kahramanmaraő, Türkiye
- **Target:** Ayser Çalık Middle School
- **Profile:** A young man who claims to have a very high IQ (130 IQ), hates society and his own family, suffers from deep loneliness, but presents this not as a weakness, but as a state of superiority.

Why Did They Leave Manifestos?

All four perpetrators left behind manifestos. Although we have access to only a very small portion of the manifesto left by İsa A., I believe it still provides a limited basis for comparison. Perpetrators of mass attacks, lone-actor terrorists, and nihilist extremists often leave or leak such texts before carrying out their actions. There are psychological, sociological, and strategic motivations behind this.

Perpetrators want to make their intentions, ideological justifications, and personal grievances known to the public. This is a kind of “declaration of intent.” According to a 2019 FBI study on 52 lone-actor terrorists, 96% of these individuals produced written or visual content before the attack. Their aim is to explain their beliefs and justify their actions. By sending their manifestos to the media, institutions, or online forums, these individuals seek to leave a lasting mark on history. They want to ensure that their actions are not forgotten. This mindset is often linked to feelings of meaninglessness, alienation, and invisibility. For the perpetrator, the attack becomes a tool for revenge and identity construction.

Especially in far-right and nihilist circles, manifestos are not merely explanatory texts; they are also used to radicalize like-minded individuals. These texts can encourage “copycat attacks.” By leaving behind a manifesto, the perpetrator aims to inspire future attackers. The perpetrator attempts to position himself as a “role model,” or even, in some circles, as a “saint” or “martyr.”

Within nihilist violence networks where violence is viewed as a game, these texts encourage readers to plan their own violent acts and achieve “higher scores.” Manifestos are often expressions of an intense need for self-preservation, a sense of victimization, and a desire for revenge. Perpetrators see themselves as wronged or excluded; they perceive society as corrupt, hostile, or threatening. In these texts, they make their anger, helplessness, and hatred visible. In this way, they attempt to justify their actions in their own minds. When İsa A. states, “I hate people,” in the manifesto he left behind, he is doing exactly that. Both Arda K.'s and İsa A.'s texts are filled with anger.

What Do Manifestos Tell Us?

Manifestos frequently use language that degrades and dehumanizes people. People are described with words such as “insects,” “ants,” “cockroaches,” “robotic masses,” or “scum.” This language is not accidental. Perpetrators first strip their targets of their humanity. They render their pain, lives, and worth invisible. This makes it easier for them to justify violence in their own minds. They try to portray the victims not as human beings, but as objects to be eliminated. This is where the real danger lies: violence often begins with language. A person is first devalued through words and then turned into a target.

Violence is often portrayed in these texts as a game or a performance. Perpetrators frame their actions not as attacks that destroy real people's lives, but as spectacles to be staged. Tactics,

targets, and weapons are almost scored. In this way, readers are invited to imagine larger, bloodier, and more “effective” attacks. This language detaches violence from human suffering. The victims’ lives are rendered invisible. What remains is only the dark identity that the perpetrators wish to project onto the stage.

For example, the outfit worn by Arda K. functions as a tactical costume that allows him to present himself as a “hunter” or “cleanser” who will purge the corrupt world, as well as a visual performance designed to instill maximum terror in society. The Kahramanmaraş attacker, meanwhile, uses Elliot Rodger’s image to position himself within the same dark subculture. Here, the issue is not merely imitation. The perpetrator sees himself as part of a chain of attackers; he transforms violence into an identity, a stage, and a form of pathological belonging.

While the Kahramanmaraş attacker uses narcissistic language such as “I am a genius, the superior human,” Henderson produces a deep inferiority complex and a discourse of self-loathing by describing himself as “ugly” and “worthless.” This contrast reveals the inconsistency and fragmented state of mind within the ideological structure of nihilist extremism.

Themes and Discourses: A Comparative Assessment

The manifestos of these perpetrators converge around **four main themes**. However, each develops distinct discourses in line with their own personal context:

1. Corruption: All perpetrators share the view that modern society is corrupt. However, the form of corruption they focus on varies according to their traumas and personal experiences.

- *Patten* identifies the legal system, Hollywood, and the “liberal society’s” acceptance of all manner of excesses as indicators of corruption.
- *Rupnow and Henderson* target their families’ substance use, such as their father’s alcohol use and their mother’s marijuana use, as evidence of corruption.
- *The Eskişehir attacker, Arda K.*, has internalized the idea of corruption to such an extreme degree that he even describes his own family as the “foolish insects” of this corrupt order.
- *The Kahramanmaraş attacker, İsa A.*, directly criticizes the education system, namely school, describing it as a slow and unnecessary institution that adds nothing to him and framing this as a critique of the “corrupt modern system.”

2. No Life Matters (Misanthropy): Unlike far-right manifestos, these perpetrators do not aim to start a race war or establish a new system. Their manifestos advocate the complete collapse of humanity.

- *Arda K.* categorizes people as insects according to intelligence and age groups, and even describes his own family as “pests” from whom the “cleansing” should begin.
- *İsa A.* states that he hates humanity and could kill everyone.
- *Henderson* uses far-right ideology as a tool for his hatred of his own race and demeans Black communities as “degenerate.”

3. Self-Hatred and Loneliness: A strong sense of alienation, loneliness, and psychological crisis comes to the fore in these manifestos.

- *The Kahramanmaraş attacker* focuses his manifesto on his loneliness and his family’s fear of him: “My family hates me, they are afraid of me.”

- *Rupnow* describes the feeling of being cornered that she experienced due to school bullying and neglect by her family.
- *Arda K.*, meanwhile, interprets depression not as an “illness,” but as a natural response to an awakening against “ugly nature” and the “corrupt system,” and embraces it as a badge of honor.

4. The Glorification of Violence: Violence is the common endpoint and the strongest theme across all the manifestos. Violence is sanctified not merely as an act, but as a means of revealing the truth and restoring nature to “*natural selection*.”

- For these individuals, who are not motivated by politics or ideology, violence is the very purpose itself.
- While *Rupnow* argues that killing others would be “better for evolution” than committing suicide, *Arda K.* sees the perpetrators as “mass cleaners.”
- Past perpetrators, glorified in some circles as “saints” or “martyrs,” become sources of inspiration for others not because they represent an ideology, but simply because they demonstrated the courage to carry out an act of violence, as seen in *Arda K.*'s influence on *Rupnow* and *Henderson*.

How Lonely Are They?

Although these perpetrators are physically located in different countries and carried out their acts at different times, **they directly reference one another in their manifestos**. This suggests that they are not lone attackers acting entirely independently of one another; rather, they are part of international, online networks of nihilist violent extremists, such as the *Soyjak Video Attacker Fandom*.

The chain of references among the attackers proceeds as follows:

- **Arda Küçükçetim (Arda K.):** In the manifesto he wrote before carrying out his attack in Eskişehir, **he listed among his references the manifesto of Jordan Patten**, who had planned an attack in Australia two months earlier.
- **Samantha (Natalie) Rupnow:** Rupnow, who carried out an attack in the United States months after Arda K., **cited Arda K. as one of her inspirations**. In her manifesto, she praised Arda K.'s action with phrases such as “doing the right thing” and “doing what has proven to be a simple hope.”
- **Solomon Henderson:** As one of the final links in the chain, **Henderson references all three attackers who came before him**. He identifies **Arda K.** and **Samantha Rupnow** as his main sources of inspiration, especially noting that he connected with them through online messaging platforms, and glorifies Rupnow by referring to her as “*Saintress Rupnow*.”
- **İsa Aras (İsa A.):** He used an **image of Elliot Rodger**, who carried out a massacre in the United States in 2014, as his profile picture, thereby referencing Rodger's aesthetic. In his manifesto, which has not yet been fully revealed, **he likely makes references to past perpetrators of mass attacks**.

Is There a Shared Meta-Ideology?

The main reason these individuals constantly reference one another in their manifestos is the “**glorification of violence**” embedded in nihilist violence ideology. Although these perpetrators are “**lone actors**” who physically carry out their attacks alone, they are not isolated in terms of their actions or ideas; they share a closely interconnected international meta-ideology of “**Nihilistic Violent Extremism**” and “**Militant Accelerationism.**”

Although they reject all these traditional systems by arguing that democracy, communism, fascism, socialism, and even established far-right ideologies have failed, they possess an internally coherent world of belief and subculture. These perpetrators are part of a non-hierarchical, constantly evolving international network that grows on platforms such as Discord, Telegram, and 4chan. They are active in extreme online communities such as the *Soyjak Attacker Video Fandom (SAVF)*, *Com Network*, and *764*.

While their actions may appear individual, they have a digital support network in terms of logistics and propaganda. For example, the Eskişehir attacker, Arda K., physically carried out his attack alone, but his manifesto and attack footage were deliberately circulated through his online “friends,” including accounts using aliases such as “Total Human Death” and “Hansen.” Moreover, these references are part of a process that gamifies violence. Perpetrators document the tactics, targets, and weapons used in previous attacks in detail, assign them “points,” and effectively turn these materials into a “how-to” guide for violence. Attackers deliberately leave these texts behind by livestreaming or recording their own actions, in other words by maximizing the performative impact of the crime, to encourage others to achieve new “high scores” and inspire the next wave of violence.

These individuals do not aim to reform society or spark a revolution, but to create complete “*collapse*” without any reconstruction. For this reason, their worldview is shaped around the desire for a “*dead society.*” This *meta-ideology* rests on four main pillars: the belief that all of humanity is corrupt, the idea that *no life matters*, *self-hatred*, and the *glorification of violence* as the sole means of “*cleansing*” humanity. Perpetrators do not use violence to achieve a political goal; they pursue violence for its own sake and treat it as an end in itself.

In short, although perpetrators may appear physically alone when holding a knife or a gun, behind them lies a vast, digital, and global nihilist/accelerationist ecosystem that sanctifies misanthropy, collapse, and brutality, and that shares common symbols, manifestos, and idols.

The Accelerationist Effect

In today’s digitalized world, terrorism and violent extremism have moved away from traditional hierarchical forms of organization and taken on a more complex, decentralized, and post-ideological structure. One of the most dangerous concepts at the center of this new wave of violence is “*accelerationism.*” *Accelerationism* is a radical form of thought that argues that existing political, economic, and social systems have become irreparably corrupt, and that existing crises, polarization, and violence must therefore be deliberately escalated to accelerate the collapse of the system. In other words, the new form of forcing God toward apocalypse is to drag humanity into chaos.

One of the primary threats facing security forces and counterterrorism experts today is the approach known as “*militant/nihilist accelerationism.*” This approach is adopted particularly by far-right extremists and nihilist advocates of violence. Here, the “*accelerating effect*” aims to

hasten the collapse of the existing system. For these groups, the destruction of the system is not merely a means; it is also an end in itself.

These circles seek to further intensify the racial, ethnic, and religious tensions that already exist in society. Their aim is to accelerate the breakdown of social order and trigger systemic collapse. They seek to fill, through violence, the power vacuum they believe will emerge after such a collapse. They do not regard concepts such as democratic ideals, international justice institutions, human rights, and multiculturalism as legitimate values. Instead, they see these concepts as parts of the existing order, which they consider “*corrupt*,” and treat them as elements that must be destroyed.

Accelerationism does not seek to persuade the masses or present a rational political program in the way traditional political movements do. Instead, it functions as a “meta-ideology” that aestheticizes violence and chaos and exploits individuals’ psychological vulnerabilities.

Accelerationist networks make use of modern technology to spread their ideology. They also use popular culture and social media for this purpose, turning vulnerabilities in these spaces into weapons. Unlike traditional terrorist organizations, they do not need complex hierarchies; instead of rigid organizational structures, they prefer flexible and decentralized networks. In these networks, the easy replication of content and ideas is particularly important. Their priority is therefore not central control, but speed of dissemination and reproducibility.

Accelerationist violence is coordinated through decentralized networks. These networks are described as structures in which cybercrime, sexual blackmail, and offline terrorism become intertwined. As different types of crime feed into one another within these networks, online activities can gradually turn into offline acts of violence. These structures operate through Telegram channels known as “*Terrorgram*.” Discord and Reddit servers are also among the spaces used by these networks. Gaming platforms such as Roblox and Minecraft may also be used for similar purposes. Propaganda is also spread through social media platforms such as X, TikTok, and 4chan. Gaming platforms are used especially to target young people. On these platforms, children and adolescents between the ages of 8 and 17 are “hunted.” The 31CK channel in Türkiye, which contains content involving violence, rape, child abuse, and rhetoric that demeans religious values, may also be considered to have this kind of accelerating effect.

The physical tools of accelerationism rely on creating “low-cost, high-chaos” events. The main aim of this approach is to create a constant climate of fear in society and rapidly drain the resources of authorities. Targets are deliberately chosen in unpredictable ways. This uncertainty is used to heighten feelings of insecurity in society. Schools, places of worship, nursing homes, and civilians on the street are seen as easy targets. Churches, mosques, and synagogues may also be among these targets. These circles describe the civilians they target in dehumanizing terms, thereby attempting to legitimize violence. Attacks on civilian infrastructure are also part of this strategy. Although such attacks may have low visibility, their impact on society can be significant. The aim is to undermine trust in the state’s capacity to protect its citizens. Another tool used by these networks is the “*gamification*” of actions. This method seeks to portray violence as a competitive arena.

The impact of accelerationist terrorism can be clearly observed in certain incidents in Türkiye. One of the most striking examples of this impact is the recent attack in Eskişehir. The attack took place in a park and involved the use of a knife and an axe. As a result, many people were

injured. This incident is significant because it shows the reach of digital violence networks into Türkiye. It also demonstrates that the accelerationist ecosystem is not merely a local threat.

Conclusion

It is clear that the tools and ideology of this ecosystem have taken on a transnational character. The attack in Eskişehir can also be considered a concrete example of this transnational character. So where does the Kahramanmaraş attack stand within this framework? As the evidence grows, the typology of this attack may also be understood as moving toward a similar pattern.

In conclusion, young perpetrators who leave manifestos behind are not merely acting out of individual madness; they are also positioning themselves as part of a global and digital network of violence. Through ideas of nihilism and accelerationism, these individuals aim for the complete collapse of society. They dehumanize and devalue their victims and view brutality almost as a game. The Eskişehir and Kahramanmaraş attacks show that this global threat has now become a concrete danger for Türkiye as well. If we want to protect our youth from this dark ecosystem, we must begin by naming the problem correctly. We must now confront this new generation of cross-border radicalization with much greater awareness and determination. Recognizing that this is not simply a matter of individual madness, but part of a nihilist extremist network, is one of the first steps that must be taken.

Nihilistic violent extremism is structured around destruction as an end in itself rather than around a specific political or religious ideology. For this reason, traditional counterterrorism methods alone are not sufficient. Technology and social media platforms must proactively monitor a wide range of content, not only terrorist content, but also bloody imagery, the glorification of serial killers, self-harm behaviors, and true-crime subcultures. These spaces serve as primary areas for “hunting,” contact-building, and mobilization for nihilistic violent extremist networks.

Media organizations must avoid sensationalist reporting that glorifies attacks and perpetrators. To prevent the gamification of violence and copycat attacks, perpetrators' manifestos should not be published, and details about the perpetrators should be kept to a minimum.

Mental health services should be made more accessible and affordable for at-risk groups struggling with depression, hopelessness, trauma, and alienation, and the social stigma that prevents people from seeking these services should be reduced. Mandatory digital literacy courses should be added to school curricula so that children learn how to identify online dangers, manipulation tactics, and harmful situations, as well as how to report them.

One of the primary methods for preventing targeted acts of violence is the use of institutional and behavioral “threat assessment” models. In this model, the core task of analysis teams is to identify individuals of concern, assess their risk of engaging in a future act of violence, and then take proactive steps to manage that risk.

One of the most critical intervention opportunities for intelligence and analysis units is to detect “leakage” behaviors, through which perpetrators communicate their intentions to others, either explicitly or implicitly, before taking action. Perpetrators often leave behind a manifesto, an email, a social media post, or a video. When evaluating these texts, risk analysis units should not be limited to content reading alone; they should also use psycholinguistic analysis tools.

Unlike traditional terrorism analysis, membership in an organization is not a prerequisite for new-generation threats. Experts responsible for risk assessment must take seriously individuals who use symbols associated with esoteric structures such as the 764 Network or the Order of Nine Angles (O9A), which glorify violence and self-harm. Therefore, analysis units must have the capacity to interpret behavioral risks emerging at the intersection of mental health issues, consumption of violent content, and online multiplayer games.

At the societal level, combating nihilist violence cannot be limited to law enforcement, public order measures, or police intervention alone; it requires a "whole-of-society" strategy that includes cultural, technological, and psychological approaches. The issue is not only to punish the perpetrator after a crime has been committed, but also to eliminate the existential helplessness and digital vulnerabilities that push individuals into these dark ecosystems.

In summary, nihilist violence is a form of radicalization fueled not by dogma, but by despair and isolation. Stopping it requires more than identifying perpetrators through policing measures; it also requires offering individuals meaningful connections in "real life," cutting off the oxygen supply of toxic digital networks, and building a strong resilience shield across the school-family-state-technology nexus.