

POLITICAL PONEROLOGY



The **SCIENCE OF EVIL**, **PSYCHOPATHY**,
and the **ORIGINS** of **TOTALITARIANISM**

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FOREWORD BY MICHAEL RECTENWALD

Contents

Foreword by Michael Rectenwald

Editor's Introduction

Preface to the Original Manuscript

Preface to the First Edition

I. INTRODUCTION

II. SOME INDISPENSABLE CONCEPTS

Psychology.

Objective Language

III. THE HYSTEROIDAL CYCLE

IV. PONEROLOGY

Pathological Factors

Acquired Deviations

Inherited Deviations

Ponerogenic Phenomena and Processes

Para-appropriate responses

Egotism

Moralizing interpretations

Paramoralisms

Reversive blockades

Conversive thinking

Spellbinders

Ponerogenic Associations

Ideologies

The Ponerization Process

Macrosocial Phenomena

States of Societal Hystericization

Ponerology.

V. PATHOCRACY

[The Nature and Genesis of the Phenomenon](#)
[More on the Contents of the Phenomenon](#)

[Pathocracy and Its Ideology](#)
[The Expansion of Pathocracy](#)
[Imposed Pathocracies](#)
[*Pathocracy imposed by force*](#)
[*Artificially infected pathocracy*](#)
[General Considerations](#)

VI. NORMAL PEOPLE UNDER PATHOCRATIC RULE

[From the Perspective of Time](#)
[Natural Immunization](#)
[Understanding](#)

VII. PSYCHOLOGY AND PSYCHIATRY UNDER PATHOCRATIC RULE

VIII. PATHOCRACY AND RELIGION

IX. THERAPY FOR THE WORLD

[Truth Is a Healer](#)
[Forgiveness](#)
[Ideologies](#)
[Immunization](#)

X. A VISION OF THE FUTURE

[*Appendix I. Preface to the Polish Edition \(1997\)*](#)
[*Appendix II. On Democracy \(1997\)*](#)
[*Appendix III. A Response to Father Bogusław \(2000\)*](#)
[*Appendix IV. Problems of Ponerology \(2006\)*](#)
[*Glossary*](#)
[*Bibliography*](#)
[*About the Author*](#)

FOREWORD

by Michael Rectenwald

When I first encountered *Political Ponerology* by Andrew M. Łobaczewski, I had been struggling to understand just how authoritarian leftism had essentially taken over the United States of America. Ever since my encounters with the rabid social justice warriors as a Professor at New York University—as I recounted in my book *Springtime for Snowflakes*¹—I began to note, with no little alarm, the authoritarian character of the contemporary left. Then the emergence of “woke” ideology and its metastasis from academia into the entire social body set me on a mission to understand the rise of totalitarianism—because I believed, and still do, that wokism is totalitarian.

I began with the Bolshevik revolution in Russia and continued by examining the exportation of Bolshevik variants to Eastern Europe and Asia. Communism was more interesting to me than Nazism and a much more neglected terrain in the U.S. academy. Further, it was more relevant in the current context. In attempting to research leftist political criminality, I was both amazed and enraged at how the academy had buried much of the history. For example, searches for the practices of “struggle sessions” and “autocritique,” which were so prevalent during the Cultural Revolution in China, yielded next to nothing. These and related topics were either not treated or else simply disappeared. I suspected that a vast coverup had been undertaken.

Mind you, this area of study had never been my specialty. I had been an academic for almost thirty years. My work had been in the history of science and its intersections with culture in nineteenth-century Britain. I had latched onto a little-known development called “Secularism,” founded by George Jacob Holyoake in 1851.² So, having relegated myself to this academic niche, I had quite a bit of catching up to do. Naturally, I foraged in *The Black Book of Communism*, a volume that is infamous among Western Marxists, and which, thanks to their blithe dismissal, was a book I’d never even bothered to open while a Marxist myself, let alone read. There was so much studying to do, including digging in the Stalinist Digital Archives, which were available to me as an official retiree from NYU. I also read the classic texts on totalitarianism and the literary accounts written by now famous but still too-neglected authors.

It wasn’t until I read *Political Ponerology* that I had any means by which to understand the etiology of totalitarianism. Here was an author who made the bold claim that he’d uncovered “the general laws of the origin of evil.” If true, this book was on par with Newton’s *Principia* in the physical sciences, while being of greater practical importance. I was astonished to see the confidence and determination with which the author pursued this aim. And he approached this domain from the disciplinary perspective of psychology. Such an “individualist” methodology had been dismissed as mere “psychologism” in my own and many other humanities and social science fields. I wondered why Łobaczewski insisted on focusing on individual psychological disorders to understand the unfolding of “macrosocial evil.” My assumption had always been that one needed to study political ideology and that political

ideology explained nearly everything one needed to know about how and why totalitarian evil comes about.

As I first read through *Political Ponerology*, I started to become convinced that indeed a “mass formation”—a phrase recently introduced by dissidents and maligned by mainstream media in the context of covid propaganda—could begin with pathological individuals and spread throughout society, overtaking entire nations. Łobaczewski walks the reader through the process, from beginning to inglorious end. I recognized the patterns that Łobaczewski takes great pains to lay out. They matched the facts of historical totalitarianism. And I noted that these patterns hold today, down to the percentage of people that succumbs to totalitarian political ideology as well as the percentage that resists.

Speaking of ideology, *Political Ponerology* explains a phenomenon that had vexed me. How did Communist ideologues manage to convince the masses that they undertook their crimes for “the workers,” or “the people,” or egalitarianism? But even more perplexing, how did the ideologues convince *themselves* that their crimes were for the good of the common man? Łobaczewski explains that totalitarian ideology operates on two levels; the terms of the original ideology are taken at face value by true believers, while the party insiders substitute secondary meanings for the same terms, and normal people are subjected to gaslighting. Only the cognoscenti, the psychopaths, know and understand the secondary meanings. They recognize that actions purportedly undertaken on behalf of “the workers” translate into the domination of the party and state on behalf of the psychopaths themselves. The truth is the opposite of what the party insiders claim to be the case, and they know it. *Political Ponerology* thus explains the origin of “doublespeak,” which Orwell portrays so well.

Coincidentally, Łobaczewski finished *Political Ponerology* in 1984.

Likewise, the book that lays before the reader is both an anomaly and a monumental achievement. It represents the inaugural volume in a new science—ponerology, or the science of evil. It explains the emergence and development of macrosocial evil thoroughly and with scientific precision.

Just how did this book come to be written and this scientific field discovered? Both were born in a living laboratory. Łobaczewski was not only one of the scientists developing its methods. He was also a subject in that laboratory. Łobaczewski came of age under Nazism with the German occupation of Poland and later lived under Communism. He became a psychologist, and given his clinical understanding of psychopathology, began to descry the psychopathological character of the Communist political system that had overtaken his homeland.

As I have mentioned, in *Political Ponerology*, Łobaczewski intervenes in this domain with a methodology—the methodological individualism and materialism of psychology—which had otherwise been thought inapplicable to it. He claims for this new science of ponerology the prospect of understanding, and more or less remedying, what is among the most pernicious developments in modern history and the source of untold suffering.

Łobaczewski argues that an adequate study of totalitarianism had hitherto been impossible because it had been undertaken in the wrong registers. It had been treated in terms of literature, ideology studies, history, religion, political science, and international politics, among other fields. One is reminded of the literary accounts and studies of the Soviet Union, the Eastern bloc, and Nazi Germany—of

the classic works by Hannah Arendt, Aleksandr Solzhenitsyn, Václav Benda, Václav Havel, and many others. These had made indispensable contributions but had, owing to no fault of their own, necessarily failed to grasp the root of the problem, namely, the psychopathological dimension of the inception and development of “pathocracy,” or rule by psychopaths.

The responses of normal human beings to the gross injustices and disfigurement of reality perpetrated by the ruling bodies had hitherto only been understood in terms of natural worldviews. Emotionality and moral judgments blinded victims to what beset them. The deficiencies in the approaches of scholars, as well as the moralism of laypersons, had left pathocracy essentially misapprehended and likewise left humanity without any effective defenses against it. Łobaczewski redresses these deficiencies and provides these defenses.

A crucial requirement for acquiring this knowledge is the introduction of a novel and appropriate taxonomy. Łobaczewski goes to great lengths to explain the necessity of taxonomy and to justify the introduction of objective, scientific terms, along with the concepts they convey. Every science that enters an unknown territory has had to do the same, the author reminds us. Łobaczewski rightly deems terminology essential to the task of the scientific endeavor at hand because it isolates and defines the elements and provides the tools for controlling them. “I had no choice,” Łobaczewski writes, “but to resort to objective biological, psychological, and psychopathological terminology in order to bring into focus the true nature of the phenomenon...” I will leave to the editor and author himself the introduction of most of these terms along with their definitions, while noting only that the proper naming of pathocracy and its features is one of the author’s major contributions. Such

naming, he makes clear, provides the first best defense against its development and spread.

Sections of the book say so much that they may seem to convey mere generalities. But the reader must struggle to pay close attention as Łobaczewski discusses the normal psychological and psychosocial conditions of individuals and societies so that the emergence into power of pathological characters with their telling characteristics can be discerned, comprehended, and, if possible, prevented. These characteristics are discussed with penetrating insight and remarkable lucidity. As I did, the reader living under similar conditions will take note of patterns and will validate the author's findings by comparison to his or her own experience. He or she will thereby begin to find the defenses against the effects of pathocracy that the author promises. As Łobaczewski says, "[w]ith reference to phenomena of a ponerogenic nature, mere proper knowledge alone can begin healing individual humans and helping their minds regain harmony." Reading *Political Ponerology* thus constitutes an extended therapy session for those struggling to maintain their own sanity and humanity in the midst of insanity and inhumanity. It did for me.

For these and other reasons, the reader may find this book dizzying but also of the utmost importance. *Political Ponerology* is essential reading for concerned thinkers and all sufferers of past and present totalitarianism. It is especially crucial today, when leftist totalitarianism is once again on the rise, this time in the West, where it affects nearly every aspect of life, including especially the life of the mind.

Thus begins "an overall therapy of the world."

Michael Rectenwald, PhD

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¹ Rectenwald, Michael. *Springtime for Snowflakes: "Social Justice" and Its Postmodern Parentage: An Academic Memoir*. Nashville, TN: New English Review Press, 2018.

² See for example, Rectenwald, Michael. "Secularism and the Cultures of Nineteenth-Century Scientific Naturalism." *The British Journal for the History of Science* 46, no. 2 (2012): 231-54. <https://doi.org/10.1017/s0007087412000738>; Rectenwald, Michael. *Nineteenth-Century British Secularism: Science, Religion and Literature*. Palgrave Macmillan, 2016; Rectenwald, Michael. "Mid-Nineteenth-Century British Secularism and Its Contemporary Post-Secular Implications." Essay. In *Global Secularisms in a Post-Secular Age*, edited by Michael Rectenwald, Rochelle Almeida, and George Levine, 43-64. Boston, MA: De Gruyter, 2015.

EDITOR'S INTRODUCTION

"Power is not a means, it is an end. One does not establish a dictatorship to safeguard a revolution; one makes the revolution in order to establish the dictatorship." —O'Brien, in George Orwell's *1984*

"All governments suffer a recurring problem: Power attracts pathological personalities. It is not that power corrupts but that it is magnetic to the corruptible. Such people have a tendency to become drunk on violence, a condition to which they are quickly addicted."

—Missionaria Protectiva, in Frank Herbert's *Chapterhouse: Dune*

"I have always thought that in revolutions, especially democratic revolutions, madmen, not those so called by courtesy, but genuine madmen, have played a very considerable political part. One thing is certain, and that is that a condition of semi-madness is not unbecoming at such times, and often even leads to success."

—Alexis de Tocqueville, in *Recollections on the French Revolution*

The year is 1951, just a few years after the imposition of communism

in Poland and other Eastern and Central European nations.

The place: the Gothic lecture hall at Jagiellonian University,

Kraków.³ Previously, students had heard lectures there by scholars like Roman

Ingarden, a student of Husserl. But as the students herded into the

hall that year to attend the recently introduced Marxist-Leninist

indoctrination lectures, a strange man appeared at the lectern, informing them he was to be their new professor. This particular class of students—soon to graduate with degrees in psychology—were about to learn some important lessons about the nature of totalitarianism and psychopathology, though that certainly wasn't their "professor's" intention.

The man wasn't an actual professor, and it showed. He spoke nonsense unfitting for a university. The students immediately recognized this—or at least *most* of them did—and soon discovered that he had attended high school, but it was unclear if he had ever actually graduated. Whatever his education, this new "professor" treated the students with contempt and barely concealed hatred. His tyrannical teaching style mirrored that of

the communist party leadership—whom he had to thank for his new,

“socially advanced” position.

The students’ encounter with the new professor may not have

succeeded in swaying many of them over to communism—communist

indoctrination efforts were embarrassingly ineffective—but it *was* a crash course in the personalities and psychological processes at the heart of the

communist system. The author of this book, Dr. Andrzej Łobaczewski

(1921–2007),⁴ was one of the students in that class, and he credits that professor as his

first instructor in this brutal new reality. Without that professor, we

probably might not have this book.

John Connelly has studied this stormy period in his book *Captive*

University: The Sovietization of East German, Czech, and Polish

Higher Education, 1945–1956. Regarding the template for this

ideological takeover which had been established in the USSR, he

writes:

After universities had been emptied of enemies, they had to be filled with ostensible supporters: students from underprivileged social strata who would reward the regime with loyalty for upward social mobility. During the early breakthrough periods in Soviet history, preference was given to students of 'worker and peasant background.'⁵

The communists instituted a program of what we in the West call

“affirmative action,” actively seeking to enroll students from the

“worker-peasant” class, the underprivileged who were numerically

underrepresented in the education system. Remedial courses were set up

to prepare such students for university. However, in the Czech lands, for

instance, the Party had to enforce *downward* mobility on middle-class aspirants in order to make room for working-class students (a policy

familiar to many Asian Americans today). While a success in many

regards—worker students performed on par in many subjects, and excelled

at others—in a reflection of affirmative action today, many of these

students found themselves in over their heads, especially in technical

fields, and dropped out at higher than average rates. Many suffered

nervous breakdowns from the stress.⁶ But this was communism, after all, and quotas must be met! So Polish and East German functionaries solved

this problem by simply lowering standards and graduating students early.

Predictably,

this gave students a sense of power: “at a January 1952 meeting of

representatives of Poznań University with Vice-Minister of Education

Krassowska, Rector Ajdukiewicz told the audience that there had been cases

of ‘improper behavior’ among students who felt that the authorities ‘have

no choice but to graduate us, because otherwise they won’t fulfill the

plan.’”⁷

It wasn’t just students who exploited the situation. In a

section titled “Professors vs. Professors,” Connelly describes what

was perhaps “the most demoralizing experience” for faculty in

those early years: the personal and professional attacks by some

professors on their colleagues, leading to involuntary leave, early

retirement, or dismissal. University administrations “voided the

teaching qualifications of professors who had demonstrated a ‘hostile

attitude toward the People’s Democratic regime’” and “voted to

exclude fellow members who had been identified as politically

untrustworthy.”⁸ Others used this new political climate to “settle old scores.” In East

Germany the “practice of voting against one’s colleagues was also

widespread”; sometimes professors voted to send a colleague to the

state security services for ideologically incorrect remarks, in one

case for remarks critical of “distinguished leaders of the working

class.”⁹ The communist system depended on its ability to find examples of

thoughtcrime, punish the offenders (whether guilty or not), and thus

maintain a modicum of compliance and ideological consensus enforced by

terror.

Flash forward to today, seventy years after Łobaczewski’s experience

of political indoctrination and the dawn of the politicization of

higher education in Poland. Since at least 2016 an analogous

process has been at work in universities across the Western world, though its seeds have been germinating for decades. The

tortured logic of postmodernism and critical theory, “safe spaces,”

“microaggressions,” “no-platforming,” “trigger warnings,” and

the “cancellation” of dissident voices are ubiquitous on college

campuses.¹⁰ (Jagiellonian University itself has not escaped the new

indoctrination.¹¹) Unfortunately, it's not just the universities. The current ideological

virus—"social justice"—has since escaped the lab of the universities to

mainstream culture: business, politics, church, education. Only this time,

there was no government coercion necessary.

The fact is, social justice ideology, with roots in "gender theory,"

"critical race theory," and the ever-growing list of academically

questionable "studies" departments, is a Trojan horse. On the surface

level it promotes "diversity, equity, and inclusion" but enforces strict

ideological conformity, inequality, and exclusion of those who disagree.

If you have the temerity to dissent, you will be found guilty of

"discrimination" (i.e., thoughtcrime) and of endangering the "safety"

(i.e., hurting the feelings) of “historically marginalized groups”

(regardless of what individuals from those groups might actually think).

You will have proven yourself not diverse enough to be included, all in

the name of equality. Its logic is Kafkaesque and its morality is

Orwellian.

Łobaczewski, who died in 2007, warned about this over thirty years

ago, diagnosing the psychopathological nature of totalitarianism in

all its forms, laying out how and why it develops, and proposing

solutions in the hopes of preventing it from happening again. He

had been hopeful that Poland would escape a repeat of the mass

madness that led to the communist revolutions, hostile takeovers, and

infiltrations of the twentieth century. He wasn't so hopeful for the

United States. Unfortunately, his work remains obscure, and the

window of opportunity in which it may have helped stave off disaster

may already have passed. Whether or not that is the case, his

book is needed now more than ever, and his ideas can help to

make sense of the madness we see taking over the Western world

today. But first, a brief history of how the book came to be is in

order.

The History of *Political Ponerology*

In the years after the imposition of communism on the countries of Eastern and Central Europe in the late 1940s, a group of scientists—primarily

Polish, Hungarian, and Czechoslovakian—secretly collaborated on a

scientific study of the nature of totalitarianism. Blocked from meaningful

contact with the West, their work remained secret both from the wider

public in their own countries as well as from the outside scientific

community.¹² Before his death in 2007, Łobaczewski was the last known living member of this

group. This book contains the conclusions he formulated over his decades

of experience living and working in communist Poland, and whatever

other data he was able to gather from the other members of this group.

An expert on psychopathy, he chose to christen their field of study

“ponerology”—a synthesis of psychological, psychiatric, sociological,

and historical studies on the nature and genesis of evil. Upon his

request, two monks of the Benedictine Abbey in the historic Polish

village of Tyniec provided the name. Derived from *poneros* in New Testament Greek, the word suggests an inborn evil with a corrupting

influence, a fitting description of psychopathy and its social effects.

Practically all of what we know about this research comes from this

book, though hints of it can be found elsewhere. Łobaczewski's sole

contact with the other researchers was through Stefan Szuman

(1889–1972), a retired professor who passed along anonymous research

summaries to members of the group. The consequences for being

discovered were severe; scientists faced arrest, torture, or even a

fatal "accident at work," so a strict conspiracy of secrecy was

essential. They safeguarded themselves and their work by adopting the

mode of operation learned during the past decade of resistance to

Nazi and Soviet occupation. This way, if any were arrested and

tortured, they could not reveal the names and locations of their

confederates.

In later interviews and writings, Łobaczewski only shared the names of

two other Polish professors of the previous generation who were involved

in some way in the early stages of this work—Stefan Błachowski

(1889–1962) and Kazimierz Dąbrowski (1902–1980). Błachowski

apparently died under suspicious circumstances; Łobaczewski speculated

that the state police murdered him for his part in the research. Around

this time, Dąbrowski emigrated and, unwilling to renounce his Polish

citizenship in order to work in the United States, took a position at the

University of Alberta in Canada, where he was able to retain dual

citizenship. A close reading of Dąbrowski's published works in

English shows the theoretical roots of what would eventually become

ponerology.¹³

Like Łobaczewski, Dąbrowski considered psychopathy to be

“the greatest obstacle in development of personality and social

groups.”¹⁴ He warned: “The general inability to recognize the psychological type of

such individuals causes immense suffering, mass terror, violent

oppression, genocide and the decay of civilization. ... As long as the

suggestive [i.e., hypnotic, ‘spellbinding’] power of the psychopath is not

confronted with facts and with moral and practical consequences of

his doctrine, entire social groups may succumb to his demagogic

appeal.”¹⁵ In one of the first explicit mentions of political psychopathy, he

remarked that the extreme of ambition and lust for power and

financial gain “is particularly evident in criminal or political psychopathy.”¹⁶

Methods are developed for spreading dissension between groups

(as in the maxim “*divide et impera*” [divide and rule]). Treason and deceit in politics are given justification and are presented as positive values. Principles of taking advantage of concrete situations are also developed. Political murder, execution of opponents, concentration camps and

genocide are the product of political systems at the level of primary integration [i.e., psychopathy].¹⁷

In a passage decades before its time, Dąbrowski observed that less

“successful” psychopaths are to be found in prisons, while successful ones

are to be found in positions of power, i.e., “among political and military

national leaders, labor union bosses, etc.” (The concept of corporate or

“successful” psychopathy only took off in the West in the last couple

decades.) He cited Hitler and Stalin as two such examples of leaders

characterized by this “affective retardation,” both of whom showed a “lack

of empathy, emotional coldness, unlimited ruthlessness and craving for

power.”¹⁸

Dąbrowski and Łobaczewski experienced this horror firsthand. In

September 1939, the Nazis invaded Poland, after which they instituted a

regime of terror that resulted in the deaths of an estimated six million Poles.

As part of a larger goal of destroying all Polish cultural life, schools were

closed and professors were arrested, sent to concentration camps, and some

murdered.¹⁹ Psychiatry was outlawed and, according to Jason Aronson of Harvard

Medical School, the Nazis murdered the majority of practicing

psychiatrists. Only 38 survived out of approximately 400 alive before the

invasion.²⁰ During this tumultuous time, Łobaczewski volunteered as a soldier for the Home

Army, the underground Polish resistance organization, and his desire to

study psychology grew.

The university that he would later attend, Jagiellonian, suffered greatly

during the war years as part of a general program to exterminate the

intellectual elite of the city of Kraków. On November 6, 1939,

138 professors and staff were arrested and sent to concentration

camps.²¹ They had been told that they were to attend a mandatory lecture on

German plans for Polish education. Upon arrival, they were arrested in the

lecture hall, along with everyone else present in the building. Thankfully,

due to public protest, the majority were released a few months later.

Despite the university having been looted and vandalized by the Nazis,

survivors of the operation managed to form an underground university in

1942.²² Regular lectures began again in 1945 and it was probably soon after that

Łobaczewski began his studies at Jagiellonian under professor of

psychiatry Eugeniusz Brzezicki, and met Stefan Szuman, a renowned

psychologist who taught there. (As mentioned above, Szuman later acted

as Łobaczewski's clearinghouse for secret data and research in later

years.)

While Jagiellonian and the other Polish universities enjoyed a few years

of freedom, this largely ended with the establishment of the Polish

People's Republic in 1947 and the consolidation of power under

Bolesław Bierut the year after. Poland became a satellite state of the

Soviet Union, the Party took control of higher education, medical

and psychiatric services were socialized, and clinical psychiatry

was completely hollowed out. Thus the "Stalinization" of Polish

education and research picked up where Hitler left off. Connelly

writes:

Perhaps because of the strength of the old professoriate there, the breaking down of universities went furthest in Poland. ... Restructuring shifted academic resources away from the humanities and social sciences.

Previously, one could study philosophy at any university in Poland, save the state university (UMCS) in Lublin. Now, studies in philosophy, psychology, or pedagogy were possible only in Warsaw. [23](#)

Łobaczewski's class was thus the last to be taught by the old

psychology professors in Kraków, who were considered "ideologically

incorrect" by the powers that be. As Łobaczewski tells it, it was only in

their last year of schooling (1951), described above, that they fully felt

the reach of the Party into university life. This experience of the inhuman

"new reality" was to inspire the course of Łobaczewski's research for the

rest of his life, just as the war had inspired his initial interest in

psychology.

Łobaczewski grew up in a modest manor house in the Subcarpathian

Province of Poland, "among old trees, dogs and horses." He practiced

beekeeping and worked on the farm during summers, thus gaining some

insights into hive psychology. After the war, he graduated from a

mechanical high school and earned a living as a builder. During the three

decades he spent living under communism after graduating, he worked in

general and mental hospitals and as an industrial psychologist in the

mining industry. While he was not allowed to pursue a career in

academia, the intensified conditions of life in Poland provided

ample opportunities to conduct his own research and to improve

his skills in clinical diagnosis—skills he found essential for coming

to terms with this new social reality. He was also able to give

psychotherapy to those who suffered the most under such harsh

rule.

Soon after the secret research project began in the late 1950s, the

group tasked Łobaczewski with researching the various mental disorders

contributing to the phenomenon. Originally, he only contributed a

small part of the research, focusing mostly on psychopathy.
The

name of the person responsible for completing the final
research

synthesis was kept secret, but the work never saw the light
of day. All

of Łobaczewski's contacts became inoperative in the post-
Stalin

wave of repression in the early 1960s and he was left only
with

the data that had already come into his possession. All the
rest

was lost forever, whether burned or locked in some secret
police

archive.

Faced with this turn of events, he decided to finish the work
on his

own. Despite his efforts in secrecy, the political authorities
came to

suspect that he possessed "dangerous" knowledge. One
Austrian scientist

with whom Łobaczewski had corresponded turned out to be
an agent of

the secret police, and Łobaczewski was arrested and
tortured three times

during this period. While working on the first draft of his book in

1968, the locals of the village in which he was working warned him

of an imminent secret police raid. Łobaczewski had just enough

time to burn the work in the central heating furnace before their

arrival.²⁴ Years later, in 1977, the Roman correspondent for Radio Free Europe, to whom

Łobaczewski had spoken about his work, denounced him to the Polish

authorities.²⁵ Given

the option of a fourth arrest or “voluntary” exile to the United States,

Łobaczewski chose the latter and made his way to the USA. He left the

country with practically nothing.

Upon arrival in New York City, the Polish security apparatus utilized

their contacts in the city to block Łobaczewski’s access to jobs in his

field. In the case of scientists living abroad, the Polish secret police's

modus operandi was to use dupes and "useful idiots" in the American Communist Party and related groups, suggesting certain courses of

action to gullible members who then carried them out. Łobaczewski

was thus forced to take a job doing manual labor, writing the

final draft of his book in the early hours before work. Having lost

most of the statistical data and case studies with his papers, he

included only those he could remember and focused primarily on the

observations and conclusions based on his and others' decades of

study, as well as a study of literature written by victims of such

regimes.

Once the book was completed in 1984 and a suitable translation made

into English the following year, he was unable to get it published. The

psychology editors told him it was "too political," and the political

editors told him it was “too psychological.” He enlisted the help of his

compatriot, Zbigniew Brzezinski, who had just previously served as

President Jimmy Carter’s National Security Adviser and who

initially praised the book and promised to help get it published.

Unfortunately, after some time spent corresponding, Brzezinski

became silent, responding only to the effect that it was a pity it

hadn’t worked out. In Łobaczewski’s words, “he strangled the

matter.”²⁶ In the end, a small printing of copies for academics was the only result,

and these failed to have any significant influence on academics or

reviewers.²⁷

Suffering from severely poor health, Łobaczewski

returned to Poland in 1990, where he published another

book²⁸ and transcribed the manuscript of *Political Ponerology* onto his

computer. He eventually sent this copy to the editors of Red Pill Press,

who published the book in 2006. His health once more failing, he died

just over a year later, in November of 2007.

The Origins of Evil

The twentieth century was one of brutality on an industrial scale.

Genocidal death squads, concentration and extermination camps, a

bureaucracy of torture and terror, arrest and execution quotas, mass

surveillance, Kafka-esque show trials and public executions, Orwellian

propaganda as transparently absurd as it is mendacious—inhuman

excesses of evil on a mass scale such as these often evoke a response such

as the following: “How could a government do something like that to its

own people?" Accounts of those who experienced the transition to such a

system describe it like entering another world where left is right and right

is wrong. Suddenly one's ideas about how the world works seem totally

inadequate.

But it is not just evil on a mass scale. Relatively common crimes evoke

a similar response on a daily basis. A con man scams an elderly woman

with dementia, robbing her of her savings and leaving her destitute—in

more extreme cases, he may even rape and murder her. A mother kills

her only child and when interrogated, tells police, "What's the problem?

I can always have another one." A serial killer hunts other humans,

raping and mutilating them, before or after killing them, then

goes home to his wife and child, who are none the wiser about his

secret life. And we ask, "How could someone do something like

that?”

Łobaczewski’s thesis is as commonsense as it is novel: the answer to

both questions is the same. The dynamics of evil and its genesis are

similar no matter the scale—familial, social, or macrosocial. But we

should first define evil—a word and concept many imprudently

reject because of its alleged religious connotations. Psychologist

Philip Zimbardo provides an adequate definition: “Evil consists

in intentionally behaving in ways that harm, abuse, demean, dehumanize, or destroy innocent others—or using one’s authority and

systemic power to encourage and permit others to do so on your

behalf.”²⁹

Answers to the second question—what explains *individual* acts of such evil?—tend to be split along the sides of nature vs. nurture.

Many proponents of the latter have argued that all crime is socially

constructed. Society made them do it—or their abusive parents—and

nature had nothing to do with it. Change society, change consciousness,

and you will eliminate crime. Others are convinced that criminals are

simply bad seeds. Abusive childhoods or other environmental factors are

irrelevant, cheap excuses for poor character.

The first question—what explains acts of *mass* evil, such as the Holocaust?—is what led Theodor Adorno and his colleagues to attempt to

define the “authoritarian personality” after World War II. It led Stanley

Milgram to conduct his famous experiments on obedience to authority

in 1963. Its implications revealed themselves over the course of

Philip Zimbardo’s Stanford prison experiment in 1971. And it’s

the question behind Christopher Browning’s book on German

Reserve Police Battalion 101, “ordinary men” tasked with murdering

Jews—men, women, and children—in occupied Poland during the

war.³⁰ But the question answered by all these researchers could be better

phrased as follows: “How could seemingly *ordinary people* turn into monsters?” That is, the question contains a hidden assumption that

potentially blocks off other important explanations.

The results of all these studies suggest that, under certain conditions,

ordinary people *can* and *do* commit atrocities. However, there is a wide gap between that important observation and the much

broader conclusion that it is *only* or even *primarily* ordinary people who commit acts of evil, or that their participation is the most

significant contributor to the phenomenon as a whole. While it

may describe how ordinary people are capable of such acts, it

doesn't necessarily provide a comprehensive explanation. For one, it

doesn't seem to integrate the results of the best answers to the

second question, e.g., that the vast majority of serious crime is committed *by psychopaths*. In the nature vs. nurture debate, neither side

is correct, or rather, *both* are. As Łobaczewski argues, in some cases biological factors alone strongly predispose toward evil (as in

psychopathy); in others the combination of biological and environmental

factors (e.g., brain damage, maternal neglect, and early childhood

malnutrition).^{[31](#)}

Take the Milgram experiment as an example. Some obvious questions

are rarely given much thought. The test subjects take on the role of an

ordinary cross-section of the population tasked with following criminal

orders from an authority figure (in their case, to deliver potentially fatal

shocks to what they believe are other volunteers). That much is

easy to translate between real-life conditions and those artificially

created in the lab. But it is the *experimenter*, who commands

the test subject to (as far as the subject knows) murder another

subject, who is arguably the most important variable to consider

if we are to understand how the dynamic plays out in real life.

After all, without him, none of those apparently lethal shocks

would have been administered in the first place. The fact that he

has to *play* the role in the first place should tell us something, because he ordinarily wouldn't do so in his everyday life. Otherwise

we would have an epidemic of researchers routinely having test

subjects murder other test subjects. The question isn't so much why

ordinary people commit atrocities (though the answers to that

question are informative), but *who gives the orders*. What real-life situation is being modeled in the lab, and what are its essential

features?

Let's take a closer look at the results for a clue. The vast majority of

test subjects were indeed willing to deliver a deadly electric shock on the

orders of the experimenter under certain conditions (though compliance

went down under different conditions, for instance, when another test

subject refused). However, the devil is in the details. Milgram and

Zimbardo's experiments demonstrated similar trends to those observed

in the German police battalion records: a small minority (less than 20%)

who *refuse* to kill, a much larger group of *reluctant* participants (who adapt themselves to the situation but might refrain from killing

when not observed), and *a small nucleus of sadistic, enthusiastic*

killers.³² In Milgram's experiment, the majority who administered deadly shocks did so

reluctantly.³³ Just as the experimenter wouldn't ordinarily order people to execute

others for trivial reasons, the test subjects hadn't ordinarily been

instructed to administer deadly shocks to others. The situation

was *novel* and the vast majority only complied despite mounting

inner tension. They were visibly uncomfortable, sweating, and

emotionally overwrought. Many of the German reserve policemen

described by Browning would vomit after committing atrocities, at

least at first, and proceed to drink themselves into a stupor later.

So in real life, who is most likely to take the role played by the

experimenter, the ones deciding the policy and giving the orders?

Do they tend to be "ordinary people," too? Or do humans tend

to self-select according to other psychological criteria, like the

small group of sadistic killers who discovered a new calling in life?

Again, Łobaczewski's answer is so commonsense as to be obvious

in retrospect, yet rarely has it been stated with any degree of

clarity. Ian Hughes summarizes this perspective in response to

Zimbardo, who wrote that those who perpetrate evil and heroic deeds

“are basically alike, in being just ordinary, average people.” That

may be true—when it comes to average people. However, Hughes

writes:

Modern psychology ... challenges the idea that we are all equally capable of violence and greed. While history clearly shows that ordinary people can, and do, participate in acts of atrocity, modern psychiatry is revealing that a small but significant minority have an innate and seemingly unalterable ability to treat others with brutality and disdain, of a different order to that of the majority.^{[34](#)}

Pointing out that the tyrants of the twentieth century did not act

alone, he adds:

Instead, they were all part of a mass movement comprised of a small percentage of psychologically disordered individuals who were able to co-opt many psychologically normal people to their cause. A key to understanding the danger that people with dangerous personality disorders

pose, therefore, is to understand how individual disorders become mass pathology.³⁵

Humanity is complex, and an understanding of evil will require a

sufficient understanding of this complexity. For example, humans

vary on a number of traits. The current best model breaks down

human personality into five traits which vary independently of each

other: openness, conscientiousness, extraversion, agreeableness, and

neuroticism. Conservatives tend to be higher in conscientiousness, and

liberals are more likely to be higher in openness. Additionally,

the “dark triad” model was developed to capture the traits most

often associated with callous, malevolent individuals: narcissism,

psychopathy, and Machiavellianism. The HEXACO model adds a sixth

dimension to the big five, humility-honesty, which some argue

may help capture the dark triad character traits. The dangerous

personality disorders Hughes mentions, and those described by

Łobaczewski in this book, may well fall under a model of this sort.³⁶

Only when these individual traits are combined with group

processes like negative selection (the process by which ordinary

people of talent are removed from existing social hierarchies and

replaced by people with various personality disorders), and social

processes like psychological induction (e.g., social contagion, mass

hysteria, “spellbinding”), do we begin to approach that level of

complexity.

This is the picture Łobaczewski provides, though greatly simplified. On

the interpersonal level, personality-disordered individuals have

a traumatizing effect on the psyches of others, especially their

children, deforming their patterns of thought, feeling, and behavior,

though the degree of deformation may vary according to the child's

own personality traits. On the social level, such individuals can

spellbind or mesmerize others with ideologies, mobilizing support by

operationalizing grievances and amplifying ethnic and class divisions. The

genesis of evil involves a complex web of causation including the

diverse range of "ordinary" people responding within unordinary or

extraordinary circumstances (which can include various social

ills and conflicts) and the personality-disordered "Machiavellian"

individuals exploiting and shaping those circumstances to their own

advantage.

Finally, on the macrosocial level, an active nucleus of such individuals

has a similar effect on *an entire population*. Such dynamics repeat, fractal-like, at all levels. A tyrant at the top is

mirrored by tyrants at the

bottom, enforcing pathological norms, punishing dissent,
and rewarding

those who best adapt to the new system. The majority only
comply

reluctantly, adapting to life at the cost of deformations to
their own

conscience.

Ponerology Today

In the opening of Chapter V of this book, Łobaczewski asks
the reader to picture himself in a large, gothic university

building: the lecture hall of Jagiellonian University
mentioned

above.³⁷ He thus places us, his readers, in his own place, to
experience for

ourselves what he experienced. He then proceeds to
recount the

experiences catalyzed by the “new professor,” which would
determine

and inspire the rest of his personal and professional life, and
ultimately,

the conclusions contained in this book. His hope is that we will thus learn

what he came to learn only after many years of suffering and effort, and

possibly avoid a fate similar to that of all those who suffered under

one of the worst tyrannies of human history (“communism”) —a

psychological immunization strategy he describes in Chapter IX.

It is an apt literary strategy, because within this recollection are all the

essential features of his subject: the nature of that phenomenon most

often called totalitarianism. Though he didn't know it at the time, his

encounter with the new professor and the effect of that professor on a

small percentage of the student body represented a microcosm of the

phenomenon then metastasizing in Poland. This phenomenon would

go on to characterize the communist nations for the next forty years.

The despotism of an entire empire played itself out in that lecture

hall. The new professor played the role of petty tyrant, a Dolores

Umbridge-type figure spewing ideological drivel with the self-certainty of

a revolutionary zealot, ruling with an iron fist, and enforcing rules that

violated all prior norms of common decency and scientific respectability.

The reaction among most students was one of psychological shock. Social

and emotional bonds were broken, and the class quickly became polarized

along somewhat mysterious lines. Not *all* students were repulsed by the professor's personality, boorish behavior, and nonsensical ideas. Some 6%

were swayed to his side, aping his manner, adopting his ideology,

and turning on their former friends and colleagues. For some this

was only temporary, but others joined the Party, becoming petty

tyrants themselves. But only ever 6%. There was a natural limit to

the number of recruits the professor could fish out of the student

body.

The odd thing about this new division was that it replicated itself at

every social level. Whether in the village or the city, among the rich or

poor, religious or atheist, educated or not, the new division sliced straight

through all prior social divisions. And for the next forty years,

this 6% formed the core of the new leadership, as if they were

individual iron filings attracted by the pull of some invisible magnet,

the criteria for which bore no resemblance to those which had

previously obtained, like talent, merit, experience, virtue, wealth, or

birth.

Łobaczewski argues that communism was not just a “different”

political or economic system, i.e., a one-party state with a command

economy vs. liberal democracies with free markets. Those categories

cannot adequately account for its inhuman brutality and mendacity. (Nor

can they adequately explain the periods of madness that precede such

systems coming into being.) Rather, he and his colleagues were

convinced that communism represented a “macrosocial pathological

phenomenon”—a social disease and a pathologically inverted social

system. The Bolsheviks didn’t just take over the Russian Empire;

the revolution was not just a coup, as if one political party was

violently kicked out and another moved in to take its place, one

that just happened to have different policy objectives and plans

for the empire. No, there was something fundamentally different

about the Bolsheviks that distinguished them from other political

groups, something in addition to, and *behind*, their ideology. In the decades following the revolution, the Soviets proceeded to completely

destroy the existing social structure and replace it with something

fundamentally new and different. For Łobaczewski, the only thing that

came close to providing an adequate description of the nature of this

phenomenon was the language of psychology, specifically in the field of

psychopathology.

The radical restructuring of society during these years—helped along by

violent purges at all levels—was in reality *an enforced psychological selection process*. In a normal and healthy society, social relations and

status are governed by certain psychological criteria based in human

nature, like talent, competence, and virtue. A computer programmer

should be able to program. His boss should be competent.
And

people in positions of power and influence should have a
degree

of personal virtue and character. Those caught up in
legitimate

scandal—for corruption, breaches of basic morality, and
criminal

activity—lose their good standing in society. Those who
grossly violate

basic social norms are penalized—like psychopaths (who
make up

something like 20% of the American prison population). No
society is

perfect in this regard, but on the whole, this is how
humanity

tends to self-select, and the degree to which a society's
individuals are well suited to their occupation and social
position is a good

measure of the health of said society. By necessity this
society will

be stratified. Some will always be richer than others,
smarter,

more talented, beautiful, or successful, and there will always
be

criteria (some more arbitrary than others) for inclusion in the higher

classes.

The revolution and its artificial, top-down reproduction in satellite

countries, as a great leveler, destroyed all this. It tore down the previous

social strata and their foundations and replaced them with deviant

psychological criteria. Like a criminal gang in which one must “prove

oneself” by participation in violence and theft, the criteria for inclusion in

the “new class,” to use Milovan Djilas’s phrase, were distinctly

psychopathological. It should come as no surprise that a system that

actively and explicitly promoted the absence of conscience came to be

dominated by those without conscience. In fact, Łobaczewski’s “new

professor” wasn’t just an uneducated Party hack. He was also a

psychopath.

The science of psychopathy was still in its infancy at the time of the

Russian Revolution in 1917, and the scientific works that would go on to

shape the course of future research would only be published decades later in

1941.³⁸ Łobaczewski, lacking access to these and future developments from the

West, came to similar conclusions about the subject independently,

finding confirmation of his own thinking only after moving to New York.

But he had been well prepared for a study of what was happening in the

years to come. Jagiellonian at that time boasted a formidable

psychology and psychiatry department—until the new political

leadership ideologically neutered it (relevant textbooks were soon

“memory-holed” and subdisciplines banned). No one educated from

that point on had the necessary facts at their disposal, and the

totalitarian nature of the new system meant that research not

only couldn't be procured from abroad; it couldn't be shared

within the country without the risk of arrest, torture, or death.

Psychopathy is a personality disorder characterized by a range of

interpersonal-affective traits and antisocial behaviors. Psychopaths are

manipulative and charming. They're also ruthless and completely

self-centered. They don't feel emotion the way other people do. They feel

no guilt, shame, or fear. They're the type of person to sell out their own

mothers, all while convincingly assuring others of what great, loving

sons they are. The most widely used assessment tool is Canadian

psychologist Robert D. Hare's Psychopathy Checklist-Revised (PCL-R).

Here are its items: glibness/superficial charm, grandiose sense of

self-worth, pathological lying, conning/manipulative, lack of remorse or

guilt, shallow affect, callous/lack of empathy, failure to accept

responsibility, need for stimulation, parasitic lifestyle, no realistic

long-term goals, impulsivity, irresponsibility, poor behavioral controls,

early behavioral problems, revoke conditional release, criminal

versatility. Here is how Paul Babiak and Robert Hare describe

them:

Our point is that several abilities—skills, actually—make it difficult

to see psychopaths for who they are. First, they have a talent for “reading people” and for sizing them up quickly. They identify a person’s likes and dislikes, motives, needs, weak spots, and vulnerabilities.

They know how to play on our emotions. We all have “buttons” that can be pushed, and psychopaths, more than most people, are always ready to push them ... Second, many psychopaths have excellent oral communication skills. They can jump right into a conversation without the social inhibitions that hamper most people. They make use of the fact that the content of a message is less important than its delivery. A confident, aggressive delivery style—larded with jargon, clichés, and flowery phrases—makes up for the lack of substance and sincerity in their interactions with others. This skill, coupled with the belief that they deserve whatever they can take, allows psychopaths to use effectively what they learn about a person against the person as they interact with him or her—they know

what to say and how to say it to exert influence. Third, they are masters of managing the impressions of others; their insight into the psyche of others combined with a superficial—but convincing—verbal fluency allows them to change their personas skillfully as it suits the situation and their game plan. They have an ability to don many masks, change “who they are” depending upon the person with whom they are

interacting, and make themselves appear likable to their intended victim.³⁹

Making up an estimated 1% of the general population, researcher

Kent Kiehl argues that the vast majority (over 90%) of adult male psychopaths are either in prison or otherwise caught up in the American criminal justice system, e.g., on parole or

probation.⁴⁰ A substantial number of “successful” psychopaths (many of whom are

criminals who just haven’t yet been caught) can be found working for temp

agencies.⁴¹ Needless to say, they make for poor employees. However, the most gifted

successful psychopaths—more intelligent and less impulsive than those

found in prison or temp agencies—may con their way into positions of

influence and prestige (though, as with the gifted generally, they will be

outnumbered by their more mediocre counterparts). Hare, the

world's leading expert on psychopathy, once remarked that if

he didn't study psychopaths in prison, he would do so at the

stock exchange. Psychopaths may in fact be *overrepresented* in

such places, "on the assumption that psychopathic entrepreneurs

and risk-takers tend to gravitate toward financial watering-holes,

particularly those that are enormously lucrative and poorly

regulated."⁴² Conning comes naturally to psychopaths: even experts with years of

experience interacting with them are regularly fooled. Cleckley called this

expertise in impression management a "mask of sanity" (the title of his

classic book on the subject).

In communism, by contrast, Łobaczewski found this reality reversed.

Practically *all* of society's psychopaths integrated into the new system; the proportion approached 100%. It was *their* presence and influence that was responsible for alien, brutal, and anti-human nature of

the totalitarian regime, their methods, and the surreal quality of

the new system, shaping its motivations, goals, and practices.

Imagine a system of government where all of these individuals—career

criminals, irresponsible freeloaders, incompetent egotists, and savvy,

intelligent manipulators—find themselves in positions of influence within

every social institution: at all levels of government, the military,

federal and local police, the courts, education, business, factories,

homeowners' associations, youth groups. This process, which took place

over decades in the USSR, was artificially reproduced in Eastern

Europe over the course of about a decade after WWII (though

nowhere near as successfully, for reasons Łobaczewski gives in Chapter

V).

One of the primary questions political science seeks to answer is what gives

totalitarianism its defining “flavor,” in all its varieties. Though Nazi

Germany, the USSR, Mao’s China, and Pol Pot’s Cambodia all had

important and sometimes profound differences, the similarities

were significant enough that political scientists have tended to

classify them all as “totalitarian.” But one can’t escape the feeling

that the classic studies of totalitarianism are missing something

important, that they haven’t delved deeply enough into the heart of

the matter. It is like trying to focus on an object that remains

forever in your peripheral vision—you know it is there, but can’t

quite make out the details. Just as a personal encounter with a

psychopath can leave one bewildered, terrorized, and demoralized (and

broke)—especially when one does not know what exactly one has just

experienced—so too does an encounter with psychopathy on the

macrosocial level.

Psychopaths see and experience the world differently. They think the

world owes them something—or everything—and they have zero qualms

about using any and all means necessary to get what they want and keep

it, whether terror, torture, murder, or extermination. If conditions

don't permit those means, they're happy to stand over the ruins

of your reputation or your career. It's a dog-eat-dog world, the

law of the jungle, survival of the fittest, and they're the fittest

(in their eyes). The type of world they dream about is the one

where they're in charge, not "normies" with their naïve morality,

religion, tradition, and virtue. Those are for suckers. They want

“freedom,” “liberation,” “equality,” “utopia,” but not in a form any

reasonable normal person would imagine. They want the freedom to do

what they do without going to prison or getting lynched in the

street.

In the last century, political psychopaths used convenient ideologies

like communism, fascism, and Islamism to achieve absolute power in

multiple countries—ideologies with wide appeal and enough public

support to carry them to the top, often unbeknownst to the naïve true

believers caught up in the madness and clearing the way for them. (When

the time comes, it is the true believers’ turn to be purged.) Social justice

is just such an ideology. This is why it is a Trojan horse. To their critics,

ideologies are bad enough on the surface, as they are simplistic,

destructive, and often just plain wrong. But it's worse than even these

critics imagine. Such ideologies are the means by which social

structures are completely destroyed and replaced by pathological

caricatures.

The best contemporary book on totalitarianism comes not out of any

political science department, but from a religious studies professor

and expert on mysticism and gnosticism: Arthur Versluis's *The*

New Inquisitions: Heretic-Hunting and the Intellectual Origins of

Modern Totalitarianism. Versluis identifies the pattern common

not only to the twentieth-century totalitarianisms, but also to

the Spanish Inquisition and the French Revolution, tracking a

common intellectual lineage connecting past forms to present ones in

the process. Highlighting the importance of ideology to all these

regimes, he calls them examples of *ideocracy*: “rule based on

enforcement of ideology through an apparatus of centralized state

terror.”⁴³ As readers will see in these pages, Łobaczewski would certainly agree with

the importance of this dimension. However, Versluis gets even closer to the

crux of the matter by remarking on the *ideopathological* nature of these

systems (“pathological insistence on a rigid ideology that results in many

victims”).⁴⁴ Łobaczewski’s name for this system brings its nature as a macrosocial

disease to the fore: *pathocracy* (rule by the diseased).

Professor Zbigniew Janowski makes a similar observation in his *Homo Americanus: The Rise of Totalitarian Democracy in America*, published

in 2021:

In so far as large-scale pathological behavior is characteristic of totalitarian regimes, it is because totalitarianism not only allows pathologies to develop and flourish to an extent that would be considered pathological in

what we call free societies, but because totalitarianism is itself pathological.⁴⁵

While Łobaczewski's description of this social disease and the role of

psychopathy is groundbreaking and essential for understanding

totalitarianism, another feature of his work is even more important for

Western society to understand at this time: *how* pathocracy develops in the first place. Łobaczewski's own initiation into the mysteries of

pathocracy was unwittingly facilitated by the "new professor." As he

writes:

He spoke with zeal, but there was nothing scientific about it: he failed to distinguish between scientific concepts and popular beliefs.

He treated such borderline notions as though they were wisdom that could not be doubted. For ninety minutes each week, he flooded us with naive, presumptuous paralogistics and a pathological view of world and human affairs. We were treated with contempt and poorly controlled hatred. Since scoffing and making jokes could entail dreadful consequences, we had to listen attentively and with the utmost gravity.

Describing the students who fell under the sway of the new professor,

he writes: "They gave the impression of possessing some secret knowledge

... We had to be careful of what we said to them.”

Unfortunately, these

descriptions are not far off from what is experienced today by students

across the Western world, at all levels of education. The ideology of

“social justice” has moved from the unscientific fringes of the academy

into the mainstream: corporations, media, entertainment, politics, the

military.⁴⁶ “Diversity, equity, and inclusion” are current ideological buzzwords of the

day.⁴⁷

Something is happening in the Western world—something eerily familiar

to the processes described in this book and the events which took their

course in the twentieth century, from the Russian Revolution of 1917

to Mao’s Cultural Revolution in the late 1960s. While seeds of

this process can be traced back to weaknesses and contradictions

inherent in the philosophies that form the bedrock of our current

sociopolitical systems, the intellectual lineage of the current social

justice ideology tracks back to the postmodernism and critical

theory/New Left of the 1960s and 1970s. In 2018, Professor Michael

Rectenwald described this ideology as “practical” or “applied”

postmodernism:

[Social justice’s] beliefs, practices, values, and techniques bear the unmistakable birthmarks of postmodernism—although one must know what to look for. For this reason, and because social justice is having such a real-world impact, I call contemporary social justice “practical postmodernism,” or “applied postmodern theory.” These phrases should strike reasonable readers familiar with postmodernism as oxymoronic. How could such an obscure, anti-pragmatic, and nearly indescribable set of propositions as postmodern theory ever be applied or made practical?, they rightly ask. By being put into practice, I answer. Contemporary social justice is the very impractical “practical”

application of postmodern theory to everyday life.⁴⁸

Helen Pluckrose and James Lindsay later described these ideological

“mutations” as follows:

[T]hese ideas mutated, solidified, and were made politically actionable in a set of new Theories that emerged in the late 1980s and 1990s [“applied postmodernism”]. ... [B]eginning around 2010, [the second evolution of these ideas] asserted the absolute truth of the postmodern principles and themes [“reified postmodernism”]. ... This change occurred when scholars and activists combined the existing Theories and Studies into a simple, dogmatic methodology, best known simply as “Social Justice scholarship.”⁴⁹

Eastern Europeans living in or visiting the United States or Canada

experience a troubling sense of déjà vu. Łobaczewski writes about the

social climate of the USA during the 1980s: “Grey-haired Europeans

living in the U.S. today are struck by the similarity between these

phenomena and the ones dominating Europe at the times of their

youth [i.e., pre-WWI].” But whereas Europeans in the 1980s saw

conditions in America as similar to turn-of-the-century Europe,

today they see America as increasingly totalitarian and resembling

life under communist ideology. In his book *Live Not by Lies: A*

Manual for Christian Dissidents, journalist Rod Dreher writes:

“I spoke with many men and women who had once lived under

communism. I asked them ... Did they also think that life in America is

drifting toward some sort of totalitarianism? They all said yes—often emphatically.”⁵⁰ The same can be said for Chinese

immigrants.⁵¹

Two conservative Polish philosophers have written challenging but

important books on the subject. Professor Ryszard Legutko’s 2016 book

The Demon in Democracy: Totalitarian Temptations in Free Societies (originally written in 2012) was one of the first to identify these

tendencies in democratic countries. His first inkling came on a visit to the

U.S. during the ’70s upon witnessing the “extraordinary meekness and

empathy toward communism” among several liberal-democratic

friends. These thoughts were renewed in the wake of 1989, when

Polish anticommunists were seen as a threat to liberal democracy;

and further in the '90s through his experience working in the

European Parliament—"a stifling atmosphere typical of a political

monopoly."⁵² Zbigniew Janowski, in his already-mentioned *Homo Americanus*, writes:

Only few Americans seem to understand that we, here in the United States, are living in a totalitarian reality, or one that is quickly approaching it. Any visitor from a country formerly behind the totalitarian Iron Curtain quickly notices that the lack of freedom in today's America is, in many respects, greater than what he had experienced under socialism ... the behavior of today's Americans is painfully reminiscent of the old Homo Sovieticus, and even more of the Chinese man of the period of the Cultural Revolution.⁵³

And on the current political climate, Dreher writes:

In the West today, we are living under decadent, pre-totalitarian conditions. Social atomization, widespread loneliness, the rise of ideology, widespread loss of faith in institutions, and other factors leave society vulnerable to the totalitarian temptation to which both Russia and Germany succumbed in the previous century.⁵⁴

Over the last few years, similar observations about the increasingly

totalitarian nature of Western (particularly North American)

politics and culture have come from all parts of the political

spectrum, including sociologist Mathieu Bock-Côté,
professor of

international relations Angelo Codevilla, political scientist
Wayne

Cristaudo, humanities professor Paul Gottfried, political
scientist

Gordon M. Hahn, mathematician James Lindsay, liberal
scholar

Michael Rectenwald, Arthur Versluis, and feminist author
Naomi

Wolf.^{[55](#)}

Now in 2022, in addition to social justice, the global
response to

the COVID-19 crisis has seen a troubling rise of authoritarian
measures more or less worldwide, many willingly accepted
by

populations.^{[56](#)} This headline captures the mentality: “We
need Big Brother to defeat

this virus” (*The Times*, Apr. 20, 2020). Naturally, critics of
the (often blatantly illegal) totalitarian power grabs and
policies are

labeled “racist,” “misogynist,” and just downright bad
people.

Whether our future more resembles Huxley's *Brave New World* (a hedonistic, technocratic "soft" totalitarianism, in which

people fully accept their slavery, with practically no dissent) or

Orwell's *1984* (brutally oppressive, "a boot stamping on a human face—forever"), or some combination of the two, remains

to be seen. Our gulags may simply be "social credit house arrest."⁵⁷ Or it may be the case that Huxley must necessarily transform into

Orwell. Reading Łobaczewski suggests the latter—unless a society's social

structure, norms, religion, traditions, and institutions are strong

enough to repel the assault. Unfortunately, one look at the state

of such things in the West doesn't leave much room for hope.

Book Summary

The book can be divided into introductory and foundational material

(Chapters I-IV), followed by the application of that material to the

phenomenon of pathocracy and specific areas of interest (V-VIII), and

solutions and conclusions in the final two chapters (IX-X). After a short

introductory chapter, Chapter II introduces the basic psychological

concepts that will serve as background for the phenomena described in

subsequent chapters (especially Chapter IV). These concepts include

short overviews of Łobaczewski's understanding of individual and group

psychology, the shortcomings of common understandings of each, and key

features of human nature that are relevant to his subject matter, e.g.,

psychological functions like associative memory, general and emotional

intelligence, the natural variability of these capacities and individual

talents, socio-professional adjustment (the degree to which one's

occupation makes use of one's talents), and the phenomenon of social

hysteria (a measure of the degree to which any given society is

subject to emotional contagion, cognitive errors, and loss of common

sense).

The features of human nature elucidated in this chapter are important

for several reasons. First, as human universals, they must be taken into

account when drafting and implementing policies affecting individuals or

groups of any size, as well as when dealing with issues of individual

psychology in social interactions. When they are ignored or denied,

interpersonal problems arise, policies fail, and negative consequences

result. (According to Łobaczewski, all modern political systems are founded on such flawed understandings to one degree or another, thus creating openings for the potential development of various types of macrosocial illness.) Second, they are the features affected or deformed in the various types of psychopathology described in Chapter IV. As such, effective human interactions and policies must not only take into account human nature, but also characteristic *deviations* from that nature. Third, these features are exploited by individuals whose cognitive-emotional makeup is deformed whether by nature or the environment, or both. Thus, knowledge of these basics can serve as protective means against dangerous personalities, as well as a guide to which courses of action have the most promising prospects for success. Finally, human nature and its variations are what

determine the shape and structure of any given society, as well as

the outlines of basic human morality. To the degree that certain

features are ignored (for instance, when talent ceases to be a criterion

for social position in any given field), the social structure will be

unhealthy. By contrast, the fullest possible understanding and

expression of human nature results in a healthy, creative social

structure.

Chapter III describes the cycle of social hysteria (or the “hysteroidal

cycle”). While secular cycles have been the object of historical,

economic, and sociological study for generations, Łobaczewski

stresses the importance of the psychological aspects of such cycles of

growth and decline. Following the work of one of his professors, E.

Brzezicki, Łobaczewski observes that the tail ends of such cycles are

characterized by endemics of social hysteria which facilitate the

possible emergence of pathological social structures such as the type

described in Chapter V, which he calls pathocracy. At the time

of writing, Łobaczewski predicted that the United States was at

risk of passing through such a process some decades in the future

(i.e., in the 2000s or 2010s). His predictions closely match those of

researchers like Peter Turchin, whose work is described further in the

footnotes.

Chapter IV then introduces the main concepts and processes of

ponerology which are operative at all levels (i.e., from interpersonal and

familial interactions up to the macrosocial level of national politics). The

most central of these include the “psychopathological factors” commonly

known as personality disorders in modern psychiatry. While the Western

approach is almost exclusively descriptive (categorizing disorders by

clusters of symptoms or traits), Łobaczewski classifies these factors based

on their causes, distinguishing between two main etiologies: inherited and

acquired (i.e., nature *and* nurture). He refers to the former as “psychopathies.” These are disorders of personality, i.e., basic

personality traits, rooted in abnormal development of what he calls the

emotional-instinctive substratum. The most important such disorder in

ponerology and the phenomenon of pathocracy is psychopathy (which

Łobaczewski refers to as “essential psychopathy”). Other personality

disorders of note include schizoid, avoidant (or “asthenic”), and obsessive

compulsive (or “anankastic”).

He breaks down the “acquired” disorders into two further etiological

pathways: the result of organic brain damage (particularly in infancy)

and the personality-deforming effects of certain types of parental

influence (i.e., when the mother, father, or both suffer from one of the

relevant disorders). The *former* he refers to as “characteropathies”

(following Tadeusz Bilikiewicz), and includes the results of damage

to the frontal lobes (producing effects similar to those seen in

borderline and antisocial personality disorders), paranoid personality

disorder, and the deadening of one’s emotional responses common

to various other types of brain damage (e.g., from certain drugs

and infections). The *latter* (i.e., parental influences) he elsewhere refers to as “sociopathies.” He argues, for instance, that paranoid

personality disorder can result from either organic brain damage, or the

functional effect of being raised by such an individual. Thus he

identifies three distinct pathways for the development of personality

disorder: genetic (psychopathy), organic (characteropathy), and social

(sociopathy).

This view is resonant with, though not identical to, the current

“psychobiosocial” approach to psychopathology, which argues such

disorders should be understood in terms of various risk factors of distinct

but overlapping types: genetic predispositions, personality traits, brain

damage and dysfunction, and various social/environmental influences.

According to this model, there may be environmental contributors to

the disorders Łobaczewski understands as purely inherited, and

biological predispositions behind those he understands as purely

acquired.

He then describes further ponerological concepts, such as ponerogenic

associations (groups where personality-disordered individuals are

grossly over-represented, such as criminal gangs and corrupt social

and political movements), dissociative or “conversive” thinking

(cognitive errors), egotism (narcissism, self-importance, and the

unwillingness to consider other viewpoints), “reversive blockades” (“big

lies”), paramoralisms (the means by which normal moral impulses

are inverted), para-appropriate instinctive responses (normally

adaptive responses to situations which become maladaptive in certain

conditions, e.g., when dealing with psychopathology), “spellbinders”

(political agitators), ideologies (which most often include inherent

flaws based on their misunderstanding or oversimplification of

human nature), the ponerization process (by which groups are

progressively overcome by pathological factors), etc. All of these

phenomena and dynamics are rooted in the deformation or exploitation

of the features of human nature already described in Chapter

II.

Chapter V contains his main object of inquiry and centerpiece of the

book: the nature and development of pathocracy. Dispensing with

economic, political, and social explanations of totalitarianism as

chronically missing the point, he presents the psychopathological roots of

the main features of such social systems. Each factor described in

Chapter IV contributes in its own characteristic fashion to the

phenomenon described in this chapter. For instance, Łobaczewski argues

that schizoids, characteropaths, and sociopaths contribute most to the

early stages of pathocracy (schizoids as ideological theorists and

utopian revolutionaries, characteropaths and sociopaths as ideological

spellbinders, political agitators, and early administrators).
Over time,

psychopathic individuals gain supremacy, forming a
pathological political

network, at which point characteropaths and schizoids are
relegated to

the sidelines. While the schizoid and characteropathic
phases of

pathocracy are characterized by social upheaval and mass
atrocities (e.g.,

the Russian Revolution, Civil War, and Great Terror), the
psychopathic

phase is relatively more stable and less violent, increasingly
characterized

by a dissimulative or duplicitous “mask of sanity” akin to
the

psychopath’s (e.g., the final forty-odd years of the Soviet
Union).

Controls on the normal human population are more
targeted, with

particular attention placed on preventing exposure of the
essential

psychopathological features of pathocracy. This includes academic bans

on certain subject matter and practices, e.g., the study of psychopathy,

and necessitates limiting scientific collaboration with researchers

from non-pathocratic countries, where academic freedom allows

for such research. Thus, the essential diagnosis of the problem is

prevented.

Łobaczewski then describes the function of ideology under pathocracy,

as the mask by which its psychopathic nature is cloaked; the imperialistic

expansion of pathocracy as necessitated by its parasitic nature; and

the means by which pathocracy can be imposed. Pathocracy can

take a primary form, in which ponerization occurs within either

the existing ruling elites “above,” or homegrown revolutionary

forces “below” (or both), or secondary forms, when an existing

pathocratic nation conquers another and imposes pathocracy by force, or

“artificially infects” it via psychological, political, and revolutionary

warfare.

Chapter VI describes the experience of normal people under

pathocratic rule. One of the main features of pathocracy is the sharp

division of society along psychobiological lines. The previous social order

is destroyed and the personality-disordered segment of the population

becomes the new ruling class. This eventually has the effect of creating a

strong bond of solidarity among the common population, in opposition to

the pathological rulership. Łobaczewski calls this the emergence of a

“society of normal people,” who create parallel institutions and

understandings by which they learn to navigate the Kafkaesque reality

in which they find themselves. He focuses on three key features: the

adaptations normal people have to make in order to survive (which

nevertheless have distorting effects on personality development), the

development of a common language (the counterpart to the pathological

doublespeak used by the pathocratic elite), and the psychological

immunity or resistance developed as a result of long exposure to

pathocracy. This “natural immunity” is the key to Łobaczewski’s

proffered treatment and prevention measures to the macrosocial disease

of pathocracy. When an individual has suffered under the traumatic

influence of a personality-disordered parent, family member, partner,

boss, or co-worker, simply learning about the nature of such a

person has a remarkable healing effect. Learning the nature of

pathocracy has a similar healing effect. Thus, Łobaczewski suggests

that the most effective healing measure is education. Those living

under pathocracy gain an understanding that strengthens their

immunity and gives them clarity of understanding; those who

have not experienced pathocracy for themselves gain a kind of

substitute “artificial immunity” that, while not as strong, can act as a

preventive measure against susceptibility to the development of

pathocracy.

Chapter VII focuses on the state of psychology and psychiatry under

pathocracy (e.g., censorship, and the abuse of psychiatry as a means of

repressing political dissidents). Chapter VIII deals with issues of religion.

Pathocracy can take either a secular form (in which case it persecutes

religion harshly), or a religious form, in which case it perverts religious

institutions to create an Inquisition-like theocracy.
Łobaczewski

argues that religions may contain pathological material from
their

inception or acquire them over time, and that such material
must be

identified as such in order to prevent religious
ponerogenesis. Religious

institutions, for Łobaczewski, form the primary societal
means of

defense against ponerogenesis. When a primary pathocracy
emerges

autonomously, it indicates that the local religion has failed
to prevent

it.

Chapter IX presents Łobaczewski's recommendations for
healing

pathocracy and preventing its emergence. This includes
concepts

introduced in Chapter VI, including the healing power of
truth, the

importance of forgiveness in preventing new cycles of
ponerogenesis, what

approach to take with pathocratic ideologies, artificial
immunization,

and some specific policy recommendations such as laws barring

psychopaths from leadership positions. He concludes in Chapter X with

his vision of the future, which includes the main subject of his

subsequent book, *Logokracja* [Logocracy], his vision of a state system founded on natural law and which incorporates a ponerological

understanding.

A Note on the New Edition

As many have discovered since it was first published in 2006, reading

Łobaczewski's *Political Ponerology* for the first time can be daunting—but equally rewarding. When I first dove into its pages fifteen years ago, some

passages left me mystified, though others gave the distinct impression

that a hole in my perception of reality had been finally filled. I have

returned to the book countless times in the intervening years, always

discovering some new insight. And it has only been in preparing this new

edition that I realized how much of my reading and research over the

years have been guided by Łobaczewski's book. I hope to have put it to

good use.

Łobaczewski never planned to write this book. Another scientist

was supposed to synthesize the work of others, but he fell off the

map—probably into a secret police prison, or worse—and eventually so did

all the others. As the only remaining member of this underground

network, Łobaczewski took up the task to the best of his ability, finally

completing it in exile after several run-ins with the authorities.

With this new edition I find myself in a somewhat similar position,

though not nearly as dangerous. I am by no means an expert in any of

the subjects under discussion here, but I have an interest in most of them

and at the present time there doesn't seem to be anyone else to do the

job. I hope that changes. When *Ponerology* was first written, then published, psychopathy remained a relatively obscure concept for many,

and ponerology a barely glimpsed intuition in the minds of perhaps only

a few. That hasn't changed much, but with dozens of recent books on

psychopathy, TV specials and documentaries, and a small but growing

collection of works moving in a distinctly ponerological direction, the

necessary awareness of these topics is slowly entering the public

consciousness.^{[58](#)}

In addition to the works on totalitarianism cited above, a handful

of important books have been published since 2006 that deserve

to be mentioned (many of which will be cited repeatedly in the

footnotes), including a steady output of works directly relevant to the

“pathopolitical” aspects of ponerology. The year after Łobaczewski’s

book was first published saw the release of American engineer Barbara

Oakley’s book, *Evil Genes: Why Rome Fell, Hitler Rose, Enron*

Failed, and My Sister Stole My Mother’s Boyfriend (Prometheus

Books, 2007). Oakley independently not only made the connection

between totalitarianism and certain personality disorders and

brain dysfunctions; she also identified the stable network of such

individuals that makes up the totalitarian system, among other

insights.⁵⁹

In the same year, psychologist Philip Zimbardo finally published

his book on the Stanford prison experiment, *The Lucifer Effect:*

Understanding How Good People Turn Evil (Random House, 2007),

which includes his thoughts on the experiment's wider social and

political implications. While Zimbardo downplays the importance of

individual character traits, and his work has received criticism as to the

study's methodology and the conclusions to be drawn from it, his focus

on the situational factors that can influence ordinary people to

commit atrocities is an important aspect of ponerology, as described

above.⁶⁰

Seven years after that, psychopathy expert Adrian Raine published his

own magnum opus, *The Anatomy of Violence: The Biological Roots of*

Crime (Vintage, 2014), an important survey of the current state of

research on the factors contributing to antisocial behavior, including

strongly heritable disorders like psychopathy, various brain-damaging

influences in the womb, childhood, and adulthood, and the known

interventions for treatment and prevention. (A number of important

works on psychopathy were also published, identified in the notes and

bibliography.)

In 2018, one of the first works to directly cite *Political Ponerology* appeared: Irish physicist and psychoanalyst Ian Hughes's *Disordered*

Minds: How Dangerous Personalities Are Destroying Democracy (Zero

Books, 2018). Chapters 2 and 3 contain ponerological case studies of

Stalin, Mao, Hitler, Pol Pot, and their respective ponerogenic networks.^{[61](#)}

The most recent overview of the psychological profiling of world

leaders is neurobiologist and science writer Dean A. Haycock's

Tyrannical Minds: Psychological Profiling, Narcissism, and Dictatorship (Pegasus Books, 2019). (Psychiatrist Jerrold M.

Post, an analyst and

profiler for the CIA from 1965 to 1986 whose work is featured in the

book, wrote several of his own books and papers on the topic.)

In 2020 mathematician James Lindsay of “Grievance Studies Affair”

fame published an essay inspired by *Ponerology* titled “Psychopathy and the Origins of Totalitarianism” (*New Discourses*, Dec. 25,

2020). In 2021, Joshua Slocum launched his “Disaffected” podcast,

devoted to elucidating the “Cluster B dynamics” (i.e., narcissistic,

borderline, histrionic, and antisocial) among the “social justice”

left and in politics in general. Also in 2021, freelance scholar and

educator Dr. Michael McConkey launched *The Circulation of Elites*

substack,⁶² devoted to exploring “the intersection of biopolitics,

pathocracy, and the Italian school of political

realism.”[63](#)

As *Political Ponerology* reaches more readers, I hope it will produce a new generation of ponerologists who can take Łobaczewski’s

insights and expand, correct, and refine them. The processes he

describes are currently taking place once again under new ideological

masks, and there’s no guarantee they can be stopped—at least

not before things get a lot worse. But one thing is certain: an

awareness of the concepts in this book can at least mitigate the

effects for individuals. And if that happens to enough people, it will

facilitate rebuilding the ties that make for a “society of normal

man.”

For the first-time reader, and those returning to *Ponerology* to mine its depths once more, I have provided notes with up-to-date research,

relevant quotations from other sources, and other explanatory material.

To the degree that I have been able, I have attempted to write the notes

I wish I had had fifteen years ago. In many cases it is difficult to fully

grasp some of Łobaczewski's generalities without a basic familiarity

with the specifics. And of course, as he points out, it is almost

impossible to grasp the reality of life under pathocracy without having

lived it. That's why I have tried my best to listen to those who

know.

Łobaczewski's few original footnotes are prefaced by "*Author's note*"

to distinguish them from my own, which are marked "—Ed." To aid in the

notes' readability, the first time a source is quoted I have included only

the author, title, and year of publication. Subsequent mentions use a

shortened form of the title. Full publication details can be found in the

bibliography.[64](#)

I have also checked the English translation against the 2006 Polish

edition (*PPP*) which Łobaczewski prepared in 1997. Where *PPP* contains additional material not present in the English translation, I have

integrated it into the text or included it in the notes prefaced

by “*Author’s note (1997)*” (in the latter case, most often that

material which was clearly written in 1997). I have also included in

the notes short excerpts from Łobaczewski’s 2000 Polish booklet

Ponerologia (a revised and expanded version of material mostly

found in Chapter IV) and his 2007 Polish book *Logokracja*, which include details that expand on what he writes here. I have updated

the translation in places where its meaning is at odds with the

Polish, a word or phrase has been mistranslated, or the meaning

was otherwise obscure. Some uncommon word choices have been

changed to more familiar synonyms, e.g., “nescience” to “ignorance,”

“variegated” to “varied” or “diverse,” “imaginings” to “notions,” etc.

I have also included appendices with new translations of some

material unique to *PPP* (its preface and a number of paragraphs

on democracy from the final chapter), as well as a short section

included in *Ponerologia* in which he responds to a priest’s reaction to ponerology.

My thanks go to Aneta Wolanska for assisting in translating new

material and checking portions of the original translation. Iza Rosca

checked the entire text against the original Polish and provided helpful

comments, criticisms, and additional sources for the Introduction and

notes, as well as further corrections to the English translation. Dr.

Gabriela Segura provided relevant sources on medical matters. Lucien

Koch and Michael Rectenwald read and commented upon the text, and

Michael graciously agreed to write the foreword. Damian Assels designed

the cover, and Sergey Kopeyko was essential in formatting the book for

print.

Through my show *MindMatters* I have had the opportunity to speak with several of the researchers cited in the notes of this book, and whose

work I greatly value (though sometimes our analyses may be at

odds): Joseph Azize, John Buchanan, Nicholas Capaldi, James

Carpenter, Tom Costello, Rod Dreher, Zbigniew Janowski, Ryszard

Legutko, Michael Rectenwald, George K. Simon, Joshua Slocum,

Richard B. Spence, and Arthur Versluis. I would like to extend my

thanks and appreciation to them and my cohosts, Elan Martin,

Adam Daniels, and Corey Schink. Participants in the Rectenwald

Reading & Writing Treehouse read drafts of chapters and the

introduction, offering helpful feedback and suggestions, as well as

encouragement.

It was Łobaczewski's wish to see this book made widely available, and

that wouldn't be possible without all of his readers, past and future,

whom I also thank. In this regard, the biggest thanks must go to Laura

Knight-Jadczyk, the editor of the first edition of this book, without

whom it would never have been published. It was her research page on

psychopathy, with conclusions strikingly similar to many of Łobaczewski's,

which initially caught his attention, prompting him to send a copy of his

manuscript.[65](#)

And finally, thanks must go to Andrzej Łobaczewski himself, for

descending into hell in order to return wiser, kinder, and armed with the

knowledge necessary to stave off disaster. Whether we put it to use is up

to us.

Harrison

Koehli

Editor, Red Pill

Press

³ Portions of this introduction first appeared on SOTT.net and in *The Postil Magazine*.

⁴ Anglicized as Andrew Lobaczewski.

⁵ John Connelly, *Captive University: The Sovietization of East German, Czech, and Polish Higher Education, 1945–1956* (Chapel Hill, NC: University of North Carolina Press, 2000), p. 3.

⁶ For this phenomenon in American universities, see Heather Mac Donald, *The Diversity Delusion: How Race and Gender Pandering Corrupt the University and Undermine Our Culture* (New York:

Griffin, 2018), pp. 53–61.

⁷ *Ibid.*, p. 275. One wonders if these students ever reached the obnoxious levels of entitlement displayed by those of Evergreen State

College, Washington, in 2017.

⁸ *Ibid.*, p. 192.

⁹ *Ibid.*, p. 193.

¹⁰ See ex-NYU Professor of Liberal Studies Michael Rectenwald’s *Springtime for Snowflakes: “Social Justice” and Its Postmodern Parentage* (Nashville, TN: New English Review Press, 2018) for an account of his own cancellation and analysis of the ideology.

¹¹ In the summer of 2021, Polish conservative politician Ryszard Legutko, professor emeritus of philosophy at Jagiellonian, protested the

creation and operation of a “Department of Security, Safety and Equal

Treatment” at the school. Legutko correctly noted that “in the last few

decades, universities have become a breeding ground for aggressive

ideology—censorship, control of language and thought, intimidation of

rebellious academics, various compulsory training sessions to raise awareness, disciplinary measures and dismissal from work,”

adding: “If we create a structure that is paid for and specially programmed to look for inequalities and discrimination, it is obvious that it will find them quite quickly to prove the reason for its

existence, and sooner or later it will take steps that are taken at

hundreds of other universities.” All but two of the thirty-plus

philosophy department faculty members then penned a response

attacking Legutko for his “grotesque” “attacks.” “The Students” (a

nameless collective reminiscent of the ubiquitous but mostly

imaginary “The People” of communist fame) joined in on the

action, responding to Legutko’s “discriminatory actions” and

violation of others’ “dignity,” thus demonstrating the truth of his

argument. The students, after all, were “raised in a spirit of tolerance

and respect for others.” As if that were relevant to Legutko’s

concerns.

[12](#) While many attempts to describe the nature of totalitarianism came out of the West in these and subsequent years (see references

throughout the footnotes), none succeeded in describing the essence of

the phenomenon. However, two psychological works from the period stand out as particularly important. First, American psychiatrist Hervey Cleckley's classic book *The Mask of Sanity* (first published in 1941, with subsequent editions in 1950, 1955, 1964, and 1976), while not touching on totalitarianism, was the first rigorous attempt to describe the psychopathic personality, which Łobaczewski argues is essential for understanding totalitarianism. Second, American psychologist Gustave Gilbert wrote *The Psychology of Dictatorship* (1950, never republished), an attempt to describe the nature and origins of Nazi totalitarianism based on his analysis of the Nuremberg defendants. Additionally, Harold D. Lasswell pioneered the field of political psychology with his 1930 book *Psychopathology and Politics*.

¹³ Unfortunately, only two of Dąbrowski's English-language books are currently in print. A digital archive containing scans of his entire body

of work is available from <https://www.positivedisintegration.com/>.

For an introduction to his life and work, see William Tillier, *Personality Development through Positive Disintegration: The Work of Kazimierz Dąbrowski* (Anna Maria, FL: Maurice Bassett, 2018).

¹⁴ Translated by Elizabeth Mika in "Dąbrowski's Views on Authentic Mental Health," in Sal Mendaglio (ed.), *Dąbrowski's Theory of Positive Disintegration* (Scottsdale, AZ: Great Potential Press, 2008), pp. 139-53.

¹⁵ Dąbrowski (with A. Kawczak and J. Sochanska), *The Dynamics of Concepts* (London: Gryf, 1973), pp. 40, 47. Łobaczewski calls this inability the "first criterion of ponero-genesis."

[16](#) Dąbrowski, *Multilevelness of Emotional and Instinctive Functions* (Lublin, Poland: Towarzystwo Naukowe KUL, 1996), p. 33.

[17](#) Ibid., p. 153.

[18](#) Dąbrowski (with A. Kawczak and M. Piechowski), *Mental Growth Through Positive Disintegration* (London: Gryf, 1970), pp.

29–30.

[19](#) The Soviet Union did the same. In the spring of 1940, the NKVD killed around 22,000 Polish military officers and intelligentsia in the Katyn massacre.

[20](#) Preface to Dąbrowski, *Positive Disintegration* (Boston: Little, Brown, 1964), pp. ix–x.

[21](#) In total, 184 academics were arrested, the remainder from other universities. See https://en.wikipedia.org/wiki/Sonderaktion_Krakau and the Jagiellonian University website:

<https://www.uj.edu.pl/universytet-z-collegium-medicum/historia>.

[22](#) Błachowski, one of the two professors mentioned above, taught at one such underground university in Warsaw.

[23](#) Connelly, op. cit., pp. 60–61.

[24](#) Later, in Bulgaria, he attempted to send a second draft to a contact in the Vatican via a Polish-American tourist, but to his knowledge it

was never delivered.

[25](#) Łobaczewski only learned the identity of his denouncer from the Polish Institute of National Remembrance

in 2005. See the interview conducted Nov. 19, 2005:

<http://www.sott.net/article/159686-In-Memoriam-Andrzej-M-obaczewski>.

[26](#) Ibid.

[27](#) During this time he also completed the first draft of a second book, *Logokracja* [Logocracy], which he would later substantially revise, and which was published in Polish in 2007, shortly before his death.

[28](#) *Chirurgia słowa* [Word Surgery], published in 1997.

[29](#) Philip Zimbardo, *The Lucifer Effect: Understanding How Good People Turn Evil* (New York: Random House, 2008), p.

5.

[30](#) Christopher R. Browning, *Ordinary Men: Reserve Police Battalion 101 and the Final Solution in Poland* (New York: Harper Perennial,

2017), which also contains summaries of both Milgram and Zimbardo's

work (Zimbardo also discusses Milgram on pp. 267–276 of *The Lucifer Effect*).

[31](#) See now Adrian Raine, *The Anatomy of Violence: The Biological Roots of Crime* (New York: Vintage, 2014).

[32](#) Browning, op. cit., pp. 168, 171–176. Even the reserve battalion was a special case and arguably composed of a more representative

sample of “ordinary” Germans than a group like the SS with

its own psychological selection mechanisms. For example, a

study of 1,581 Nazi genocide perpetrators found that most either

were long-term Nazis or had a pre-existing history of violent

extremism. See Michael Mann, “Were the Perpetrators of Genocide

‘Ordinary Men’ or ‘Real Nazis’? Results from Fifteen Hundred

Biographies,” *Holocaust and Genocide Studies* 14, no. 3 (2000).

Commenting on the Nazi movement in Germany in the 1930s,

Christopher Browning writes: “Apart from the activists, the

vast majority of the general population did not clamor or press

for anti-Semitic measures. ... Yet this majority was critical of

the hooliganistic violence of party radicals toward the same

German Jews whose legal persecution they approved” (op. cit., p.

200).

[33](#) Łobaczewski would call this type of obedience a “para-appropriate response,” i.e., one that is appropriate or adaptive

within certain

parameters, but which becomes maladaptive or ponerogenic outside

those parameters. See the subheading on the topic in Chapter

IV.

[34](#) Ian Hughes, *Disordered Minds: How Dangerous Personalities Are Destroying Democracy* (Winchester, UK: Zero Books, 2018),

p. 9.

[35](#) *Ibid.*, p. 25.

[36](#) For example, low humility-honesty (e.g., low fairness and greed avoidance) combined with high conscientiousness (orderliness,

perfectionism) may result in a diagnosis of obsessive-compulsive personality disorder; low h-h combined with high extraversion—histrionic personality

disorder; with low extraversion and high neuroticism—avoidant personality

disorder; with low extraversion and low neuroticism—schizoid personality

disorder; with low agreeableness and low conscientiousness—antisocial

personality disorder; with low agreeableness, low conscientiousness, and

low neuroticism—psychopathy; etc.

[37](#) In the first edition, this section was placed at the beginning of Chapter I, since it provides such an engaging introduction

to the themes and backstory to the book. For this edition I

have moved it back to its original position in Chapter V, but

new readers should feel free to skip ahead to read it if they so

choose.

[38](#) The basic concept had been around since the early 1800s (“moral insanity”), and was further developed in the early 1900s by researchers

like Kraepelin and Schneider, but it wasn't until the late 1930s and early '40s (Henderson, Karpman, and Cleckley) that the focus turned from antisocial and immoral behaviors to core personality features.

See Nicholas D. Thomson, *Understanding Psychopathy: The Biopsychosocial Perspective* (New York: Routledge, 2019), pp.

17-21.

[39](#) Paul Babiak and Robert D. Hare, *Snakes in Suits: Understanding and Surviving the Psychopaths in Your Office* (New

York: Harper Business, 2019), pp. 49-50.

[40](#) Kent A. Kiehl and Morris B. Hoffman, "The Criminal Psychopath: History, Neuroscience, Treatment, and Economics," *Jurimetrics* 51

(2011): 355-397.

[41](#) In a study on temp-agency workers, Raine found that up to one out of three were psychopathic. Just under half had never

been convicted for crimes they admitted to committing. These

"successful" psychopaths showed greater than average executive

functioning compared to the poor functioning of the unsuccessful,

among other physiological differences (see Raine, op. cit., pp.

120-28). Researchers hypothesize that IQ, socioeconomic status,

parenting style, and executive brain function may contribute to the

severity of the disorder, as measured by antisocial behavior.

[42](#) "The Wall Street Ten Percenters" (May 20, 2012), <http://www.hare.org/comments/comment2.html>. On corporate psychopathy, see Babiak and Hare, *Snakes in Suits* (2019).

[43](#) Arthur Versluis, *The New Inquisitions: Heretic-Hunting and the Intellectual Origins of Modern Totalitarianism* (New York: Oxford

University Press, 2006), p. 141. Versluis was one of the few to identify

the inquisitional and totalitarian features of the George W. Bush

administrations' war-on-terror policies (ch. 13, "The American State of

Exception"). Similarly, liberal feminist author Naomi Wolf argued in

her 2007 book *The End of America: Letter of Warning to a Young Patriot* that the ten steps through which all violent dictatorships

progress were put into place to some degree during the Bush years: 1)

invoke an external and internal threat, 2) establish secret prisons, 3)

develop a paramilitary force, 4) surveil ordinary citizens, 5) infiltrate

citizens' groups, 6) arbitrarily detain and release citizens, 7) target key individuals, 8) restrict the press, 9) cast criticism as "espionage"

and dissent as "treason," 10) subvert the rule of law. Taking

a somewhat different approach, political theorist Sheldon S.

Wolin, in his book *Democracy Incorporated: Managed Democracy and the Specter of Inverted Totalitarianism* (2010), contrasted

"classical totalitarianism," in which revolutionary forces led by a

charismatic leader seek to overthrow a decaying political system, to

"inverted totalitarianism," which finds anonymity in the corporate

state. "Inverted totalitarianism" gives lip service to democratic

ideals while actively working to subvert them, for example by

promoting the illusion of free elections when lobbyists are the

ones who influence legislation. It allows a degree of dissent,

as long as it remains ineffectual, maintaining control without

recourse to the cruder forms of oppression characteristic of classical

regimes. Instead it uses technology, mass communication, and

economic forces to promote and sustain its ideology. However, as

these forms of control falter, controls must be tightened and the

system will come to resemble "classical totalitarianism" more

closely.

[44](#) Versluis, op. cit., p. 152.

[45](#) Zbigniew Janowski, *Homo Americanus: The Rise of Totalitarian Democracy in America* (South Bend,

IN: St. Augustine's Press, 2021), pp. 200–201. While Janowski sees a tension between a purely scientific explanation for the perpetrators of large-scale evil and a morality-based judgment based on conscience, favoring the latter, Łobaczewski argues for an explanation that takes into account both: the existence of fundamentally abnormal individuals whose conscience is stunted from a very early age, and the possibility for individuals and systems to hinder the development of the moral sense in others.

[46](#) For a concise summary of the extent to which this “revolution” has been successful, and how it came to be so, see N. S. Lyons’s “No, the

Revolution Isn’t Over,” theupheaval.substack.com (Jan. 18, 2022).

[47](#) See the entries for each in Lindsay’s *Translations from the Wokish: A Plain-Language Encyclopedia of Social Justice Terminology on New Discourses*: <https://newdiscourses.com/translations-from-the-wokish/>.

The “Environmental, Social, and Governance” (ESG) index for rating corporations is a similar corporate tool for ideological control. See Rectenwald, “The Woke Hegemony: The ESG Index and The Woke Cartels” (*Lotus Eaters*, Feb. 23, 2022).

[48](#) Rectenwald, *Springtime for Snowflakes*, p. xiii.

[49](#) Helen Pluckrose and James Lindsay, *Cynical Theories: How Activist Scholarship Made Everything about Race, Gender, and*

Identity – and Why This Harms Everybody (Durham, NC: Pitchstone, 2020), p. 17. See also Douglas Murray, *The Madness of Crowds*:

Gender, Race and Identity (London: Bloomsbury

Continuum, 2021); and Stephen Baskerville, *The New Politics of Sex: The Sexual Revolution, Civil Liberties, and the Growth of*

Governmental Power (Kettering, OH: Angelico Press, 2017).

[50](#) Rod Dreher, *Live Not by Lies: A Manual for Christian Dissidents* (New York: Sentinel, 2020), p. xi.

[51](#) See, for example, Xiao Li, "America's Cultural Revolution Is Just Like Mao's," *UnHerd* (Jul. 6, 2020), and Wenyuan Wu, "Mao's Red Guards and America's Justice Warriors," *Minding the Campus* (Oct.

4, 2021). See also the interviews with Lily Tang Williams at

https://www.youtube.com/channel/UCDPh5TTtWO5PBxJadJbGN_Q.

[52](#) Ryszard Legutko, *The Demon in Democracy: Totalitarian Temptations in Free Societies* (New York: Encounter Books, 2018), pp.

1, 4.

[53](#) Janowski, op. cit., pp. 1, 12.

[54](#) Dreher, op. cit., p. 93.

[55](#) See the bibliography for relevant articles and books by these authors.

[56](#) See for example, Robert F. Kennedy Jr.'s talk, "Pandemic and the Road to Totalitarianism," Ron Paul Institute (Oct. 8, 2021), and his

book, *The Real Anthony Fauci: Bill Gates, Big Pharma, and the Global War on Democracy and Public Health* (New York: Skyhorse,

2021); John G. West's "The Rise of Totalitarian Science, 2022

Edition," *Evolution News and Science Today* (Jan. 31, 2022); psychoanalyst Norman Doidge's four-part article "Needle Points:

Why So Many Are Hesitant to Get the COVID Vaccines, and

What We Can Do about It," *Tablet* (Oct. 27, 2021); Michael Rectenwald's article "Living in the Age of Covid: 'The Power of the

Powerless'" (*The Mises Institute*, Aug. 18, 2021), which draws connections between the bureaucratic "post-totalitarianism" of

late-stage communism and what he sees as the specter of a "covid

post-totalitarianism,” with reference to Václav Havel’s classic 1978 essay, “The Power of the Powerless”; and Rectenwald’s novel, *Thought Criminal* (Nashville, TN: New English Review Press, 2020).

[57](#)

<https://twitter.com/ConceptualJames/status/1425136353369546753>.

[58](#) I have done my small part to promote the book, writing numerous articles on the subject, appearing on several radio shows and podcasts,

as well as hosting my own podcasts.

[59](#) See her description of “stable sinister systems” in *Evil Genes*, pp. 271–80, 336–337. As she writes: “Machiavellians can build

tightly interlocked systems that keep naysayers in check and allow themselves to remain in control” (p. 278). Dark triad researchers

have also begun studying the links to politics. See Blais and

Pruysers, “The Power of the Dark Side: Personality, the Dark Triad, and Political Ambition” (2017); Peterson and Palmer, “The

Dark Triad and Nascent Political Ambition” (2019); Chen et al.,

“The Dark Side of Politics: Participation and the Dark Triad”

(2021).

[60](#) His analysis skews toward systemic and situational factors, downplaying the active and inspirational role of those for whom

personality and character *do* play the primary role. For example, Zimbardo acknowledges his own role in creating the “system” and

inspiring the climate in which his “guards” came to abuse their

“prisoners” (p. 329), but he does not extrapolate this to real-world

applications. See the critique of Zimbardo’s interpretations work in

Oakley, *op. cit.*, pp. 303–304.

[61](#) Hughes summarizes key ponerology concepts on pp. 25–30, which he uses to frame for his case studies (see also the references

on pp. 34, 51, 67, 103, 125). One of the first to extensively review *Ponerology* was “Howard” at SystemsThinker.com (<http://www.systemsthinker.com/interests/ponerology/>).

⁶² See, for example, “Politics, Psychopathy, Pathocracy” (Oct. 24, 2021, <https://thecirculationofelites.substack.com/p/politics-psychopathy-pathocracy>) and “Psychopaths and the Managerial Class” (Nov. 17, 2021, <https://thecirculationofelites.substack.com/p/psychopaths-and-the-managerial-class>).

See also his book, *The Managerial Class on Trial* (Vancouver, BC: Biological Realist Publications, 2021).

⁶³ Brief mention should also be made to chapter 8 (“Sociopathy at the Institutional Level: Corporations and Governments”) of Martha Stout’s *Outsmarting the Sociopath Next Door: How to Protect Yourself against a Ruthless Manipulator* (New York: Harmony Books, 2020), as

well as her previous book, *The Paranoia Switch: How Terror Rewires Our Brains and Reshapes Our Behavior—and How We Can Reclaim Our Courage* (New York: FSG, 2007).

English psychologist Steve Taylor discusses Łobaczewski’s concept of

pathocracy in his 2021 papers, “Toward a Utopian Society: From Disconnection and Disorder to Empathy and Harmony,” *Journal of Humanistic Psychology* (Jun. 2021), and “The Problem of Pathocracy,”

The Psychologist 34 (Nov. 2021).

Clinical psychologist Mattias Desmet’s work on mass formation

(with reference to Gustave le Bon’s *The Crowd* [1895]) is also worth checking out, as it pertains to the transition from mass

hystericization to totalitarianism, or pathocracy. (See his interviews with Dan Astin-Gregory [<https://youtu.be/uLDpZ8daIVM>]

and Aubrey Marcus [<https://youtu.be/lqPjiM5lr3A>] His forthcoming book, *The Psychology of Totalitarianism* (Chelsea Green, in press), promises to deal with the subject in greater

detail.

[64](#) I have also added section subheadings for the sections under “The Human Individual” in Chapter II.

[65](#) See, for example, volume 7 of her Wave series of books, *Almost Human: The Metaphysics of Evil* (2nd edition, Otto, NC: Red Pill

Press, 2021), which features extensive discussions of John Nash and Ira

Einhorn, and the implications of psychopathy on the politics and

economics of evil. I have retained or adapted a number of her

and Henry See’s footnotes from the first edition. Her original

foreword to the first edition of the book is now available for free on

redpillpress.com.

PREFACE TO THE ORIGINAL MANUSCRIPT

In presenting my honored readers with this volume, which I generally worked on during the early hours before leaving to make a difficult living, I would first like to apologize for the defects which are the result of anomalous circumstances. I readily admit that these lacunae should be filled, time-consuming as that may be, because the facts on which this book are based are urgently needed; through no fault of the author's, these data have come too late.

The reader is entitled to an explanation of the long history and circumstances under which this work was compiled, not just of the content itself. This is, in fact, the third manuscript I have created on this same subject. I threw the first manuscript into a central-heating furnace, having been warned just in time about an official search, which took place minutes later. I sent the second draft to a Church dignitary at the Vatican by means of an American tourist and was absolutely unable to obtain any kind of information about the fate of the parcel once it was left with him.

This long history of subject-matter elaboration made work on the third version even more laborious. Prior paragraphs and former phrases from one or both of the first drafts haunt the writer's mind and make proper planning of the content more difficult.

The two lost drafts were written in very convoluted language for the benefit of specialists with the necessary

background, particularly in the field of psychopathology. The irretrievable disappearance of the second version also meant the loss of the overwhelming majority of statistical data and facts which would have been so valuable and conclusive for specialists in the field. Several analyses of individual cases were also lost.

The present version contains only such statistical data that had been memorized due to frequent use, or that could be reconstructed with satisfactory precision. I also added those data, particularly the more accessible ones from the field of psychopathology, which I considered essential in presenting this subject to readers with a good general education, and especially to representatives of the social and political sciences and to politicians. I also nurse the hope that this work may reach a wider audience and make available some useful scientific data which may serve as a basis for comprehension of the contemporary world and its history. It may also make it easier for readers to understand themselves, their neighbors, and other nations of the world.

Who produced the knowledge and performed the work summarized within the pages of this book? It was a joint endeavor not only consisting of my efforts, but also representing the results of many researchers, some of them not known to the author. The situational genesis of this book makes it virtually impossible to separate the accomplishments and give proper credit to every individual for his or her efforts.

I worked in Poland far away from active political and cultural centers for many years. That is where I undertook a series of detailed tests and observations which were to be combined with the resulting generalizations of various other experimenters in order to produce an overall introduction for an understanding of the macrosocial phenomenon

surrounding us. The name of the person who was expected to produce the final synthesis was a secret, as was understandable and necessary given the time and the situation. I would very occasionally receive anonymous summaries of the results of tests made by other researchers in Poland and Hungary; a few data were published, as they raised no suspicions that a specialized work was being compiled, and these data could still be located today.

The expected synthesis of this research did not occur. All of my contacts became inoperative as a result of the wave of post-Stalin repression and secret arrests of researchers in the early sixties. The remaining scientific data in my possession were very incomplete, albeit priceless in value. It took many years of lonely work to weld these fragments into a coherent whole, filling the lacunae with my own experience and research.

My research on essential psychopathy and its exceptional role in the macrosocial phenomenon was conducted concurrently with, or shortly after, that of others. Their conclusions reached me later and confirmed my own. The most characteristic item in my work is the general concept for a new scientific discipline named "ponerology." The reader will also find other fragments of information based on my own research. I also effected an overall synthesis to the best of my ability.

As the author of the final work, I hereby express my deep respect for all those who initiated the research and continued to conduct it at the risk of their careers, health, and lives. I pay homage to those who paid the price through suffering or death. May this work constitute some compensation for their sacrifices, regardless of where they may be today. Times more conducive to an understanding of

this material may recall their names, both those which I never knew and those I have since forgotten.

New York, NY, August 1984

PREFACE TO THE FIRST EDITION

Twenty years have passed since the writing of this book. I became a very old man. One day, my computer put me in contact with the scientists of the Quantum Future Group who convinced me that the time had matured for my book to become useful and to serve the future of humanity. They took the trouble of publishing it.

The passing of these last twenty years has been fraught with political events. Our world has changed in essential ways due to the natural laws of the phenomenon described in this book. Knowledge has increased dramatically thanks to the efforts of the people of good will. Nonetheless, our world is not yet restored to good health; and the remainders of the great disease are still active. The illness has reappeared connected to another ideology. The laws of the genesis of evil are working in millions of individual cases of individuals and families. The political phenomena threatening peace are confronted by military force. The small-scale events are condemned or restrained by the word of moral science. The result is that great efforts of the past, undertaken without the support of objective natural knowledge about the very nature of evil, have been insufficient and dangerous. All these efforts have been made without taking into account that great maxim of medicine that serves as a motto in this book: *Ignoti nulla est curatio morbi*.⁶⁶ The end of communist subjugation has come at a high price, and those nations that now think they are free will soon find they are paying still.

The question must be asked: why was this work, produced by eminent researchers and the author for just this purpose—to prevent the spread of the disease of macrosocial evil—not able to perform its function? This is a long story. I had been recognized as the bearer of this “dangerous” science in Austria by a “friendly” physician who then was revealed to be an agent of communist secret services. All the Red nodes and networks in New York were mobilized to organize a counteraction against the information contained in this book being made publicly and widely available. It was terrible to learn that the overt system of suppression I had so recently escaped was just as prevalent, though more covert, in the United States. It was demoralizing to see how the system of conscious and unconscious pawns worked; to watch people who trusted their conscious “friends”—unknown to them as communist agents—and performed the insinuated activities against me with such patriotic zeal. As a result of these activities, I was refused any assistance, and to survive, I had to take work as a laborer when already of an age to retire. My health collapsed and two years were lost. I learned also that I was not the first such emissary who had come to America bringing similar knowledge; I was rather the third one—the other two had been similarly dealt with.

In spite of all these circumstances, I persevered and the book was finally written in 1984 and carefully translated into English. It was esteemed by those who read it as being “very informative,” but it was not published. For the psychological editors it was “too political”; for political editors, it contained too much psychology and psychopathology. In some cases, the “editorial deadline was already closed.” Gradually, it became clear that the book did not pass the “insider’s” inspections.

The time for this book's major political value is not over; its scientific essence remains permanently valuable and inspirational. It may serve a great purpose in coming times, when properly adjusted and expanded. Further investigations in these areas may yield a new understanding of human problems that have plagued humanity for millennia. Ponerology may buttress the centuries-old moral sciences by a modern naturalistic approach. Thus this work may contribute to progress toward a universal peace. That is the reason that I labored to retype on my computer the whole already-fading manuscript after twenty years. No essential changes have been introduced, and it is presented as it was written in New York all those many years ago. So let it remain as a document of a very dangerous work of eminent scientists and myself, undertaken in dark and tragic times under impossible conditions—still a piece of good science.

The author's desire is to place this work in the hands of those who are capable of taking this burden over and progressing with the theoretical research in ponerology, enrich it with detailed data to replace that which has been lost, and put it in praxis for various valuable purposes it may serve—for the good of all peoples and nations.

I am thankful to Madame Laura Knight-Jadczyk and Professor Arkadiusz Jadczyk, and their friends, for their heartfelt encouragement, understanding, and their labor in bringing my old work to be published.

Andrew M. Łobaczewski

Rzeszów, Poland, December 2005

[66](#) *Author's note:* There is no treatment for a disease we do not understand. Symptoms may be temporarily alleviated, but the

disease remains and symptoms will return. [Literally: "There is no cure for an unknown disease." —Ed.]

CHAPTER I

INTRODUCTION

Hopefully my readers will forgive me for recounting here a youthful reminiscence that will lead us directly into the subject. My uncle, a very lonely man, would visit our house periodically. He had survived the great Soviet Revolution in the depths of Russia, where he had been shipped out by the tsarist police. For over a year he wandered from Siberia to

Poland. Whenever he met with an armed group during his travels, he

quickly tried to determine which ideology they represented—White

or Red—and thereupon skillfully pretended to profess it. Had his

ruse been unsuccessful, he would have had his head blown off as a

suspected enemy sympathizer. It was safest to have a gun and belong

to a gang. So he would wander and war alongside either group,

usually only until he found an opportunity to desert westward

toward his native Poland, a country which had just regained its

freedom. Along the way he witnessed rape, senseless murder, and

cannibalism.

When he finally reached his beloved homeland again, he managed to finish his long-interrupted law studies, to become a decent person, and to achieve a responsible position. However, he was never able to liberate

himself from his nightmarish memories. Women were frightened by his

stories of the bad old days and he thought it would make no sense to

bring a new life into an uncertain future. Thus, he never started a family.

Perhaps he would have been unable to relate to his loved ones

properly.

This uncle of mine would recapture his past by telling the children in my family stories about what he had seen, experienced, and taken part

in; our young imaginations were unable to come to terms with any of it.

Nightmarish terror shuddered in our bones. We would think of questions: why did people lose all their humanity, what was the reason for all this?

Some sort of apprehensive premonition choked its way into our

young minds; unfortunately, it was to come true in the future.

If a collection were to be made of all those books which describe the horrors of wars, the cruelties of revolutions, and the bloody deeds of

political leaders and their systems, many readers would avoid

such a library. Ancient works would be placed alongside books by

contemporary historians and reporters. The documentary treatises on

Soviet and German extermination and concentration camps, and

of the extermination of the Jewish nation, furnish approximate

statistical data and describe the well-organized "labor" of the

destruction of human life, using a properly calm language, and

providing a concrete basis for the acknowledgement of the nature of

evil.

Foremost among these books would be those written by witnesses to criminal insanity such as Arthur Koestler's *Darkness at Noon*, from prewar Soviet life; *Smoke over Birkenau*, the personal memories of Seweryna Szmaglewska from the Auschwitz German concentration

camp for women; *A World Apart*, the Soviet memoirs of Gustaw Herling-Grudziński; and the Solzhenitsyn volumes turgid with human

suffering.⁶⁷ The autobiography of Rudolf Höss, the commander of camps in

Auschwitz and Birkenau, is a classic example of how an intelligent

psychopathic individual with a deficit of human emotion thinks and

feels.⁶⁸

The collection would include works on the philosophy of history

discussing the social and moral aspects of the genesis of evil, but they would also use the half-mysterious laws of history to partly justify the blood-stained solutions. However, an alert reader would be able to detect a certain degree of evolution in the authors' attitudes, from an ancient affirmation of primitive enslavement and murder of vanquished peoples,

to the present-day moralizing condemnation of such methods of behavior.

Such a library would nevertheless be missing a single work offering a sufficient explanation of the causes and processes whereby such historical dramas originate, of how and why human frailties and ambitions degenerate into bloodthirsty madness. Upon reading the present volume, the reader

will realize that writing such a book was scientifically impossible until recently.⁶⁹

The old questions would remain unanswered: what made this

happen? Does everyone carry the seeds of crime within, or is it

only some of us? No matter how faithful and psychologically true,

no literary description of events, such as those narrated by the

above-mentioned authors, can answer these questions, nor can they fully explain the origins of evil. They are thus incapable of furnishing

sufficiently effective principles for counteracting evil. The best literary description of a disease cannot produce an understanding of its essential etiology,⁷⁰ and thus furnishes no principles for treatment. In the same way, such

descriptions of historical tragedies are unable to elaborate effective

measures for counteracting the genesis, existence, or spread of evil.

In using natural language⁷¹ to circumscribe psychological, social, and moral concepts which cannot

properly be described within its sphere of utility, we produce a sort of surrogate comprehension leading to a nagging suspicion of helplessness.

Our natural system of concepts and notions—formed through our

instinctual responses, innate emotionality, and environmental and

cultural transmission—is not equipped with the necessary factual content to permit reasoned comprehension of the quality of the factors

(particularly the psychological ones) which were active before the birth of, and during, such inhumanly cruel times.

We must nevertheless point out that the authors of such literary

descriptions sensed that their language was insufficient and therefore

attempted to infuse their words with the proper scope of precision,

almost as though they foresaw that someone—at some point in

time—might use their works in order to explain what cannot be explained, not even in the best literary language. Had these writers not been so

precise and descriptive in their language, this author would have

been unable to use their works for his own scientific purposes.

Such literature inspires dread and, in hedonistic societies, a tendency to escape into ignorance or naive doctrines. Some people even feel contempt for people who are suffering. The influence of such books can thus be

partially harmful; we should counteract that influence by indicating what the authors had to leave out because our ordinary world of concepts and notions cannot contain it.

The reader will therefore find herein no bloodcurdling descriptions of criminal behavior or human suffering. It is not the author's job to

present a graphic account of material already adduced by people who saw and suffered more than he did, and whose literary talents are greater.

Introducing such descriptions into this work would run counter to its

purpose: it would not only focus attention on some events to the

exclusion of many others, but would also distract the mind from the

real heart of the matter, namely, *the general laws of the origin of evil*.

In tracking the behavioral mechanisms of the genesis of evil, one must keep both abhorrence and fear under control, submit to a passion for

scientific epistemology, and develop the calm outlook needed in natural history. Nevertheless, we must not lose sight of where the processes of ponerogenesis⁷² can lead and what threat they can pose to us in the future.

This book therefore aims to take the reader by the hand into a world

beyond the concepts and notions he has relied on to describe his world

since childhood, and trusted perhaps too egotistically, because his

parents, surroundings, and the community of his country used concepts

similar to his own. Thereafter, we must show him an appropriate

selection from the world of natural concepts which are the fruit of recent scientific thinking and which will allow him an understanding of

what has remained indefinable in his everyday system of concepts.

However, this tour of another reality will not be a psychological experiment conducted upon readers' minds for the sole purpose of exposing the weak points and gaps in their natural worldview, or perhaps just to de-egotize their attitudes.⁷³ Rather, it is an urgent necessity due to our contemporary world's

pressing problems, which we can delay only temporarily and ignore

only at our peril. For when we realize that we cannot possibly

distinguish the path to nuclear catastrophe from the path to creative dedication unless we step beyond this world of natural

egotism⁷⁴ and familiar concepts, then we will also realize that the path was chosen

for us by powerful forces, against which our nostalgia for homey, familiar human concepts can be no match. We must step beyond this world of

natural and literary concepts for our own good and for the good of our

loved ones.

The social sciences have already elaborated their own conventional

language which mediates between the ordinary man's view and a fully

objective naturalistic view. It is useful to scientists in terms of

communication and cooperation, but it is still not the kind of conceptual structure which can fully take into account the biological, psychological, and pathological premises at issue in the second and fourth chapters of this book.⁷⁵ In the social sciences, this eliminates critical standards and puts ethics on ice;⁷⁶ in the political sciences, it leads to an underrated evaluation of the

psychological factors that significantly shape social and political

situations.⁷⁷

This social-science language left the author and other investigators

feeling helpless and scientifically stranded early in our research on the mysterious nature of this inhuman historical phenomenon which engulfed

our nation, and still fires his attempts to reach an objective understanding of it. Ultimately, I had no choice but to resort to objective biological, psychological, and psychopathological terminology in order to bring into focus

the true nature of the phenomenon—the heart of the matter
—and if

contact with its true nature was not to be lost to the already
fashionable doctrinarism⁷⁸ of the time.

The nature of the phenomena under investigation as well as
the needs

of readers, particularly those unfamiliar with
psychopathology, dictate a descriptive approach which must
first introduce the data and concepts

necessary for further comprehension of psychologically and
morally

pathological phenomena. We shall thus begin with aspects
of human

personality, intentionally formulated in such a way as to
coincide largely with the experience of a practicing
psychologist, passing then to selected questions of societal
psychology. In the “Ponerology” chapter, we shall familiarize
ourselves with how evil is born with regard to each social

scale, emphasizing the actual role of some
psychopathological phenomena in the process of
ponerogenesis. Thus, the transition from natural

language to the necessary objective language of naturalistic
and

psychological science—supported by some statistical data—
will take

place gradually, though it may be somewhat irksome for
readers.

Ponerology reveals itself to be a new branch of science born
out of historical need and the most recent accomplishments
of medicine and

psychology. In the light of objective naturalistic language, it
studies the causal components and processes of the genesis
of evil, regardless of the latter's social scope. When we
attempt to analyze these ponerogenic

processes which have given rise to human injustice—armed
with proper

knowledge, particularly in the area of psychopathology—we
always meet

with the effects of pathological factors whose carriers are
people

characterized by some degree of various psychological
deviations or

defects.

Moral evil and psychobiological evil are, in effect, interlinked
via so many causal relationships and mutual influences that
they

can only be separated by means of analysis and abstraction.

However, the ability to distinguish them *qualitatively* can help us to avoid a moralizing interpretation of the pathological

factors.⁷⁹ This error in understanding social and moral affairs, to which we are all

prone, poisons the human mind in an insidious way.⁸⁰ Ponerology therefore provides us with some much-needed mental hygiene.

The

ponerogenesis of *macrosocial phenomena* (large-scale evil), which constitutes the most important object of this book, appears to be subject to the same laws of nature that operate within human questions on an

individual or small-group level. The role of persons with various

psychological defects and anomalies of a clinically low level appears to be a perennial characteristic of such phenomena. In the macrosocial

phenomenon we shall later call “pathocracy,” a certain hereditary

anomaly isolated as “essential psychopathy” is catalytically and

causatively essential for the genesis and survival of large-scale social evil.

Our natural human worldview actually creates a barrier to our understanding of such questions; thus, it is necessary to be familiar with psychopathological phenomena, such as those encountered in this field, in order to breach that barrier.⁸¹ May then the readers please forgive the author's occasional lapses along

this innovative path and fearlessly follow his lead, familiarizing

themselves rather systematically with the data adduced in the first few chapters. Thus, we shall be able to accept the truths provided in later chapters without reflex protests on the part of our natural egotism.

Specialists familiar with psychopathology will find the road less novel.

They will, however, notice some differences in interpreting several

well-known phenomena, resulting in part from the anomalous conditions

under which the research was done, but mostly from the *more intensive penetration* needed to achieve the primary purpose. That is why this aspect of our work contains certain theoretical values useful for

psychopathology. Hopefully, non-specialists will depend upon the

author's long experience in distinguishing individual psychological

anomalies found among people and factored into the process of the

genesis of evil.

Considerable moral, intellectual, and practical advantages can be gleaned from an understanding of the ponerogenic processes thanks to the

naturalistic objectivity required. The long-term heritage of ethical

questions is thereby not destroyed; quite the contrary, it is *reinforced*, since modern scientific methods confirm the basic values of moral

teachings. However, ponerology forces some corrections upon many

details.

Understanding the nature of macrosocial pathological phenomena permits us to find a healthy attitude and perspective toward them, thus protecting our minds from being poisoned by their diseased contents and the influence of their propaganda. The unceasing counter-propaganda

resorted to by some countries retaining a normal human system could

easily be superseded by straightforward information of a scientific and popular-scientific nature. For we can only conquer this huge, contagious social cancer—and overcome the threat of its reappearance due to the

emergence of some new suggestive ideology—if we comprehend its essence

and its etiological causes. This would eliminate the mystery of this

phenomenon as its primary survival asset. *Ignoti nulla est curatio morbi!*

Such an understanding of the nature of the phenomenon leads to the logical conclusion that the measures for healing and reordering the world today should be completely different from the ones heretofore used for

solving international conflicts. Solutions to such conflicts should function more like modern antibiotics, or, even better, psychotherapy properly

handled, rather than old-style weapons such as clubs, swords, tanks, or nuclear missiles.

With reference to phenomena of a ponerogenic nature, mere proper knowledge alone can begin healing individual humans and helping their

minds regain harmony. Toward the end of this book, we shall be

discussing how to use this knowledge in order to arrive at the

correct political decisions and apply it to an overall therapy of the

world.

[67](#) Arthur Koestler, *Darkness at Noon* (1941); Seweryna Szmaglewska, *Smoke over Birkenau* (1947); Gustaw Herling, *A World Apart: Imprisonment in a Soviet Labor Camp During World War II*

(1951); Aleksandr Solzhenitsyn, *The Gulag Archipelago: An Experiment in Literary Investigation* (1973). For a modern history of the Gulag utilizing documentation made public after the fall of the Soviet Union, see Oleg V. Khlevniuk, *The History of the Gulag: From Collectivization to the Great Terror* (2013).

—Ed.

[68](#) Rudolf Höss, *Death Dealer: The Memoirs of the SS Kommandant at Auschwitz* (1992 [1959]). Nuremberg prison psychologist Gustave M.

Gilbert diagnosed Höss with schizoid personality (see Chapter IV of this book). See also the revealing interviews with Stalin-era Polish officials in Teresa Torańska's *"Them": Stalin's Polish Puppets* (1987), as well as Gilbert's *Nuremberg Diary* (1947) and psychiatrist Leon Goldensohn's *The Nuremberg Interviews: An American Psychiatrist's Conversations with the Defendants and Witnesses*

(2004). —Ed.

[69](#) Several previous attempts, now considered classics, are worth mentioning, including F. A. Hayek, *The Road to Serfdom* (1944); Karl Popper, *The Open Society and Its Enemies* (1945); Gustave Gilbert, *Psychology of Dictatorship* (1950); and Hannah Arendt, *The Origins of Totalitarianism* (1951). More recently, Jordan B. Peterson's *Maps of Meaning: The Architecture of Belief* (1999) was inspired by many of the same questions; and Arthur

Versluis's *The New Inquisitions: Heretic-Hunting and the Intellectual Origins of Modern Totalitarianism* (2006) traces the philosophical and archetypal forebears of twentieth-century totalitarianism.

—Ed.

[70](#) The cause(s) or manner of causation of a disease or condition.

—Ed.

[71](#) The ordinary, everyday speech of conversation, novels, newspapers, etc., which Łobaczewski distinguishes from the more precise, specialized language such as is necessary for use in various scientific fields (see *Ponerologia*, p. 12). —Ed.

[72](#) The genesis of evil. See Glossary. —Ed.

[73](#) For more on the natural worldview and the natural language with which humans express it, see the discussion under the heading “Objective Language” in Chapter II. —Ed.

[74](#) That is, the natural tendency to place an excessive or exaggerated value on one’s own opinions and judgments, which are most often not formed on sound reasoning and evidence. Discussed in more depth in Chapter IV under the heading “Ponerogenic Phenomena and

Processes.” —Ed.

[75](#) See Lasswell, *Psychopathology and Politics*, pp. 38–43. —Ed.

[76](#) For example, according to social constructionism, crime is purely a product of social forces, which tends to downplay or even eliminate the role of the individual. —Ed.

[77](#) See Lasswell, *Psychopathology and Politics*, p. 45. —Ed.

[78](#) The tendency to think solely in categories of, and to invoke, a doctrine, theory, or ideology in all circumstances regardless of practicality or suitability. —Ed.

[79](#) See the subsection on this topic under “Ponerogenic Phenomena and Processes” in Chapter IV. —Ed.

[80](#) See also Chapter IX, “Therapy for the World.” American professor of biology and neurology Robert Sapolsky makes a similar argument in chapter 16 of his book, *Behave: The Biology of Humans at Our Best and Worst* (2017), pp. 580–613. —Ed.

[81](#) See, e.g., Martha Stout, *The Sociopath Next Door: The Ruthless Versus the Rest of Us* (2005). As psychologist Jordan B. Peterson writes in his book *12 Rules for Life: An Antidote to Chaos* (2018), p.

24: “Naive, harmless people usually guide their perceptions and actions with a few simple axioms: people are basically good; no one really wants to hurt anyone else; the threat (and, certainly, the use) of force, physical or otherwise, is wrong. These axioms collapse, or worse, in the presence of individuals who are genuinely malevolent.”

—Ed.

CHAPTER II

SOME INDISPENSABLE CONCEPTS

Three principal heterogeneous items coincided in order to form our

European civilization: Greek philosophy, Roman imperial and legal

civilization, and Christianity, consolidated by time and the efforts of later

generations. The culture, or cognitive/spiritual heritage, thus born

was internally incoherent; the philosophically young language of

concepts—barely detached from natural human concepts, or overly

attached to the needs of law and materialism—turned out to be

too rigid to comprehend aspects of psychological and spiritual

life.

Such a state of affairs had negative repercussions upon our ability to

comprehend reality, especially that reality which concerns humanity and

society. Europeans became unwilling to study reality (subordinating

intellect to facts), instead tending to impose upon nature their own

extrinsic ideological schemes, not completely coherent and often

subjective. Not until modern times, thanks to great developments in the

hard sciences, which study facts by their very nature, as well as

the apperception of the philosophical heritage of other cultures,

could we help clarify our world of concepts and permit its own

homogenization.

It is surprising to observe what an autonomous tribe the culture of the

ancient Greeks represented. Even in those days, a civilization could

hardly develop in isolation, without being affected by older cultures in

particular. However, even with that consideration, Greece was

relatively isolated, culturally speaking. This was probably due to the

era of decay the archaeologists refer to as the “dark age,” which

occurred in those Mediterranean areas between 1100 and 750 B.C.,

and also due to the alienation and belligerence of the arriving

tribes.⁸²

The Greeks developed a wealth of mythological imagery reflecting the

country's and its people's direct contact with nature, as well as their

experiences of life and war. These conditions saw the birth of a literary

tradition, and later of philosophical reflections searching for generalities

about human experience, essential contents, and criteria of rightness and

moral values. The Greek heritage is fascinating due to its richness and

individuality, but above all due to its primeval nature. Our civilization,

however, would have been better served if the Greeks had made more

ample use of the achievements, traditions, and reflections of other

civilizations.

Rome was too vital and practical to reflect profoundly upon the Greek thoughts it had appropriated. In this imperial civilization,

administrative needs and juridical developments imposed practical

priorities. For the Romans, the role of philosophy was more didactic,

helping to develop the thinking process which would later be utilized

for the discharge of administrative functions and the exercise of

policy. The Greek reflective influence softened Roman customs,

which had a salutary effect on the development of the empire.

However, for any imperial civilization, the complex problems

of human nature are seen as troublesome factors complicating the legal regulations

of public affairs and administrative functions. This begets a tendency to

dismiss such matters of a more subtle nature and to develop a concept of

human personality simplified enough to serve the purposes of law

and administration. Roman citizens could thus achieve their goals

and develop their personal attitudes within the framework set

by fate and legal principles, which determined an individual's

situation based on premises having little to do with their actual

psychological properties. The spiritual life of people lacking the rights of

citizenship was not an appropriate subject of deeper studies. Thus,

psychological understanding remained barren, a condition which always

produces moral decline at both the individual and public levels.

Christianity, inheriting the values of Judaism, had stronger ties

with the ancient cultures of the Asiatic continent, including their

theological, moral, and psychological reflections. This was of course a

dynamic factor rendering it more attractive, but it was not the most

important one. Observing and understanding the transformations faith

caused in human personalities created a school of psychological

thought and art on the part of the early believers. This new

relationship to another person, i.e., one's neighbor, characterized

by understanding, forgiveness, and love, opened the door to a

psychological cognition which, often supported by charismatic

phenomena, bore abundant fruit during the first three centuries after

Christ. [83](#)

An observer at the time might have expected Christianity to

help develop the art of human understanding to a higher level than the older cultures

and religions of the sages. Thus one might have hoped that such

knowledge would protect future generations from the dangers of

speculative thought divorced from that profound psychological reality

which can only be comprehended through sincere respect for another

human being.

History, however, has not confirmed such hopes. The symptoms of decay in sensitivity and psychological comprehension, as well as the

Roman imperial tendency to impose extrinsic patterns upon human

beings, can be observed as early as the end of the fourth century

A.D. [84](#) During later eras, Christianity passed through all those difficulties which

result from insufficient psychological understanding of human nature, and

then passed through a severe illness. Exhaustive studies on the

historical reasons for this suppression of the development of human

cognition in our civilization would be an extremely useful endeavor in

modern times, when we are on the way to correcting this effect.

First of all, Christianity adapted the Greek heritage of philosophical

thought and language to its purposes. This made it possible to develop

its own philosophy, but the primitive and materialistic traits of that

language imposed certain limits. This also hampered communication

between Christianity and other religious cultures for many centuries.

Christ's message expanded along the seacoast and beaten paths of the Roman empire's transportation lines, within the imperial civilization,

but only through bloody persecutions and ultimate compromises with

Rome's power and law. The Christian Church appropriated Roman

organizational forms and adapted to existing social institutions. As a

result of this unavoidable process of adaptation, Christianity inherited

Roman habits of legal thinking, including its schemes for simplifying the

human personality and its indifference to human nature and its

variety.⁸⁵

Three heterogeneous systems were thus linked together so permanently

that later centuries forgot just how strange they actually were to each

other. However, time, compromise, and the effort of further reflection did

not eliminate the internal inconsistencies, and Roman influence divested

Christianity of too much of its original psychological knowledge. (It

seems that in this domain, Rome triumphed over even the Greatest

Psychologist.) Christian tribes developing under different cultural

conditions created forms so diverse that maintaining unity turned out to

be an historical impossibility.

Thus was born a civilization hampered by a serious deficiency in an area which both can and does play the creative role of fostering human

connection and understanding, and which is supposed to protect societies

from various kinds of evil which arise from a lack of that understanding.

This civilization developed formulations in the area of law, whether

national, civil, criminal, or finally canon, which were conceived for

invented and simplified beings—the philosophical “cardboard cut-outs” of

humanity.⁸⁶ These formulations gave short shrift to the total contents of the

human personality and the great psychological differences between

individual members of the species *Homo sapiens* which have

been hidden behind social organization structures and economic

divisions. For many centuries, any understanding of certain

psychological anomalies found among some individuals was out of the

question, even though these anomalies cause disaster on every social

scale.^{[87](#)}

We ourselves have painfully experienced the consequences of the fact

that our civilization was insufficiently resistant to evil, which originates

beyond the easily accessible areas of human consciousness and

takes advantage of the enormous gap between doctrinaire or legal

thought and psychological reality. In a civilization deficient in

psychological knowledge, hyperactive individuals driven by an

inner angst caused by a feeling of being different easily find a

ready echo in other people's insufficiently developed consciousness.

Such individuals dream of imposing their power and their different

experiential manner upon their environment and their society.

Unfortunately, in a psychologically ignorant society, their dreams to

impose on societies their own, different way of experiencing and

conceptualizing, and then, their power, still stand a chance of being

accomplished.

Psychology

Specialized psychological knowledge lay dormant in European culture for centuries.

At the end of the seventeenth century, philosophers intuited the existence of the

subconscious,⁸⁸ and they gradually developed a wealth of knowledge in this area. But it

was not until the 1870s that this tempestuous search culminated in

specific research into the hidden truth about human nature. This was a

secular movement based on biological and medical progress carried out

mainly by physicians; thus its inquiries originated in the material

sphere.⁸⁹ Such an approach to human personality was always going to

prove to be one-sided, however, as it attempted to rediscover

knowledge that had previously been studied from the spiritual

perspective.⁹⁰ From the very outset, many researchers had a vision of the great future

role of this science for the good of peace and order. People like Ivan

Pavlov,⁹¹ C. G. Jung,⁹² and others soon noticed this one-sidedness and attempted to reach a

synthesis.⁹³ Pavlov, however, was not allowed to state his convictions in

public.⁹⁴

Psychology is the only science wherein the human mind studies itself,

the observer and the observed belong to the same species, and in an act

of introspection they become the same person. It is thus easy for

subjective error to steal into the reasoning process of the thinking

person's commonly used notions and individual habits. Error then often

bites its own tail in a vicious circle, or emotions come into play,

thus giving rise to problems due to the lack of distance between

observer and observed, a difficulty unknown in other disciplines.

Some people, such as the behaviorists, attempted to avoid the above error at all costs. In the process, they impoverished the

cognitive contents to such an extent that there was very little

matter left. However, they produced a very profitable discipline of

thought.⁹⁵ Progress was very often elaborated by persons simultaneously driven by

internal anxieties and searching for a method of ordering their own

personalities via the road of knowledge and self-knowledge. If these

anxieties were caused by a defective upbringing, then overcoming these

difficulties gave rise to excellent discoveries. However, if the cause for

such anxieties rested *within human nature*, it resulted in a permanent tendency to deform the understanding of psychological phenomena, and

consequently also of moral phenomena. Within this science, progress is

unfortunately very contingent upon the individual values and nature of

its practitioners. It is also dependent upon the social climate. Wherever a

society has become enslaved to others or to the rule of its own overly

privileged class, psychology is the first discipline to suffer from

ensorship and incursions on the part of an administrative body

which starts claiming the last word as to what represents scientific

truth.[96](#)

Thanks to the work of outstanding pathfinders and the development of

demanding methodological principles, however, the scientific discipline

exists and continues to develop in spite of all these difficulties; it is useful

for the life of society. Many researchers fill in the gaps of this science with

detailed data which function as a corrective to the subjectivity and

vagueness of famous pioneers. The childhood ailments of any new

discipline persist, including a lack of general order and synthesis, as does

the tendency to splinter into individual schools, expounding upon certain

theoretical and practical achievements, at the cost of limiting themselves

in other areas.

At the same time, however, experience gradually grows and findings of a practical nature are gleaned in connection with activity undertaken for

the good of people who need help. The direct observations furnished by

the everyday work of therapists in the field are more instrumental in

forming scientific comprehension and developing the language

of contemporary psychology than any academic experiments or

deliberations undertaken in a laboratory. After all, life itself provides

diverse conditions, whether comfortable or tragic, which subject human

individuals to experiments no scientist in any laboratory would ever

undertake. This very volume is a result of such inhuman experimentation

upon entire nations.

Experience teaches a psychologist's mind how to track the psychological course of another person's life quickly and effectively, discovering the

causes that conditioned the development of his personality and behavior.

Our minds can thus also reconstruct those factors which influenced him,

although he himself may be unaware of them. In doing this, we do not, as

a rule, use the natural structure of concepts, often referred to as

“common sense,” relied upon by public opinion and many individuals.

Rather, we use categories which are as objective as we can possibly

achieve. Such a conceptual language, whose descriptions of psychological

phenomena and their causal relations are independent of any common

notions, has become an indispensable tool of practical activity.

In practice, however, it usually turns into clinical slang rather

than the distinguished scientific language it would behoove us to

foster.

Objective Language

In the categories of psychological objectivity, cognition and thought are based on the same logical, epistemological, and methodological principles

shown to be the best tool in many other areas of naturalistic studies.

Exceptions to these rules have become a tradition for ourselves

and for creatures similar to us, but they turn out to engender

more error than usefulness. At the same time, however, consistent

adherence to these principles, and rejection of additional *scientific* limitations,⁹⁷ lead us toward the wide horizon from which it is possible to glimpse

supernatural causality. Accepting the existence of such phenomena within the human personality becomes a necessity if our language

of psychological concepts is to remain an objective structure

and describe correctly the totality of the reality represented by

man.⁹⁸

In affirming his own personality, man has the tendency to repress from

the field of his consciousness any associations indicating an external

causative conditioning of his emotions, worldview, and behavior. Young

people in particular want to believe they freely choose their intentions

and decisions; at the same time, however, an experienced psychological

analyst can track the causative conditions of these choices without much

difficulty. Much of this conditioning is hidden within our childhood; the

memories may be receding into the distance, but we carry the

results of our early experiences around with us throughout our lives.

The better our understanding of the causality of the human personality, the stronger the impression that humanity is a part of

nature and society, subject to dependencies we are ever better

able to understand. Overcome by human nostalgia, we then

wonder if there is really no room for a scope of freedom, for a

*Purusha.*⁹⁹

The more progress we make in our art of understanding human

causation, the better we are able to liberate the person who trusts us

from the excessive effects of conditioning, which has unnecessarily

constricted his freedom of proper comprehension and decision making.

We are thus in a position to close ranks with our patient in a search for the best way out of his problems. If we succumb to the

temptation of using the natural structure of psychological concepts for

this purpose, our advice to him would sound similar to the many

unproductive pronouncements he has already heard and that never

quite manage to really help him to become free of his problem.

The natural psychological, societal, and moral worldview

is a product of man's developmental process and family upbringing within a society, under the constant influence of innate

traits.¹⁰⁰ Among these innate traits are mankind's phylogenetically determined

instinctive foundations. No person can develop without being influenced

by other people and their personalities, or by the values imbued

by his civilization and his moral and religious traditions. That

is why his natural human worldview can be neither sufficiently

universal nor completely true. Differences among individuals and

nations are the product of both inherited dispositions and the

ontogenesis¹⁰¹ of personalities.

It is thus significant that the main values of this natural human

worldview indicate basic similarities in spite of great divergences in time,

race, and civilization. This worldview quite obviously derives *from the nature of our species* and the natural experience of human societies which

have achieved a certain necessary level of civilization.
Refinements

based on literary values or philosophical and moral
reflections

do show differences, but, generally speaking, they tend to
bring

together the natural conceptual languages of various
civilizations

and eras. People with a humanistic education may therefore
get

the impression that they have achieved mature wisdom on
this

path.¹⁰² We shall also continue to respect the wisdom of
that “common sense”

derived from life experience and reflections thereon,
although we

recognize its deficits and inadequacies.

However, a conscientious psychologist must ask the
following questions:

Even if the natural worldview has been refined, does it
mirror reality

with sufficient reliability? Or does it only mirror *our species' perception?*

To what extent can we depend upon it as a basis for decision

making in the individual, societal, and political spheres of life?

Experience teaches us, first of all, that this natural worldview has permanent and characteristic tendencies to distort reality, as dictated by

our instinctive and emotional features. Secondly, reality is often too

complex and understanding it exceeds individual capabilities. Thirdly,

our work exposes us to many phenomena which cannot be understood

nor described by natural language alone. An objective scientific language

able to analyze the essence of a phenomenon thus becomes an

indispensable tool. (The situation thus becomes similar to that of many

other fields of knowledge.) It has also shown itself to be similarly

indispensable for an understanding of the questions presented within this

book.

Now, having laid the groundwork, let us attempt a listing of the most important reality-deforming tendencies and other insufficiencies of the

natural human worldview. First of all, it does not carry those biological and

psychological data which have only been discovered by modern science; at

the same time, it triggers an egotistical opposition against their

acceptance. The emotional features which are a natural component of the

human personality are never completely appropriate to the reality being

experienced.¹⁰³ This results both from our instinct, our subconscious, and our

common errors of upbringing. That is why the best traditions of philosophical and religious thought have counseled subduing

the emotions in order to achieve a more accurate view of reality.¹⁰⁴

The natural worldview is also characterized by a similar

tendency to endow our opinions with moral judgment, often so

negative as to represent outrage. This appeals to tendencies

which are deeply rooted in human nature and societal

customs.¹⁰⁵ We easily extrapolate this method of comprehension and judgment onto

manifestations of improper human behavior, which are, in fact, caused by

minor psychological deficiencies, or even a temporary medical

condition.¹⁰⁶ Thus, any moralizing interpretation of minor psychopathological

phenomena—which we are all prone to do—is erroneous and merely leads

to an exceptional number of unfortunate consequences, which is why we

shall repeatedly refer to it.

Another defect of the natural worldview is its lack of universality. In

every society, a certain percentage of people have developed a worldview

a good deal different from that used by the majority. The causes

of the aberrations are by no means qualitatively monolithic; we

will be discussing them in greater detail in the fourth chapter.

Another essential deficiency of the natural worldview is its limited scope of applicability. Euclidean geometry would suffice for a technical

reconstruction of our world and for a trip to the moon and the closest

planets. We only need a geometry whose axioms are less natural if we reach

inside of an atom or outside of our solar system. The average person does

not encounter phenomena for which Euclidean geometry would be

insufficient. However, sometime during his lifetime, virtually every person

is faced with problems he must deal with. Since a comprehension

of the factors actually at work is beyond the ken of his natural

worldview, he generally relies on emotion: intuition and the pursuit of

happiness.¹⁰⁷ Whenever we meet a person whose individual worldview developed under

the influence of non-typical conditions, we tend to pass moral

judgment upon him in the name of our more typical worldview.

In short, whenever some unidentified psychopathological factor

comes into play, the natural human worldview ceases to be applicable.¹⁰⁸

Moving further, we often meet with sensible people endowed with a

well-developed natural worldview as regards psychological, societal, and

moral aspects, frequently refined via literary influences, religious

deliberations, and philosophical reflections. Such persons have a

pronounced tendency to overrate the value of their worldview,

behaving as though it were an objective basis for judging other

people. They do not take into account the fact that such a system of

apprehending human matters can also be erroneous, since it is

insufficiently objective. Let us call such an attitude the "egotism of

the natural worldview." To date, it has been the least pernicious

type of egotism, being merely an overestimation of that method of

comprehension containing the eternal values of human experience.

Today, however, the world is being jeopardized by a phenomenon which cannot be understood nor described by means of such a natural conceptual

language; this kind of egotism thus becomes a dangerous factor stifling

the possibility of effective counteractive measures. Developing and

popularizing the objective psychological worldview could thus significantly

expand the scope of dealing with evil, via sensible action and pinpointed

countermeasures. [109](#)

Objective psychological language, based on mature philosophical

criteria, must meet the requirements derived from its theoretical

foundations, and meet the needs of individual and macrosocial

practice. It should be evaluated fully on the basis of *biological*

realities and constitute an extension of the analogous conceptual

language elaborated by the older naturalistic sciences, particularly

medicine. Its range of applicability should cover all those facts and

phenomena conditioned upon cognizable biological factors for which this

natural language has proved inadequate. It should, within this

framework, allow sufficient understanding of the contents, and diverse

causes, of the genesis of the above-mentioned deviant worldviews.

Elaborating such a conceptual language, being far beyond the individual scope of any scientist, is a step-by-step

affair¹¹⁰; by means of the contribution of many researchers, it matures to the point

when it can be organized under philosophical supervision in the light of

above-mentioned foundations. Such a task would greatly contribute to

the development of all biohumanistic and social sciences by liberating

them from the limitations and erroneous tendencies imposed by the

overly great influence of the natural language of psychological concepts,

especially when combined with an excessive component of egotism.

Most of the questions dealt with in this book are beyond the scope of

applicability of this natural language. The fifth chapter shall deal with

a macrosocial phenomenon which has rendered our traditional

social-scientific language completely deceptive. Understanding these

phenomena thus requires a consistent break from the habits of that

method of thinking and the use of the most objective system of

concepts possible. For this purpose, it proves necessary to develop the

contents, organize them, and familiarize the readers with them as well.

At the same time, an examination of the phenomena whose nature forced the use of such a system greatly contributes to enriching and perfecting

it. While working on these matters, the author gradually accustomed

himself to comprehending reality by means of this very method, a way of

thinking which turned out to be both the most appropriate and the most

economical in terms of time and effort. It also protects the mind

from its own natural egotism and any excessive emotionalism.

In the course of the above-mentioned inquiries, each researcher went through his own period of crisis and frustration when it became evident

that the concepts he had trusted thus far proved to be inapplicable.

Ostensibly correct hypotheses formulated in the scientifically improved

natural conceptual language adopted in the social sciences turned out to

be completely unfounded in the light of facts and preliminary statistical

calculations. At the same time, the elaboration of concepts better suited

for reality under investigation became extremely complex; after all, the

key to the question lies in a scientific area still in the process of

development.

Surviving this period thus required an acceptance of and a respect for

a feeling of ignorance truly worthy of a philosopher. Every science is born

in an area uninhabited by popular notions. In this case, however, the

procedure had to be exceptionally radical; we had to leave those notions

behind and venture into any area indicated by systematic analysis of the

facts we observed and experienced from within a full-blown condition of

macrosocial evil, guided by the light of the requirements of scientific

methodology. This had to be upheld in spite of the dangers and

difficulties caused by extraordinary outside conditions and by our own

human personalities.

Very few of the many people who started out on this road of scientific

knowledge were able to arrive at the end, since they withdrew for various

reasons connected to this period of frustration. They returned to the

world of more familiar concepts. Some of them concentrated on a single

question; succumbing to a kind of fascination regarding its scientific

value, they delved into detailed inquiries. Their achievements may be

present in this work, since they understood the general meaning of their

work. Others gave up in the face of scientific problems, personal

difficulties, or the fear of being discovered by the authorities, who are

highly vigilant in such matters. Very few remained, and the postulated

synthesis never came to fruition. This work is therefore its first

attempt.

Perusing this book will therefore confront the reader with similar

problems, albeit on a much smaller scale. A certain impression of

injustice may be conveyed due to the need to leave behind a significant

portion of our prior conceptualizations, the feeling that our natural

worldview is inapplicable, and the expendability of some emotional

entanglements. I therefore ask my readers to accept these disturbing

feelings in the spirit of the love of knowledge and its redeeming

values.

The above explanations have been crucial in order to render the

language of this work more easily comprehensible to the readers. The

author has attempted to approach the matters described herein in such a

way as to avoid both losing touch with the world of objective concepts

and becoming incomprehensible to anyone outside a narrow circle of

specialists. We must thus beg the reader to pardon any slips along the

tightrope between the two methods of thought. However, the author

would not be an experienced psychologist if he could not predict that

some readers will reject the scientific data adduced within this work,

feeling that they constitute an attack upon the natural wisdom of their

life-experience.

The Human Individual

When Auguste Comte¹¹¹ attempted to found the new science of sociology during the early

nineteenth century, i.e., well before modern psychology was born, he was

immediately confronted with the psychological problem of man, a

mystery he could not solve. If he rejected the Catholic Church's

oversimplifications of human nature, then nothing remained except

traditional schemes for comprehending the personality, derived from

well-known social relations. He thus had to avoid this problem, among

others, if he wanted to create his new scientific branch under such

conditions.

Therefore, he accepted the thesis that the family was the basic cell of

society, something much easier to characterize and treat as an elementary

model of societal relations. This could also be effected by means of a

language of comprehensible concepts, without confronting problems which

could truly not have been overcome at the time. Slightly later, J. S.

Mill¹¹² pointed out the resulting deficiencies of psychological understanding and

the role of the individual outside the family.

Only now is sociology successfully dealing with the difficulties which

resulted, laboriously reinforcing the existing foundations of science

by the achievements of psychology, a science which by its very

nature treats the *individual* as the basic object of observation. This restructuring and acceptance of an objective psychological language will

in time permit sociology to become a scientific discipline which can

mirror social reality with sufficient objectivity and attention to

detail in order to render it a basis for practical action. After all,

it is man who is the basic unit of society, including the entire complexity of his human personality and the diversity of individuals.

In order to understand the functioning of an organism, medicine begins with cytology, which studies the diverse structures and functions

of cells. If we want to understand the laws governing social life,

we must similarly first understand the individual human being,

his physiological and psychological nature, and fully accept the

quality and scope of differences (particularly psychological ones)

among the individuals who constitute two sexes, different families,

associations, and social groups, as well as the complex structure of

society itself.

The instinctive substratum

The doctrinaire and propaganda-based Soviet system contains a

characteristic built-in contradiction whose causes will be readily

understandable toward the end of this book. Man's descent from the

animals, bereft of any extraordinary events, is accepted there as the obvious

basis for the materialistic worldview. At the same time, however, they

suppress the fact that man has an instinctive substratum, i.e., something

in common with the rest of the animal world. If faced with especially

troublesome questions, they sometimes admit that man contains an

insignificant survival of such phylogenetic heritage; however, they prevent

the publication of any work studying this basic phenomenon of

psychology.¹¹³

In order to understand humanity, however, we must gain a primary understanding of mankind's instinctive

substratum¹¹⁴ and appreciate its salient role in the development and life of individuals

and societies. This role easily escapes our notice, since our human

species' instinctive responses seem so self-evident and are so much taken

for granted that it arouses insufficient interest. A psychologist, schooled

in the observation and analysis of human beings, does not fully

appreciate the role of this eternal phenomenon of nature until he has

years of professional experience.

Man's instinctive substratum has a slightly different biological

structure than that of animals. Energetically speaking, it has become less

dynamic and more plastic, thereby giving up its job as the main dictator

of behavior. It has become more receptive to the controls of reasoning,

without, however, losing much of the rich specific contents of the human

kind.

It is precisely this phylogenetically developed basis for our experience, and its emotional dynamism, that allows individuals to develop

their feelings and social bonds, enabling us to intuit other

people's psychological state and individual or social psychological

reality.¹¹⁵ It is thus possible to perceive and understand human customs and moral

values. From infancy, this substratum stimulates various activities aiming

at the development of the mind's higher mental and emotional functions.

In other words, *our instinct is our first tutor*, whom we carry inside all our lives. Proper child-rearing is thus not limited to teaching a young

person to control the overly violent reactions of his instinctual

emotionalism; it also ought to teach him to appreciate the wisdom of

nature contained within and speaking through his instinctive endowment.

This substratum contains millions of years' worth of biopsychological

development that was the product of species' life conditions, so it neither

is nor can be a perfect creation. Our well-known weaknesses of human

nature and errors in the natural perception and comprehension of

reality have thus been conditioned on that phylogenetic level for

millennia. [116](#)

This common human basis of our psychic life has made it possible for

peoples throughout the centuries and civilizations to create concepts

regarding human, social, and moral matters which share significant

similarities.¹¹⁷

Inter-epochal and interracial variations in this area are less striking

than those differentiating persons whose instinctual human

substratum is normal from those who are carriers of an instinctual

biopsychological defect, though they are members of the same race and

civilization.¹¹⁸ It shall behoove us to return to this latter question repeatedly, since it

has taken on a crucial importance for the problems dealt with in this

book.

Man has lived in groups throughout his prehistory, so our species'

instinctual substratum was shaped in this bond, thus conditioning our

emotions as regards the meaning of existence. The need for an

appropriate communal psychological structure, and a striving to achieve

a worthy role within that structure, are encoded at this very level. In the

final analysis, our self-preservation instinct is rivaled by another feeling:

the good of society demands that we make sacrifices, sometimes even the

supreme sacrifice. At the same time, however, it is worth pointing

out that if we love a man, we love his human instinct above all.

Our zeal to control and fight anyone harmful to ourselves or our group is so primal in its near-reflex necessity as to leave no doubt

that it is also encoded at the instinctual level. This is a result of the fact that retaliation was originally a necessity of life.

Our instinct, however, does not differentiate between behavior

motivated by simple human failure and behavior performed by

individuals with pathological aberrations. Quite the contrary: we

instinctively tend to judge the latter more severely, harkening to

nature's striving to eliminate biologically or psychologically defective

individuals.¹¹⁹ Our tendency to such evil-generating error is thus conditioned at the instinctual

level.¹²⁰

It is also at this level that differences begin to occur between normal

individuals, influencing the formation of their characters, worldviews, and

attitudes. The primary differences are in the biopsychological dynamism of this

substratum; differences of content are secondary. For some people the sthenic

instinct¹²¹ dominates their psychic life; for others, it easily relinquishes control to

reason—sometimes too easily. It also appears that some people have a

somewhat richer and more subtle instinctual endowment than others.

Significant deficiencies in this heritage nevertheless occur in only a tiny

percentage of the human population, and we perceive this to be qualitatively

pathological.¹²² We shall have to pay closer attention to such anomalies, since they

participate in that pathogenesis of evil which we would like to understand

more fully.

A more subtle structure of affect is built upon our instinctual substratum, thanks to constant cooperation from the latter as well as

familial and societal child-rearing practices. With time, this structure

becomes a more easily observable component of our personality, within

which it plays an integrative role. The formation of this emotional

structure is influenced by the personality of those closest to the child,

who should remember that proper child-rearing requires the *self*-rearing (or self-education) of parents and caregivers. This higher affect

is instrumental in linking us to society, which is why its correct

development is a proper duty of pedagogues and constitutes one of the

objects of a psychotherapist's efforts, if perceived to be abnormally

formed. Both pedagogues and psychotherapists sometimes feel helpless if

this process of formation was influenced by a defective instinctual

substratum.

Psychological functions, structures, and differentiation

Thanks to memory, that phenomenon ever better described by

psychology, but whose nature remains partly mysterious, man stores life

experiences and purposely acquired knowledge. There are extensive

individual variations in regard to this capacity, its quality, and its

contents. A young person also looks at the world differently from an old

man endowed with a good memory. People with a good memory and a

great deal of knowledge have a greater tendency to reach for the

written data of collective memory in order to supplement their

own.

This collected material constitutes the subject matter of the second

psychological process, namely association; our understanding of its

characteristics is constantly improving, although we have not yet been

able to shed sufficient light upon its nature. In spite of, or maybe thanks

to, the valuable contributions to this question by psychologists and

psychoanalysts,^{[123](#)} it appears that achieving a satisfactory synthetic understanding

of the associative processes will not be possible unless and until

we humbly decide to cross the boundaries of purely naturalistic

comprehension.^{[124](#)}

Our reasoning faculties continue to develop throughout our entire

active lives; thus, accurate judgmental abilities do not peak until our hair

starts greying and the drive of instinct, emotion, and habit begins to

abate. (The aptitudes of individuals in this domain show the greatest

variation.) Our ability to think correctly is a collective product

derived from the interaction between man and his environment,

and from many generations' worth of creation and transmission.

The environment may also have a destructive influence upon the

development of our reasoning faculties. In a hysterical environment

in particular, the human mind is contaminated by conservative

thinking,¹²⁵ which is the most common anomaly in this process, and the influence of

abnormal personalities on children can result in thinking anomalies

persisting throughout the child's life. It is for this reason that the proper

development of mind also requires periods of silence and solitary

reflection on occasion.

Man has also developed a psychological function not found among

animals. Only man can apprehend a certain quantity of material or

abstract notions within his field of imagination and attention, inspecting

them internally in order to effect further operations of the mind upon

this material. This enables us to confront facts, effect constructive

and technical operations, and predict future results. If the facts

subjected to internal projection and inspection deal with man's own

personality, man performs an act of introspection essential for monitoring

the state of his personality and the meaning of his own behavior.

This act of internal projection and inspection is the crown of our

consciousness; it characterizes no species other than the human. However,

there is exceptionally wide divergence among individuals regarding

the capacity for such mental acts. The efficiency of this mental

function shows a somewhat low statistical correlation with general

intelligence.^{[126](#)}

Thus, if we speak of man's general intelligence, we must take into account

both its internal structure and the individual differences occurring at every

level of this structure. The substratum of our intelligence, after all, contains

nature's instinctual heritage of wisdom and error, giving rise to basic

intelligence^{[127](#)} through the assimilation of life experience. Superimposed upon

this construct, thanks to memory and associative capacity, is our

ability to effect complex operations of thought, crowned by

the act of internal projection, and to constantly improve their

correctness. We are variously endowed with these capabilities,

which make for an individual mosaic of gifts enriched with special

talents. [128](#)

Basic intelligence grows from this instinctual substratum under the

influence of a favorable environment and a readily accessible compendium

of human experience; it is intertwined with higher affect, enabling us to

understand others and to intuit their psychological state by means of a

certain naive realism. This conditions the development of moral reason.

This layer of our intelligence is widely distributed within society; the

overwhelming majority of people have it, which is why we can so

often admire the tact, the intuition of social relationships,
and

the sensible morality of people whose intellectual gifts are
only

average. This basic aptitude is also a necessary condition
for good

psychological work. However, we also see people with an
outstanding

intellect who lack these very natural values. As is the case
with

deficiencies in the instinctual substratum, the deficits of this
basic

structure of our intelligence frequently take on features we
perceive as

pathological. [129](#)

The distribution of human intellectual capacity within
societies is

completely different, and its amplitude has the greatest
scope. Highly

gifted people constitute a tiny percentage of each
population, and those

with the highest quotient of intelligence constitute only a few per

thousand. In spite of this, however, the latter play such a significant role

in collective life that any society attempting to prevent them from

fulfilling their duty does so at its own peril. At the same time, individuals

barely able to master simple arithmetic and the art of writing are, in the

majority, normal people whose basic intelligence is often entirely

adequate.

It is a universal law of nature that the higher a given species'

psychological organization, the greater the psychological differences

among individual units. Man is the most highly organized species; hence,

these variations are the greatest. Both qualitatively and quantitatively,

psychological differences occur in all structures of the human personality

dealt with here, albeit in terms of necessary oversimplification.

Profound psychological variations may strike some as an injustice of

nature, but they are her right and have deep, creative meaning.

Nature's seeming injustice, alluded to above, is, in fact, a great gift of God and nature to humanity, enabling human societies to develop their

complex societal structures and to be highly creative at both the

individual and collective levels. Thanks to psychological differentiation,

the creative potential of any society is many times higher than it could

possibly be if our species were psychologically more homogeneous.

Thanks to these variations, the societal structure implicit within can also

develop. The fate of human societies—their dynamic development or

decline—depends upon the proper adjustment of individuals within this

structure and upon the manner in which diverse aptitudes are

utilized.

Our experience teaches us that psychological differences among

people are the cause of misunderstandings and problems. We

can overcome these problems only if we accept psychological

differences as a law of nature and appreciate their creative value.

This would also enable us to gain an objective comprehension

of man and human societies; unfortunately, it would also teach

us that equality under the law is inequality under the law of nature. [130](#)

Supra-sensory reality

If we observe our human personality by consistently tracking psychological causation within, if we are able to exhaust the question to a sufficient

degree, we shall come ever closer to phenomena whose biopsychological

energy is very low, which begin to manifest themselves to us with a

certain characteristic subtlety. We attempt to track our associations

especially when we have exhausted the analytical tradition. At that time,

we must admit to noticing something within us which is a result of

supra-sensory causation. This path may be the most laborious of all, but

it will nevertheless lead to the most “material” certainty regarding the

existence of what all the sages and mystics have known. Attaining some

small piece of truth via this path teaches us respect for the whole

truth. [131](#)

If we thus wish to understand mankind—man as whole—without

abandoning the laws of thought required by objective language, we are

finally forced to accept this reality, which is within each of us,

whether normal or not, whether we have accepted it because we

have been brought up that way or have achieved it through faith,

or whether we have rejected faith for reasons of materialism or

science.¹³² After all, when we analyze negative psychological attitudes, we always

discern an affirmation which has been repressed from the field of

consciousness. As a consequence, the constant subconscious effort of

denying concepts about existing things engenders a zeal to eliminate

them in other people.

Trustfully opening our mind to perception of this reality is thus

indispensable for someone whose duty is to understand other people in order

to offer them good advice or psychotherapy, and is advisable for everyone

else as well. Thanks to this, our mind is rendered free of internal tensions

and stresses and can be liberated from its tendency to select and substitute

information,¹³³ including those areas which are more easily accessible to naturalistic

comprehension.

Personality disintegration and integration

The human personality is unstable by its very nature, and a lifelong

evolutionary process is the normal state of affairs. Some political and

religious systems advocate slowing down this process or achieving

excessive stability in our personalities, attitudes, and beliefs, but

these are unhealthy states from the point of view of psychology.

If the evolution of a human personality or worldview becomes

frozen long and deeply enough, the condition enters the realm

of psychopathology. The process of personality transformation

reveals its own creative meaning if it is consciously accepted as

the natural course of things, which in turn allows for its rational

control. [134](#)

Our personalities also pass through temporary destructive periods as a

result of various life events, especially if we undergo suffering or meet

with situations or circumstances which are at variance with our prior

experiences and notions. These so-called disintegrative stages are

often unpleasant, although not necessarily so. A good dramatic

work, for instance, enables us to experience a disintegrative state,

simultaneously calming down the unpleasant components and furnishing

creative ideas for a renewed reintegration of our own personalities.

True theater therefore causes the condition known as catharsis.

A disintegrative state provokes us to mental efforts and explorations in attempts to overcome it in order to regain active homeostasis.

Overcoming such states—in effect, correcting our errors and enriching our

personalities—is a proper and creative process of reintegration, leading to

a higher level of understanding and acceptance of the laws of life, to a

better comprehension of self and others, and to a more highly developed

sensitivity in interpersonal relationships. Our feelings also validate the

successful achievement of a reintegrative state: the unpleasant conditions

we have survived are endowed with meaning. Thus, the experience

renders us better prepared to confront the next disintegrative situation.

If, however, we have proved unable to master the problems which occurred—because our reflexes were too quick to repress and substitute

the uncomfortable material from our consciousness, because the

situation was caused by an overly dramatic combination of events

or we lacked the information necessary to understand it, or for

some similar reason—then our personality undergoes regression and

egotization,¹³⁵ which is not free of the sense of failure. The results are devolutionary; the

person becomes more difficult to get along with. If we cannot overcome

such a disintegrative state because the causative circumstances were

long-lasting, overpowering, and accompanied by feelings of helplessness

and danger, then our organism reacts with a neurotic condition.¹³⁶ This is because the psychological landscape is an integral part of the life of the

organism.

The diagram of the human personality presented herein,
summarized

and simplified for reasons of necessity, makes us aware of
how complex

human beings are in their psychological structure, their
transformations

and variations, and their mental and spiritual lives. If we
wish to create

social and political sciences whose descriptions of our reality
would be

capable of enabling us to rely on them in practice, we must
accept

this complexity and make certain that it is sufficiently
respected.

Any attempt to substitute this basic knowledge with the
help of

oversimplifying schemes leads to the loss of that
indispensable

convergence between our reasoning and the reality we are
observing. It

behooves us to reemphasize that using our natural
language of

psychological concepts for this purpose cannot be a substitute for

objective premises.

Similarly, it is extremely difficult for a psychologist to believe in the value of any social or political ideology based on simplified or even naive psychological

premises.¹³⁷ This applies to any ideology which attempts to grossly primitivize psychological

reality,¹³⁸ whether it be one utilized by a totalitarian system or, unfortunately, by democracy

as well.¹³⁹ People are different. Whatever is qualitatively different by nature and

remains in a state of permanent evolution cannot be considered

equal.¹⁴⁰

The above-mentioned statements about human nature apply to normal

people, with a few exceptions. However, each society on earth contains a

certain percentage of individuals, a relatively small but active minority,

who cannot be considered normal. We emphasize that here we are

dealing with qualitative, not statistical, abnormality. Outstandingly

intelligent persons are statistically abnormal, but they can be

quite normal members of society from the qualitative point of

view.

There are ill people whose social role is insignificant. However, there

are also those in whom mental deviations and anomalies of various

qualities and severities can be diagnosed and whose negative social role is

much greater. Many such people are driven by an inner angst caused by a

sense of their own difference: they search for unconventional paths of

action and adjustment to life with a characteristic hyperactivity. In some

cases, such activity can be pioneering and creative, which ensures societal

tolerance for some of these individuals. Some psychiatrists, especially

Germans, have praised such people as embodying the principal

inspiration for the development of civilization; this is a damagingly

unilateral view of reality. Laymen in the field of psychopathology

frequently gain the impression that such persons represent some

extraordinary talents. This very science, however, explains that

these individuals' hyperactivity and sense of being exceptional

are derived from their drive to overcompensate for a feeling of

some deficiency. The truth is that normal people are the richest of

all.

The fourth chapter of this book contains a concise description of

some of these anomalies, their causes and biological basis, selected

in such a way as to facilitate comprehension of this work as a

whole. Other data are distributed throughout many specialized

works that will not be included here. However, we must consider

that the overall shape of our knowledge in this area—which is so

basic to our understanding of, and practical solutions to, many

difficult problems of social life—is unsatisfactory. Many scientists

treat this area of science as being peripheral; others consider it

“thankless” because it easily leads to misunderstandings with other

specialists. As a consequence, various concepts and various semantic

conventions emerge that lead to ambiguity, and the totality of knowledge

in this science is still characterized by an excessively *descriptive* nature. It was not until the late 1960s that research progressed.

This book therefore encompasses efforts whose purpose was to

bring to light the *causative* aspects of the descriptively known

phenomena.

The pathological phenomena in question, usually of a lower severity

which can be more easily concealed from environmental opinion, merge

without much difficulty into the eternal process of the genesis of evil,

which later affects individuals, families, and entire societies. Later in this

book, we shall learn that these pathological factors become indispensable

components in a synthesis which results in human suffering, and also

that tracking their activities by means of scientific control and

social consciousness may prove to be an effective weapon against

evil.

For the above reasons, this scope of psychopathological knowledge

represents an indispensable part of that objective language we

have dealt with above. Ever-increasing accuracy in biological and

psychological facts in this area is an essential precondition for an

objective comprehension of many phenomena which become extremely

onerous for societies and the political dramas we have witnessed, as well

as for a modern solution to age-old problems. Biologists, physicians, and

psychologists who have been struggling with these elusive and

convoluted problems deserve assistance and encouragement from society,

since their work will enable the future protection of people and

nations from an evil whose causes we do not as yet sufficiently

understand.

Society

Nature has fated man to be social, a state of affairs encoded on the

instinctual level of our species early on, as described above. Our

minds and personalities could not possibly develop without contact

and interaction with an ever-widening circle of people. Our mind

receives input from others, whether consciously or unconsciously, in

regard to matters of emotional and mental life, tradition, and

knowledge, first by means of resonant sensitivity, identification,

and imitation, and then through the exchange of ideas and fixed

messages ("common knowledge"). The material we obtain in these

ways is then transformed by our psyche in order to create a new

human personality, one we call "our own." However, our existence is

contingent upon necessary links with those who lived before, those

who presently make up our families and society, and those who

shall exist in the future. Our existence only assumes meaning as a

function of societal bonds; hedonistic isolation causes us to lose

ourselves.

It is man's fate to actively cooperate in giving shape to the fate of

society by two principal means: forming his individual and family life

within it, and becoming active in the sum total of social affairs based on

his sufficient comprehension thereof. This requires an individual to

develop two somewhat overlapping areas of knowledge about things; his

life depends on the quality of this development, as does his nation and

humanity as a whole.

If, say, we observe a beehive with a painter's eye, we see what looks

like a crowding throng of insects linked by their species-similarity. A

beekeeper, however, tracks complicated laws encoded in every

insect's instinct and in the collective instinct of the hive as well; this

helps him understand how to cooperate with the laws of nature

governing apiary society for the hive's benefit as well as his own.

The beehive is a higher-order organism; no individual bee can

exist without it, and thus it submits to the absolute nature of its

laws.

If we observe the throngs of people crowding the streets of some great

human metropolis, we see what looks like individuals driven by their own

affairs and concerns, pursuing some crumb of happiness. However, such

an oversimplification of reality causes us to disregard the laws

of social life which existed long before the metropolis ever did,

which are still present there, although somewhat impaired, and

which will continue to exist long after huge cities are emptied

of people and purpose. Loners in a crowd have a difficult time

accepting that reality, which exists at the very least in potential

form,¹⁴¹ although they cannot perceive it directly.

In reality, accepting the laws of social life in all their complexity

actually makes it easier to understand them, even if we find it difficult

to comprehend them completely. Thanks to this acceptance and

comprehension, or even just an instinctive intuition of such laws, an

individual is able to reach his goals in harmony with them and

to mature his personality in such activity. Thanks to sufficient

intuition and comprehension of these conditions, a society is able to

progress culturally and economically and to achieve political maturity.

The more we progress in this understanding, the more social doctrines

strike us as primitive and psychologically naive, especially those based on

the thoughts of thinkers living during the eighteenth and nineteenth

centuries which were characterized by a dearth of psychological

perception.¹⁴² The suggestive nature of these doctrines derives from their oversimplification of reality, something easily adapted and used in

political propaganda. These doctrines and ideologies show their basic

faults, in regard to the understanding of human personalities and

differences among people, all rather clearly if viewed in the light of our

natural language of psychological concepts, and even more so in the light

of objective language, in which case they must be invalidated using

facts.

A psychologist's view of society and its natural laws, even if based

only on professional experience, always places the human individual in

the foreground; it then widens the perspective to include families, small

groups, and finally societies and humanity as whole. We must then accept

from the outset that an individual's fate is significantly dependent upon

a combination of circumstances. When we gradually increase the scope of

our observations, the picture gets clearer as causal relationships are

added to it, and statistical data assume ever greater stability and

credibility.

In order to describe the interdependence between someone's fate and

personality, and the state of development of society, we must study the

entire body of information collected in this area to date, adding a new

work written in objective language. Herein I shall adduce only a few

examples of such reasoning in order to open the door to questions

presented in later chapters.

The psychological worldview and structure of society

Throughout the ages and in various cultures, the best pedagogues have

understood the importance of the scope of concepts describing psychological

phenomena for the formation of a culture and a person's character. The

quality and richness of concepts and terminology mastered by an individual

and society, as well as the degree to which they approximate an objective

worldview, condition the development of our moral and social

attitudes.¹⁴³ The correctness of our understanding of self and others shapes the

fundamental premises of our decisions and choices, be they mundane or

important, in our private lives and social activities, as well as those

concerning political affairs.

The level and quality of a given society's psychological worldview is

also a condition of the realization of the full socio-psychological structure

present as a potential in the psychological variety within our species.

Only when we can understand a person in relation to his actual

internal contents—his nature, problems, and talents—and not some

substituted external label, can we help him along his path to proper

adjustment to and self-realization in social life. This would be to his

advantage and would also assist in the creation of a stable and

creative structure of society. Supported by a proper sense and

understanding of psychological qualities, such a structure would

impart high social office to individuals possessing full psychological

normality, sufficient talent, and specific preparation. The basic

collective intelligence of the masses of people would then respect

and support them. The only pending problems to be resolved

would be those matters so difficult as to overwhelm the natural

language of concepts, however enriched and qualitatively ennobled.

At the same time, however, there have always been “social pedagogues,”

less outstanding but more numerous, who have become spellbound by

their own great ideas—which are sometimes true but often too narrowly

conceived, emotionally conditioned, or containing the products of some

hidden pathological thought. Such people have always resorted to

pedagogical methods which would impoverish and deform the

development of individuals’ and societies’ psychological worldview; they

inflict permanent harm upon societies, depriving them of universally

useful values. By acting in the name of a genuinely valuable idea, such

pedagogues actually undermine the values they claim and open the door

for ideologies of far less value.

At the same time, as we have already mentioned, each society contains a small but active minority of persons with various deviant

worldviews, especially in the areas treated above, which are caused

either by psychological anomalies, to be discussed below, or by

the long-term influence of such anomalies upon their psyches,

especially during childhood. Such people later exert a pernicious

influence upon the formative process of the psychological worldview in

society, whether by direct activity or by means of written or other

transmission, especially if they engage in the service of some ideology or

other.

Many causes which easily escape the notice of sociologists and political

scientists can thus be broken down into either the development or

involution of this factor, whose meaning for the life of society is as

decisive as the quality of their language of psychological concepts.

Let us imagine that we want to analyze these processes: we would

construct a sufficiently credible inventory method which would examine

the contents and correctness of the area of worldview in question. After

subjecting the appropriate representative groups to such testing, we

would then obtain indicators of that particular society's ability to

understand psychological phenomena and relationships within their

country and other nations. This would simultaneously constitute

the basic indicators of said society's talent for self-government

and progress, as well as its ability to carry on a reasonable

international policy. Such tests could provide an early warning

system if such abilities were to deteriorate, in which case, it would

be proper to make the appropriate efforts in the realm of social

pedagogy.[144](#)

Let us adduce another example psychologically related to the above:

the development of an adult human's gifts, skills, realistic thought, and

natural psychological worldview will be optimal where the level and

quality of his education and the demands of his professional practice

correspond to his individual talents. Achieving such a position provides

personal and material advantages to him, as well as moral satisfaction;

society as a whole also reaps benefits at the same time. Such a

person would then perceive it as social justice in relation to himself.

If various circumstances combine, including a given society's deficient psychological worldview, a person may be forced to exercise functions

which do not make full use of his talents, often subject to a superior who

is less capable than himself. When this happens, said person's

productivity is no better, and often even worse, than that of a

worker with satisfactory talents. Occasionally he has good ideas, but

they are often unappreciated. He easily gets into conflicts with

his superiors and frequently changes jobs. He easily learns a new

job, which gives him a temporary opportunity to use his talents.

Such an individual then feels cheated and inundated by duties which prevent him from achieving self-realization. His thoughts wander from his

duties into a world of fantasy, or into matters which are of greater

interest to him; in his daydream world, he is what he should and

deserves to be. As a result, he is more likely to have accidents. Such a

person always knows if his social and occupational adjustment

has taken a downward direction; at the same time, however, if he

fails to develop a healthy critical faculty concerning the upper

limits of his own talents, his daydreams may “fix on” an unfair

world where “all you need is power.” He would like to repair this

world, and in his dreams he aims too high, reaching for positions

that in reality require more than he is capable of. Revolutionary

and radical ideas find fertile soil among such people in downward

socio-occupational adjustments. It is in society’s best interests to

correct such conditions not only for better productivity, but to avoid

tragedies.

On the other hand, those who achieve important posts because they

belong to privileged social groups or organizations which have gained

power¹⁴⁵ are subject to symptoms of *upward* socio-occupational adjustment when their talents and skills are not sufficient for their duties, especially the more

difficult problems. Such persons then avoid the important but difficult and

dedicate themselves to minor matters quite ostentatiously. A component of

histrionics¹⁴⁶ gradually appears in their conduct and tests indicate that their

correctness of reasoning deteriorates after only a few years' worth of

such activities. In order to maintain their position, they begin

to direct attacks against anyone with greater talent or skill or

who criticizes them for their incompetence, removing them from

appropriate posts and playing an active role in degrading their

social and occupational adjustment. This, of course, engenders a

feeling of injustice and can lead to the problems of the downwardly

adjusted individual as described above. Upwardly adjusted people

thus favor authoritarian governments which would protect their

positions.¹⁴⁷ However, holding such positions and dealing with the struggles associated

with them lead to permanent stresses that destroy their health. They

suffer from so-called “diseases of civilization” and their bodies age faster.

Psychologists may find explaining this to them to be a very troublesome

duty.

Upward and downward social adjustments, as well as qualitatively

improper ones, result in a waste of any society’s basic capital,

namely the talent pool of its members—the picture of a sick

society.¹⁴⁸ This simultaneously leads to increasing dissatisfaction and tensions

among individuals and social groups; any attempt to approach human

talent and its productivity problematics as a purely private matter must

therefore be considered dangerously naive. Development or involution in

all areas of cultural, economic, and political life depend on the extent to

which this talent pool is properly utilized. In the final analysis,

it also determines whether there will be *evolution* or *revolution*.

Technically speaking, it would be easier to construct appropriate

methods that enable us to evaluate the correlations between individual

talents and social adjustment in a given country, than to deal with the

prior proposition of the development of psychological concepts.

Conducting the proper tests would furnish us a valuable index that we

might call "the social order indicator." The closer the figure to +1.0,

the more likely the country in question would be to fulfill that

basic precondition for social order and take the proper path in the

direction of dynamic development. A low correlation would be an

indication that social reform is needed. A near-zero or even negative

correlation should be interpreted as a danger sign that revolution is

imminent. [149](#)

The examples adduced above do not exhaust the question of causative

factors influencing the creation of a social structure which would

adequately correspond to the laws of nature and respect for tradition.

Our species-instinct level has already encoded the intuition that

the existence of society's socio-psychological structure, based on

psychological variations, is necessary; it continues to develop alongside

our basic intelligence, inspiring our healthy common sense.
This explains

why the most numerous part of populations, whose talents
are near

average, generally accepts its modest social position in any
country

as long as the position fulfills the indispensable
requirements of

proper social adjustment and guarantees decent living
conditions.

In a healthy society, this average majority accepts and
respects the social role of people whose talents and
education are superior,

as long as they occupy appropriate positions within the
social

structure. The same people, however, react with criticism
and

lose this respect whenever someone as average as
themselves

compensates for his deficiencies by flaunting an upwardly
adjusted

position.¹⁵⁰ The judgments pronounced by this sphere of
average but sensible people can often be highly

accurate,¹⁵¹ which can and should be all the more remarkable if we take into account

that said people could not possibly have had sufficient knowledge

of many of the actual problems, be they scientific, technical, or

economic. However, this phenomenon is comprehensible because

basic intelligence functions within the framework of natural reason.¹⁵²

An experienced politician can rarely assume that difficulties in

the areas of economics, defense, or international policy will be

fully understood by his constituency. However, he can and should

assume that his own comprehension of human matters, and anything

having to do with interpersonal relations within said structure,

will find an echo in this same majority of his society's members.

These facts partially justify the idea of democracy, especially if

a particular country has historically had such a tradition, the social structure is well developed, and the level of education is

adequate. Nevertheless, they do not represent psychological data

sufficient to raise democracy to the level of a moral criterion in

politics. [153](#)

The same politician should be conscious of the fact that society

contains people who already carry the psychological results of

socio-occupational maladjustment. Some of these individuals attempt to

protect positions for which their skills are not commensurate, while

others fight to be allowed to use their talents and seek appropriate

self-realization in social life. Governing a country becomes increasingly

difficult when such battles begin to eclipse other important needs. That

is why the creation of a fair social structure continues to be a

basic precondition for social order and the liberation of creative

values. It also explains why the propriety and productivity of the

structure-creation process constitute a criterion for a good political

system.

Politicians should also be aware that in each society there are people whose basic intelligence, natural psychological worldview, and moral

reasoning have developed improperly. Some of these persons contain the

cause within themselves; others were subjected to psychologically

abnormal people as children. Such individuals' comprehension of social

and moral questions is different, both from the natural and from the

objective viewpoint; they constitute a destructive factor for the

development of society's psychological concepts, social structure, and

interpersonal bonds.

At the same time, such people easily interpenetrate the social structure with a rapidly spreading, branched network of mutual

pathological conspiracies poorly connected to the main social

structure—its pathological underbelly. These people and their

networks participate in the genesis of that evil which spares no

nation.¹⁵⁴ This substructure gives birth to dreams of obtaining power and

imposing its will upon society, as well as its mode of experiencing and

conceptualizing. This dream has been realized many times in the history

of the world, in various countries and cultures. It is for this reason that a

significant portion of our consideration shall be devoted to an

understanding of this age-old and dangerous source of problems.

Social divisions

Some countries with non-homogeneous populations manifest further

factors which operate destructively upon the formation of a social

structure and the permanent developmental processes of a society's

psychological and moral worldview. Primarily among these are the

racial, ethnic, and cultural differences existing in virtually every

conquest-engendered nation. Memories of former sufferings and contempt

for the vanquished continue to divide the population for centuries. It is

possible to overcome these difficulties if understanding and goodwill

prevail throughout several generations.

Differences in religious beliefs and the moral convictions related thereto continue to cause problems, albeit less dangerous than the above unless

aggravated by some doctrine of intolerance or superiority of one faith

above others. Doctrines that preach such superiority and instill in their

followers a contempt for other people, or even a conviction that they

do not quite belong to our species, are a source of considerable

problems.¹⁵⁵ The creation of a social structure whose links are patriotic and

supra-denominational has, after all, been demonstrated as possible.

All these difficulties become extremely destructive if a social or religious group, in keeping with its doctrine, demands that

its members be accorded positions which are in fact upwardly

adjusted in relation to these people's true talents. This erodes

the social structure, resulting in the aforementioned sick society.

A just social structure woven of individually adjusted persons, i.e., creative and dynamic as a whole, can only take shape if this

process is subjected to its natural laws rather than some conceptual

doctrines.¹⁵⁶ It benefits society as a whole for each individual to be able to find his

own way to self-realization with assistance from a society that

understands these laws, individual interests, and the common good.

Macropathy

One obstacle to the development of a society's psychological

worldview, the building of a healthy societal structure, and the

institution of proper forms for governing the nation, would appear

to be the enormous populations and vast distances of giant

countries.¹⁵⁷ It is just precisely these nations which give rise to the greatest ethnic and

cultural variations. In a vast, spreading land containing hundreds of

millions of people, individuals feel powerless to exert an effect upon

matters of high politics and become inclined to retreat into the world of

self-interest.¹⁵⁸ Individualized human cognition is then replaced by generalizations about

different social or ethnic groups, and even slogans, which impairs the

development of a psychological worldview. The individual can no longer

rely on the support of a familiar homeland, its social structure, and

tradition to provide stability, which robs him of the values necessary for

psychological growth. The structure of society becomes lost in wide-open

spaces. What remains are narrow, generally familial, links, as well

as those of property, ethnicity, tribe, and personal matters. In

such countries, the concept of what “society” means disappears.

At the same time, governing such a country creates its own unavoidable problems: giants suffer from what could be called

permanent macropathy (gigantism, or giant sickness), since the

principal authorities are far away from any individual or local

matters.¹⁵⁹ The main symptom is the proliferation of laws and regulations required

for administration; they may appear proper in the capital but are often

meaningless in outlying districts or when applied to individual matters.

Officials are forced to follow regulations blindly; the scope of using their

human reason and differentiating real situations becomes very narrow

indeed. Such behavioral procedures have an impact upon the society,

which also starts to think in terms of regulations instead of practical

and psychological reality. Legalistic morality supersedes natural

morality.¹⁶⁰ The psychological worldview, which constitutes the basic factor

in cultural development and activates social life, thus becomes

involved. Human relations become coldly impersonal, coarse, or brutal.

It thus behooves us to ask: Is good government possible? Are giant

countries capable of sustaining social and cultural evolution? A case

study of the largest countries in our world, with their differing

political systems, seems to suggest this is not the case. It would

appear, rather, that the best candidates for development are those

countries whose populations number between ten and twenty

million,¹⁶¹ and where personal bonds among citizens, and between citizens and their

authorities, still safeguard correct psychological differentiation and

natural relationships. Overly large countries should be divided into

smaller organisms enjoying considerable autonomy, especially as regards

cultural and economic matters; they could afford their citizens a feeling

of homeland within which their personalities could develop and mature.

If someone asked me what should be done to heal the United States of

America, a country which manifests symptoms of macropathy, *inter alia*, I would advise subdividing that vast nation into thirteen states—just like

the original ones, except correspondingly larger and with more natural

boundaries.¹⁶² Such states should then be given considerable autonomy in matters of

administration, economics, the judiciary, and culture. That would afford

citizens a feeling of homeland, albeit a smaller one, and liberate the

motivations of local patriotism and healthy competition among such states,

as well as the development of psychological worldview and social structure.

This would, in turn, facilitate solutions to other problems with a different

origin. [163](#)

Society is not an organism subordinating every cell to the good of the

whole; neither is it a colony of insects, where the collective instinct acts

like a dictator. However, it should also avoid being a collection of

egocentric individuals linked purely by economic interests and

formal administrative and legal organizations. Rather, society is a

socio-psychological structure woven of individuals whose psychological

organization is the highest, and thus the most diverse. The significant

scope of man's individual freedom derives from this state of affairs and

subsists in an extremely complicated relationship with his manifold

psychological dependencies and moral obligations with regard

to this collective whole, from other individuals to humanity as a

whole.

Isolating an individual's personal interest as if it were at war

with collective interests is artificially reductive reasoning which

radically oversimplifies actual conditions instead of tracking their

complex nature. Asking questions based on such distinctions is

logically defective, since they contain erroneous suggestions, and can

therefore produce no real answers. In reality, many ostensibly

contradictory interests, such as individual vs. collective or those of

various social groups and substructures, could be reconciled if we could

be guided by a sufficiently penetrating understanding of the good of

man and society, and if we could overcome emotional attitudes

as well as some more or less primitive and suggestive doctrines.

Such reconciliation, however, requires transferring the human and

social problems in question to a higher level of understanding and

acceptance of the natural laws of life. At this level, even the most

difficult problems turn out to have a solution, since they invariably

derive from the same insidious operations of psychopathological

phenomena. We shall deal with this question toward the end of this

book.

A colony of insects, no matter how well-organized socially, is doomed

to extinction whenever its collective instinct continues to operate

according to the psychogenetic code, although the biological meaning

has disappeared. If, for instance, a queen bee does not effect her

nuptial flight in time because the weather has been particularly bad,

she begins laying unfertilized eggs which will hatch nothing but

drones. The bees continue to defend their queen, as required by their

instinct; of course, when the worker bees die out the hive becomes

extinct.

At that point, only a "higher authority" in the shape of a beekeeper

can save such a hive. He must find and destroy the drone queen

and insinuate a healthy, fertilized queen into the hive along with

a few of her young workers. A net is required for a few days to

protect such a queen and her providers from being stung by those

bees loyal to the old queen. Then the hive instinct accepts the

new one. The apiarist generally suffers a few painful stings in the

process.

The following question derives from the above comparison: Can the

human hive inhabiting our globe achieve sufficient comprehension of the

macrosocial pathological phenomenon which human nature finds so

dangerous, abhorrent, and fascinating at the same time, and find a way

out? At present, our individual and collective instincts and our natural

psychological and moral worldview cannot furnish all the answers upon

which to base skillful counteractive measures.

Those fair-minded people who preach that all we have left is to trust in

the Great Apiarist and a return to His commandments are glimpsing a

general truth, but they also tend to trivialize empirical truths,

especially the naturalistic ones. It is the latter which constitute a

basis for comprehending macrosocial phenomena and targeted

practical action. The laws of nature have made us very different

from one another, and Providence has set us on different paths.

Thanks to his individual characteristics, unique life-circumstances,

and scientific effort, man may have achieved sufficient mastery

of the art of objectively comprehending the phenomena of the

above-mentioned type, but we must underscore that this could only occur

because it was in accordance with the laws of nature and the will of

God.

If societies and their wise people are able to accept this objective

understanding of social and sociopathological phenomena,
overcoming the

emotionalism and egotism of the natural worldview for this
purpose, they

shall find a means of action based on an understanding of
the etiology

and essence of the phenomena—and their Achilles heel. It
will then

become evident that a proper vaccine or treatment can be
found for each

of the diseases scourging the earth in the form of major or
minor social

epidemics.

Just as a sailor possessing an accurate nautical map enjoys
greater

freedom of course-selection and maneuvering amid islands
and bays,

a person endowed with a better comprehension of self,
others,

and the complex interdependencies of social life becomes
more

independent of the various circumstances of life and better
able to

overcome situations which are difficult to understand. At the
same

time, such improved knowledge makes an individual more liable to

accept his duties toward society and to subordinate himself to the

discipline which arises as a corollary. Better-informed societies

also achieve internal order and criteria for collective efforts. This

book is dedicated to reinforcing this knowledge by means of a

naturalistic understanding of certain phenomena, something heretofore

comprehended only by means of excessively moralistic categories of

the natural worldview. In turn, a person who understands the

nature of macrosocial pathology becomes immune to its spellbinding

influence.

In the long run, a constantly improving grasp of the laws governing

social life, and its atypical secluded recesses, will lead us to critically

reflect upon the failings and deficiencies of those social doctrines

expounded to date, which were based on an extremely primitive

understanding of these laws and phenomena. Such critiques, as well as

the process of learning how the laws of nature operate in former and

existing social systems, will naturally lead to a greater reliance on a

deeper understanding of said laws. A new idea is about to be born

based upon this ever-deepening comprehension of natural laws,

namely the building of a more perfect social and political system for

nations.

Such a system would be better than any of its predecessors.

Building it is possible and necessary, not just some vague futuristic

vision. After all, a whole series of countries is now dominated by

conditions which have destroyed the structural forms worked out by

history and replaced them with social systems inimical to creative

functioning, systems which can only survive by means of force.

Introducing democracy in such countries is a path paved with errors

and failures. We are thus confronted with a great construction

project demanding wide-ranging and well-organized work. The

earlier we undertake the job, the more time we will have to carry it

out.

[82](#) The Greek city states were also geographically isolated. The tendency to cultural isolation is exemplified in Plato's *Laws*. Historian Russell Gmirkin writes: "The dangers of travel and cultural

intermixture were discussed at Plato, *Laws* 12.949e-951e. A conscious program of cultural isolation, modeled on that of Sparta, helped to

ensure that outside information and knowledge of other customs

would not foster dissatisfaction and a desire for change. Plato

consciously designed his laws limiting cultural contacts with

peoples from other nations so as not to be as crudely hostile to

foreigners as those of Sparta ... Unlike Sparta's xenophobic laws

that had given their country an evil reputation, Plato allowed

delegations to travel abroad to Greek festivals and similar reciprocal

visits from foreigners, but regulated in such a manner as to

prevent positive views of foreign cultures to infiltrate the *polis*"

(*Plato and the Creation of the Hebrew Bible* [2017], pp. 280–281) —
Ed.

[83](#) On the nature of these personality transformations among the earliest Christians, see Timothy Ashworth, *Paul's Necessary Sin: The Experience of Liberation* (2016), and Troels Engberg-Pedersen, *Paul and the Stoics* (2000). In *Logokracja* (p. 70), Łobaczewski cites Clement of Alexandria (ca. 150–215), who was influenced by the

Alexandrian gnostic Basilides. See Arthur Versluis, *The Mystical State: Politics, Gnosis, and Emergent Cultures* (2011), pp. 17–18.

—Ed.

[84](#) Emperor Theodosius (347–395) established Nicene Christianity as the official state religion in 380 A.D., after which pagan worship was forbidden and all other Christian sects declared heretical. In 385 A.D.,

Priscillian was the first Christian to be executed by the Church for heresy. Versluis argues that the ideological background to this trend extends to the antiheretical writings of Irenaeus in the late second century and Tertullian (the “father of Latin Christianity”) in the early third century, whose writings absorbed and repurposed Roman legal tradition. See Versluis, *New Inquisitions*, pp. 4–6, 52–59, and *Mystical State*, pp. 91–92 (on simplistic, extrinsic doctrines that “quickly become grotesque ... and produce totalizing centralized bureaucratic apparatuses” built on compulsion and coercion).

—Ed.

[85](#) Professor of Roman law Pascal Pichonnaz writes that “apart from Latin ... law is the only contribution to the Western world that comes solely from Rome” (Pauchard, “How Ancient Rome Influenced European Law” [2013]). On the Christian adoption of Roman legalistic

thinking and the bureaucratic centralization of power in the

period between Tertullian and Augustine, see Versluis, *New Inquisitions*, pp. 4–6. Christianity was now to be “deployed as the basis of a judicial system” in which one seeks “to impose one’s own understanding upon others,” in contrast to a “negative politics,” in which “one concentrates on the beam in one’s own eye, not on the mote in someone else’s” (*Mystical State*, p. 23).

—Ed.

[86](#) See William B. Ewald, “The Roman Foundations of European Law” (1994). —Ed.

[87](#) *Author’s note (1997)*: It is only nowadays that we are dealing with the reverse process, which must take its time. Our civilization, and

with it Christianity, is becoming saturated with biological and psychological knowledge. In the midst of many difficulties, this aforementioned deficit is gradually being compensated for. However,

contradictions—real and Leibnizian—and unnecessary fears remain.

Therefore, this venture requires work, courage, and confidence.

[88](#) In *Logokracja*, Łobaczewski cites Ralph Cudworth (1617–1688), English Anglican clergyman, theologian, philosopher, and one of the

“Cambridge Platonists.” In *The True Intellectual System of the Universe*, “Cudworth ascribes dreams, and all other operations of what

we call the unconscious mind to Plastic Nature [the link between divine

mind and matter] manifest in the human mind. Included in these,

Cudworth holds, are the most basic projection of order onto our

perceptions, so that we can be capable of logical deliberation.” See

Charles M. Richards, “Ralph Cudworth (1617–1688)” (n.d.).

—Ed.

[89](#) Wilhelm Wundt (1832–1920), German physiologist and philosopher, is considered the father of experimental psychology. In 1879 he was the

first to open a lab devoted exclusively to psychology. Wundt was strongly influenced by the seventeenth-century philosopher Leibniz’s

theoretical psychology. Leibniz’s distinction between “unnoticed” and

“perceived” sensory impressions later influenced thinking about the unconscious. (Leibniz himself had been influenced by Cudworth.) See

Jochen Fahrenberg, “The Influence of Gottfried Wilhelm Leibniz on the Psychology, Philosophy, and Ethics of Wilhelm Wundt” (2016).

—Ed.

[90](#) See, for example, Glenn McCullough, “Jacob Boehme and the Spiritual Roots of Psychodynamic Psychotherapy: Dreams, Ecstasy, and Wisdom” (2019). Böhme was a seventeenth-century German

Lutheran theologian and mystic. See also the work of modern mystics

like G. I. Gurdjieff and J. G. Bennett: Joseph Azize, *Gurdjieff: Mysticism, Contemplation, and Exercises* (2020); Russell Schreiber,

Gurdjieff’s Transformational Psychology: The Art of Compassionate Self-Study (2013); J. G. Bennett, *A Spiritual Psychology* (1999).

—Ed.

[91](#) Ivan Pavlov (1849–1936), Russian physiologist famous for his work on classical conditioning. For the definitive biography of

Pavlov, see Daniel P. Todes, *Ivan Pavlov: A Russian Life in Science* (2014). While the USSR turned Pavlov into a symbol of

Soviet science—even persecuting physiologists in the name of

“protecting Pavlov’s heritage”—Pavlov himself he was a lifelong critic,

writing, for instance: “We have lived and are living under an unrelenting regime of terror and violence. ... Most of all, I see the resemblance of our life to that of ancient Asian despotisms. Spare the homeland and us.” And in a 1934 letter to the Minister of Health of the RSFSR, G. N. Kaminsky: “Unfortunately, I feel in relation to your revolution almost directly opposite to you. It disturbs me very much ... Many years of terror and the unrestrained willfulness of the authorities are turning our Asian nature into a shamefully slave-like one. And how much good can you do with slaves? Pyramids? Yes; but not general true human happiness.” (“Ivan Pavlov,” Russian Wikipedia, translated).

—Ed.

[92](#) Carl Gustav Jung (1875–1961), Swiss psychiatrist and psychoanalyst.

He is best known for his idea of the collective unconscious, his work on

religion, myth, and archetypes, and for conceptualizing introversion and extraversion, still in use today as part of various personality

theories and models, including the Big Five. —Ed.

[93](#) For example, William James (1842–1910), the father of American psychology, who pioneered the psychology of religion in his work *The Varieties of Religious Experience* (1902). —Ed.

[94](#) While Pavlov was a scientific materialist and atheist, he saw religion as a biologically based human instinct serving a psychological function

and was a firm believer in freedom of religion. Soviet propaganda used

his atheism to justify anti-religion policies, which he strongly opposed.

See George Windholz, "Pavlov's Religious Orientation" (1986).

—Ed.

[95](#) Preceded by Pavlov's work on conditioning, American behaviorists John B. Watson (1878–1958) and B. F. Skinner (1904–1990) focused on

observable, testable facts (reinforcement, punishment, stimuli, responses, etc.) over subjective experience. The behaviorist theory of

cognition posited a strict correlation between external stimulus and behavioral response, thus negating the reality of any meaningful internal experience like volition, a sense of "self," or mental causation.

For a psychologist like Kazimierz Dąbrowski, by contrast, the higher the brain function (deliberate actions, creativity), the lesser the role played by external stimuli. See Dąbrowski et al., *Mental Growth Through Positive Disintegration* (1970), pp. 101–103.

—Ed.

[96](#) See Chapter VII. —Ed.

[97](#) I.e., methodological naturalism, but without an excessive belief or trust in the power or completeness of scientific knowledge

and its methods and assumptions (e.g., its materialism). —Ed.

[98](#) For example, intuition, insight, inspiration, and some forms of dreams. The idea of "supernatural causality" in cognition has roots in

the psychology of F. W. H. Myers, whose work was admired by psychologists William James and Pierre Janet. Myers proposed a "filter" or "transmission" theory of consciousness to account for such phenomena as multiple, concurrent, dissociated streams of

consciousness, automatism, dreaming, hallucinogenic states, genius,

memory, mystical experience, telepathy, mind-body correlations, etc.

See Edward Kelly et al., *Irreducible Mind: Toward a Psychology for the 21st Century* (2007). See also James C. Carpenter, *First Sight: ESP and Parapsychology in Everyday Life* (2012); and John

H. Buchanan and Christopher M. Anstoos (eds.), *Rethinking Consciousness: Extraordinary Challenges for Contemporary Science*

(2020); and Iain McGilchrist, *The Matter with Things: Our Brains, Our Delusions and the Unmaking of the World* (2021).

—Ed.

[99](#) Literally “man” in Sanskrit, from the verb-root *pri*: to fill, make complete, bestow. Used in theosophy to express the “ideal man,”

spiritual self, cosmic being, divine essence. —Ed.

[100](#) It is simply “our human perception of reality” (*Ponerologia*, p. 13).

—Ed.

[101](#) The development of an individual from the earliest stage to maturity.

—Ed.

[102](#) Łobaczewski calls this the “egotism of the natural worldview,”

discussed below. —Ed.

[103](#) Barbara Oakley writes in *Evil Genes: Why Rome Fell, Hitler Rose, Enron Failed, and My Sister Stole My Mother’s Boyfriend* (2007), p.

192: “simply looking at the research results, one must conclude that

people’s first emotional responses about what’s wrong, who is to

blame, or how to proceed, particularly in relation to complex issues,

must always—*a/ways*—be considered suspect.” See the section in which this quotation is found, “‘Feel Good’ Politics: How

Machiavellians—and Altruists—Manipulate Emotions” (pp. 187–192).

—Ed.

[104](#) See, for example, the modern resurgence of practical Roman Stoicism in works like William B. Irvine, *A Guide to the Good Life: The Ancient Art of Stoic Joy* (2009). —Ed.

[105](#) As Jonathan Haidt puts it in *The Righteous Mind: Why Good People Are Divided by Politics and Religion* (2013), p. xix: “human nature is

not just intrinsically moral, it’s also intrinsically moralistic, critical and judgmental.” —Ed.

[106](#) For example, epilepsy used to be regarded as a mental illness, and before that, a sign of demonic possession (Sapolsky, *Behave*, pp.

605–610). Adrian Raine gives the example of a man who became pedophilic as a result of a brain tumor, but returned to normal with its

removal (*The Anatomy of Violence: The Biological Roots of Crime* [2014], pp. 303–305, 324–328). See also Dvoskin et al., “A

Brief History of the Criminalization of Mental Illness” (2019).

More generally, when another individual behaves in a way that we deem to be bad, we tend to make a judgment of negative intent rather than seeking to understand the psychological and possibly physiological conditions that might be driving them and convincing them that they are behaving properly. This is known in social psychology as the fundamental attribution error.

—Ed.

[107](#) In *Ponerologia* (p. 14) he adds a third factor: luck. —Ed. [108](#) Discussed further in the subsection “Para-appropriate responses” in Chapter IV. —Ed.

[109](#) In his book *Homo Americanus: The Rise of Totalitarian Democracy in America* (2021), p. 221, Zbigniew Janowski writes: “Psychology has

a paramount role to play in getting our society straight, provided it renounces the claims that make it sound like an ideological call to social action, and instead concerns itself with individual human beings

... The popularity of Jordan Peterson ... may be an indication that the *shadow man* may be once more rising. The question is: Will he survive in the hostile egalitarian-democratic environment?"

—Ed.

[110](#) For example, American psychiatrist M. Scott Peck (1936–2005) describes his struggle pioneering the introduction of the concept of human evil into psychology (without moralistic judgment), and the resistance he encountered, in his book *People of the Lie: The Hope for Healing Human Evil* (1983). He credits his two mentors with making

the first steps: social psychoanalyst Erich Fromm (1900–1980) and Jesuit priest Malachi Martin (1921–1999), citing their respective works,

The Heart of Man: Its Genius for Good and Evil (1964) and

Hostage to the Devil (1977). See also James L. Knoll, "The Recurrence of an Illusion: The Concept of 'Evil' in Forensic

Psychiatry" (2008), who writes: "Interest in evil is growing. The psychological and psychiatric literature reflects steadily increasing attention to the concept of evil over the past two decades. ...

While Simon cautions about the subjective moral judgment involved, Welner believes that 'defining evil is only the latest frontier where psychiatry ... will bring light out of darkness'."

—Ed.

[111](#) Comte (1798–1857), French philosopher of science, utopian socialist, and founder of positivism, adopted the term *sociologie* in

1838, believing positivist sociology would go on to become the centerpiece of

the sciences. —Ed.

[112](#) John Stuart Mill (1806–1873), English philosopher, political economist, and influential liberal thinker. He was an advocate of utilitarianism, the ethical theory systemized by his godfather Jeremy Bentham. See *John Stuart Mill: On Democracy, Freedom and Government & Other Selected Writings* (2019), edited by Zbigniew Janowski and Jacob Duggan. As Janowski writes: “[Mill] is to Liberalism what Marx and Engels are to Socialism, and if one wishes to understand the nature of today’s liberal society, no one’s writings are a better source to turn to” (p. xxxi).

—Ed.

[113](#) See Chapter VII, “Psychology and Psychiatry under Pathocratic Rule.” —Ed.

[114](#) The psychophysiological basis of humanity’s emotional nature and personality development. For a treatment by one of Łobaczewski’s

contemporaries, see Kazimierz Dąbrowski, *Multilevelness of Emotional and Instinctive Functions* (1996). —Ed.

[115](#) For example, the ability to read social cues, as well as our intuition about social relations and hierarchies, our place within them, and the

norms of navigating their complexities. Dean A. Haycock, in *Tyrannical Minds: Psychological Profiling, Narcissism, and Dictatorship*

(2019), pp. 46, 236, describes what he calls “amateur profiling,”

i.e., our ability to “read people,” to get an intuitive grasp on another’s personality and experience, and to form impressions about their character, motivations, and psychological state.

—Ed.

[116](#) See McGilchrist, *The Matter with Things*, esp. pt. 1 & pp. 679–684; Jaak Panksepp, *Affective Neuroscience: The Foundations of Human and Animal Emotions* (2004), and (with Lucy Biven), *The Archaeology of Mind: Neuroevolutionary Origins of Human Emotions* (2012);

Stephen W. Porges, *The Polyvagal Theory: Neurophysiological Foundations of Emotions, Attachment, Communication, and Self-regulation* (2011). —Ed.

[117](#) Moral foundations theory posits six foundations characterizing humanity’s basic moral judgments and motivations: Care/Harm, Fairness/Cheating, Loyalty/Betrayal, Authority/Subversion, Sanctity/Degradation, and Liberty/Oppression. Conservatives tend to value all five and liberals tend to value primarily harm and fairness (libertarians primarily value economic and lifestyle liberty). For a full discussion, see Haidt, *Righteous Mind* and Atari et al., “Morality Beyond the WEIRD: How the Nomological Network of Morality Varies Across Cultures” (2022), which finds Equality and Proportionality to be distinct foundations (as opposed to a single Fairness dimension). —Ed.

[118](#) For recent accounts of such deficits, with discoveries made in the intervening decades, see Raine, *Anatomy*, and Oakley, *Evil Genes*, esp. ch. 8. —Ed.

[119](#) See the discussion on “natural eugenic processes” at the end of the section on “inherited deviations” in Chapter IV. —Ed.

[120](#) Similar views: Raine, *Anatomy*, p. 322; Sapolsky, *Behave*, pp. 609–10. —Ed.

[121](#) From *sthenia*: strong, vigorous, or active. The sthenic instinct is the impulsive, uninhibited tendencies associated with lack of emotional control. —Ed.

[122](#) What we today refer to as personality disorders. —Ed.

[123](#) *Author's note (1997)*: And more recently by the holographic theory of memory and association. [The mathematics of holographic

associative memory (HAM) were first developed in the late 1960s.

Their potential application to human memory led Karl Pribram to develop holonomic brain theory, which posits quantum effects in the brain that create a consciousness field, and non-local memory

storage and retrieval. See Karl Pribram, *Brain and Perception: Holonomy and the Structure of Figural Processing* (1991), and more

recently, *The Form Within: My Point of View* (2013). —Ed.]

[124](#) See, e.g., Alan Gauld's treatment of the subject in his chapter, "Memory," in Kelly et al., *Irreducible Mind*. See also Carpenter, *First Sight*, chs. 11 & 12; and Ross, *Trauma Model*, ch. 7, for memory in a clinical context. —Ed.

[125](#) I.e., dissociative thinking. In psychiatry, conversion disorders involve physical symptoms (e.g., paralysis or blindness) experienced by the

patient but with no physical cause. Rather, they are rooted in

emotional trauma, thus providing evidence of subconscious control of

psychophysiological processes. The term comes from Freud's idea that

anxiety is "converted" into physical symptoms. In dissociative or

conversive thinking, correct premises or conclusions are subconsciously

"converted" into incorrect ones, for example, as a defense mechanism

against cognitive dissonance caused by certain uncomfortable truths.

See the relevant section in Chapter IV and the Glossary entry.

—Ed.

[126](#) *Author's note (1997)*: We also meet cases of damage to the frontal fields of the cerebral cortex, in whom this function is impaired. They

develop pathological characters and through their actions cause extremely unfortunate results. Therefore, we will return to this issue in

the chapter on ponerology.

[127](#) Also called emotional intelligence (*Logokracja*, p. 28), which comprises the ability to manage, understand, and perceive emotions

(e.g., through the recognition of facial expressions), and to facilitate thought using emotion. Łobaczewski cites the Polish edition of Daniel

Goleman's *Emotional Intelligence* (1997). See also Nicholas D.

Thomson, *Understanding Psychopathy* (2019), p. 110-113; and McGilchrist, *The Matter with Things*, ch. 6. —Ed.

[128](#) In *Logokracja*, p. 32, Łobaczewski gives examples: "Some people are gifted with the ability to capture an unusually large amount of data in

their field of attention. Others have a very capacious and durable memory. We know aesthetically sensitive people who have a talent for figurative reproduction or color composition; others are endowed with particularly good musical hearing, yet others have a talent for sensing and observing psychological phenomena."

—Ed.

[129](#) See, for example, Thomson, *Understanding Psychopathy*, esp. ch. 7, on environmental risk factors affecting the development of this

"structure" of basic intelligence. —Ed.

[130](#) See Janowski, *Homo Americanus*, ch. 9, "A New Opium of the Intellectuals: Plato's Trap and Mill's Liberalism." —Ed.

[131](#) That is, indications of the existence of something beyond the material universe. The English translation read “the preachings of faith.” —Ed.

[132](#) See Chapter VIII. Kazimierz Dąbrowski, *Personality-shaping through Positive Disintegration* (2015), p. 26, writes: “The strength and

universality of religious experience show that the internal attitude of man corresponds to a supersensual Being, transcendent as an object of

these religious experiences and at the same time constituting a necessary condition for the very fact of the existence of this experience

in our consciousness. ... In order to be able to receive and grasp the supersensual reality we may need special organs and functions, a kind

of ‘transcendental sense,’ allowing us, through inner experience, to perceive the reality of the supersensual world.” Dąbrowski describes these “subtle” emotional-cognitive processes dealing with suprasensory reality as “empirical mysticism.” See also Kelly and Grosso, “Mystical Experience,” in Kelly et al., *Irreducible Mind*.

—Ed.

[133](#) See note above on “conversive thinking.” —Ed.

[134](#) Dąbrowski’s theory of positive disintegration describes the various levels of emotional-intellectual development. According to Dąbrowski,

most people live most of their lives at the level of *primary* integration (when personality development is “frozen,” as Łobaczewski puts it), the

lowest level of personality development, punctuated by disintegrations

during major life changes or events. *Negative* disintegration results in psychosis or suicide while *positive* disintegration results in higher levels of emotional development, i.e., more empathic, understanding,

insightful, and global in character. Lower levels, on the other hand, are

more rigid, egocentric, short-sighted, narrow, and ruled primarily by biological and social determinants of thinking, feeling, and behavior.

See <https://www.positivedisintegration.com/levellandII.htm>.

—Ed.

[135](#) Dąbrowski writes: “Grave life experiences and stresses may facilitate the process, but in [the] case of very rigid integration, the disintegration which occurs under stress is temporary and is quickly followed by reintegration to the original level of primitive automatic functioning” (*Multilevelness*, p. 65). In other words, the individual is unable to achieve a higher personality integration and self-understanding, regressing back to his old state. This process is often accompanied by excuses and rationalizations, even when it is clear to others that he is not seeing things objectively.

—Ed.

[136](#) No longer common in Western psychiatry, the term neurosis is roughly equivalent to what we now call anxiety and mood disorders (also obsessive-compulsive, dissociative, and stress-related disorders).

For an in-depth look at these conditions as responses to trauma, see Colin Ross’s book, *The Trauma Model*. According to Ross, “chronic childhood trauma is to psychiatry as germs are to general medicine” (p. 55). —Ed.

[137](#) Psychiatrist Norman Doidge writes: “Ideologies are substitutes for true knowledge, and ideologues are always dangerous when they come

to power, because a simple-minded I-know-it-all approach is no match

for the complexity of existence” (foreword to Peterson, *12 Rules*, p. xiv). —Ed.

[138](#) For example, economic and class schemes (*Logokracja*, p. 16) like *Homo economicus* or oppressor/oppressed divisions. —Ed.

[139](#) See Ryszard Legutko, *The Demon in Democracy: Totalitarian Temptations in Free Societies* (2016), esp. ch. iv. —Ed.

[140](#) See Zbigniew Janowski, “Against Equality of Opportunities” (2020).

—Ed.

[141](#) As he describes below, the potential for a socio-psychological structure is inherent in the diversity of human individuals, and may be

realized to greater or lesser degrees. —Ed.

[142](#) For example, Marx and Engels in the nineteenth century, who were influenced by eighteenth-century philosophers like Jean Jacques

Rousseau (French socialism) and Baron d’Holbach (French materialism). Foreshadowing the “social constructionism” of twentieth-century postmodern philosophy, Holbach and his followers believed that all individual and class differences, including crime, were

the result of the social environment, not human nature. Holbach wrote

that “everything conspires to render man vicious and criminal; the religion he has adopted, his government, his education, the examples set before him, irresistibly drive him on to evil.” See Thomas Sowell, *Marxism: Philosophy and Economics* (2011), pp.

31–32.

Other nineteenth-century thinkers in this category include utilitarians like Bentham, Mill, and William Godwin; and social Darwinists like Thomas Malthus, Herbert Spencer, and Francis Galton.

See Janowski's discussion of Mill in *Homo Americanus*, ch. 9; and Legutko's critique of Mill's reductionistic anthropology in the afterword to Janowski (ed.), *John Stuart Mill*, pp. 768–770. See also Steven Pinker's *The Blank Slate: The Modern Denial of Human Nature* (2002) for additional examples in philosophy, sociology, anthropology, and psychology. In contrast, Łobaczewski (*Logokracja*, pp. 16–17, 22) lists St. Augustine (354–430), Andrzej Frycz Modrzewski (1503–1572), and Baron Charles Louis de Montesquieu (1689–1755) among those who demonstrated a *talent* for grasping psychological realities, albeit with a natural psychological worldview, noting that Adam Smith (1723–1790) sought criteria for ethics in the knowledge of human nature. He also states that Thomas Aquinas (1225–1274) lacked such a talent for perceiving psychological realities.

—Ed.

[143](#) See the section “Objective Language” above. See also Peterson, *Maps of Meaning*, on categorization of the known and unknown (pp. 32–89), and “natural categories,” spontaneously generated groupings whose borders are fuzzy and overlap (pp. 95–96). If a society's psychological categories are deficient, so will be the range of concepts it is able to express, and thus also its understanding of reality and the choices it can make to negotiate that reality.

—Ed.

[144](#) In extreme cases, it might be proper for those countries evaluating the problem to take more direct corrective action, even to isolating the

deteriorating country until the appropriate corrections are well under way, perhaps similar to the international divestment and boycott of the apartheid South African system during the 1980s.

—Ed.

[145](#) In *Logokracja*, p. 33, Łobaczewski specifies economic, political, doctrinal, and racial privilege. Examples of such systems include plutocracies/oligarchies, hereditary aristocracies, one-party systems involving nepotism and affirmative action, theocracies, etc. —Ed.

[146](#) Overly theatrical, emotional, attention-seeking behavior. —Ed.

[147](#) One-party totalitarian governments deliberately promote incompetent people for this very reason; see, for example, Yoram Gorzki and Oleg

Khlevniuk's description of Soviet "overpromotion" in *Substate Dictatorship: Networks, Loyalty, and Institutional Change in the Soviet*

Union (2020), pp. 4, 43–45. In the case of communist Poland, the policy of "social advance" was designed to establish dependency and

thus produce loyal party leaders. See Anne Applebaum, *Iron Curtain: The Crushing of Eastern Europe, 1944–1956* (2013), pp. 310–312, 391.

—Ed.

[148](#) For a critique of institutionalized social maladjustment in the United States and its potential for disaster, see Heather Mac

Donald's *The Diversity Delusion: How Race and Gender Pandering Corrupt the University and Undermine Our Culture* (2018). —Ed.

[149](#) Anthropologist Peter Turchin has developed a political stress index (PSI) that serves this purpose, combining three crisis indicators:

declining living standards, increasing intra-elite competition (caused in

part the production of too many aspiring elites), and a weakening

state. See Peter Turchin and Sergey A. Nefedov, *Secular Cycles* (2009); also Lindsay, “Bourgeois Overproduction and the Problem of the Fake

Elite” (2021). —Ed.

[150](#) Research on fairness in children suggests that people favor *fair*, not necessarily *equal*, distributions, and when these clash, prefer fair inequality over unfair equality. See Greg Lukianoff and Jonathan

Haidt, *The Coddling of the American Mind: How Good Intentions and Bad Ideas Are Setting Up a Generation for Failure* (2019), pp. 218–19.

—Ed.

[151](#) This tendency can be manipulated and exploited by modern public relations strategies and other forms of propaganda, allowing “upwardly adjusted” and psychologically abnormal public figures to portray themselves as competent and likeable. The opposite is also possible through character assassination. Public perception may also be manipulated through election fraud and false or misleading opinion polls, but all of these methods have their limits.

—Ed.

[152](#) *Author’s note (1997)*: Unfortunately, under the conditions prevailing in Poland these universal values have been largely weakened and

replaced by habits of pathological origin.

[153](#) *Author’s note (1997)*: If this structure has been largely destroyed and replaced by its pathological caricature, the implementation of

democracy will undoubtedly encounter enormous difficulties and it may be necessary to resort to scientifically based means for its

reconstruction. [Łobaczewski writes in *Logokracja*, p. 10: “A political system based on the opinion of the broad masses of society must, by default, be dominated by the natural psychological worldview with its deficits and naiveties, by human egoism, emotionalism, and by the shortsightedness of the average man. It remains always open to demagogic activity inspired from within or from without, and which exploits the fact of the existence of people of mediocre mind and character. Such a system has proved mostly incapable of defending itself against phenomena difficult to understand in terms of natural human reason due to the psychopathological component in their nature.” See Appendix II, “On

Democracy,” as well as the works of Janowski and Legutko.

—Ed.]

[154](#) See Roy Godson (ed.), *Menace to Society: Political-criminal Collaboration Around the World* (2003), with case studies of “political-criminal nexuses” in Colombia, Hong Kong, Taiwan, Italy, Mexico, Nigeria, Russia and Ukraine, and the U.S. See also Douglas Valentine, *The CIA as Organized Crime: How Illegal Operations Corrupt America and the World* (2017). —Ed.

[155](#) See Chapter VIII. In a secular context, Hitler’s brand of ethnonationalism applies. As he wrote in *Mein Kampf*: “[The folkish worldview] by no means believes in an equality of the races, but along with their difference it recognizes their higher or lesser value and feels itself obligated, through this knowledge, to promote the victory of the better and stronger, and demand the subordination of the inferior and weaker in accordance with the eternal will that dominates this universe” (quoted in Richard Weikart,

Hitler's Religion: The Twisted Beliefs that Drove the Third Reich
[2016], p. xx.) See Chapter XIII on religion for further examples.
—Ed.

[156](#) Recall Łobaczewski's statement about "social pedagogues" above.

This is one reason why planned economies and many social interventions fail despite ostensibly good intentions. —Ed.

[157](#) For example, Russia, China, the United States, and Brazil, all of which have a land area of over 8,000,000 square kilometers and populations in the hundreds of millions (over one billion in the case of China). —Ed.

[158](#) Globalization has arguably broadened the scope of this effect beyond the borders of any given nation. Alexander I. Yuriev writes: "Globalization is a planetary intellectual machine, which goes out of human control and performs a person's modification without their knowledge and understanding" ("About Psychology and Psychotherapy of the Times of Globalization" [2013]). —Ed.

[159](#) See the discussion of national gigantism and decentralization in Versluis, *Mystical State*, pp. 124–125. —Ed.

[160](#) In *Logokracja*, pp. 31, 19, Łobaczewski writes: "The traditional moral and legal doctrines of Europe assumed that man is a conscious and

therefore responsible being. At the same time, the ability to understand the vast scope of causality operating in the human personality, as well as the fundamental role of the unconscious mental

life have been neglected. ... in some democratic countries, in practice we

have a situation where the law shapes morality and has become

the basic measure of human relationships. This causes a moral devolution of society and life becomes burdensome and full of stress.”

—Ed.

[161](#) The Polish edition says 7-15 million. —Ed.

[162](#) Colin Woodard, in *American Nations: A History of the Eleven Rival Regional Cultures of North America* (2012), provides potential support

for this idea. Woodard identifies twelve distinct geographical cultures

in the United States (in order from most to least populous): Greater Appalachia, Yankeedom, the Deep South, the Midlands, El Norte, the Far West, New Netherland, the Left Coast, Tidewater, the Spanish Caribbean, New France, and Greater Polynesia. —Ed.

[163](#) *Author's note (1997)*: Similarly, when it comes to European unification it is vital to oppose the creation of a colossus state. A

Europe of independent homelands is necessary to preserve our cultural

traditions and their creative role, and for the meaningful spiritual development of our citizens.

CHAPTER III

THE HYSTEROIDAL CYCLE

Ever since human societies and civilizations have been created on our globe, people have longed for happy times full of tranquility and justice,

which would have allowed everyone to herd his sheep in peace, search for

fertile valleys, plow the earth, dig for its treasures, or build houses and

palaces. Man desires peace so as to enjoy the benefits accumulated by

earlier generations and to proudly observe the growth of future ones he

has begotten. Sipping wine or mead in the meantime would be nice. He

would like to wander about, becoming familiar with other lands and

people, or enjoy the star-studded sky of the south, the colors of nature,

and the faces and costumes of women. He would also like to give

free rein to his imagination and immortalize his name in works

of art, whether sculptured in marble or eternalized in myth and

poetry.

From time immemorial, then, man has dreamed of a life in which

the measured effort of mind and muscle would be punctuated by

well-deserved rest. Therefore, he strove to learn nature's laws so as to

dominate her and take advantage of her gifts. Man enlisted the natural

power of animals in order to make his dreams come true, and when this

did not meet his needs, he turned to his own kind for this purpose, in

part depriving other humans of their humanity simply because he was

more powerful.

Dreams of a happy and peaceful life thus gave rise to force over others, a force which depraves the mind of its user. That is why man's dreams of

happiness have not come true throughout history. This hedonistic view of

"happiness" contains the seeds of misery, feeding the eternal cycle

whereby good times give birth to bad times, which in turn cause the

suffering and mental effort that produce experience, good sense,

moderation, and a certain amount of psychological knowledge,

all virtues which serve to rebuild more felicitous conditions of

existence.[164](#)

During good times, people progressively lose sight of the need for

profound reflection, introspection, knowledge of others, and an

understanding of life's complicated laws. Is it worth pondering the

properties of human nature and man's flawed personality, whether one's

own or someone else's? Can we understand the creative meaning of

suffering we have not undergone ourselves, instead of taking the easy way

out and blaming the victim? Any excess mental effort seems like

pointless labor if life's joys appear to be available for the taking.

A clever, liberal, and merry individual is a good sport; a more

farsighted person predicting dire results becomes a wet-blanket

killjoy. [165](#)

Perception of the truth about the inner and outer reality of man,

especially an understanding of the human personality and its values and

shortcomings, ceases to be a virtue during the so-called "happy" times;

thoughtful doubters are decried as meddlers who cannot leave well

enough alone. This, in turn, leads to an impoverishment of psychological

knowledge (the basis of moral values), the capacity of differentiating the

properties of human nature and personality, and the ability to mold

minds creatively. The qualities necessary to make rational decisions in

individual and collective life disappear. Emotions begin to dominate over

intellect, and the cult of the body increases. Is it not nicer to think more

pleasing thoughts? The cult of power thus supplants those mental values

so essential for maintaining law and order by peaceful means. A nation's

enrichment or involution regarding its psychological worldview could be

considered an indicator of whether its future will be good or bad.

During "good" times, the search for truth becomes uncomfortable because it reveals inconvenient facts. It is better to think about easier

and more pleasant things. Unconscious elimination of data which are, or

appear to be, inexpedient gradually turns into habit, and then becomes a

custom accepted by society at large. However, any thought process based

on such truncated information cannot possibly give rise to correct

conclusions; it further leads to subconscious substitution of inconvenient

premises by more convenient ones, thereby approaching the boundaries of

psychopathology.¹⁶⁶

Such contented periods—often rooted in some injustice to other people or

nations¹⁶⁷—start to strangle the capacity for individual and societal

consciousness; subconscious factors take over a decisive role

in life. Such a society, already infected by the hysteroidal

state,¹⁶⁸ considers any perception of uncomfortable truth to be a sign of “ill-breeding.” J. G.

Herder’s¹⁶⁹ iceberg is drowned in a sea of falsified unconsciousness; only the tip of the

iceberg is visible above the waves of life. Catastrophe waits in the wings.

In such times, the capacity for logical and disciplined thought, born of

necessity during difficult times, begins to fade. When communities lose the capacity for psychological reason and moral criticism, the processes of the generation of evil are intensified at every social scale, whether individual or macrosocial, until they give rise to “bad” times.

We already know that every society contains a certain percentage of people carrying psychological deviations caused by various inherited or acquired factors which produce anomalies in feeling, thought, and character. Many such people attempt to impart meaning to their deviant lives by means of social hyperactivity.¹⁷⁰ They create their own myths and overcompensatory ideologies and have the tendency to egotistically insinuate them to others.

Their goals and ideas, which result from their deviant manner of experiencing, easily hook into minds in which the sense and

understanding of psychological realities has already started to deteriorate.

When a few generations' worth of "good-time" insouciance and increasing

hysterics result in a societal deficit regarding psychological skill and

moral criticism, this paves the way for pathological plotters, spellbinders,

even more primitive impostors, and their organized systems of social and

moral destruction to act and merge into the processes of the origination of

evil.¹⁷¹ They are essential factors in its synthesis. In the next chapter I shall

attempt to persuade my readers that the participation of pathological

factors, so underrated by the social sciences, is a common phenomenon in

the processes of the origin of evil.

Those times which many people later recall as the “good old days”

thus provide fertile soil for future tragedy because of the progressive

devolution of moral, intellectual, and personality values which gives rise

to Rasputin-like eras—times of deceit, bitterness, and lawlessness.

The above is a sketch of the causative understanding of reality which in no way contradicts a perception of the teleological sense of

causality.¹⁷² Bad times are not merely the result of hedonistic regression to the past;

they have a historical purpose to fulfill. Suffering, effort, and mental

activity during times of pervasive bitterness lead to a gradual, generally

heightened, regeneration of lost values, which results in human progress.

Unfortunately, we still lack a sufficiently exhaustive philosophical grasp of

this interdependence of causality and teleology regarding events.

It seems that prophets were more clear-sighted, in the light of

the laws of creation, than philosophers such as E. S. Russell, R.

B. Braithwaite, G. Sommerhoff, and others who pondered this

question. [173](#)

When bad times arrive and people are overwhelmed by an excess of

evil, they must gather all their physical and mental strength to fight for

existence and protect human reason. The search for some way out of the

difficulties and dangers rekindles long-buried powers of discretion. Such

people have the initial tendency to rely on force in order to counteract

the threat; they may, for instance, become “trigger-happy” or dependent

upon armies. Slowly and laboriously, however, they discover the

advantages conferred by mental effort: improved understanding of the

psychological situation in particular, better differentiation of human

characters and personalities, and, finally, comprehension of one's

adversaries. During such times, virtues which former generations

relegated to literary motifs regain their real and useful substance and

become prized for their value. A wise person capable of furnishing sound

advice is highly respected.

How astonishingly similar were the philosophies of Socrates and

Confucius, those half-legendary thinkers who, albeit near-contemporaries,

resided at opposite ends of the great continent. Both lived during evil,

bloody times and adumbrated a method for conquering evil, especially

regarding perception of the laws of life and knowledge of human

nature.¹⁷⁴ They searched for criteria of moral values within human nature and

considered knowledge and understanding to be virtues. Both men,

however, heard the same wordless internal Voice warning those

embarking upon important moral questions: "Socrates, do not do this."

That is why their efforts and sacrifices constitute permanent assistance in

the battle against evil.

Difficult and laborious times give rise to values which finally conquer

evil and produce better times. The succinct and accurate analysis of

phenomena, made possible thanks to the conquest of the expendable

emotions, conversive thinking, and egotism characterizing self-satisfied

people, opens the door to causative behavior, particularly in the areas of

philosophical, psychological, and moral reflection; this tips the

scale to the advantage of goodness and order. If these values were

totally incorporated into humankind's cultural heritage, they

could sufficiently protect nations from the next era of "errors and

distortions.”¹⁷⁵ However, collective memory is impermanent and particularly liable to

remove a philosopher and his work from his context, namely his time and

place and the goals which he served.

Whenever an experienced person finds a moment of relative peace after

a difficult and painful effort, his mind is free to reflect unencumbered by

the expendable emotions and outdated attitudes of the past, but aided by

the cognizance of bygone years. He thus comes closer to an objective

understanding of phenomena and a view of actual causal relations,

including those which cannot be understood within the framework of

natural language. He thus meditates upon an ever-expanding circle of

general laws while contemplating the meaning of those former events

which separated periods of history. We reach for ancient precepts

because we understand them better; they make it easier for us to

understand both the genesis and the creative meaning of unhappy times.

These people try to pass such knowledge on to posterity, using a more natural language as a matter of course. Even then, however, they have a

sense of the inadequacy of this language and feel anxious about whether

this wisdom of theirs, acquired at the cost of the suffering and blood of

many people, will reach the minds of future generations, brought up in

happier times.

The cycle of happy, peaceful times favors a narrowing of the

worldview and an increase in egotism; societies become subject to

progressive hysteria and to that final stage, descriptively known

to historians and more easily understood by psychopathologists,

which finally produces times of despondency, violence, and

confusion that have lasted for millennia and continue to do

so.¹⁷⁶ The recession of mind and personality which is a feature of ostensibly

happy times varies from one nation to another; thus some countries

manage to survive the results of such crises with minor losses, whereas

other times it leads to revolution and the collapse of nations and

empires.¹⁷⁷ Geopolitical factors have also played a decisive role.

The psychological features of such crises doubtless bear the stamp of the

time and of the civilization in question, but one common denominator

must have been an exacerbation of society's hysterical condition. This

"highly contagious disease" or, better yet, *formative deficiency of character*, is a perennial sickness of societies, especially the privileged

elites.¹⁷⁸ Individuals differ only in the severity of such symptoms. The existence of

exaggerated individual cases, especially such characterized as clinical, is

an offshoot of the level of social hysteria, quite frequently correlated with

some additional causes such as carriers of minor lesions of brain

tissue or hereditary features. Quantitatively and qualitatively,

these individuals may serve to reveal these states' cyclical periods

and to evaluate such times, as indicated in history's *Story of San Michele*.¹⁷⁹ From the perspective of historical times, it would be harder to examine the

regression of the ability and correctness of reasoning or the intensity of "Austrian talk,"¹⁸⁰ although these approximate the crux of the matter better and more

directly.

In spite of the above-mentioned qualitative differences, the duration of these time-cycles tends to be similar. If we assume

that the extreme of European hysteria occurred around 1900

and returns not quite every two centuries, we find similar

conditions.¹⁸¹ For example, at the beginning of the eighteenth century, similar conditions could

be observed in Western Europe, with France at the forefront. Such cyclical

isochronicity¹⁸² may embrace a civilization and cross into neighboring countries, but it

would not swim oceans or penetrate into faraway and far different

civilizations.¹⁸³

When World War I broke out, young officers danced and sang on

the streets of Vienna: “*Krieg, Krieg, Krieg! Es wird ein schoener Krieg.*”¹⁸⁴ While visiting Upper Austria in 1978, I decided to drop in on the local

parson, who was in his seventies by then. When I told him about myself,

I suddenly realized he thought I was lying and inventing pretty stories.

He subjected my statements to psychological analysis based on this

unassailable assumption, which he made clear to me. When I complained

to an Austrian friend of mine about this, he was amused: “As a

psychologist, you were extremely lucky to catch the survival of authentic

Austrian talk (*'die oesterreichische Rede'*). We young ones would have been incapable of demonstrating it to you even if we wanted to simulate

it.”

In the European languages, “Austrian talk” has become the common descriptive term for paralogistic

discourse.¹⁸⁵ Many people using this term nowadays are unaware of its

origin. Within the context of maximum hysterical intensity in Europe at the time, the authentic article represented a typical

product of conversive thinking: subconscious selection and substitution of data leading to chronic avoidance of the crux of the

matter.¹⁸⁶ In the same manner, the reflex assumption that every speaker is

lying is an indication of an hysterical anti-culture of mendacity,

within which telling the truth was considered a sign of ill breeding.

That era of hysteroidal regression gave birth to the Great War and the Great

Revolution,¹⁸⁷ which extended into fascism, Hitlerism, and the tragedy of World

War II. It also produced the macrosocial phenomenon whose deviant character became superimposed upon this cycle, screening

and destroying its nature. Contemporary Europe is heading for¹⁸⁸ the opposite extreme of this historical sine curve. We could thus assume

that the beginning of the next century will produce an era of better

capability and correctness of reason, thus leading to many new values in all

realms of human discovery and creativity. We can also foresee that realistic

psychological understanding and spiritual enrichment will be features of this

era.¹⁸⁹

At the same time, North America, especially the USA, has reached a

nadir for the first time in its short history. It is hard to judge whether we are observing the symptoms of incipient upward movement (i.e., dehysericization and recovery), although it seems

likely.¹⁹⁰ Grey-haired Europeans living in the U.S. today are struck by the

similarity between these phenomena and the ones dominating Europe at

the times of their youth. The emotionalism dominating individual,

collective, and political life, as well as the subconscious selection and

substitution of data in reasoning, make communication difficult. They are

impoverishing the development of a psychological worldview and

leading to individual and national egotism. The mania for taking

offense at the drop of a hat provokes constant retaliation, taking

advantage of hyper-irritability and hypo-criticality on the part of

others.¹⁹¹ This can be considered analogous to the European dueling mania of those

times. People fortunate enough to achieve a position higher than someone

else are contemptuous of their supposed inferiors in a way highly

reminiscent of tsarist Russian customs. Turn-of-the-century Freudian

psychology finds fertile soil in this country because of the similarity in

social and psychological conditions.

America's psychological recession drags in its wake an impaired

socio-occupational adjustment of this country's people, leading to a

waste of human talent and an involution of societal structure. If we were

to calculate this country's adjustment correlation index, as suggested in

the prior chapter, it would probably be lower than the great majority of

the free and civilized nations of this world, and possibly lower than some

countries which have lost their freedom. A highly talented individual in

the USA finds it ever more difficult to fight his way through to

self-realization and a socially creative position. Universities, politics, and

even some areas of business ever more frequently demonstrate a united

front of relatively untalented persons. The word “overeducated” is heard

more and more often. Such “overqualified” individuals finally hide out in

some foundation laboratory where they are allowed to earn the Nobel

Prize. In the meantime, the country as a whole—its administration and

politics—suffers due to a deficit in the inspirational role of highly gifted

individuals. [192](#)

As a result, America is stifling progress in all areas of life, from culture

to technology and economics, not excluding political incompetence. When

linked to other deficiencies, an egotist's incapability of understanding

other people and nations leads to political error and the scapegoating of

outsiders.¹⁹³ Slamming the brakes on the evolution of political structures and social

institutions increases both administrative inertia and discontent on the

part of its victims.

We should realize that the most dramatic social difficulties and

tensions occur about a quarter of a century after the time of maximum

hystericization and at least ten years after the first observable indications of

having emerged from a psychological crisis, during the period of recovery.

These difficulties can be regarded as sequelae—a delayed reaction to the

crisis, since the process of psychological rehabilitation is still insufficiently

developed. This can be dated to the beginning of the twenty-first

century.¹⁹⁴ The time span for effective countermeasures is thus rather limited.

Therefore it appears that the United States is heading for a profound

political crisis, comparable to those which have previously resulted from

the circumstances described above. However, this vast country is

so culturally diverse that it is enough to drive 50 miles to find

oneself in a different social environment. For this reason what

happens in one part of the country provokes a critical response

in another. At the same time, the geopolitical situation of the

country is very favorable. So shall we see what the future will

bring?¹⁹⁵

Is Europe entitled to look down on America for suffering from the

same sickness the former has succumbed to several times in the

past, with inhuman and tragic results? Is America's feeling of

superiority toward Europe, derived from these past conditions and their

resulting wars and revolutions, anything more than a harmless

anachronism? It would be most useful if the European nations

took advantage of their historical experience and more modern

psychological knowledge so as to help America most effectively.

East Central Europe, now under Soviet

domination,¹⁹⁶ is part of the European cycle, albeit somewhat delayed; the same applies

to the Soviet empire, especially to the European portion. There, however,

tracking these changes and isolating them from more dramatic

phenomena eludes the possibilities of observation, even if it is only a

matter of methodology. Even there, however, there is progressive growth

in the grass-roots resistance of the regenerative power of healthy

common sense, which will eventually lead to the emergence of a

system based on better understanding of the laws of nature. In the

meantime, this has already been partially accomplished. Year by

year, the dominant system feels weaker vis-à-vis these organic

transformations. May we add to this a phenomenon the West finds

totally incomprehensible, and which shall be discussed in greater

detail: namely, the growing specific, practical knowledge about the

governing reality within countries whose regimes are similar. This

facilitates individual resistance and a reconstruction of social links.

Such processes shall, in the final analysis, produce a watershed

situation, although it will probably not be a bloody counter-revolution.

The question suggests itself: Will the time ever come when this eternal cycle rendering the nations almost helpless can be conquered? Can

countries permanently maintain their creative and critical activities at a

consistently high level? Our era contains many exceptional moments; our

contemporary Macbeth witches' cauldron holds not only poisonous

ingredients, but also practical progress and understanding such as

humanity has not seen in millennia.

Upbeat economists point out that humanity has gained a powerful

slave in the form of electric energy and that war, conquest,
and

subjugation of other countries is becoming increasingly
unprofitable.

Unfortunately, as we shall see later in this work, nations can
be

pushed into economically irrational transformations and
desires by

other motives whose character is meta-economic. That is
why

overcoming these other causes and phenomena which give
rise

to evil is a difficult, albeit at least theoretically attainable,
task.

However, in order to master it, we must understand the
nature

and dynamics of said phenomena: an old principle of
medicine

that I will repeat again and again says: *Ignoti nulla est
curatio morbi.*

One accomplishment of modern science contributing to the
destruction

of these eternal cycles is the development of communication systems

which have linked our globe into one huge, interconnected system.

The time cycles sketched herein used to run their course almost

independently in various civilizations and on different continents. Their

phases neither were, nor are, synchronized. We can assume that

the American phase lags 80 years behind the European. When

people, information, and news flow freely between countries and

across oceans; when different social and psychological contents

and opinions conditioned by unlike phases of said cycles, among

other things, overflow all boundaries and information security

systems;¹⁹⁷ all this will give rise to pressures which can change the causal dependencies

herein.¹⁹⁸ A more plastic psychological situation thus emerges, which increases the

possibilities for pinpointed action based on an understanding of the phenomena.

At the same time, in spite of many difficulties of a scientific, social, and

political nature, we see the development of a new set of factors which

may eventually contribute to the liberation of mankind from the effects of

uncomprehended historical causation. The development of science,

whose final goal is a better understanding of man and the laws of

social life, will, in the long run, cause public opinion to accept

essential knowledge about human nature and the development of the

human personality, which will enable the harmful processes to be

controlled.¹⁹⁹ Some forms of international cooperation and supervision will be needed

for this.

The development of the human personality and its capacity for proper

thinking and accurate comprehension of reality, unfortunately, demands

overcoming comfortable laziness and applying the efforts of special

scientific work under conditions quite different from those under

which we have been raised, often accompanied by inconvenience

and a certain amount of risk. Under such conditions, an egotistic

personality—accustomed to a comfortably narrow environment, superficial

thinking, and excessive emotionalism—begins to disintegrate, thus giving

rise to intellectual and cognitive efforts and moral reflection which result

in its positive evolution. The specially altered circumstances thus

condition a transformation of the human personality which cannot be

liberated artificially.

One example of such a program of experience is the American Peace Corps.²⁰⁰ Young people travel to many poor, developing countries in order to live

and work there, often under primitive conditions. They learn to

understand other nations and customs, and their egotism decreases.

Their worldview develops and becomes more realistic. They thus lose the

characteristic defects of the modern American character. May God make

the most gifted among them the president of this country some day.

In order to overcome something whose origin is shrouded in the mists

of time immemorial, we often feel we must battle the ever-turning

windmills of history. However, the end goal of such effort is the possibility

that an objective understanding of human nature and its eternal

weaknesses, plus the resulting transformation of societal psychology, may

enable us effectively to counteract or prevent the destructive and

tragic results sometime in the not too distant future—a vision that

should be considered a real possibility, one already known to Ivan

Pavlov.^{[201](#)}

Our times are exceptional, and suffering now gives rise to better

comprehension than it did centuries ago. This understanding and

knowledge fit better into the total picture, since they are based on

objective data. Such a view therefore becomes realistic, because people

and problems mature in action. Such action should not be limited to

theoretical contemplations, but rather, acquire organization and form.

In order to facilitate this, let us consider the selected

questions and the draft of a new scientific discipline which would study evil, discovering its

factors of genesis, insufficiently understood properties, and weak spots,

thereby outlining new possibilities to counteract the origin of human

suffering.

[164](#) The list of twentieth-century scholars of historical cycles of war and revolution includes Russian Cosmist Alexander Chizhevsky in the

1920s, who influenced Edward R. Dewey's work on economic cycles in

the '40s; Pitirim A. Sorokin (sociological cycle theory) in the '30s;

Quincy Wright and Arnold Toynbee in the '50s; and William Strauss

and Neil Howe in the '90s (generational theory, presented in their

book *The Fourth Turning: An American Prophecy - What the Cycles of History Tell Us About America's Next Rendezvous with*

Destiny [1997]). The most recent and most scientific is Peter

Turchin's structural-demographic theory (initially developed by

sociologist Jack Goldstone) and the field of cliodynamics (from

Clio, the muse of history). See, for example, Turchin's work on

"imperiogenesis" and "imperiopathosis" in *War and Peace and War: The Rise and Fall of Empires* (2006). See Glossary entry

"hysteroidal cycle" and further notes for additional discussion.

—Ed.

[165](#) Jordan Peterson writes: “success makes us complacent. We forget to pay attention. We take what we have for granted. We turn a blind eye.

We fail to notice that things are changing, or that corruption is taking root. And everything falls apart” (*12 Rules*, p. 156).

—Ed.

[166](#) See “Conversive thinking” in Chapter IV and the Glossary.

—Ed.

[167](#) As Peter Turchin shows, eras of “good feelings” are often associated with successful wars of expansion as well as a “closing of the

patriciate,” i.e., homogenization of the elite. The U.S. has seen two such periods: the 1820s and the 1950s, which followed the War of 1812

and WWII, and were concurrent with the Indian Wars and

the Korean War, respectively. See Turchin, *Ages of Discord: A Structural-Demographic Analysis of American History* (2016), pp. 106,

133–136, 180, 207. —Ed.

[168](#) That is, a state resembling hysteria: excessive, uncontrollable emotion (e.g., fear, panic), exaggerated excitability and suggestibility.

(Łobaczewski describes the hysteroidal state in more detail below.)

—Ed.

[169](#) Johann Gottfried Herder (1744–1803), German theologian and philosopher, had a teleological view of history and saw national cultures as organic beings, with their own phases of youth, maturity, and decline. He was also an early proponent of the theory of unconscious mental processes—thus the iceberg metaphor—in some ways

anticipating depth psychology (e.g., Freud and Jung) and Daniel Wegner's more recent idea of the adaptive unconscious. See Timothy

D. Wilson's *Strangers to Ourselves: Discovering the Adaptive Unconscious* (2004). —Ed.

[170](#) For example, various forms of social and political activism.
—Ed.

[171](#) Oakley writes: "Machiavellians are *always* present in every system that relates to power. It's just that in times of troubles and in nontransparent systems, it's easier for them to reach the pinnacle" (*Evil Genes*, p. 335). —Ed.

[172](#) Teleology explains phenomena in terms of their end goal or purpose.
—Ed.

[173](#) Edward Stuart Russell (1887–1954), Scottish philosopher and biologist and author of *Form and Function* (1916). An opponent of mechanistic biology, Russell held teleological and holistic/organistic views of biology, as evident in the title of his 1945 work, *The Directiveness of Organic Activities*. Rupert Sheldrake has developed a

similar line of thought in recent years, e.g., in *Morphic Resonance: The Nature of Formative Causation* (2009). See also McGilchrist, *The Matter with Things*, pp. 477–483 and ch. 27.

Richard Bevan Braithwaite (1900–1990), British philosopher of science and religion, with a focus on probability and statistics. His views on teleology can be found in *Scientific Explanation: A Study of the Function of Theory, Probability and Law in Science* (1953).

Gerd Sommerhoff (1915–2002), pioneer of theoretical neuroscience. He develops a non-teleological account of goal-directed behavior in

Analytical Biology (1950). —Ed.

[174](#) Socrates (c. 470–399 B.C.), the founder of Western philosophy, lived through the Peloponnesian War. Confucius (551–479 B.C.), whose

thought formed the basis of East Asian culture, lived through the fall of the Zhou dynasty. —Ed.

[175](#) This was how communists typically explained away the brutal excesses and policy failures of prior leaders, i.e., as deviations not representative of “true” Marxism, which they now proclaimed to uphold. —Ed.

[176](#) Janowski writes: “When the number of paranoid people in any given society reaches a high level, we can be pretty sure that we are sliding into large-scale paranoia, which can, and likely will, seek refuge

under the umbrella of totalitarianism” (*Homo Americanus*, p.

214). See also Robert S. Robins and Jerrold M. Post, *Political Paranoia: The Psychopolitics of Hatred* (1997), pp. 42–67, on

“mass paranoias” (or mass hysterias) and paranoid cultures.

—Ed.

[177](#) See Turchin and Nefedov, *Secular Cycles*, which analyses Roman (Republican and Principate), French (Capetian and Valois), English

(Plantagenet and Tudor-Stuart), and Russian (Muscovy and Romanov)

cycles. —Ed.

[178](#) For a trenchant critique of the United States’ bipartisan ruling class as an incompetent, crony-capitalist aristocracy of “professionals” (in

government, finance, big business, media) with a self-proclaimed

exclusive grip on “science” and overinflated sense of their own

intellectual and social superiority, and whose policies produce pointless wars and massive debt, see Angelo M. Codevilla's *The Ruling Class: How They Corrupted America and What We Can Do about It* (2010).

The current social hysteria of social justice is endemic among this “progressive” class, which Codevilla argues only ever have the support of up to one third of the American population. See also Michael McConkey, *The Managerial Class on Trial* (2021).

—Ed.

[179](#) *The Story of San Michele* is an autobiographical work by Swedish physician and psychiatrist Axel Munthe (1857–1949). Its stories span

a wide range of time and places, and range from interactions with celebrities of the time (like Jean-Martin Charcot, Louis Pasteur, and Henry James), mythological scenes, and conversation with animals (Munthe was known as “the modern St. Francis of Assisi”), to discussions on euthanasia, rabies research, and suicide.

—Ed.

[180](#) Defined two paragraphs below. —Ed.

[181](#) In *Ponerologia* (p. 58), Łobaczewski writes that he thinks the cycle is even shorter than that, “or perhaps variable and dependent on various

historical circumstances.” Such cycles of political instability in

pre-industrial societies usually averaged around two to three centuries, largely determined by population growth (see Turchin and Nefedov,

Secular Cycles). These cycles are not strictly periodic, but vary in length as a result of various systemic feedbacks and some random

variables interacting dynamically. Industrial societies’ cycles can thus be shorter in duration (largely due to the effects of immigration not

present in pre-industrial societies). For example, the first American

cycle (1780–1930) was 150 years. See Turchin, *Ages of Discord*, pp. 57, 244. Turchin also identifies a shorter 40–60-year cycle (roughly two

generations) of political violence that operates within the larger cycle.

—Ed.

[182](#) Cycles of equal lengths of time. —Ed.

[183](#) *Author's note (1997)*: In Poland, Professor Eugeniusz Brzezicki from Krakow was an expert on hysteria and a researcher into

these historical cycles. But as a result of the dehydraulicization of our society, this field of knowledge seems of little use to our contemporary psychologists and has therefore been neglected.

[Eugeniusz Brzezicki (1890–1974), psychiatrist, neurologist, and head of the psychiatry department at Jagiellonian University.

—Ed.]

[184](#) “War, war, war! Oh, what a beautiful war it will be.” —Ed.

[185](#) Discourse that is out of touch with reality, involving illogical, fallacious, unwarranted premises and conclusions. See Glossary.

—Ed.

[186](#) On the inability to make correct (even obvious) inferences, and its association with right hemisphere damage, see McGilchrist, *Matter with Things*, pp. 210–212. —Ed.

[187](#) World War I (1914–1918) and the Russian Revolution (1917–1923).

The two revolutions of 1917 abolished tsarism in Russia and were followed by a massive civil war, which resulted in the victory of the Bolsheviks and the establishment of the Soviet Union.

For the complex geopolitics of the time, see Gerry Docherty and Jim Macgregor, *Hidden History: The Secret Origins of the First World War* (2014); Jim Macgregor and Gerry Docherty,

Prolonging the Agony: How the Anglo-American Establishment

Deliberately Extended WWI by Three-and-a-Half Years (2018); Guido

Giacomo Preparata, "Conjuring Lenin," in *Conjuring Hitler: How Britain and America Made the Third Reich* (2005), pp. 27–38;

Richard B. Spence, *Wall Street and the Russian Revolution: 1905–1925* (2017); and Antony C. Sutton, *Wall Street and the Bolshevik Revolution: The Remarkable True Story of the American*

Capitalists Who Financed the Russian Communists (2012 [1974]).

—Ed.

[188](#) *Author's note (1997)*: Now past.

[189](#) This assumes an unchanging two-century cycle. However, as pointed out above, societies are nonlinear dynamical systems, and modern

cycles are shorter than historical ones. This suggests that Europe may

also have entered an era of crisis rather than renewal, a possibility supported by Turchin's political stress index calculations for Western Europe. See Turchin et al., "The 2010 Structural-demographic Forecast

for the 2010–2020 Decade: A Retrospective Assessment" (2020).

—Ed.

[190](#) *Author's note (1997)*: Written in New York, 1984. Currently, at the turn of the century, one can clearly see signs of recovery from

this crisis. [The 1980s and early '90s in the USA saw several mass hysterias and social contagions, including the "satanic panic" with its allegations of widespread ritual abuse, recovered memory syndrome, a peak in serial killings, and epidemics of multiple personality disorder and eating disorders, primarily among girls and young women. See the discussion in Versluis, *New Inquisitions*, chs. 11 and 12. It was also the dawn of political

correctness (see Janowski, *Homo Americanus*, p. 63), and the point at which elite overproduction began (Turchin, *Ages*, p. 234).

Łobaczewski wrote his note four years before 9/11, which was followed by the 2008 financial crisis seven years later, the police shooting of Michael Brown in 2014 that inspired Black Lives Matter, the election of Donald J. Trump in 2016, the death of George Floyd in 2020 that inspired BLM and antifa riots, and the global COVID-19 crisis, all of which sparked or were products of widespread waves of social hysteria. See James Lindsay, “The Rise of the Woke Cultural Revolution” (2021), and Bagus et al., “COVID-19 and the Political Economy of Mass Hysteria” (2021). —Ed.]

[191](#) This tendency has intensified in the intervening years. Lukianoff and Haidt write of an “emerging morality of victimhood culture” in the U.S. characterized by “high sensitivity to slight,” the tendency to resolve conflict by complaining to third parties, and cultivating “an image of being victims who deserve assistance” (*Coddling*, p. 210). See also Scott O. Lilienfeld, “Microaggressions: Strong Claims, Inadequate Evidence” (2017). —Ed.

[192](#) On elite overproduction trends in the U.S., see Turchin, *Ages*, pp. 231–236. —Ed.

[193](#) As Codevilla writes: “America’s best and brightest believe themselves qualified and duty-bound to direct the lives not only of Americans, but of foreigners as well” (*Ruling Class*, p. 22). George W. Bush’s neoconservative administration’s Global War on Terror and domestic Patriot Act created a groundwork easily exploited by totalitarians. (See Versluis, *New Inquisitions*, ch. 13; and Naomi Wolf, *The End of America: Letter of Warning to a Young Patriot* [2007].) The Barack Obama administrations

followed suit, continuing Bush's wars and starting new ones. The weeks before and after President Joe Biden's inauguration saw widespread labeling of Trump supporters and Capitol Hill rioters as domestic terrorists, language that entered American political discourse during the Bush and Obama years. Critics of U.S. policy and media had already been labeled as "conspiracy theorists" and "terrorist sympathizers" if not actual terrorists. See Glenn Greenwald, "The New Domestic War on Terror Is Coming" (2021) and "The New Domestic War on Terror Has Already Begun—Even Without the New Laws Biden Wants" (2021). —Ed.

[194](#) Taking 1984 (when Łobaczewski wrote the book) as the peak of hystericization in North America puts this at 2009; taking 1997 (when he wrote the note above) as the first sign of recovery puts it at sometime after 2007. The financial crisis of 2007–2008 caused the biggest recession since the 1930s, since eclipsed by the COVID-19 recession of 2020. —Ed.

[195](#) In 2010 Peter Turchin predicted that "the next decade is likely to be a period of growing instability in the United States," a prediction that came true (*Ages of Discord*, p. 5). In 2016 he wrote: "As to the present, we live in times of intensifying structural-demographic pressures for instability. The PSI [political stress index] has not yet reached the same high level that triggered the Civil War of 1861–65. However, its explosive growth should be a matter of grave concern for all of us—our economic and political elites, as well as the general public. Will we be capable of taking collective action to avoid the worst of the impending demographic-structural

crisis? I hope so" (*Ages of Discord*, p. 248). Turchin abandoned that hope in 2018 (see "The Ginkgo Model of Societal Crisis").

—Ed.

[196](#) *Author's note*: At the time of writing, 1984.

[197](#) For another view on mass-communication technology's effect on empires and cycles, see Turchin, *War and Peace and War*, ch. 14. —Ed.

[198](#) These remarks were prescient, given the rise of the Internet in the decades after they were written. However, while news and analysis can

now be shared instantaneously worldwide, the Internet is also increasingly monitored, censored, and controlled, and domestic and global surveillance and collection of data are widespread. All major world powers engage in offensive and defensive cyberwarfare and employ "keyboard armies" to shape public opinion. Mass surveillance and collection of personal data are routine. Big tech censorship escalated sharply in the late 2010s and early 2020s. For the role of technology in the new totalitarianism, see Michael

Rectenwald, *Google Archipelago: The Digital Gulag and the Simulation of Freedom* (2019), and Janowski, *Homo Americanus*, pp.

217–218. Already in 1920, Everett Dean Martin wrote in his book

The Behavior of Crowds: A Psychological Study: "the leader in crowd-thinking *par excellence* is the daily newspaper. ... These great 'molders of public opinion,' reveal every characteristic of the

vulgar mob orator. The character of the writing commonly has

the standards and prejudices of the 'man in the street.' And

lest this man's ego consciousness be offended by the sight of

anything 'highbrow'—that is, anything indicating that there

may be a superior intelligence or finer appreciation than his

own—newspaper-democracy demands that everything more exalted

than the level of the lowest cranial altitude be left out. The average result is a deluge of sensational scandal, class prejudice, and special pleading clumsily disguised with a saccharine smear of the cheapest moral platitude. Consequently, the thinking of most of us is carried on chiefly in the form of crowd-ideas” (pp. 45–46).

—Ed.

[199](#) Provided this development of science is not suppressed or subordinated to ideology and/or power struggles, resulting in a scientific dogmatism. See Chapter VII and, for example, *Against the Tide: A Critical Review by Scientists of How Physics and Astronomy Get Done* (2008), edited by Martín López Corredoira and Carlos Castro Perelman (thanks to Iza Rosca for suggesting this reference). Several trends in Western academic research and publishing are cause for concern, e.g., blocking publication of controversial research, succumbing to mob pressure to retract “politically incorrect” papers, scientific results falsified for corporate interests, and the so-called replication crisis. See McGilchrist, *The Matter with Things*, ch. 13 (“Institutional science and truth”).

—Ed.

[200](#) The Peace Corps was set up in 1961 by President John F. Kennedy (1917–1963). In sixty years over 240,000 Americans (most with a college degree) have volunteered and served in 142 countries. The Corps was part of the early Kennedy administration’s initiative to “curb the structural and ideological appeal of communism.” See Dickey et al., “Russian Political Warfare: Origin, Evolution, and Application” (2015), pp. 88–89. —Ed.

[201](#) Throughout his life, “the possibility of a Psychology that contributed to ‘peace and order’” was an important foundation of Pavlov’s quest (Daniel Todes, personal communication, Feb. 2021). See

Todes, *Ivan Pavlov*, intro, chs. 21, 29, 49. —Ed

CHAPTER IV

PONEROLOGY

Ever since ancient times, philosophers and religious thinkers representing

various attitudes in different cultures have been searching for the truth

regarding moral values, attempting to find criteria for what is right and

what constitutes good advice. They have described the virtues of human

character and suggested how these may be acquired. They have created a

heritage worthy of study, containing centuries of experience and

reflection. While it is natural for their views and attitudes to differ, the

similarity or complementary nature of the conclusions reached by

famous ancient philosophers is striking, even though they worked in

widely divergent times and places. It demonstrates that whatever is

valuable is conditioned and caused by the laws of nature acting upon

the personalities of both individual human beings and collective

societies.

It is equally thought-provoking, however, to see how relatively little has

been said about the opposite side of the coin: the nature, causes, and genesis

of evil. These matters are usually cloaked behind the above-generalized

conclusions with a certain amount of discretion, or have been too hastily

personified.²⁰² Such a state of affairs can be partially ascribed to the social conditions

and historical circumstances under which these thinkers worked; their

modus operandi may have been dictated at least in part by personal fate, inherited traditions, or even prudery. After all, the virtues of justice,

moderation, and truthfulness are the opposites of force, perversity, and

mendacity, just as health is the opposite of illness. But there was

another crucial reason for this deficit. The factors that take an

active part in the genesis of evil have only been identified recently,

and nowadays scientific knowledge of them has begun to advance.

The character and genesis of evil thus remained hidden in discreet

shadows, leaving it to literature to deal with the subject, which, though

highly expressive, has never reached the primeval source of the

phenomena. A certain cognitive space thus remained as an uninvestigated

thicket of moral questions which resist understanding and philosophical

generalizations. Present-day philosophers developing metaethics try to

go further; as they slip and slide along the elastic space leading

to an analysis of the language of ethics, they contribute toward

eliminating the imperfections and habits of natural conceptual

language.²⁰³ However, penetrating this ever-mysterious nucleus is highly tempting to a

scientist.

At the same time, active participants in social life and normal people

searching for their way are significantly conditioned by their trust in

certain authorities. However, eternal temptations such as trivializing

insufficiently proven moral values or unjustly taking advantage of

naive human respect for them find no adequate counterweight

within a rational understanding of reality that could justify those

values.²⁰⁴ In such situations societies react intuitively, which may be the right

response but sometimes proves to be inadequate.

If physicians behaved like ethicists, i.e., relegated relatively unaesthetic

disease phenomena to the shadow of their personal experience because

they were primarily interested in studying questions of physical and

mental health, there would be no such thing as modern medicine. Even

the roots of this science of health maintenance would be hidden in similar

shadows. In spite of the fact that the theory of hygiene has been

linked to medicine since its ancient beginnings, physicians were

correct in their emphasis upon studying disease above all. They

risked their own health and made sacrifices in order to discover the

causes and biological properties of illnesses and, afterwards, to

understand the pathodynamics of the courses of these illnesses.

A comprehension of the nature of a disease, and the course it

runs, after all, enables the proper curative means to be elaborated.

"Ignoti nulla est curatio morbi," says the basic principle of this art.

While studying an organism's ability to fight off disease and

become immune to known pathogens, scientists invented vaccination, which

allows organisms to become resistant to an illness without passing

through it in its full-blown manifestation. Thanks to this, medicine

conquers and prevents phenomena which, in its scope of activity, are

considered a type of evil.

The question thus arises: could some analogous *modus operandi* not be used to study the nature, causes, and genesis of other kinds of evil

scourging human individuals, families, and societies—in spite of the fact

that they appear even more insulting to our aesthetic and moral feelings

than do diseases? Experience has taught the author that evil is similar to

disease in nature, although possibly more complex and elusive to our

understanding. Its genesis reveals many factors, pathological—especially

psychopathological—in character, whose essence medicine and psychology

have already studied, or whose understanding demands further

investigation in these realms.

Parallel to the traditional approach, problems commonly perceived to be

moral may also be treated on the basis of data provided by biology, medicine,

and psychology, as factors of this kind are co-present in the question as a

whole.²⁰⁵ Experience teaches us that a comprehension of the essence and genesis of

evil generally makes use of data from these areas. Philosophical

reflection alone must then prove insufficient. Philosophical thought

may have engendered all the scientific disciplines, but these did

not mature until they became independent, based on detailed

data and a relationship to other disciplines supplying such data.

Encouraged by the often “coincidental” discovery of these naturalistic

aspects of evil and its genesis, the author has imitated the methodology

of medicine; a clinical psychologist and medical coworker by profession,

he had such tendencies anyway. As is the case with physicians and

disease, he took the risks of close contact with evil and suffered the

consequences. His purpose was to ascertain the possibilities of

understanding the nature of evil, its etiological factors, and to track its

pathodynamics.

In the meantime, developments of biology, medicine, and psychology opened so many avenues that the above-mentioned behavior turned out

to be not only feasible, but exceptionally fertile. Personal experience and

the refined methods of clinical psychology permitted grasping

phenomena with sufficient certainty and reaching ever more accurate

conclusions.

A psychologist can gather many valuable observations, such as

those used in this work, when he himself becomes the object of

unjust treatment, as long as his intellectual curiosity overcomes his

natural human feelings and reactions, or when he is forced to use

his professional skills to save himself. The author never lacked

for such opportunities in our homeland so full of violence and misery.

A major difficulty which had to be overcome based on my own

investigations was insufficient data, especially in the area of the science of

psychopathies.²⁰⁶ This insufficiency was caused by neglect of these areas, theoretical

difficulties facing researchers, and the unpopular nature of these

problems, in addition to lack of access to existing works due to political

ensorship.²⁰⁷ This work in general, and this chapter in particular, contain

references to research conclusions the author was either prevented

from publishing or unwilling to publish for reasons of personal

safety. Sadly, it is lost now and age prevents any attempts at

recovery.²⁰⁸ It is hoped that my descriptions, observations, and experience, here

condensed from memory, will provide a platform for a new effort to

produce the data needed to confirm again what was confirmed then.

Thus arose a new discipline; two monks, excellent Greek philologists,

baptized it “PONEROLOGY” from the Greek *poneros* = evil. The process of the genesis of evil was called, correspondingly, “ponerogenesis.” I

hope that these modest beginnings will grow so as to enable us to

overcome evil through an understanding of its nature, causes, and

development.

From over 5,000 psychotic, neurotic, and healthy patients, the author

selected 384 adults who behaved in a manner which had seriously hurt

others. The type of harm they did to others varied greatly, from

emotionally hurtful behavior and slander, physical and sexual abuse of a

child, to physical injury and murder. They came from all circles of Polish

society, but mostly from the large Silesian industrial center characterized

by poor working conditions and substantial air pollution. They

represented various moral, social, and political attitudes. Some 30

of them had been subjected to penal measures which were often

excessively harsh. Once freed from jail or other penalty, some of

these people attempted to readapt to social life, which made them

tend to be sincere in speaking to me—the psychologist. Others had

escaped punishment because they had hurt their fellows in a manner

which does not qualify for judicial treatment under legal theory or

practice. Some were protected by a political system which is in itself a

ponerogenic derivate. The author had the further advantage of speaking

to persons whose neuroses were caused by some abuse they had

experienced.

All the above-mentioned people were given psychological tests and subjected to detailed anamnesis²⁰⁹ so as to determine their overall mental skills, thereby either excluding or

detecting possible brain tissue lesions, and evaluating them in relation to one

another.²¹⁰ Other methods were also used in accordance with the patient's actual

needs in order to create a sufficiently accurate picture of their

psychological condition and its causes. In most of these cases the author

had access to the results of medical examinations and laboratory tests.

Analysis of their personalities and the genesis of their behavior

revealed that only 14 to 16% of the 384 persons who had hurt others

failed to exhibit any psychopathological factors which would have

influenced their behavior. Regarding this statistic, it should be pointed

out that a psychologist's failure to discover such factors does not prove

their non-existence. In a significant part of this group of cases,

the lack of proof was rather the result of insufficient interview

facilities, imperfection of testing methods, and deficiency of skills on

the part of the tester. Thus, natural reality appeared different

in principle from everyday attitudes, which interpret evil in an

overly moralizing way, and from juridical practices, which only in a

small part of cases adjudicate a commutation of a sentence by

taking the criminal's pathological characteristics into account.

We may often reason by means of the exclusionary hypothesis, e.g., pondering what would happen if the genesis of a particular wrongdoing

did not have some pathological component. We then usually reach

the conclusion that the deed would not have taken place, since

the pathological factor either sealed its occurrence or became an

indispensable component in its origin.

The hypothesis thus suggests itself that such factors are commonly

active in the genesis of evil. The conviction that pathological factors

generally participate in ponerogenic processes appears even more likely if

we also take into account the conviction of many scholars in ethics that

evil in this world represents a kind of web or continuum of mutual

conditioning. Within this interlocking structure, one kind of evil feeds

and opens doors for others regardless of any individual or doctrinal

motivations.²¹¹ It does not respect the boundaries of individual cases, social groups, and

nations. Since pathological factors are present within the synthesis of

most instances of evil, they are also present throughout this continuum.

Further deliberations on the observations thus obtained considered

only a selection of the above-mentioned number of cases, especially those

which did not generate doubt by colliding with natural moral attitudes,

and those which did not reveal practical difficulties for further

analysis (such as absence of further contact with the patient). The

statistical approach furnished only general guidelines. Intuitive

penetration into each individual problem, and a similar synthesis

of the whole, proved the most productive method in this area.

The role of pathological factors in a ponerogenic process can be played by

any known, or not yet sufficiently researched,
psychopathological

phenomenon, and also by some pathological matters
medical practice

does not include within psychopathology. However, their
activity in a

ponerogenic process is dependent on features *other* than the
obviousness or severity of the condition. Quite the contrary,
the greatest ponerogenic

activity is reached by pathological factors at an intensity
which generally

permits detection with the help of clinical methods, although
they

are *not yet considered pathological* by the opinion of the
social

environment.²¹² Such a factor can then covertly limit the
bearer's ability to control his

conduct, or have an effect upon other persons, traumatizing
their

psyches, spellbinding them, causing children and
adolescents'

personalities to develop improperly, or inciting vindictive
emotions or a

lust for punishment. (A similar condition of an overt or
clinical nature

triggers critical thinking, which will lead to a reduction of its ponerogenic

impact.)²¹³ A moralistic interpretation of the symptoms of such moderate

conditions and the legacy of their actions impairs humankind's

ability to see the causes of evil and to utilize common sense to

combat it. This is why identifying such pathological factors and

revealing their activities can so often stifle their ponerogenic functions.

In the process of the origin of evil, pathological factors can act from

within an individual, who as a result commits a harmful act; such

activity is relatively easily acknowledged by public opinion and the

courts. Consideration is given much less frequently to how *outside*

influences emitted by their carriers act upon individuals or groups. Such

influences, however, play a substantial role in the overall genesis of

evil.²¹⁴ In order for such influence to be active, the pathological characteristic in

question must be interpreted in a moralistic manner, i.e., differently from

its true nature. There are many possibilities for such activities; for the

moment, let us indicate the most damaging.

Every person in the span of his life, particularly during childhood and

youth, assimilates psychological material from others through mental

resonance, identification, imitation, and other communicative means,

thereupon transforming it to build his own personality and worldview. If

such material is contaminated by pathological factors and deformities,

personality development shall also be deformed. The product will be a

person unable to understand correctly either himself and others, or

normal human relations and morals. As a result of such influence, in his

practice a psychologist encounters individuals to whom normal people, or

those who were brought up normally, seem bizarre or foolish. As a result

of such abnormal personality development such a person commits

evil acts with a poor feeling of being faulty. Is he really at fault?

In ponerogenic processes, man's age-old, familiar moral weaknesses and deficiencies of intelligence, proper reasoning, and knowledge combine with

the activity of various pathological factors to create a complex network of

causation which frequently contains feedback relationships or closed causal

structures.²¹⁵ Practically speaking, cause and effect are often widely separated in time,

which makes it more difficult to track the links. If our scope of

observation is expansive enough, the ponerogenic processes are

reminiscent of complex chemical synthesis, wherein modifying a single

factor causes the entire process to change. Botanists are aware of the law

of the minimum, wherein plant growth is limited by the component

which is deficient in the soil. Similarly, eliminating (or at least

limiting) the activity of one of the above-mentioned factors or

deficiencies should cause a corresponding reduction in the entire

process of the genesis of evil. This is what actually happens when,

for example, a psychotherapist uses an appropriate explanation.

For instance, in the course of psychotherapy, we may inform a patient

that in the genesis of his personality and behavior we find the results

of influences from some person who revealed psychopathological

characteristics. We thereby carry out an intervention that is painful

for the patient, which demands we proceed with tact and skill.

As a result of this interaction, however, the patient develops a

kind of self-analysis which will liberate him from the results of

these influences and enable him to develop some critical distance

in dealing with other factors of a similar nature.

Rehabilitation

will depend on improving his ability to think critically and to

understand himself and others. Thanks to this, he will be able to

overcome his internal and interpersonal difficulties more easily and to

avoid mistakes which hurt him and his immediate environment.

For centuries, moralists have taught us to develop ethical attitudes and human values, and sought the proper criteria for doing so. The greatest

of them have emphasized the need to discover what is right, as well as

respect for correct reasoning, whose value in this area is unquestionable.

In spite of all their efforts, however, they have been unable to overcome

the many kinds of evil that have scourged humanity for ages and that are

presently taking on unheard-of proportions. By no means does a

ponerologist wish to belittle the role of and respect for moral values and

knowledge in this area; rather, he wants to buttress them with

hitherto-underrated scientific knowledge in order to round out the picture

as a whole and adapt it better to complex reality, thereby making more

effective action possible in moral, psychological, social, and political

practice.

This new discipline is thus primarily interested in the role of

pathological factors in the origin of evil—the most scientifically neglected

part of this complex causal system—especially since conscious control and

monitoring of them on the scientific, social, and individual levels could

effectively stifle or disarm these processes. Something which has been

impossible for centuries is now feasible in practice thanks to progress in

natural science. Methodological refinements are dependent upon the

further progress of detailed research and upon the public conviction that

doing so is valuable. Similar applications of these skills can serve other

areas of life, especially psychotherapeutic treatment, crime prevention, or

historical and sociological research. This work is focused on their use in

political science.

Pathological Factors

Let us now attempt a concise description of some examples of those

pathological factors which have proved to be the most active in

ponerogenic processes. Selection of these examples resulted from the

author's own experience, instead of exhaustive statistical tallies, and

may thus differ from other specialists' evaluations. A small amount of

statistical data concerning these phenomena has been borrowed

from other works or are approximate evaluations elaborated under

conditions which did not allow the entire front of research to be

developed.

Mention should also be made of some historical figures, people whose

pathological characteristics contributed to the process of the genesis of

evil on a large social scale, imprinting their mark upon the fate of

nations. It is not an easy task to establish diagnoses for people whose

psychological anomalies and diseases died together with them.

The results of such clinical analyses are open to question even by

persons lacking knowledge or experience in this area, but only

because the diagnosis of such conditions does not correspond to their

historical or literary way of thought. While this is done on the basis of the legacy of natural and often moralizing language, I can

only assert that I always based my findings on comparisons of

data acquired through numerous observations I made by studying

many similar patients with the help of the objective methods of

contemporary clinical psychology. I took the critical approach herein as far as possible. Therefore, only the opinions of specialists

elaborated using a similar method are fit consideration and further

discussion. [216](#)

Acquired Deviations

Among all the tissues of the body, brain tissue is very limited in its

regenerative ability. If it is damaged and the lesion subsequently heals, a

process of rehabilitation can take place whereby the neighboring

healthy tissue takes over the function of the damaged portion. This

substitution is never quite perfect; thus some deficits in the efficiency

and correctness of psychological processes can be detected even

in cases of very minor damage by using the appropriate tests.

Specialists are aware of the diverse causes for the origin of such

damage, including trauma and infections. We should point out

here that the psychological results of such changes, as we can

observe many years later, are more heavily dependent upon the

location of the damage itself in the brain mass, whether on the

surface or within, than they are upon the cause which brought them

about.²¹⁷ The quality of these consequences also depends upon *when* they occurred

in the person's lifetime and life conditions afterwards. The effects of

perinatal or early infant brain injury have been shown to be more active

as pathological factors of penerogenesis than those of adult brain

injury.²¹⁸

In societies with highly developed medical care, we find among the

upper grades of elementary school (around ages 11 to 14, when tests can

already be applied), that 5 to 7 percent of children have suffered brain

tissue lesions which cause certain academic or behavioral difficulties. This

percentage increases with age. Modern medical care (especially

obstetrics) has contributed to a quantitative decrease in such phenomena,

but in certain relatively uncivilized countries and during historical times,

indications of difficulties caused by such changes are and have been more

frequent.

Epilepsy and its many variations constitute the oldest known results of such lesions; it is observed in a relatively small segment of persons suffering such

damage.²¹⁹ Researchers in these matters are more or less unanimous in believing that

Julius Caesar, and then later Napoleon Bonaparte, had epileptic

seizures.²²⁰ Those were probably instances of vegetative epilepsy caused

by lesions lying deep within the brain, near the vegetative

centers.²²¹ This variety does not cause subsequent dementia. The extent to which

these hidden ailments had negative effects upon their characters and

historical decision-making, or played a ponerogenic role, can be the

subject of a separate study and evaluation. In most cases, however,

epilepsy is an *evident* ailment, which limits its role as a ponerogenic factor.

In a much larger segment of the bearers of brain tissue damage, the

negative deformation of their characters grows in the course of

time. It takes on diverse psychological pictures, depending upon

the properties and localization of these changes, their time of

origin, and also the life conditions of the individual after their occurrence.²²² We will call such character

disorders—*characteropathies*.²²³ Some characteropathies play an outstanding role as pathological agents in

the processes of the genesis of evil. Let us thus characterize their general

ponerogenic effect, then select examples of their most active variants in

this area.

Characteropathies reveal a certain similar quality, if the clinical picture

is not obscured by the coexistence of other mental anomalies (usually

inherited), which sometimes occurs in practice. Undamaged brain

tissue retains our species' natural psychological properties.
This is

particularly evident in instinctive and affective responses,
which

are natural, albeit often violent and insufficiently controlled.
The

experiences, problems, and ideas of people with such
anomalies grow in

the medium of the normal human world to which they belong

by nature. Thus their abnormal manner of experiencing, their

thinking anomalies, and their egotistic aspirations find
relatively

easy entry into other people's minds and are perceived
within the

categories of the natural worldview and its moralizing
tendencies.

Such behavior on the part of characteropathic personalities
terrorizes and traumatizes the minds and feelings of normal
people, gradually

depriving them of the ability to use common sense. In spite
of their

resistance and critical reactions, normal people come to
assimilate such

psychological material and become used to the rigid habits of

pathological thinking and experiencing. In young people, as a

result, the personality suffers abnormal development leading to its

malformation.²²⁴ Characteropathies thus represent pathological, ponerogenic factors which,

by their covert activity, easily engender new phases in the eternal genesis

of evil, opening the door to later activation of other factors which

thereupon take over the main role, playing first fiddle in the satanic

overture.²²⁵

A relatively well-documented example of such an influence of a

characteropathic personality on a macrosocial scale is the last German

emperor, Wilhelm II. He was subjected to brain trauma at birth. During

and after his entire reign, his physical and psychological handicap was

hidden from public knowledge. The motor abilities of the upper left

portion of his body were handicapped. As a boy, he had difficulty

learning grammar, geometry, and drawing, which constitute the typical

triad of academic difficulties caused by minor brain lesions. He developed

a personality with infantile features and insufficient control over his

emotions, and also a somewhat paralogical way of thinking which easily

sidestepped the heart of some important issues in the process of dodging

problems. [226](#)

Militaristic poses and a general's uniform overcompensated for his feelings of

inferiority and effectively cloaked his shortcomings. Politically, his insufficient

control of emotions and factors of personal rancor came into view. The old Iron

Chancellor [227](#) had to go, that cunning and ruthless politician who had been loyal to the

monarchy and had built up Prussian power. After all, he was too

knowledgeable about the prince's defects and had worked against his

coronation. A similar fate met other overly critical people, who were

replaced by persons with lesser minds, more subservience, and,

sometimes, discreet psychological deviations—negative selection took

place.[228](#)

Since the common people are prone to identify with the emperor (and

through the emperor, with a system of government), the characteropathic

material emanating from the Kaiser resulted in many Germans being

progressively deprived of their ability to use their common sense. A new

generation grew up with psychological deformities regarding the feeling

and understanding of moral, psychological, social, and political realities.

It is extremely typical that in many German families having a member who was psychologically not quite normal, it became a

matter of honor to hide this fact from public opinion, and even from

the awareness of close friends and relatives (even at the cost of

engaging in nefarious conduct). Large portions of German society

ingested psychopathological material, together with that unrealistic

way of thinking wherein slogans take on the power of arguments

and inconvenient data are subjected to subconscious selection.

This occurred during a time when a wave of hysteria was growing throughout Europe, including a tendency for emotions to dominate and

for human behavior to contain an element of histrionics. How individual

sober thought can be terrorized by behavior colored with such material

was evidenced particularly by women, who proved to be more zealous

followers of the hysterical militaristic Prussian style than men.

This progressively took over three empires and other countries on

the mainland. To what extent did Wilhelm II contribute to this

degeneration of common sense, along with two other emperors whose

minds also were not attuned to the actual facts of history and

government?²²⁹ To what extent were they themselves influenced by an intensification of

hysteria during their reigns? That would make an interesting topic of

discussion among historians and ponerologists.

When international tensions increased and Archduke Ferdinand was

assassinated in Sarajevo, neither the Kaiser nor any other governmental

authority in his country were in possession of their reason. What came

into play instead were Wilhelm's emotional attitude and the stereotypes

of thought and action he inherited from the past. War broke out. General

war plans that had been prepared earlier, and which had lost their

relevance under the new conditions, unfolded more like military

maneuvers. Even those historians familiar with the genesis and character

of the Prussian state, including its tradition of subordination of the

individual to the authority of king and emperor in the name of bloody

expansionism, intuit that these situations contained some activity of an

uncomprehended fatalism which eludes an analysis in terms of historical

causality.²³⁰

Many thoughtful persons keep asking the same anxious question: how

could the German nation have chosen for a Fuehrer a clownish psychopath

who made no bones about his pathological vision of superman

rule?²³¹ Under his leadership, Germany then unleashed a second criminal and

politically absurd war. During the second half of this war, highly trained

army officers honorably performed inhuman orders, senseless from the

political and military point of view, issued by a man whose psychological

state corresponded to the routine criteria for being forcibly committed to

a psychiatric hospital.

Any attempt to explain the things that occurred during the first

half of our century by means of categories generally accepted in

historical thought leaves behind a nagging feeling of inadequacy. Only

a ponerological approach can compensate for this deficit in our

comprehension, as it does justice to the role of various pathological

factors in the genesis of evil at every social level.

The German nation, fed for a generation on pathologically altered psychological material, fell into a state comparable to what we see in

certain individuals raised by persons who are both characteropathic and

hysterical. Psychologists know from experience how often such people

then let themselves commit acts which seriously hurt others.

A

psychotherapist needs a good deal of persistent work, skill, and

prudence in order to enable such a person to regain his ability to

comprehend psychological problems with more naturalistic realism

and to utilize his healthy critical faculties in relation to his own

behavior.

The Germans inflicted and suffered enormous damage and pain

during World War I; they thus felt no substantial guilt and even

thought that they were the ones who had been wronged. After all,

they were behaving in accordance with their customary habit,

without being aware of its pathological causes. After the war, the

need for this state to be clothed in heroic garb in order to avoid

bitter disintegration became all too common. A mysterious craving

arose, as if the social organism had managed to become addicted

to some drug. The hunger was for more pathologically modified

psychological material, a phenomenon known to psychotherapeutic

experience.²³² This hunger could only be satisfied by another similarly pathological

personality and system of government. A characteropathic personality

opened the door for leadership by a psychopathic individual. We shall

return later in our deliberations to this pathological personality

sequence, as it appears a general regularity in ponerogenic processes.

A ponerological approach facilitates our understanding of a person who

succumbs to the influence of a characteropathic personality, as well as

comprehension of macrosocial phenomena caused by the contribution of

such factors. Unfortunately, relatively few such individuals can be served

by appropriate psychotherapy. All the more so, such behavior cannot yet

be applied to nations too proudly defending their sovereignty. A

theoretical question can be posed: what would happen if some

internationally recognized institution announced publicly that certain leaders are mentally abnormal and their activities must

inevitably lead to misfortune? We may consider the solution of such

problems by means of the proper knowledge as a vision for the

future. [233](#)

Paranoid characteropathy

It is characteristic of paranoid behavior for people to be capable of relatively correct reasoning and discussion as long

as the conversation involves matters

of—in their opinion—lesser importance. This stops abruptly when the

partner's arguments begin to undermine their overvalued ideas, break

down their long-held stereotypes of reasoning, or force them to accept a

conclusion they had subconsciously rejected before. Such a stimulus

unleashes upon the interlocutor a torrent of paralogical utterances, full of

paramoralisms²³⁴ and often insulting, but always containing some degree of

suggestion.²³⁵

Utterances like these inspire aversion among cultivated and

logical people, but they enslave less critical minds, e.g., people

with other kinds of psychological deficiencies, people who have

already been subject to the egotistical influence of individuals with

character disorders, and, in particular, a large segment of the young. A

proletarian may perceive this power to enslave to be a kind of victory

over higher-class people and thus take the paranoid person's side.

However, this is not the normal reaction among the common people,

where perception of psychological reality occurs no less often than

among the middle class. In sum then, the response of accepting

paranoid argumentation is more frequent in inverse proportion to

the cultural maturity of the community in question, although it

never approaches the majority. Nevertheless, paranoid individuals

become aware of their enslaving influence through experience and

attempt to take advantage of it in a pathologically egotistic manner.

We know today that the psychological mechanism of paranoid phenomena is twofold: one is caused by damage to the brain

tissue,²³⁶ the other is functional or behavioral and occurs less frequently.

Within the above-mentioned process of rehabilitation, any brain tissue lesion causes a certain slackening of accurate thinking and, as a consequence, of the personality structure.

Most typical are those cases caused by a prior infection in the

diencephalon²³⁷ by various pathological factors, less commonly by head trauma. This results

in its permanently decreased tonal ability, and similarly of the tonus of

inhibition in the brain cortex.²³⁸ Particularly during sleepless nights, runaway thoughts give rise to a paranoid, distorted view of human reality, as

well as to ideas which can be either gently naive or violently revolutionary.

Let us call this kind *paranoid characteropathy*.²³⁹

In persons free of brain tissue lesions, such phenomena most frequently occur as a result of being reared by people with paranoid

characteropathy, along with the psychological terror of their childhood.²⁴⁰ Such psychological material is then assimilated, along with rigid

stereotypes of abnormal experiencing. This makes it difficult for

thought and worldview to develop normally, and the terror-blocked

contents (“taboos”) become transformed into permanent functional

blocking²⁴¹ centers. Sometimes this gives the impression of participating in someone else’s

madness.²⁴²

Ivan Pavlov comprehended all types of paranoid states in a manner

similar to this functional model without being aware of the basic and

primary cause. He nevertheless provided a vivid description of paranoid

characters and the above-mentioned ease with which paranoid

individuals suddenly tear away from the discipline of facts and proper

thought-processes.²⁴³ Those readers of his work on the subject who are sufficiently familiar

with Soviet conditions glean yet another historical meaning from his little

book. Its intent appears obvious. The author dedicated his work—with no

word of inscription, of course—to the chief model of a paranoid

personality: the revolutionary leader Lenin, whom the scientist knew

well.²⁴⁴ As a good psychologist, Pavlov could predict that he would not be the

object of revenge, since the paranoid mind will block out the relevant

egocentric associations. He was thus able to die a natural death.

Lenin should nevertheless be included with the first and most

characteristic kind of paranoid personality, i.e., most probably

due to diencephalic brain damage, though a number of doubts

arise as to the nature and location of these changes. Vasily

Grossman²⁴⁵ describes him as follows (symptoms identified in brackets):

In his personal relationships—when he gave someone help, when he stayed the night with friends or went out for a walk with them—Lenin was always polite, sensitive, and kind [*asthenization*²⁴⁶].

Yet Lenin was always rude, harsh, and implacable toward his political opponents [*fixation, stereotypes, and transition to paralogisms*]. He

never admitted the least possibility that they might be even partially right, that he might be even partially wrong [*pathological egotism*].

“Venal ... lackey ... groveler ... hireling ... agent ... a Judas bought

for thirty pieces of silver ...”—these were the words Lenin used of his opponents [*paramoralisms*].

It was never Lenin’s aim, in a dispute, to win his opponent over to his own views. He did not even truly address his opponent; the people for whom his words were intended were the witnesses to the dispute.

Lenin’s aim was always to ridicule his opponent, to compromise him in the eyes of witnesses [*spellbinding and consciousness of its effects*]. These witnesses might be a few close friends, they might be an audience of a thousand conference delegates, or they might be the million readers of an article in a newspaper [*lack of the self-criticism*].

Although Lenin was not the mastermind of the Russian Revolution,

his personality was a historically crucial pathological factor of

ponerogenesis that paved the way for factors of a different, hereditary

nature.

Frontal characteropathy

The frontal areas of the cerebral cortex (BA10 according to the Brodmann

division)²⁴⁷ are virtually present in no creature except man; they are

composed of the phylogenetically youngest nervous tissue. Their

cytoarchitecture²⁴⁸ is similar to the much older visual projection areas on the opposite pole of the

brain.²⁴⁹ This suggests some functional similarity. The author has found

a relatively easy way to test this psychological function, which

enables us to grasp a certain number of imaginary elements in our

field of consciousness and subject them to internal contemplation.

The capacity of this act of internal projection varies greatly from one person to another, though the correlation between this capacity and general intelligence is low. As described by researchers (Luria et al.), the functions of these areas—thought-process

acceleration and coordination—seem to result from this basic

function.²⁵⁰

Damage to this area occurs rather frequently at or near birth, especially in premature

infants,²⁵¹ and less frequently later in life as a result of various causes (e.g., brain

hemorrhaging or intoxication). The number of such perinatal brain tissue

lesions has been significantly reduced due to improved medical care for

pregnant women and newborns. The spectacular penerogenic role which

results from character disorders caused by this can thus be considered

somewhat characteristic of past generations and countries with deficient

medical care.

Brain cortex damage in these areas selectively impairs the

above-mentioned function without impairing memory, associative

capacity, or, in particular, such instinct-based feelings and functions as,

for instance, the ability to intuit a psychological situation. Such

impairments do not demonstrably reduce the general intelligence of an

individual. Children with such a defect are almost normal students;

difficulties emerge suddenly in upper grades and affect principally these

parts of the curriculum which place burden on the above function.

The pathological character of such people, generally containing a component of hysteria, develops through the years. The non-damaged

psychological functions become overdeveloped to compensate, which

means that instinctive and affective reactions predominate. Relatively

vital people become belligerent, risk-happy, and brutal in both word and

deed. Persons with an innate talent for intuiting psychological situations

tend to take advantage of this gift in an egoistical and ruthless

fashion.²⁵² In the thought process of such people, a short-cut develops which

bypasses the handicapped function, thus leading from associations

directly to words, deeds, and decisions which are not subject to any

dissuasion.²⁵³ Such individuals interpret their talent for intuiting situations and

making split-second, oversimplified decisions as a sign of their

superiority compared to normal people, who need to think for

long time, experiencing self-doubt and conflicting motivations. For

them, the fate of such inferior creatures is not worth dwelling

on at length. The lack of insight into their own mental state

and the dominance of primitive emotions lead to pathological

vindictiveness.²⁵⁴ They prove incapable of self-reflective withdrawal from a deluded course of action once

it is taken.²⁵⁵

Such “Stalinistic characters” traumatize and actively spellbind others,

and their influence finds it exceptionally easy to bypass the controls of

common sense. A large proportion of people tend to credit such

individuals with special powers, thereby succumbing to the influence of

their pathological egotism. If a parent manifests such a defect,

no matter how minimal, all the children in the family evidence

anomalies in personality development and require appropriate

psychotherapy.²⁵⁶

The author studied an entire generation of educated adult siblings

wherein the source of such influence was the eldest sister, who

suffered perinatal damage of the frontal centers. From early childhood, her four younger brothers were exposed to and assimilated

pathologically altered psychological material, including their sister's

growing component of hysteria. They retained well into their sixties the deformities of personality and worldview, as well as

the hysterical features thus caused, whose intensity diminished in

proportion to the greater difference in age. Subconscious selection of

information²⁵⁷ made it impossible for these men to apprehend any critical comments

regarding their sister's character, which they rejected with moral

indignation; such comments were only capable of offending "family

honor." The brothers accepted as real their sister's pathological

delusions and complaints about her "bad" husband (who was actually a

decent person) and her son, in whom she found a scapegoat to avenge her

failures.²⁵⁸ They thereby participated in a world of vengeful emotions, considering

their sister a completely normal person and a model of virtue whom they

were prepared to defend by the most unsavory methods, if need be,

against any suggestion of her abnormality. They thought normal women

were insipid and naive, good for nothing but sexual conquest. Not one

among the brothers ever created a healthy family or developed even

average life wisdom.

The character development of these men also included many other

factors that were dependent upon the time and place in which they were

reared, with a patriotic Polish father and German mother who obeyed

contemporary custom by formally accepting her husband's nationality,

but who still remained an advocate of the militarism and customary

acceptance of the intensified hysteria which covered Europe at the turn of

the century. That was the Europe of the three emperors: the splendor of

three people with limited intelligence, two of whom revealed pathological

traits.²⁵⁹ The concept of "honor" sanctified triumph. Staring at someone too long

was sufficient pretext for a duel. These brothers were thus raised to be

valiant duelists covered with saber-scars; however, the slashes they

inflicted upon their opponents were more frequent and much worse.

So when people with a humanistic education pondered the personalities

of this family, they concluded that the causes for this formation should be

sought in the contemporary time and customs. If, however, the sister had

not suffered brain damage and the pathological factor had not existed

(the exclusionary hypothesis), their personalities would have developed

more normally even during those times. They would have become more

critical and more amenable to humanistic and moral values and

to acting with common sense. They would have founded better

families and received more sensible advice from wives more wisely

chosen. As for the evil they sowed too liberally during their lives,

it either would not have existed at all, or else would have been

reduced to a scope conditioned by more remote pathological factors.

Comparative analysis, based on a sufficiently large sample of examined individuals, also led the author to conclude that Iosif Vissarionovich

Dzhugashvili, later known as Stalin, should be included in the list of this

particular ponerogenic characteropathy, which probably developed

against the backdrop of perinatal damage to his brain's prefrontal

fields. Literature and news about him abounds in indications:

brutal, spellbinding charisma; issuing of irrevocable, often infantile,

decisions; inhuman ruthlessness; pathological vengefulness directed at

anyone who got in his way; inability to provide any self-critical

insight into his own mental state; and egotistical belief in his own

genius on the part of a person whose mind was, in fact, only average.²⁶⁰ This state explains as well his psychological dependence on a psychopath like

Beria.²⁶¹ Some photographs reveal the typical deformation of his forehead which

appears in people who suffered very early damage to the areas mentioned

above. His daughter describes his typical irrevocable decisions as

follows:

Once he had cast out of his heart someone he had known a long time, once he had mentally relegated that someone to the ranks of his enemies, it was impossible to talk to him about that person any more.

He was constitutionally incapable of the reversal that would turn a fancied enemy back into a friend. Any effort to persuade him to do so only made him furious. No one—not Redens nor Uncle Pavel nor

Alexander Svanidze—could get anywhere when it came to that kind

of thing. The only thing they accomplished by it was loss of access to my father and total forfeiture of his trust. When he saw each of them for the last time, it was as if he were parting with someone who was no longer a friend, with someone, in fact, who was already an enemy.²⁶²

We know the effect of being “thrown out of his heart,” as it is documented by the history of those times.²⁶³

When we contemplate the scope of the evil Stalin helped to bring

about, we should always take this most ponerogenic characteropathy into

account and attribute the proper portion of the “blame” to it;

unfortunately, it has not yet been sufficiently studied. We have to

consider many other pathological deviations, as they played essential

roles in this macrosocial phenomenon. Disregarding the pathological

aspects of those recent, inhuman events and interpreting them in

historical and moral terms leads to a sense of helplessness and leaves a

huge cognitive gap. At the same time, it poisons people’s minds and

souls, which can open the door to the activity of further ponerogenic

factors. Such reasoning should be thus regarded as not only scientifically

insufficient but immoral as well. Therefore, a ponerological understanding

of these times and people, as well as ensuring its widespread propagation,

should be one of the building blocks on the path to lasting peace.

Drug- and disease-induced characteropathies

During the last few decades, medicine has begun using a series of drugs

with serious side effects: they attack the nervous system, leaving

permanent damage behind. These generally discreet handicaps gradually

give rise to personality changes which are often very harmful socially.

Streptomycin²⁶⁴ proved a very dangerous drug; as a result, some countries have limited its

use, whereas others have taken it off the list of drugs whose use is

permitted.

The drugs used in treating cancers often attack the phylogenetically

oldest brain tissue, the primary carrier of our instinctive substratum and

basic feelings. Persons treated with such drugs progressively tend to lose

their emotional color and their ability to intuit a psychological situation.

They retain their intellectual functions but become praise-craving

egocentrics, easily ruled by people who know how to take advantage of

this. They become indifferent to other people's feelings and the harm

they are inflicting upon them; any criticism of their own person or

behavior is repaid with a vengeance. Such a change of character in

a person who until recently enjoyed respect on the part of his

environment or community, which perseveres in human minds,

becomes a pathological phenomenon causing often tragic results.

Was this the case with the Shah of Iran, who for years had been treated for cancer?²⁶⁵ Again, diagnosing dead people is problematic, and the author lacks

detailed data. However, this possibility should be accepted as a

probability.²⁶⁶ The genesis of that country's present tragedy also doubtless

contains pathological factors which play ponerologically active

roles.[267](#)

Results similar to the above in the psychological picture may be caused

by bacterial toxins or viruses. When, on occasion, the mumps

proceeds with a brain reaction, it leaves in its wake a discrete

pallor or dullness of feelings and a slight decrease in mental

efficiency.[268](#) Similar phenomena are witnessed after a difficult bout with

diphtheria.[269](#) Finally, when poliovirus attacks the brain, the higher the part of the

anterior horns affected, the more severe the brain damage caused by the

disease. People with leg paresis rarely manifest these effects, but those

with paresis of the neck and/or shoulders must count themselves lucky if

they do not. In addition to affective pallor, persons manifesting

these effects usually evidence a tendency to avoid noticing other

people's hardships, cognitive problems, and a certain indifference

to truth. This is sometimes perceived as a kind of pathological

indifference.²⁷⁰

We rather doubt that President F. D. Roosevelt manifested some of these latter features, since the poliovirus which attacked him when he was forty caused paresis to his legs.²⁷¹ After overcoming this, years of creative activity followed. However, it is

possible that his naive attitude toward Soviet policy during his last term

of office had a pathological component related to his deteriorating health.

Character anomalies developing as a result of brain tissue damage act as insidious ponerogenic factors. As a result of the above-described features, especially the one they share in

common,²⁷² their influence easily bypasses the control of human reason and anchors

in others' minds, traumatizing our psyches, impoverishing and deforming

our thoughts and feelings, and limiting individuals' and societies' ability

to use common sense and to discern psychological or moral situations.

This opens the door to other pathological characters who most frequently

carry some *inherited* psychological deviations, who then push the

characteropathic individuals into the shadows and proceed with their

ponerogenic work. That is why various types of characteropathy

participate during the initial periods of the genesis of evil, both on the

macrosocial scale and on the individual scale of human families.

An improved social system of the future should thus protect

individuals and societies by preventing persons with the above deviations,

or certain characteristics to be discussed below, from any societal

functions wherein the fate of other people would depend upon their

behavior. This of course applies primarily to top governmental positions.

Such matters should be decided by an appropriate institution composed of

specialists with a reputation for their integrity and wisdom and with

medical and psychological training. The features of brain tissue lesions

and their characteropathic results are much easier to detect than

certain inherited anomalies. Thus, stifling ponerogenic processes by

removing these factors from the process of the synthesis of evil is

effective during the early phases of such genesis, and much easier in

practice. [273](#)

Inherited Deviations

Science already protects societies from the results of some physiological

anomalies which are accompanied by certain psychological weaknesses.

The tragic role played by hereditary hemophilia among European royalty

is well known. In countries where the system of monarchy still survives,

those responsible for such matters are anxious not to allow a carrier of

such a gene to become king or queen. Any society exercising so much

concern over individuals with blood-coagulation insufficiency would

protest if a man afflicted with this anomaly were appointed to a high

office bearing responsibility for many people. This behavioral model

should be extended to many other inherited anomalies of a more

psychological nature.

Daltonists, men with an impaired ability to distinguish red and

green colors, are now barred from professions in which this could

cause a catastrophe. We also know that this anomaly is often accompanied by a decrease in aesthetic experience, emotions, and the

feeling of connection to a society of people who can see colors

normally.²⁷⁴ Industrial psychologists are thus cautious whether such a person should

be entrusted with work requiring dependence upon man's autonomous

sense of responsibility, as worker safety is contingent upon this sense.

It was discovered long ago that these two above-mentioned anomalies

are inherited by means of recessive genes located in the X chromosome,

and tracking their transmission through many generations does not meet

with theoretical difficulties. Geneticists have similarly studied the

inheritance of many other features of human organisms, and science in

this area is progressing rapidly. However, they have paid scant

attention to the anomalies interesting us here. Many features of

human character have a hereditary basis in genes located in the

same X chromosome, although it is not a rule. Something similar

likely applies to the majority of the psychological anomalies to

be discussed below, though this is certainly not true for them all. [275](#)

Significant progress has recently been made in understanding a series

of chromosomal anomalies resulting from defective division of the

reproductive cells and their phenotypic psychological symptoms. This

state of affairs enables us to initiate studies on their ontogenetic role

and to introduce conclusions which are theoretically valuable,

something which is already being done to some extent. In practice,

however, the majority of chromosomal anomalies are not transferred

to the next generation, so their carriers constitute a very small

proportion of the population at large. Furthermore, on average

most such people display a lower level of aptitude and lower participation in life activities, so their ponerological role is even smaller

than their statistical distribution. Most problems are caused by

the XYY karyotype which produces men who are tall, strong, and emotionally violent, with an inclination to collide with the

law.²⁷⁶ This has engendered research and discussion, but their role at the level

studied herein is also very small.

Much more numerous are those psychological deviations which also

play a correspondingly greater role as pathological factors involved

in ponerogenic processes; they are most probably transmitted

through normal heredity. However, this realm of genetics in

particular is faced with manifold biological and psychological difficulties as far as recognizing these phenomena. People studying

their psychopathology lack biological-marker criteria. Biologists

lack clear psychological differentiation of such phenomena which

would permit studies of heredity mechanics and some other properties.²⁷⁷ However, this state of affairs is not an insurmountable obstacle if one

appreciates the importance of this supposedly “politically” sensitive

issue.

At the time most of the observations on which this book is based were

being made, much of the work of researchers in the latter half of the

sixties that shed light upon many aspects of the matters discussed herein

was either nonexistent or unavailable. Scientists studying the phenomena

described below were hacking their way through a thicket of symptoms

based on previous works and on their own efforts. An understanding of

the essence of some of these hereditary anomalies—their biological

properties and psychological manifestations—and their ontogenetic role

proved a necessary precondition for reaching the primary goal,

presented in the next chapter. Results were gleaned which served as a

basis for further reasoning. For the sake of the overall picture, and

because the approach elaborated also has a certain epistemic value, I

decided to retain the methodology of description for such anomalies

which emerged from my own work and from that of others at the

time.²⁷⁸ The results published later have been taken into account, as they proved

to be consistent with those observations.

Numerous scientists during the above-mentioned fertile era,

and some subsequent scientists, such as R. Jenkins, H. Cleckley,

S. K. Ehrlich, K. C. Gray, H. C. Hutchison, F. K. Taylor, and others,²⁷⁹ did cast more stereoscopic light upon the matter. As clinicians,

they concentrated their attention upon the more demonstrative

cases which play a lesser role in the processes of the genesis of

evil, in accordance with the above-mentioned general rule of ponerology.²⁸⁰ We therefore need to differentiate those analogous states

which are less severe or contain less of a psychological

deficit.²⁸¹ Equally valuable for ponerology would be inquiries concerning the biological

nature of the phenomena under discussion which facilitate differentiation of

their essence and analysis of their role as pathological factors in the genesis of

evil.²⁸² Meanwhile, current knowledge in this field continues to be mostly a description of

symptoms.²⁸³

Schizoidia

Schizoidia, or schizoid

psychopathy,²⁸⁴ was isolated by the very first of the famous creators of modern

psychiatry.²⁸⁵ From the beginning, it was treated as a lighter form of the same hereditary burden which is the cause of susceptibility to

schizophrenia. However, this latter connection, which could neither be

confirmed nor denied with the help of statistical analysis, and the

author's experience does not support its existence; no biological test was

then found which would have been able to solve this dilemma. For

practical reasons, we shall discuss schizoidia with no further reference to

this traditional relationship.

Literature provides us with descriptions of several varieties of this

anomaly, whose existence can be attributed either to changes in the

genetic factor or to differences in other individual characteristics of a

non-pathological nature. The common feature of the varieties of this

anomaly is a dull pallor of emotion and weakness of the feeling for

psychological realities and situations—that essential component of basic

intelligence. This can be attributed to an incomplete quality of the

instinctive substratum, which operates with difficulty (as though sliding

on sand-covered ice). Low emotional pressure enables them to

develop efficient speculative reasoning, a kind of objectivity which is

useful in non-humanistic spheres of activity like economics or for

exploiting the emotionalism of others. However, their one-sidedness

makes them prone to consider themselves intellectually superior to

“ordinary” people who, in their opinion, are mainly guided by their

emotions.

Carriers of this anomaly are hypersensitive and distrustful, but pay

little attention to the feelings of others. They tend to assume extreme,

moralizing positions, and are eager to retaliate for minor offenses.

Sometimes they are eccentric and odd. Their poor sense of psychological

situations and reality leads them to superimpose erroneous, pejorative

interpretations upon other people's intentions. They easily become

involved in activities which are ostensibly moral, but which actually

inflict damage upon themselves and others. Their impoverished

psychological worldview makes them typically pessimistic regarding

human nature. We frequently find expressions of their characteristic

attitudes in their statements and writings: "Human nature is so bad

that order in human society can only be maintained by a strong

power created by exceptionally rational minds in the name of some

higher idea.” Let us call this typical expression the “schizoidal

declaration.”²⁸⁶

Human nature does in fact tend to be “no good,” especially when the schizoids embitter other people’s lives as a result of their

shortcomings, that is, or when schizoidal women are abandoned to

loneliness.²⁸⁷ Because of their shortcomings, they often become wrapped up in stressful

situations that characteristically stifle their capacity for thought, sometimes

so severely that they suffer a breakdown and fall into reactive psychotic

states so similar in appearance to schizophrenia that they lead to

misdiagnoses.²⁸⁸ This was probably the reason a connection was made between such

personalities and the tendency to this disease. Nowadays, however, such

conditions are easily distinguished and treated with psychotherapy.

The quantitative frequency of this anomaly varies among races and nations. Estimates of this frequency range from negligible up to 3%: rare among Blacks, the highest among Jews.²⁸⁹ In Poland it may be estimated as 0.7% of the population, in Europe 0.8%. My observations suggest this anomaly is autosomally hereditary.²⁹⁰

A schizoid's ponerological activity should be evaluated in two aspects. On a small social scale, such people cause their families trouble, easily turn into tools of intrigue in the hands of clever and unscrupulous individuals, and generally do a poor job of raising children.²⁹¹ They affect their loved ones by provoking feelings of resignation and depression. Their tendency to see human reality in the doctrinaire, simplistic, "legalistic" manner they consider "proper" transforms their frequently good intentions into bad results.²⁹²

However, their ponerogenic role can have macrosocial implications if

their attitude toward human reality and their tendency to invent great

doctrines are put to paper and duplicated in large editions. Without

recognizing the above-mentioned typical deficits, or even an openly

schizoidal declaration, their readers do not realize what the authors'

characters are really like; they assimilate the content of such works in a

manner corresponding to their own natures. The minds of normal people

tend toward a critically corrective interpretation due to the participation

of their own richer psychological worldview. At the same time, many

other readers will critically reject such works with moral protest

but without being aware of the specific reason. People who are

irritable and less reasonable, as well as being carriers of various

psychological aberrations, fall under the spell of such works and their

poisonous influence. This leads to a distinctive polarization of social

opinions, inciting feelings of hostility. An analysis of the influence of

Karl Marx's works easily reveals all the above-mentioned types of

apperception and social reactions which engendered animosity

between large groups of people. A typical lack of confidence in the

positive aspects of human nature is noticeable in his entire body of

work. [293](#)

When reading any of those disturbingly divisive works, let us ponder

whether they contain any of these characteristic deficits, or even an

openly formulated schizoid declaration. Such a process will enable us to

gain a proper critical distance from the contents and make it easier to dig

the valuable elements out of the fanatical doctrines contained therein. If

this is done by two or more people who represent greatly divergent

interpretations, their perceptions will come closer together, and

the causes of dissent will dissipate. Let us make this attempt as

a psychological experiment and for purposes of proper mental

hygiene.

Essential psychopathy

Within the framework of the above assumptions, let us characterize

another heredity-transmitted anomaly whose role in ponerogenic

processes on any social scale appears exceptionally great. We should

also underscore that the need to isolate this phenomenon and

examine it in detail became evident to those researchers—including

the author—who were interested in the macrosocial scale of the

genesis of evil, because they witnessed it. I acknowledge my debt to

Kazimierz Dąbrowski in doing this and calling this anomaly “essential

psychopathy.”²⁹⁴

Biologically speaking, the phenomenon seems similar to color

blindness. It occurs with about ten times lower frequency as color blindness in men (slightly above 0.6%), but in both

sexes.²⁹⁵ Its severity also varies in scope from a level barely perceptible to an

experienced observer to an obvious pathological deficiency. Like

color blindness, this anomaly also appears to represent a deficit in

stimulus transformation, albeit occurring not on the sensory but on

the instinctive level. Psychiatrists of the old school used to call

such individuals “Daltonists of human feelings and socio-moral

values.”[296](#)

The psychological picture shows clear deficits among men only; among

women it is generally toned down, as by the effect of a second normal

allele.[297](#) This suggests that the anomaly is also inherited via the X

chromosome,[298](#) but through a semidominant gene. However, the author

was unable to confirm this by excluding inheritance from father to son, as this would require a broad research study.[299](#)

Analysis of the different experiential manner demonstrated by

these individuals caused us to conclude that their instinctive substratum is defective, containing certain gaps and lacking the

natural syntonic responses³⁰⁰ commonly evidenced by members of the species *Homo sapiens*. Our species instinct is our first

teacher; it stays with us everywhere throughout our lives.

Upon

this defective instinctive substratum, the deficits of higher feelings

and the deformities and impoverishments in psychological, moral,

and social concepts develop in correspondence with these gaps.³⁰¹

Our natural world of concepts strikes such people as a nearly incomprehensible convention with no justification in their own

psychological experience. They think our customs and principles of

decency are a foreign system invented and imposed by someone else

("probably by priests"), foolish, onerous, sometimes even ridiculous. At

the same time, however, they easily perceive the deficiencies and

weaknesses of our natural language of psychological and moral concepts

in a manner somewhat reminiscent of the attitude of a contemporary

psychologist—except in caricature.

The average intelligence of essential psychopaths, especially if measured via commonly used tests, is somewhat lower than that of normal people,

albeit similarly varied. However, this group does not contain instances of

the highest intelligence, nor do we find technical or craftsmanship talents

among them. The most gifted members of this kind may thus achieve

accomplishments in those sciences which do not require a correct

humanistic worldview or technical skills. (Academic decency is another

matter, however.) Whenever we attempt to construct special tests to

measure “life wisdom” or “socio-moral imagination,” even if the

difficulties of psychometric evaluation are taken into account, individuals

of this type indicate a deficit disproportionate to their personal

IQ. [302](#)

In spite of their deficiencies in normal psychological and moral knowledge,

they develop and then have at their disposal a knowledge of their own,

something lacked by people with a natural worldview.³⁰³ They learn to recognize each other in a crowd as early as childhood,

and

they develop an awareness of the existence of other individuals similar to

them.³⁰⁴ They also become conscious of being different from the world of those other people surrounding

them.³⁰⁵ They view us from a certain distance, like a parallel species. Natural

human reactions—which often fail to elicit interest from normal people

because they are considered self-evident—strike essential psychopaths as

strange and therefore interesting, even comical. They therefore observe

us, deriving conclusions, forming their own different world of concepts.

They become experts in our weaknesses and sometimes effect heartless

experiments.³⁰⁶ The suffering and injustice they cause inspire no guilt within them,

since these are a direct result of their emotional “otherness” and

apply only to “those” people they perceive to be not quite

conspicuous.³⁰⁷ A normal person with a natural worldview can neither fully conceive nor

properly evaluate the existence of this world of different concepts, or he

interprets it through a moralistic lens.

A researcher into such phenomena can glean similar deviant knowledge

through long-term studies of the personalities of such people. He

can then use it—not without some difficulty—as if it was a learned

foreign language, which makes it easy to recognize this anomaly.

As we shall see below, a similar practical skill becomes rather

widespread in nations afflicted by that macrosocial pathological

phenomenon wherein this very anomaly plays the inspiring role.³⁰⁸ After all, a normal person can learn to speak their conceptual language,

but the psychopath is never able to incorporate the worldview of a

normal person, although they often pretend to do so all their lives.

The result of their efforts is only a role they play and a mask behind which they hide their deviant reality. Another self-delusion and role they often play, albeit containing a grain of

truth,³⁰⁹ would be the psychopath's brilliant mind or psychological genius; some

of them actually believe in this and attempt to insinuate this belief to

others.³¹⁰ In speaking of the mask of psychological normality worn by such

individuals (and by similar deviants to a lesser extent), we should

mention the book *The Mask of Sanity* by Hervey Cleckley, who made this very phenomenon the crux of his reflections. A fragment:

Let us remember that his typical behavior defeats what appear to be his own aims. Is it not he himself who is most deeply deceived by his apparent normality? Although he deliberately cheats others and is quite conscious of his lies, he appears unable to distinguish adequately between his own pseudointentions, pseudoremorse, pseudolove, etc., and the genuine responses of a normal person. His monumental lack of insight indicates how little he appreciates the nature of his disorder. When others fail to accept immediately his "word of honor as a gentleman," his amazement, I

believe, is often genuine. His subjective experience is so bleached of deep emotion that he is invincibly ignorant of what life means to others.

His awareness of hypocrisy's opposite is so insubstantially theoretical that it becomes questionable if what we chiefly mean by hypocrisy should be attributed to him. Having no major value

himself, can he be said to realize adequately the nature and quality of the outrages his conduct inflicts upon others? A young child who has no impressive memory of severe pain may have been told by his mother it is wrong to cut off the dog's tail. Knowing it is wrong he may proceed with the operation. We need not totally absolve him

of responsibility if we say he realizes less what he did than an adult who, in full appreciation of physical agony, so uses a knife. Can a person experience the deeper levels of sorrow without considerable knowledge of happiness? Can he achieve evil intention in the full sense without real awareness of evil's opposite? I have no final answer to these questions. [311](#)

All

researchers into psychopathy underline three qualities primarily

with regard to this most typical variety: the absence of a sense of

guilt for antisocial actions, the inability to love truly, and the tendency to be garrulous in a way which easily deviates from

reality.[312](#)

A neurotic patient is generally taciturn and has trouble explaining

what hurts him most. A psychologist must know how to overcome these

obstacles with the help of painless interactions. Neurotics are also prone

to excessive guilt about actions which are much more easily forgiven.

Such patients are capable of honest and enduring love, although they

have difficulty expressing it or achieving their dreams. A psychopath's

behavior constitutes the antipode of such phenomena and difficulties.

Our first contact with a psychopath is characterized by a talkative stream which flows with ease and avoids truly important matters with

equal ease if they are uncomfortable for the speaker. His train

of thought also avoids those abstract matters of human feelings

and values whose representation is absent in the psychopathic

worldview.³¹³ We then also feel we are dealing with an imitation of the thought

patterns of normal people, in which something else is, in fact, “normal.”

From the logical point of view, the flow of thought is ostensibly correct,

albeit removed from commonly accepted criteria. A more detailed

formal analysis, however, evidences the use of many suggestive

paralogisms.³¹⁴

Individuals with the psychopathy referred to herein are virtually

unfamiliar with the enduring emotions of love for another person,

particularly the marriage partner; it constitutes a fairytale from that

“other” human world. For them, love is an ephemeral phenomenon aimed

at sexual adventure. However, many psychopathic Don Juans are able to

play the lover’s role well enough for their partners to accept it in good

faith. After the wedding, feelings which really never existed are replaced

by egoism, egotism, and hedonism. Religion, which teaches love for one's

neighbor, also strikes them as a similar fairytale good only for children

and those different "others."

One would expect them to feel guilty as a consequence of their many antisocial acts; however, their lack of guilt is the result of all their deficits, which we have been discussing

here. [315](#)

The world of normal people whom they hurt is incomprehensible and

hostile to them, and life for them is the pursuit of its immediate

attractions, moments of pleasure, and temporary feelings of power. They

often meet with failure along this road, along with force and moral

condemnation from the society of those other incomprehensible

people. [316](#)

In their book *Psychopathy and Delinquency*, W. and J. McCord say the following about them:

The psychopath feels little, if any, guilt. He can commit the most appalling acts, yet view them without remorse. The psychopath has a warped capacity for love. His emotional relationships, when they exist, are meager, fleeting, and designed to satisfy his own desires.

These last two traits, guiltlessness and lovelessness, conspicuously mark the psychopath as different from other men.³¹⁷

The problem of a psychopath's moral and legal responsibility thus

remains open and subject to various solutions, frequently ad hoc or

emotional, in various countries and circumstances. It remains a subject of

discussion and controversy whose solution does not appear possible

within the framework of the presently accepted principles of legal

thought.³¹⁸ Later in this work, we will understand that much in our world and in our

future depends on a mature approach to this issue.

Other psychopathies

The cases of essential psychopathy (and those of schizoidia) seem similar

enough to each other to be classified as qualitatively homogeneous.

Additionally, there is an indeterminate number of hereditary anomalies whose symptoms are sometimes similar to essential

psychopathy—but nevertheless different—which can also be classified as

psychopathies. We also meet difficult individuals with a tendency

to behave in a manner hurtful to other people, for whom tests

do not indicate existing damage to brain tissue and anamnesis

does not indicate a very abnormal upbringing which could explain

their state. The fact that such cases are repeated within families

would suggest a hereditary substratum, but we must also take into

account the possibility that harmful factors participated in the fetal

stage.³¹⁹ This is an area of medicine and psychology warranting more study, as

there is more to learn than we already know concretely. From a

ponerological, and therefore practical, point of view, each of those cases

have a similar role to play and therefore they can be classified the same

way.

Such people also attempt to mask their different world of experience

and to play the role of normal people to varying degrees, although this is

no longer the characteristic "Cleckley mask." Some find it entertaining to

demonstrate their strangeness. These psychopathic and related

phenomena may, quantitatively speaking, be summarily estimated at

two or three times the number of cases of essential psychopathy,

i.e., at less than two per cent of the population. These people participate in the genesis of evil in very different ways and to varying degrees, whether taking part openly, or to a lesser extent

when they have managed to adapt to the demands of social life.

This type of person finds it easier to adjust to social life. The lesser cases in particular adapt to the demands of the society of normal people,

taking advantage of its understanding for the arts and other areas

with similar traditions. Their literary or artistic creativity is often

disturbing to the ponerologist or moralist; they insinuate to their

readers that their world of concepts and experiences is self-evident,

though it is apperceived without awareness of its biopsychological

background. [320](#)

The most frequently indicated and long-known of these is *asthenic*

psychopathy, which appears in every conceivable intensity, from barely perceptible to an obvious pathological deficiency. [321](#) (The qualitative uniformity of such cases, however, raises a number of objections.)

These

people, asthenic and hypersensitive, do not indicate the same glaring

deficit in moral feeling and ability to sense a psychological situation as do

essential psychopaths. They are somewhat idealistic and tend to have

superficial pangs of conscience as a result of their faulty behavior. On the

average, they are also less intelligent than normal people, and their minds

easily avoid consistency and accuracy in logical reasoning. Their

psychological worldview is to some extent childishly distorted, so their

opinions about people can never be trusted. A kind of mask cloaks the

world of their personal aspirations, which is at variance with the official

ones required by their position. Their behavior towards people who do

not notice their faults is urbane, even friendly; however, the same people

manifest hostility and a perfidious, preemptive aggression against persons

who have a talent for psychology or demonstrate knowledge in this

field. [322](#)

The asthenic psychopath is relatively less vital sexually and is therefore amenable to accepting celibacy;³²³ that is why some Catholic monks and priests often represent lesser or minor cases of this anomaly. Such individuals may very likely have inspired the anti-psychological attitude traditional in Church thinking.

The more severe cases are more brutally anti-psychological and contemptuous of normal people; they tend to be active in the processes of the genesis of evil on a larger scale. Their dreams are composed of a certain dramatic idealism similar to the ideas of normal people.

They would like to reform the world to their liking and combat its errors, but are unable to foresee the more far-reaching implications and results. Spiced by deviance, their visions and doctrines may

influence naive rebels and people who have suffered actual injustice.

Existing social injustice may then look like a justification for a radicalized worldview and becomes a vehicle for the assimilation of such

visions.

The following is an example of the thought-pattern of a person who

displays a typical and severe case of asthenic psychopathy (symptoms

identified in brackets):

“If I had to start life all over again, I’d do exactly the same: it’s organic necessity, not the dictates of duty [*a feeling of being different*].

I have one thing which keeps me going and bids me be serene even

when things are so very sad [*the shallow nostalgia characteristic of this psychopathy*]. That is an unshakable faith in people. Conditions will change and evil will cease to reign, and man will be a brother to man, not a wolf as is the case today [*vision of a new world*]. My forbearance derives not from my fancy, but rather from my clear

vision of the causes which give rise to evil [*different psychological knowledge*].”

Those words were written in prison on December 15, 1913, by Felix

Dzerzhinsky,³²⁴ a descendant of Polish gentry who was soon to originate the

*Cherezvichayka*³²⁵ in the Soviet Union and to become the greatest idealist among

these most famous murderers. Psychopathies surface in all nations.³²⁶

If the time ever comes when “conditions will change and evil will no

longer rule,” it could be because progress in the study of pathological

phenomena and their ponerogenic role will make it possible for societies

to calmly accept the existence of these phenomena and comprehend

them as categories of nature. The pathological vision of a new,

“just” structure of society can then be appropriately corrected

and partially realized within the framework of a normal human

system and under its control. Having reconciled ourselves to the

fact that such people are different and have a limited capacity

for social adjustment, we should create a system of permanent

protection for them within the framework of reason and proper

knowledge.

For our purposes, we should also draw attention to a type with deviant features which was isolated long ago by E.

Brzezicki³²⁷ and accepted by Ernst Kretschmer³²⁸ as characteristic of Eastern and Central Europe in particular.

*Skirtoids*³²⁹ are vital, egotistical, and thick-skinned individuals who make good

soldiers because of their endurance and psychological resistance. In

peacetime, however, they are incapable of understanding life's subtler

matters or rearing the next generation prudently. They are happy in

primitive surroundings; a comfortable environment easily causes

hystericization within them. They are rigidly conservative in all

areas and supportive of governments that rule with a heavy hand.

Kretschmer was of the opinion that this anomaly was a biodynamic

phenomenon caused by the crossing of two widely separated ethnic

groups, which is frequent in that area of Europe. If that were the case,

North America should be full of skirtoids, a hypothesis not born out by

observation. Rather, we may assume that skirtoidism is inherited

normally, and not sex-linked. If we wish to understand the history of

Russia, as well as Poland to a lesser extent, we should take into

consideration a certain mark which this anomaly imprints onto the

character of the peoples of this region of the world.

Another interesting question suggests itself: What kind of people are the so-called "jackals," hired as mercenaries and assassins

by various mafias and groups who take up arms as a means of

political struggle? They offer themselves as “professionals” who

perform the duty as accepted; no human feelings will interfere

with their nefarious plans. They are most certainly not normal

people, but none of the deviations described herein fits this picture. [330](#)

As a rule, though essential psychopaths are capable of murdering a

defenseless prisoner, they are talkative and incapable of such carefully

planned activity and executing such risky operations. Skirtoids are

primitive but emotionally dynamic, and schizoids are too cowardly.

Perhaps we should assume this type to be the product of a cross

between lesser burdens of various deviations. If we take the statistical

probability of the appearance of such hybrids as a basis for our reasoning,

then they should be an extremely rare phenomenon when taking into

account the above-mentioned quantitative data. However, mate-selection

psychology produces pairings which bilaterally represent various

anomalies.³³¹ Carriers of two or even three lesser deviant factors should thus be more

frequent. A jackal could then be imagined as the carrier of schizoid

traits in combination with some other psychopathy, e.g., essential

psychopathy or skirtoidism. The many possible combinations of such

hybrids fill up the pool of a society's burden of hereditary pathological

ponerogenic factors.³³²

The above characterizations are selected examples of pathological

factors which participate in ponerogenic processes. The growing body of

literature in this area will furnish interested readers with a wider range of

data and sometimes colorful descriptions of such phenomena. Specialists,

by contrast, can put their own knowledge and experience to good

use in this regard. The current state of knowledge in this area is

nevertheless still insufficient to produce practical solutions for many

problems, particularly those on the scale of the individual and family;

it is more satisfactory for the purposes of political ponerology.

However, further psychological research and studies on the biological

nature of these phenomena, especially, are greatly needed for this

purpose.

I would like to warn those readers lacking knowledge and experience

of their own in this area not to fall prey to the impression that

the world surrounding them is dominated by individuals with

pathological deviations, whether described herein or not; it is not. The

following graphic representation in circle form approximates the

presence of individuals with various psychological anomalies in

Poland.

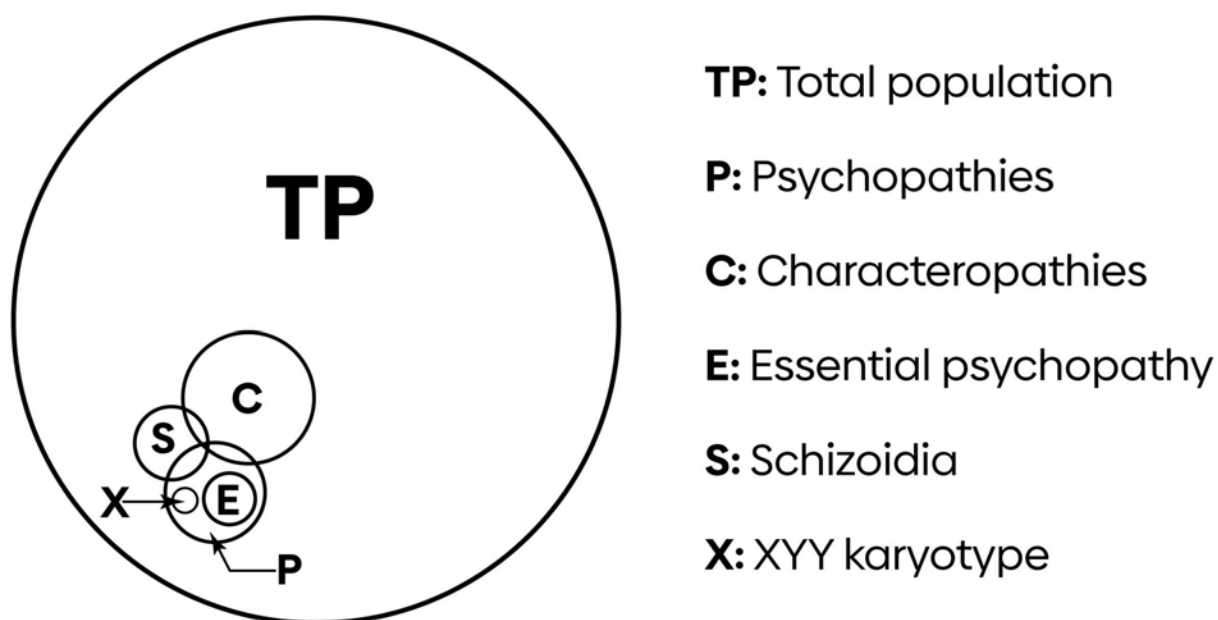


Fig. 1: Pathological phenomena as described in approximate proportion of their appearance.

The fact that deviant individuals are a minority should be emphasized all the more since there have been theories on the exceptionally creative role of abnormal individuals,

even an identification of human genius with the psychology of

abnormality.³³³ Such doctrines have contributed to misfortunes on a large scale, such as

the rise of Hitlerism. However, the one-sidedness of these theories appears

to be derived from people who were searching for an affirmation of their

own personalities by means of such a worldview. Outstanding thinkers,

discoverers, and artists have also been specimens of psychological

normality, qualitatively speaking. In fact, the psychologically normal

person is the richest.

After all, psychologically normal people constitute both the great

statistical majority and the natural base of social life in each community.

According to natural law, they should thus be the ones to set the pace;

moral law as well as the legislation of nations are derived from

their nature. Power should be in the hands of normal people.

A

ponerologist only demands that such authority be endowed with an

appropriate understanding of these less-normal people and their

ponerogenic role, and that the law be based upon such understanding.

The quantitative and qualitative composition of this biopsychologically deficient fraction of the population certainly varies in time and space on our planet. This

may be represented by a single-digit percentage in some nations, in the teens in

others.³³⁴ Poland had a relatively low burden, but this share has grown alarmingly;

Scandinavian countries, especially Norway, have the lowest burden in

Europe; in the U.S., a nation built on the immigration of difficult

people,³³⁵ this share is relatively high.³³⁶ Said quantitative and qualitative structure influences the

entire psychological and moral climate of the country in

question.³³⁷ That is why this problem should be seen clearly and become the subject

of conscious concern. However, it seems that the dreams of power

so frequently present in these circles did not necessarily come to

fruition in those countries where this percentile has been very high.

Other historical circumstances were decisive as well in preparing for

the emergence of such a macrosocial pathological phenomenon.

In any society in this world, psychopathic individuals and some of the

other deviant types create a ponerogenically active network of common

collusions, partially estranged from the community of normal people. An

inspirational role of essential psychopathy in this network appears to be a

common phenomenon. They are aware of being different as they obtain

their life-experiences and become familiar with different ways of

fighting for their goals. Their world is forever divided into "us

and them”: their little world with its own laws and customs, and

that other foreign world of normal people that they see as full of

presumptuous ideas and customs by which they are condemned morally.

Their sense of honor—especially that of the psychopathic inspirers—compels them to cheat and revile that other human world and its values at every

opportunity.³³⁸ In contradiction to the customs of normal people, they feel that breaking

their promises is appropriate behavior (e.g., offering reassurances, signing

documents, and not delivering), because those “others” are so comically

naive. They also learn how their personalities can have traumatizing

effects on the personalities of those normal people, and how to

take advantage of this root of terror for purposes of reaching their

goals.³³⁹ This dichotomy of worlds is permanent and does not disappear even if

they succeed in realizing their youthful dream of gaining power over the

“masses” of normal people. This is dramatic evidence that this peculiar

separation is biologically conditioned.

In such people, a dream emerges like some utopia of a “happy” world

and a social system which will not reject them or force them to submit to

laws and customs whose meaning is incomprehensible to them. They

dream of a world in which their simple and radical way of experiencing

and perceiving reality would dominate—where they would, of course, be

assured safety and prosperity. Those “others,” who are different

but also more technically skillful than they are, should be put to

work to achieve this goal. “We,” they say, “after all, will create

a new government, one of justice.” They are prepared to fight

and to suffer for the sake of such a brave new world, and also,

of course, to inflict suffering upon others. Such a vision justifies

killing people, whose suffering does not move them to compassion

because “they” are not quite conspecific. They do not realize that

it will be a nightmarish world for “those” people and they will consequently meet with opposition which can last for generations.

Subordinating a normal person to psychologically abnormal individuals has spellbinding, deforming effects on his personality; it engenders

trauma and neurosis. This is accomplished in a manner which generally

evades the usually sufficient controls of consciousness, so in spite of his

resistance, the psychologically altered material penetrates into his

personality. Such a situation deprives the person of his natural

rights: to practice his own mental hygiene, develop a sufficiently

autonomous personality, and utilize his common sense. In the light of

natural law, it thus constitutes a kind of crime—which can appear

at any social scale—although it is not mentioned in any code of

law.

We have already discussed the nature of some pathological personalities, e.g., frontal characteropathy, and how they can

deform the personalities of those with whom they interact.

Essential psychopathy has exceptionally intense effects in this

manner.³⁴⁰ Something mysterious gnaws into the personality of an individual

at the mercy of a psychopath and is then fought as if against a

demon haunting him. His emotions become chilled, his sense of

psychological reality is stifled. This leads to de-criterialization of

thought³⁴¹ and a feeling of helplessness, culminating in depressive reactions

which can be so severe that psychiatrists sometimes misdiagnose

them as a manic-depressive psychosis. However, it is also clear

that many such people rebel much earlier than that and start searching for some way of liberating themselves from such an influence.

Many life situations involve far less mysterious effects of other

psychological anomalies upon normal people (which are always

unpleasant and destructive) and their carriers' unscrupulous drives to

use this influence in order to dominate and take advantage of others.

Governed by such unpleasant experiences and feelings, as well as egoism

and the natural psychological worldview, societies thus have reason to

reject such people, helping to push them into marginal positions in social

life, including poverty and criminality.^{[342](#)}

It is unfortunately almost the rule that such behavior is amenable to

moralizing justification in our natural worldview categories.
Most

members of society feel entitled to protect their own persons
and

property and enact legislation for that purpose. Being based
on natural

perception of phenomena and on emotional motivations
instead of an

objective understanding of the problems, such laws will
never be able to

safeguard the kind of order and safety we would like;
psychopaths and

other deviants merely perceive such laws as a force which
needs to be

battled.

To individuals with various psychological deviations, such

a social structure dominated by normal people and their

conceptual world appears to be a "system of force and

oppression."³⁴³ Psychopaths reach such a conclusion as a
rule. If, at the same time, a

good deal of injustice does in fact exist in a given society,
pathological

feelings of unfairness and suggestive statements inspired by
them

can resonate among those who have truly been treated unfairly.

Revolutionary doctrines may then be easily propagated among both

groups, although each group has completely different reasons for favoring

such ideas. The former see them as a means to realize their dreams; the

latter unfortunately believe they will bring an improvement in their

fate.

The presence of pathogenic bacteria in our environment is a common

phenomenon; however, it is not the single decisive factor that determines

whether an individual or a society becomes ill, since general health,

natural and artificial immunity, as well as ease of access to medical care

also play a role. Similarly, psychopathological factors alone do not

determine the spread of evil. Other circumstances have parallel

importance: socioeconomic conditions and moral and intellectual

deficits. Those people and nations who are able to endure injustice in

the name of moral values can more easily find a way out of such

difficulties without resorting to violent means. A rich moral tradition,

the experience and reflections of centuries, and Christian social

doctrine³⁴⁴ provide valuable assistance in this regard. Ponerology, on the other hand,

opens the way to artificial immunization of people and nations

against the etiological causes that cooperate in the genesis of evil.

This book highlights the role of these factors in the genesis of evil,

which have been insufficiently understood for centuries; it has been

necessary to illuminate them in order to complete the overall picture and

permit more effective practical measures to be formulated. At the same

time, emphasizing the role of pathological factors in the genesis of evil

does not minimize the responsibility of moral failings and intellectual

deficits, if they are only of this nature. For it often happens that real

moral deficits and a grossly inadequate conception of human reality and

psychological and moral situations are frequently caused by some earlier

or contemporary distorting influence on the part of pathological

factors. [345](#)

We should consider the presence within every human society of this

small minority of individuals who are carriers of qualitatively diverse, but

ponerologically active, pathological factors to be an eternal, biologically

determined feature of our species. Any discussion on what came first in

the process of the genesis of evil—moral failings or the activities of

pathological factors—can thus be considered academic speculation. On the

other hand, the Bible is worth re-reading through the eyes of a

ponerologist.

Detailed analysis of the personality of the average normal person nearly

always reveals certain errors and difficulties caused by the effects upon

him of some kind of pathological factor. If the activity was far removed in

time or space, or the factor relatively obvious, healthy common sense is

better able to correct such effects. If the pathological factor remains

incomprehensible, the person has difficulty understanding the cause of

his problems; he sometimes appears to remain a lifelong slave of

ideas and patterns of behavioral response which originated under

the influence of pathological individuals. This is what occurred

in the above-mentioned family, where the source of pathological

induction³⁴⁶ was the eldest sister with perinatal damage of the prefrontal fields of her

brain cortex. Even when she obviously abused her youngest child, her

brothers attempted to interpret this in a paramoralistic manner, a

sacrifice in the name of “family honor.”

Such matters should be taught to everyone in order to facilitate

autopedagogical self-monitoring. Those outstanding psychiatrists who

became convinced that developing a sufficiently balanced view of human

reality is impossible without factoring in psychopathological findings are

therefore correct—a conclusion that is unfortunately difficult to accept

by respectable people who believe they have attained a mature

worldview without such burdensome studies. The older egotistical

defenders of the natural worldview have tradition, *belles-lettres*,

even philosophy on their side. They do not realize that during

the present difficult times, their manner of comprehending life's

questions renders the battle with evil more difficult, especially one of

such great political magnitude. However, the younger generation

is more familiar with biology and psychology, and is thus more

amenable to an objective understanding of the role of pathological

phenomena in the processes of the genesis of evil. It would therefore be

worthwhile to explain these matters to every individual in order

to facilitate his autopedagogical insight into his own personality

and his understanding of macrosocial pathological phenomena.

Parallax, [347](#) often even a wide gap, frequently occurs between human and social

reality—which is biological by nature and influenced by the above-mentioned

psychopathological factors—and the traditional perception of reality

present in philosophy, ethics, and secular and canon law. This gap is

easily discernible to all those whose psychological worldview was formed

in a manner different from the natural way of a normal person. Many of

them consciously and subconsciously take advantage of this weakness

in order to force themselves into it, along with their myopically

determined activities characterized by egoistical concepts of self- or

group-interest. Other people—whether pathologically indifferent to other

peoples' or nations' hurts, or lacking in knowledge as to what is

human and decent—then find an open gate to bulldoze their different

way of life through unobliging societies in an attempt to fulfill

their grandiose aims, which are in reality insane and unrealistic.

Will we ever be able to overcome this age-old problem of humanity

sometime in the yet undetermined future, thanks to progress in the

biological and psychological understanding of various pathological factors

participating in ponerogenic processes? That will depend on the progress

of research and the good will of societies. Scientific and societal awareness

of the role played by the above-mentioned factors in the genesis of evil

will help public opinion to elaborate a greater repudiation of evil, which

will then cease to be so spellbindingly mysterious. If properly modified

based on an understanding of the nature of phenomena, the law

will permit prophylactic countermeasures to the origin of evil.

At the same time, every society has been subjected to natural eugenic processes³⁴⁸ over the centuries, which cause individuals with biopsychological

deficiencies, including those with the above-mentioned features, to drop out

of reproductive competition or reduce their birth rate. These processes

are rarely seen in such terms, often conceived instead as a moral evil or

obscured by other conditions apparently relegating them to the

background.³⁴⁹ Unfortunately, it seems that modern medicine is also interfering with these

natural processes. We are now seeing a large-scale increase in hereditary

deviations within societies. We will call this the negative balance sheet of

eugenic processes. Conscious comprehension of these matters based on

proper knowledge and appropriate moral criteria could render these

processes less stormy in form, not so full of bitter experience, and more

effective.³⁵⁰

If human consciousness and conscience are properly formed and good

advice in these matters is heeded, the balance of these processes

could be tipped markedly in the positive direction. Medicine also

has ample opportunity to reduce the number of nonhereditary

deviations.³⁵¹ After a number of generations, society's burden of inherited pathological

factors could be reduced below a certain critical level, their pathological

network would begin to break down, and its contribution to ponerogenic

processes would fade away.

Ponerogenic Phenomena and Processes

Following a spatio-temporal network of causal links as qualitatively

complex as those occurring in ponerogenic processes requires the proper

approach and experience. The fact that psychologists daily face

multiple cases of dealing with such deviants or their victims means

that they become progressively more skilled in understanding and

describing the many components of psychological causation. They

notice both reciprocal and closed causal systems. However, this skill

sometimes proves insufficient in overcoming our human tendency to

concentrate upon some facts while ignoring others, provoking an

unpleasant sensation that our mind's capacity to understand the

reality surrounding us is inefficient. This explains the temptation to

use the natural worldview in order to simplify complexity and its

implications, a phenomenon as common as the "old sage" known to

India's philosophical psychology. Such oversimplification of the

causal picture as regards the genesis of evil—often to a single, easily

understood cause or perpetrator—itself becomes a cause in this

genesis. [352](#)

So, in deference to the shortcomings of our human reason, let us

consciously take the middle road and use the abstraction process,

first describing selected phenomena, then the causative sequences

characteristic for penerogenic processes. Such sequences can then be

linked into more complex structures ever more sufficient for grasping the

full picture of the real causative network. At first the holes in the net will

be so large that a school of sprats can swim through undetected,

although large fish will be caught. However, this world's evil represents a

kind of continuum, where minor species of human evil effectively add up

to the genesis of large evil. Making this net denser and filling in the

details of the picture already proves to be easier, since ponerogenic

laws are analogous regardless of the scale of events. Our common

sense commits fewer errors at the level of these minor matters.

In attempting closer observation of these psychological processes and phenomena which lead one man or one nation to hurt another, let us select

phenomena as characteristic as possible. We shall again see that the

participation of various pathological factors in these processes is the rule;

the situation where such participation is not noticeable tends to be the

exception. [353](#)

Para-appropriate responses

The second chapter sketched the human instinctive substratum's role

in our personality development, basic intelligence, the formation

of the natural worldview, and societal links and structures. We

also indicated that our social, psychological, and moral concepts,

as well as our natural instinctual and emotional responses, are

not adequate for every situation with which life confronts us. We

generally wind up hurting someone if we act according to our natural concepts or responses in situations where they seem to be

appropriate, but which are in fact essentially different in nature. As

a rule, situations that trigger such para-appropriate emotional

responses³⁵⁴ occur because some pathological factor difficult to understand

has entered the picture. Thus, the practical value of our natural worldview generally ends where psychopathology

begins.[355](#)

Familiarity with this common weakness of human nature and the normal person's "naivety" is part of the special knowledge

we find in many psychopathic individuals, as well as some characteropaths. Spellbinders of various schools attempt to provoke such para-appropriate reactions from other people for

the sake of their specific goals, or in the service of their fanatical

ideologies.[356](#) In such cases, this hard-to-understand pathological factor is located

within the spellbinder himself.

Egotism

We call egotism the attitude—habitual and subconsciously conditioned as a rule—by which we attribute excessive value to our instinctive reflexes,

early acquired notions and archetypes, and individual natural worldview.

Egotism fosters the dominance of the subconscious life and makes it difficult to accept disintegrative states, which hampers a personality's normal

evolution.³⁵⁷ This in turn favors the appearance of para-appropriate reactions as

described above. An egotist measures other people by his own yardstick,

treating his concepts and experiential manner as objective criteria. He

would like to force other people to feel and think very much the

same way he does. Egotist nations have the subconscious goal of

teaching or forcing other nations to think in their own categories,

which makes them incapable of understanding other people and

nations or becoming familiar with the values of their cultures.

When it affects adolescents, it causes distortions in personality

development that often prove to be lifelong. Proper rearing and

self-rearing thus always aim at de-egotizing a young person or adult,

thereby opening the door for his mind and character to develop.

Practicing psychologists nevertheless commonly believe that a certain

measure of egotism is useful as a factor stabilizing the personality,

protecting it from overly facile neurotic disintegration, and thereby

making it possible to overcome life's difficulties. However, rather

exceptional people exist whose personality is very well integrated even

though they are almost totally devoid of egotism; this allows them to

understand others very easily.

The kind of excessive egotism which hampers the

development of human values and leads to misjudgment and terrorizing of others well

deserves the title “king of human faults.” Difficulties, disputes,

serious problems, and neurotic reactions sprout up around such

an egotist like mushrooms after a rainfall. Egotist nations start

wasting money and effort in order to achieve goals derived from

their erroneous reasoning and overly emotional reactions. Their

inability to acknowledge other nations’ values and dissimilarities,

derived from other cultural traditions, leads to conflict and

war. [358](#)

We can differentiate between primary and secondary egotism. The

former comes from a more natural process, namely the child’s natural

egotism and child-rearing errors that tend to perpetuate this childish

egotism. The secondary type occurs when a personality that has

overcome his childish egotism regresses to this state, which leads

to an artificial attitude characterized by greater aggression and

social noxiousness. Excessive egotism is a constant property of

the hysterical personality, whether their hysteria be primary or

secondary. That is why the increase in a nation's egotism should be

attributed to the above-described hysterical cycle before anything else.

If we analyze the development of excessively egotistical personalities, we often find some non-pathological causes, such as an overly coddled

upbringing in a constricted and comfortable environment or being

raised by persons less intelligent than the child. However, the main

reason for the development of an overly egotistical personality in

a normal person is contagion, through psychological induction,

by excessively egotistical or hysterical persons who, themselves,

developed this characteristic under the influence of various *pathological* causes. Most of the above-described genetic deviations cause the

development of pathologically egotistical personalities, among other

things.

Many people with various hereditary deviations and acquired defects develop pathological egotism. For such people, forcing others in their

environment, whole social groups, and, if possible, entire nations to feel

and think like themselves becomes an internal necessity, a ruling concept.

A game that a normal person would not take seriously can become a

lifelong goal for them, the object of effort, sacrifices, and cunning

psychological strategy.

Pathological egotism derives from repressing from one's field of consciousness any objectionable, self-critical associations referring to one's own nature or normality. Dramatic questions such as "who is abnormal here,

me or this world of people who feel and think differently?"
are answered

in the world's disfavor. Such egotism is always linked to a
dissimulative

attitude,³⁵⁹ with a Cleckley mask over some pathological
quality being hidden from

consciousness—both one's own and that of other people.
The greatest

intensity of such egotism can be found in the prefrontal
characteropathy

described above (e.g., Stalin).

The importance of the contribution of this kind of egotism to
the

genesis of evil thus hardly needs elaboration. As a result of
its

contagiousness, it is primarily a social phenomenon; the
mental state of

nations is characterized by its average level in society. It
must be

emphasized that pathological egotism is a constant vehicle
for

pathological induction, egotizing or traumatizing others,
which in turn

causes further difficulties. Pathological egotism is a constant component

of diverse states wherein someone who appears to be normal (although he

is in fact not quite so) is driven by motivations or battles for goals a

normal person considers unrealistic or unlikely. The average person might

ask: "What could he expect to gain by that?" Public opinion, however,

interprets such a situation in accordance with "common sense" and

is thus prone to accept a "more likely" version of the situation

and events. Such interpretation often results in human tragedy.

We should thus always remember that the principle of law *cui prodest*³⁶⁰ becomes illusory whenever some pathological factor enters the

picture.³⁶¹

Moralizing interpretations

The tendency to impart a moralizing interpretation upon essentially pathological phenomena is an aspect of human nature whose discernible

phylogenetic substratum is encoded in our species instinct; that is

to say, humans normally fail to differentiate between moral and

biological evil. Thus it constitutes an erroneous, para-appropriate—and

ponerogenic—response. Our instinct is inclined to judge biological defects,

especially hereditary ones, more harshly than moral failings; this is

rooted in human nature, which tends towards the elimination of defective

individuals. This tendency always surfaces, albeit to varying degrees,

within the natural psychological and moral worldview, which is

why we should consider it a permanent error of public opinion.

We may curb it with increased self-knowledge and self-control,

but overcoming it requires knowledge of psychopathology. Young

people and less cultured circles always have a greater propensity

for such interpretations (although it characterizes traditional aesthetes³⁶² too), which intensifies whenever our natural reflexes take over control

from reason, i.e., in hysterical states, and in direct proportion to the

intensity of egotism.

We close the door to a causal comprehension of phenomena and

open it to vengeful emotions and psychological error whenever

we impose a moralistic interpretation upon faults and errors in

human behavior which are in fact largely or wholly derived from

the various influences of pathological factors, whether mentioned

above or not, which are often obscured from minds untrained in

this area. We thereby also permit these factors to continue their

ponerogenic activities, both within ourselves and others.
Nothing,

however, poisons the human soul and deprives us of our
capacity to

understand reality more objectively than this very
obedience to

that common human tendency to take a moralistic view of
human

behavior.[363](#)

Practically speaking, to say the least, each instance of
behavior that

seriously hurts some other person contains within its
psychological

genesis the influence of some pathological factors, among
other things, of

course. Therefore, any interpretation of the causes of evil
which would

limit itself to moral categories is an inappropriate perception
of reality,

one which generally leads to erroneous behavior, limiting
our capacity for

counteraction of the causative factors of evil and opening
the door to

desires for revenge. This frequently starts a new fire in the ponerogenic

processes. We shall therefore consider a one-sided moral interpretation of

the origins of evil to be wrong and immoral at all times. The idea of

overcoming this common human inclination and its results can be

considered a moral motive intertwined throughout ponerology.

If we analyze the reasons why some people frequently overuse such emotionally loaded and suggestive interpretations, often indignantly

rejecting a more correct interpretation (e.g., Lenin), we shall of course

also discover pathological factors acting within them. Intensification of

this tendency in such cases is caused by repressing from the field of

consciousness any self-critical concepts concerning their own behavior

and its internal reasons. The influence of such people causes this

tendency to intensify in others.

Paramoralisms

The conviction that moral values exist and that some actions violate moral

rules is so common and ancient a phenomenon that it seems not only to be

the product of centuries of experience, culture, religion, and socialization, but also to have some foundation at the level of man's phylogenetic

instinctive endowment (although it is certainly not totally adequate for moral truth).³⁶⁴ Thus, any insinuation framed in moral slogans is always suggestive,

even if the "moral" criteria used are just an *ad hoc* invention. By means of such paramoralisms, one can thus prove any act to be

immoral or moral in a manner so actively suggestive that people

whose minds will succumb to such reasoning can always be found.³⁶⁵

In searching for an example of an evil act whose negative value would

not elicit doubt in any social situation, ethics scholars frequently mention

child abuse. However, psychologists often meet with paramoral affirmations

of such behavior in their practice, such as in the above-mentioned family

with the prefrontal field damage in the eldest sister. Her younger brothers

emphatically insisted that their sister's sadistic treatment of her

son was due to her exceptionally high moral qualifications, and

they believed this by auto-suggestion. Paramoralism somehow

cunningly evades the control of our common sense, sometimes

leading to acceptance or approval of behavior that is openly pathological. [366](#)

Paramoralistic statements and suggestions so often accompany

various kinds of evil that they seem to play an indispensable

role. [367](#) Unfortunately, it has become a frequent phenomenon for individuals,

lobby groups, or pathopolitical systems to invent ever-new moral criteria

for someone's convenience. Therefore, one should not be surprised when

an average person gets lost in this nonsense, since such suggestions

deprive him of his common sense. In young people this leads to

long-lasting psychological difficulties that impact the development of

their worldview. Entire "paramoralism factories" have been founded

worldwide—especially in pathopolitical totalitarianisms—and a ponerologist

finds it hard to believe that they are managed by psychologically normal

people.[368](#)

The conversive features in the genesis of paramoralisms seem to prove they

are derived from mostly subconscious rejection (and repression from the field of consciousness) of something completely different, which we call *the voice of conscience*.[369](#) A ponerologist can nevertheless indicate many observations supporting

the opinion that various pathological factors participate in the tendency

to use paramoralisms. This was the case in the above-mentioned family.

When it occurs with a moralizing interpretation, this tendency intensifies

in egotists and hysterics, and its causes are similar. Like all conversive

phenomena, the tendency to use paramoralisms is psychologically

contagious. That explains why we observe it among people raised by

individuals in whom it was developed alongside pathological factors. It

should be noted here that it is psychopathic individuals, imitating

normal people, who develop this characteristic ability to generate

paramoralisms. This applies above all to essential psychopathy,

and to a lesser extent to schizoidia, as well as other varieties of

psychopathy. Similar tendencies occur also in some characteropaths

and even in people raised by individuals with pathological traits.

This may be a good place to reflect that true moral law is born and exists independently of our judgments in this regard, and even of our ability to recognize it. It arises from the nature with which man was bestowed. Thus, the attitude required for such understanding is scientific, not creative: we must humbly subordinate our mind to the apprehended reality. That is when we discover the truth about man, both his weaknesses and values, which shows us what is decent and proper with respect to other people and other societies.

Reversive blockades

Emphatically insisting upon something which is the opposite of the truth blocks the average person's mind from perceiving the

truth. In accordance with the dictates of healthy common sense,

he starts searching for meaning in the "golden mean" between

the truth and its opposite, winding up with some satisfactory counterfeit. People who think like this do not realize that this effect

is precisely the intent of the person who subjects them to this

method.³⁷⁰ If the counterfeit of the truth is the opposite of a moral truth, it

simultaneously represents an extreme paramoralism, and bears its

peculiar suggestiveness.

We rarely see this method being used by normal people; even if

raised by pathological people who abused it, they usually only

indicate its results in the form of characteristic difficulties in apprehending psychological and social reality properly. Use of

this method can be included within the above-mentioned special

psychological knowledge developed by psychopaths concerning the

weaknesses of human nature and the art of leading others into error.

Where the government of a country is inspired by psychopathic

personalities, this method is used with virtuosity, and to an extent

conterminous³⁷¹ with their power.³⁷²

Conversive thinking

The existence of psychological phenomena known to

pre-Freudian philosophical students of the subconscious bears

repeating.³⁷³ Unconscious psychological processes outstrip conscious reasoning,

both in time and in scope. This makes many psychological phenomena possible that are difficult to understand without realizing the above fact, including those generally described as

conversive, [374](#) such as subconscious blocking out of conclusions, the

selection, and, also, substitution of seemingly uncomfortable

premises. [375](#)

We speak of *blocking out* conclusions if the inferential process was proper in principle and has almost arrived at a conclusion and final

comprehension within the act of internal projection, but becomes stymied

by an anticipatory directive from the subconscious, which considers it

inconvenient or disturbing. This prevents personality disintegration in a

primitive way, which may seem advantageous; however, it also prevents

all the advantages which could be derived from a consciously elaborated

conclusion and reintegration. A conclusion thus rejected remains

in our subconscious and in a more unconscious way causes the

next blocking and selection of this kind. This can be extremely

harmful, progressively enslaving a person to his own subconscious,

and is often accompanied by a feeling of tension and bitterness.

We speak of *selection* of premises whenever the feedback goes deeper into our reasoning and from its database thus deletes and represses into the

subconscious just that piece of information which was responsible for

arriving at the uncomfortable conclusion. Our subconscious then permits

further logical reasoning, except that the outcome will be erroneous

in direct proportion to the actual significance of the repressed

data. An ever-greater amount of such repressed information is

collected in our subconscious memory. Finally, a kind of habit

seems to take over: similar material is treated the same way even if

reasoning would have reached an outcome quite advantageous to the person.

The most complex process of this type is *substitution* of premises thus eliminated by other data, ensuring an ostensibly more comfortable

conclusion. Our associative ability rapidly elaborates a new item to

replace the removed one, but it is one leading to a comfortable

conclusion.³⁷⁶ This operation takes the most time, resulting in the characteristic silence

of the interlocutor. It is unlikely to be exclusively subconscious.

Such substitutions are often effected collectively, in certain

groups of people, through the use of verbal communication.

That is why they best qualify for the moralizing epithet

“hypocrisy”³⁷⁷ than either of the above-mentioned processes.

The above examples of conversive phenomena do not exhaust the

problem, which is richly illustrated in psychoanalytical works.

Our subconscious may carry the roots of human genius within,

but its operation is not perfect; sometimes it is reminiscent of

a blind computer that foolishly thinks it is smarter than its

operator,³⁷⁸ especially whenever we allow it to be cluttered with anxiously rejected

material. This explains why conscious monitoring, even at the price of

courageously accepting disintegrative states, is likewise necessary

to our nature, not to mention our individual and social good.

There is no such thing as a person whose perfect self-knowledge allows

him to eliminate all tendencies toward conversive thinking, but some people

are relatively close to this state, while others remain slaves to these

processes.³⁷⁹ There are also societies in which the tendency to conversive thinking is

relatively well controlled, and others that indulge in this mania of

“wishful thinking.” Those people who use conversive operations too often

for the purpose of finding convenient conclusions, or constructing

some cunning paralogistic or paramoralistic statements, eventually

begin to undertake such behavior for ever more trivial reasons,

losing the capacity for conscious control over their thought process

altogether. This necessarily leads to misguided behavior which must

be paid for by others as well as themselves—and whole nations.

People who along this road have lost their capacity to think

matter-of-factly (and thus their mental hygiene) also lose their natural

critical faculties with regard to the statements and behavior of

individuals whose abnormal thought processes were formed on a

substratum of pathological anomalies, whether inherited or acquired.

Conversive thinking arises in such people as a result of constantly

pushing self-critical associations out of the field of consciousness.

“Hypocrites” thus stop differentiating between what is pathological and

what is normal, thus opening an “infection entry” for the ponerologic role

of pathological factors.

Generally, each community contains people in whom similar methods of thinking were developed on a large scale, with their various deviations as

a backdrop. We find this in both characteropathic and psychopathic

personalities. Some have even been influenced by others to grow accustomed

to such “reasoning,” since conversive thinking is highly contagious and

can spread throughout an entire society. In “happy times” especially, the

tendency for conversive thinking generally intensifies. It appears

accompanied by a rising wave of hysteria in said society, of which it is a

symptom.³⁸⁰ Those who try to maintain common sense and proper reasoning finally

wind up in the minority, feeling wronged because their human

right to maintain their own mental hygiene is violated by pressure

from all sides. This means that unhappy times are not far away.

We should point out that the erroneous thought processes described herein also, as a rule, violate the laws of logic with

characteristic treachery. Educating people in the art of proper

reasoning can thus serve to counteract such tendencies; it has

a hallowed age-old tradition, though for centuries it has proven

insufficiently effective. As an example: according to the laws of logic, a

question containing an erroneous or unconfirmed suggestion has no

answer.³⁸¹ Nevertheless, not only does operating with such questions become

epidemic among people with a tendency to conversive thinking, and a

source of terror when used by psychopathic individuals; it also occurs

among people who think normally, or even those who have studied

logic.³⁸²

This decreasing tendency in a society's capacity for proper thought

should be counteracted, since it also lowers its immunity to ponerogenic

processes. An effective measure would be to teach both principles of logic

and skillful detection of errors in reasoning—including conversive

errors. The broader front of such education should be expanded to

include psychology, psychopathology, and the science described

herein, for the purpose of raising people who can easily detect any

paralogism.

Spellbinders

In order to comprehend penerogenic pathways of contagion, especially those acting in a wider social context, let us observe the roles and

personalities of individuals we shall call “spellbinders,” who are

highly active in this area in spite of their statistically negligible

number. [383](#)

Spellbinders are generally the carriers of various pathological factors,

e.g., paranoid characteropathy and, more often, psychopathy. Individuals

with malformations of their personalities frequently play similar roles,

although the social scale of influence remains small (family or

neighborhood) and does not cross certain boundaries of decency.

Spellbinders are characterized by pathological egotism, mostly of the

secondary type, i.e., not directly rooted in childhood. Such a person is

forced by some internal causes to make an early choice between

two possibilities: the first is forcing other people to think and experience things in a manner similar to his own; the second is a

feeling of being lonely and different, a pathological misfit in social

life. Sometimes the choice is either snake-charming or suicide.

Triumphant repression of deeply disturbing self-critical associations from the field of consciousness gradually gives rise to the phenomena of

conversive thinking, paralogistics, paramoralisms, and the use of

reversive blockades. These stream so profusely from the mind and

mouth of the spellbinder that they flood and enslave the average

person's mind. Everything becomes subordinated to the spellbinder's

over-compensatory conviction that they are exceptional, sometimes even

messianic.³⁸⁴ This mission requires an ideology which is at least partly true and whose

value is supposedly superior. However, if we analyze the exact functions of

such an ideology in the spellbinder's personality, we perceive that it is a

means of *self*-charming, useful for repressing those tormenting self-critical associations into the subconscious. The ideology's instrumental

role in influencing other people serves above all the spellbinder

himself.³⁸⁵

These spellbinders are not wrong when, extrapolating from past experience,

they believe they will always find converts to their ideology. It is only when it turns out that their influence extends to only a limited minority, while

most people's attitude to their activities remains critical or painfully

disturbed, that they feel shock and disappointment (or even paramoral

indignation).³⁸⁶ The spellbinder is thus confronted with a choice: either withdraw back

into his void or strengthen his position by improving the effectiveness of

his activities.

The spellbinder places on a high moral plane anyone who has

succumbed to his influence and incorporated the experiential manner he

imposes. He showers such people with attention and property, if possible.

Critics are met with “moral” outrage. It can even be proclaimed that

the compliant minority is in fact the moral majority (e.g., the

Bolsheviks),³⁸⁷ since it professes the best ideology and honors a leader whose qualities

are above average.

Such activity is always necessarily characterized by the inability to foresee its final results,³⁸⁸ something obvious from the psychological point of view because its

substratum contains pathological phenomena and both spellbinding and

self-charming make it impossible to perceive reality accurately enough to

foresee results logically. However, spellbinders nurture great optimism

and harbor visions of future triumphs similar to those they enjoyed over

their own crippled souls. *It is also possible for optimism to be a pathological symptom.*

In a healthy society, the activities of spellbinders meet with criticism

tinged with mocking humor and a sense of their pathology effective enough

to stifle them quickly. However, when they are preceded by conditions

operating destructively upon common sense and social order—such as social

injustice, cultural backwardness, the power of privileged but mentally

primitive groups, or intellectually limited autocratic rulers sometimes

manifesting pathological traits—spellbinders’ activities find fertile

ground and can lead entire societies into large-scale human tragedy.

Such was the genesis of the communist revolutions and, similarly,

Hitlerism.^{[389](#)}

Such an individual fishes an environment or society for people amenable

to his influence, deepening their psychological weaknesses until they

finally join together in a ponerogenic union. On the other hand, people

who have maintained their healthy critical faculties intact, based upon

their own common sense and moral criteria, attempt to counteract the

spellbinders’ activities and their results. In the resulting polarization of

social attitudes, each side justifies itself by means of moral or paramoral

categories.^{[390](#)} That is why such commonsense resistance is always accompanied by some

feeling of helplessness and deficiency of criteria. These criteria can be

found in psychopathology—knowledge far too few people are familiar with.

The awareness that a spellbinder is always a pathological individual

should protect us from the effects of his influence and from the

moralizing interpretation of pathological phenomena, ensuring us an

objective criterion for more effective action. Explaining what kind

of pathological substratum is hidden behind a given instance of

spellbinding activities should enable a modern solution to such situations.

It is a characteristic phenomenon that a high level of talent—especially IQ—causes a man to be more immune to spellbinding activities

only to a moderate degree. Significant differences in the formation of human attitudes to the influence of such activities should be

attributed to other properties of human nature. The most decisive

factor in assuming an attitude of critical common sense is good

basic intelligence, which conditions our perception of psychological

reality.

We can also observe how a spellbinder's activities "husk out"

amenable individuals with an astonishing regularity and psychological

accuracy. We shall later return to the specific relations that occur

between the spellbinder's personality, the ideology he expounds, and the

choices made by those who easily succumb. More exhaustive clarification

thereof would require separate study within the framework of general

ponerology, a work intended for specialists, in order to explain some of

those interesting phenomena which are still not properly understood

today.

Ponerogenic Associations

We shall give the name “ponerogenic association” to any group of people characterized by ponerogenic processes of above-average social intensity, wherein the carriers of various pathological factors function as inspirers, spellbinders, and leaders, and where a proper pathological social structure is formed. Smaller, less permanent associations may be called “groups” or “unions.” Such an association gives birth to evil which hurts other people as well as its own members. We could list various names ascribed to such organizations by linguistic tradition, depending on their social character: gangs, mafias, cliques, and coteries. While seeking to gain their own advantage or to satisfy their ambitions, they come into collision with good conduct and the law but cunningly try to avoid its repression. Such associations frequently aspire to political power on various social scales in order to impose their expedient goals and demands upon societies in the name of a suitably prepared ideology, deriving advantages in the form of disproportionate prosperity and the satisfaction of their craving for power.

The sociological description and classification of such associations in terms of their numbers, goals, officially promulgated ideologies, and internal organizations would of course be scientifically valuable. Such a description, effected by a perceptive observer, could help a ponerologist determine some of the properties of such associations, which cannot be determined by means of natural conceptual language or the language of sociologists. [391](#)

A description of this kind, however, ought not to cloak the more essential phenomena and psychological

interrelationships operating within these associations. Failure to heed this warning can easily cause such a sociological description to indicate properties which are of secondary importance, or even made “for show” to impress the uninitiated, thereby overshadowing the actual phenomena which decide the quality, role, and fate of the association.³⁹² Particularly if such a description takes a colorful, literary form, it can furnish merely illusory or ersatz knowledge, thus rendering a naturalistic perception and causal comprehension of phenomena more difficult.

One phenomenon all ponerogenic groups and associations have in common is the fact that their members lack the capacity to perceive pathological individuals as such (or lose it under the influence of such a group), interpreting their behavior in a spellbound or melodramatic way—without even a minimal level of criticism—and attributing to them heroic or mentally superior qualities.³⁹³ The opinions, ideas, and judgments of people carrying various psychological deficits are endowed with an importance at least equal to that of outstanding individuals among normal people. The atrophy of natural critical faculties with respect to pathological individuals becomes an opening to their activities, and, at the same time, a criterion for recognizing the association in concern as ponerogenic. Let us call this *the first criterion of ponerogenesis*.³⁹⁴

Another phenomenon all ponerogenic groups and associations have in common is their *statistically high concentration* of individuals with various psychological anomalies. Their qualitative composition is crucially important in the formation of the entire association’s character, activities, development, or extinction. Unions dominated by various kinds of characteropathic individuals will develop relatively primitive activities, proving rather

easy for a society of normal people to break them up via moral and legal means. However, things are quite different when such associations are inspired by psychopathic individuals. Let us adduce the following example illustrating the roles of two different anomalies, selected from among events studied by the author.

In felonious youth gangs, a specific role is played by boys (and occasionally girls) that carry a characteristic effect sometimes left behind by an inflammation of the parotid glands (the mumps). As already mentioned, this disease entails brain reactions in some cases, leaving behind a discreet but permanent bleaching of feelings and a slight decrease in general mental skills' efficiency and accuracy. Similar results are sometimes left behind after a serious case of diphtheria. As a result, such people easily succumb to the suggestions of more clever individuals. When drawn into a felonious group, they become uncritical helpers and executors of the leader's intentions, tools in the hands of more treacherous, usually psychopathic, leaders.³⁹⁵ Once arrested, they submit to their leaders' insinuated explanations that the higher (paramoral) group ideal demands that they become scapegoats, taking the majority of blame upon themselves. In court, the same leaders who initiated the delinquencies mercilessly dump all the blame onto their less crafty colleagues. Sometimes a judge actually accepts the insinuations.

Individuals with the above-mentioned post-mumps and post-diphtheria traits constitute less than 1% of the population as a whole, but their share reaches 20% in juvenile delinquent groups. This represents a 20-fold concentration, requiring no further methods of statistical analysis to establish a causal relationship. When studying the contents of ponerogenic associations skillfully enough,

we often meet with concentrations of other psychological anomalies which also speak for themselves. [396](#)

Two basic types of the above-mentioned associations should be differentiated: *primary ponerogenic* and *secondary ponerogenic*. Let us describe as primary ponerogenic a group or association whose abnormal members were active from the very beginning, playing the role of crystallizing catalysts as early as the process of creation of the group occurred. We shall call secondary ponerogenic an association which was founded in the name of some idea with an independent social meaning, generally comprehensible within the categories of the natural worldview, but which later succumbed to a certain moral degeneration. This in turn opened the door to infection and activation of the pathological factors within, and later to a ponerization [397](#) of the group as a whole, or often of a segment.

From the very outset, a primary ponerogenic union is a foreign body within the organism of society, its character colliding with the moral values respected by the majority. The activities of such groups provoke opposition and disgust and are considered immoral. As a rule, therefore, such groups do not grow large, nor do they metastasize into numerous unions; they most often lose their battle with society. [398](#) Ponerogenic unions of the primary variety are mainly of interest to criminology; our main concern will be associations that succumb to a secondary process of ponerogenic malignancy. This is the process to which we will devote more attention in the following chapters. First, however, let us sketch a few properties of such associations

which have already surrendered to this process.

In order to have a chance to develop into a macrosocial ponerogenic association, it suffices that some human organization, characterized by social or political goals and an ideology with some creative value, be accepted by a larger number of normal people *before* it succumbs to a process of ponerogenic malignancy. The primary traditional and ideological values may then, for a long time, protect an association which has succumbed to the ponerization process from the awareness of society, especially its less critical components, providing it with a peculiar “mask of sanity.” When the ponerogenic process touches such a human organization which originally emerged and acted in the name of political or social goals, and whose causes were conditioned by history and the social situation, the primary ideology changes its function to become an instrument of propaganda. The original group’s primary values will nourish and protect such a secondary ponerogenic association for many years to come, in spite of the fact that those values succumb to characteristic degeneration, because the names and symbols are retained. This will occur despite the fact that the original values will in reality be despised by the new leaders of the association as something good only for “the others.” This is where individual and social “common sense” reveals its biggest weaknesses.

This is reminiscent of a situation psychopathologists know well: a person who enjoyed trust and respect in their social circles starts behaving with preposterous arrogance and hurting others, allegedly in the name of his known convictions, which have—in the meantime—succumbed to some invisible psychological process rendering them primitive but emotionally dynamic. However, his old acquaintances—having long known him as the person he was—do not believe the injured parties who complain about

his new, or even hidden, behavior, and are prepared to denigrate them morally and consider them liars. This adds insult to their injury and gives encouragement and license to the already unreasonable individual to commit further hurtful acts; as a rule, such a situation lasts until the person's madness becomes obvious.

Within each ponerogenic association, a psychological and organizational structure is created which can be considered a counterpart or caricature of the normal structure of society and its organizations. Individuals with various psychological aberrations complement each other's talents and characteristics. Throughout its ponerogenic evolution, this structure is subjected to characteristic transformations with regard to the character of the association as whole. The earlier phase of an association's activity is usually dominated by characteropathic, particularly paranoid, individuals, who often play an inspirational or spellbinding role in the ponerization process.³⁹⁹ At this point in time, the association still exhibits certain romantic features and is not yet characterized by excessively brutal behavior. Soon, however, the more normal members are pushed into fringe functions and are excluded from organizational secrets; some of them thereupon leave such a association and return, not without difficulty, to normal society.⁴⁰⁰

Individuals with inherited deviations then progressively take over the inspirational and leadership positions. The role of essential psychopaths gradually grows, although they like to remain ostensibly in the shadows (e.g., directing small groups), setting the pace and direction for the whole association in the style of an *éminence grise*.⁴⁰¹ In ponerogenic associations on the largest social scales, the leadership role is generally played by a different kind of individual, one more easily digestible and representative to

public opinion. Examples include frontal characteropathy, or some more discreet complex of lesser taints.

A spellbinder at first simultaneously plays the role of leader in a ponerogenic group. Later there appears another kind of "leadership talent," a more vital individual who often joined the organization later, once it has already succumbed to ponerization. The spellbinding individual, being weaker, is forced to come to terms with being shunted into the shadows and recognizing the new leader's "genius," or accept the threat of total failure. Roles are parceled out. The spellbinder needs support from the primitive but decisive leader, who in turn needs the spellbinder to uphold the association's ideology, so essential in maintaining the proper attitude on the part of those members of the rank and file who betray a tendency to criticism and doubt of the moral variety. The spellbinder must then repackage the ideology appropriately, sliding in new contents under old titles, so that it can continue fulfilling its propaganda function under ever-changing conditions. He also has to uphold the leader's mystique inside and outside the association. Complete trust cannot exist between the two, however, since the leader secretly has contempt for the spellbinder and his ideology, whereas the spellbinder despises the leader for being such a coarse individual. A showdown is always probable; whoever is weaker becomes the loser.

The structure of such an association undergoes further variation and specialization. A chasm opens between the more normal members and the elite initiates who are, as a rule, more pathological. This latter subgroup becomes ever more dominated by hereditary pathological factors, the former by the after-effects of various diseases affecting the brain, less typically psychopathic individuals, and people whose malformed personalities were caused by early

deprivation or brutal child-rearing methods on the part of pathological individuals. There is less and less room for normal people in the group. The leaders' secrets and intentions are kept hidden from the association's proletariat; the products of the spellbinders' work must suffice for this segment.

An observer watching such an association's activities and organization from the outside and using natural or sociological concepts will always tend to overestimate the role of the leader and his allegedly autocratic function. The spellbinders and the propaganda apparatus are mobilized to maintain this erroneous outside opinion. The leader, however, is *dependent upon the interests of the association, especially the elite initiates*, to an extent greater than he himself knows. He wages a constant position-jockeying battle; he is an actor subject to control and direction. In macrosocial associations, this position is generally occupied by a more representative individual not deprived of certain critical faculties; initiating him into all those plans and criminal calculations would be counterproductive. In conjunction with part of the elite, a group of psychopathic individuals hiding behind the scenes steers the leader, the way Bormann and his clique steered Hitler,⁴⁰² or Beria and his men with Stalin. If the leader does not fulfill his assigned role, he generally knows that the clique representing the elite of the association is in a position to kill or otherwise remove him.

We have sketched the properties of associations in which the ponerogenic process has transformed their original content into a pathological counterpart thereof, their structure and its later transformations, in a manner sufficiently broad to encompass the greatest possible scope of this kind of phenomena, from the smallest to the largest social scale. The general rules governing those phenomena

appear to be at least analogous, independent of the quantitative, social, and historical scale of such a phenomenon.

Ideologies

It is a common phenomenon for a ponerogenic association or group to contain a particular ideology which always justifies its activities and furnishes motivational propaganda. Even a small-time gang of hoodlums has its own melodramatic ideology and pathological romanticism. Human nature demands that vile matters be haloed by an over-compensatory mystique in order to silence one's conscience and to deceive consciousness and critical faculties, whether one's own or those of others.[403](#)

If such a ponerogenic association could be stripped of its ideology, nothing would remain except psychological and moral pathology, naked and unattractive. Such a course of action would of course provoke "moral outrage," and not only among the members of the association. Even normal people, who condemn this kind of association along with its ideologies, would feel hurt and deprived of something constituting part of their own romanticism, their way of perceiving reality, when a widely idealized group is exposed as little more than a gang of criminals. Perhaps even some of the readers of this book will resent the author's stripping evil so unceremoniously of all its literary motifs. The job of effecting such a "strip-tease" may thus turn out to be much more difficult and dangerous than expected.[404](#)

A primary ponerogenic union is formed at the same time as its ideology, perhaps even somewhat earlier. A normal

person perceives such an ideology to be different from the world of human concepts, obviously suggestive, and even cynically comical to a degree. The ideology of a secondary ponerogenic association is formed by gradual adaptation of the primary ideology to functions and goals other than the original formative ones. A certain kind of layering or schizophrenia of ideology takes place during the ponerization process. The outer layer closest to the original content is used for the association's propaganda purposes, especially regarding the outside world, although it can in part also be used inside with regard to disbelieving lower-echelon members. The second layer is initially comprehensible only to the pathological elite of the association: it is more hermetic, generally composed by slipping a different meaning into the same names. Since identical names signify different contents depending on the layer in question, understanding this "doublespeak" requires simultaneous fluency in both languages.⁴⁰⁵

Average people succumb to the first layer's suggestive insinuations for a long time before they learn to understand the second one as well. Anyone with certain psychopathic deviations, especially if he wears the mask of normality with which we are already familiar, immediately perceives the second layer to be attractive and significant; after all, it was built by people like him. Comprehending this doublespeak is therefore a vexatious task for a normal person, provoking quite understandable psychological resistance; this very duality of language, however, is a pathognomonic symptom⁴⁰⁶ indicating that the human association in question is touched by the ponerogenic process to an advanced degree.

The ideology of associations affected by such degeneration has certain constant factors regardless of their quality,

quantity, or scope of action, namely, *the motivations of an aggrieved group, radical redress of the grievance, and the higher value of the individuals who have joined the organization.*⁴⁰⁷ These motivations facilitate sublimation of the feeling of being wronged and different, caused by one's own psychological deficiencies, and appear to liberate their carriers from the need to abide by the insufficiently understood moral demands of "that other" world of normal people.

In a world full of real injustice and humiliation, it is easy for an ideology containing the above elements to form and for an association of its converts to succumb to degradation. When this happens, those people with a tendency to accept the better version of the ideology will tend to justify such ideological duality and the association's activities.⁴⁰⁸ The ideology of the proletariat, which aimed at revolutionary restructuring of the world, was already contaminated by a schizoid deficit in the understanding of, and distrust for, human nature; small wonder, then, that it easily succumbed to a process of typical degeneration in order to nourish and disguise a macrosocial phenomenon whose basic essence is completely different. Common sense fails exceptionally easily in such matters.⁴⁰⁹

For future reference, let us remember: ideologies do not need spellbinders. Spellbinders need ideologies in order to subject them to their own deviant goals.

On the other hand, the fact that some ideology degenerated along with its corollary social movement, later succumbing to this schizophrenia and serving goals which the originators of the ideology would have abhorred, does not prove that it was worthless, totally false, or deceptive from the start. Quite the contrary: it rather appears that under certain

historical conditions, the ideology of any social movement, even if it is sacred truth, can yield to the ponerization process.⁴¹⁰

A given ideology may have contained weak spots from its inception, carrying errors of human thought and emotion within; or, during the course of its history, it may have been infiltrated by more primitive foreign material containing the effects of ponerogenic factors. Such material destroys an ideology's internal homogeneity. The source of such infection by foreign ideological material may be the prevailing social system with its laws and customs based on a more primitive tradition, or the autocratic imperialism of a mendacious system of rule. It may be, of course, simply another philosophical movement often contaminated by the eccentricities of its founder or leader, who considers the facts to blame for not conforming to his dialectical construct.

The Roman Empire, including its legal system and paucity of psychological concepts, similarly contaminated the primary homogeneous idea of Christianity. Christianity had to adapt to coexistence with a social system wherein "*dura lex sed lex*"⁴¹¹ decided a person's fate, rather than an understanding of human beings; this then led to a desire to reach the Gospel's goals of the "Kingdom of God" by means of Roman imperial methods. Today we are gradually, but hopefully finally, moving away from this.

The greater and truer the original ideology, the greater the danger concealed for small minds, who can become agents of this preliminary degeneration, which opens the door to infiltration by pathological factors; and the longer it is capable of nourishing and disguising from human criticism that phenomenon which is the product of this peculiar

degenerative process.

Thus, if we intend to understand the secondary ponerization process and the kinds of human associations which succumb to it, we must take great care to separate the original ideology from its counterpart, or even caricature, created by the ponerogenic process. Abstracting from any ideology, we must, by analogy, understand the essence of the process itself, which has its own etiological causes which are potentially present in every society, as well as characteristic developmental pathodynamics.

The Ponerization Process

Observation of the ponerization processes of various human associations throughout history easily leads to the conclusion that the initial step is a moral warping of a group's ideological contents. The contamination of ideology can be analyzed by means of its infiltration by more earthly foreign contents, or by the impoverishment of its strong foundation in understanding and trust in human nature. This opens the way for invasion by pathological factors and the ponerogenic role of their carriers. Deeper historical and ponerological insight, however, may point us to their presence already in this initial process.

It may seem, then, that such facts could justify the conviction of moralists that maintaining an association's ethical discipline and ideological purity is sufficient protection against derailing and hurtling into an insufficiently comprehended world of error. Such a conviction strikes a ponerologist as a one-sided oversimplification of an eternal reality which is more

complex. After all, the loosening of ethical and intellectual controls is sometimes a *consequence* of the direct or indirect insidious influence of these omnipresent pathological factors, along with some other non-pathological human weaknesses.

Sometime during life, every human organism undergoes periods during which physiological and psychological resistance declines, facilitating development of bacteriological infection within. Similarly, every human association or social movement undergoes periods of crisis which weaken its ideological and moral cohesion. This may be caused by pressure on the part of other groups, a general spiritual crisis in the environment, or intensification of its hysterical condition. Just as more stringent sanitary measures are an obvious medical recommendation for a weakened organism, the development of conscious control over the activity of pathological factors is ponerological recommendation—something especially important during a society's periods of moral crisis.⁴¹²

For centuries, individuals exhibiting various psychological anomalies have had the tendency to participate in the activities of human associations. On the one hand, this is made possible by such groups' existing weaknesses; on the other hand, their activities deepen the moral failings and stifle the possibilities of utilizing healthy common sense and understanding matters objectively. In spite of the resulting tragedies and unhappiness, humanity has shown a certain progress, especially in the cognitive area; therefore, a ponerologist may be cautiously optimistic. After all, by detecting and describing these aspects of the ponerization process of human groups, which could not be understood until recently, we shall be able to counteract such processes earlier and more effectively.

Any human association affected by the process described herein is characterized by a progressive deterioration of natural common sense and the ability to perceive psychological reality, even more so of objective rationality of thought.⁴¹³ Someone considering this in terms of traditional categories might consider it an instance of “turning into half-wits” or the development of intellectual deficiencies and moral failings, resulting in criticism. However, a psychological analysis of this process indicates the typical effects of psychological induction, or that the more normal members of the union are being pressured towards an abnormal manner of experiencing by carriers of various pathological anomalies.

Thus, whenever we observe some group member being treated with no critical distance, although he betrays one of the psychological anomalies familiar to us, and his opinions being treated as at least equal to those of normal people, although they are based on a characteristically different view of human matters, we must derive the conclusion that this human group is affected by a ponerogenic process. We shall treat this in accordance with the above-described first criterion of ponerogenesis, which retains its validity regardless of the qualitative and quantitative features of such an association. This is followed by the typical preferential treatment of second-rate individuals and the sidelining of more outstanding ones.⁴¹⁴

Such a state of affairs can simultaneously be a liminal (watershed) situation, whereupon further damage to people’s healthy common sense and critical moral faculties becomes ever easier. Once a group has absorbed a sufficient dose of pathological material to give birth to the conviction that these not-quite-normal people are bearers of some sort of special genius, it starts subjecting its more

normal members to pressure by means of typical paralogistics and paramoralisms. For many people, such pressure of collective opinion takes on the suggestive force of a moral criterion; for others, it represents a kind of psychological terror ever more difficult to endure. A phenomenon of intense counterselection thus occurs in this phase of ponerization: individuals with a more normal sense of psychological reality leave after entering into conflict with the newly modified group; simultaneously, individuals with various psychological anomalies join the group and easily find a way of life there. The former feel “pushed into counter-revolutionary positions,” and the latter can afford to remove their masks of sanity ever more often.

People who have been thus thrown out of a ponerogenic association because they were too normal suffer bitterly; they are unable to understand their specific state. Their ideal, which constituted a part of the meaning of life for them, has now been degraded, although they cannot find a rational basis for this fact. They feel wronged; they “fight against demons” that have penetrated their souls and which they are not in a position to identify. In fact, their personalities have already been modified to a certain extent due to saturation by abnormal psychological material, especially psychopathic material. They easily fall into the opposite extreme in such cases, because unhealthy emotions rule their decisions. What they need is rest, understanding, and good advice in order to find the path of reason. Based on a ponerologic understanding of their condition, psychotherapy could provide rapid positive results. However, if the association they left is sufficiently powerful and succumbing to deep ponerization, a threat looms over them: they may become the objects of revenge, since they have “betrayed” a magnificent ideology.⁴¹⁵ The punishing hand of such leadership may then reach the

psychotherapist as well.

This is the stormy period of a group's ponerization, followed by a certain stabilization in terms of contents, structure, and customs. Rigorous selective measures of a clearly psychological kind are applied to new members. So as to exclude the possibility of becoming sidetracked by defectors, people are observed and tested to eliminate those characterized by excessive mental independence or psychological normality. The new internal function created is something like a "psychologist," and it doubtless takes advantage of the above-described psychological knowledge collected by psychopaths.⁴¹⁶ Spellbinders take care of "ideological purity." The leader's position is relatively secure. Individuals manifesting doubt or criticism are subject to paramoral condemnation.

Maintaining the utmost dignity and style, leadership discusses opinions and intentions which are psychologically and morally pathological. Any mental associations which might expose them as such are eliminated, thanks to the substitution of premises operating in the subconscious process on the basis of prior conditioned reflexes. The association enters a state wherein the whole has donned a mask of ostensible normality. In the next chapter, we shall call such a state the "dissimulative phase" when it pertains to macrosocial ponerogenic phenomena.⁴¹⁷

Observing the appropriate state corresponding to the first criterion of ponerogenesis requires the skill of a psychologist and specific factual knowledge; the second, more stable phase can be perceived both by a person of average reason and by public opinion in most societies. The interpretation imposed, however, is one-sidedly moralistic or sociological,⁴¹⁸ even demonological, accompanied by a

characteristic feeling of helplessness and deficiency as regards the possibility of both understanding the phenomenon and counteracting the spread of said evil.

However, in this unfortunate phase a significant minority of the population is inclined to consider such a ponerogenic association as comprehensible within the categories of their own worldview, and to consider the outer layer of diffusing ideology as a doctrine containing certain values acceptable to them. The more primitive the society in question, and the further removed from direct contact with the association affected by this pathological state, the more numerous such minorities will be. That is why this very period, during which the customs of the association become somewhat milder, often represents simultaneously its most intensive expansionist activity.

This period may last long, but not forever. Internally, the group is becoming progressively more pathological, finally showing its true qualitative colors again as its activities become ever clumsier. At this point, a society of normal people can easily threaten ponerogenic associations, even at the macrosocial level.^{[419](#)}

Macrosocial Phenomena

When a ponerogenic process encompasses a society's entire ruling class or nation, or when opposition from the societies of normal people is stifled—as a result of the mass character of the phenomenon, spellbinding methods, and the use of violence and terror—we are dealing with a macrosocial ponerologic phenomenon. In such a case, however, a society's tragedy, often coupled with that of the

researcher's own suffering, opens before him an entire volume of ponerologic knowledge, where he can read all about the laws governing such a process if he is only able to familiarize himself in time with its naturalistic language and its different grammar.

Studies on the genesis of evil which are based on observing small groups of people reveal the details of these ponerological laws to us. However, this presents a warped picture that is dependent upon broader environmental circumstances. We then understand these circumstances as the historically conditioned backdrop to the phenomena observed. Nevertheless, such observations may enable us to learn the basic laws of ponerogenesis and hazard a hypothesis to the effect that these laws may be at least analogous, regardless of the quantity and scope of the phenomenon in time and space. They do not, however, permit verification of such a hypothesis.

In studying a macrosocial phenomenon, we can obtain both quantitative and qualitative data, statistical correlation indices, and other observations as accurately as allowed by the state of the art in science, research methodology, and the obviously very difficult situation of the observer. We can then use the classical method, hazarding a hypothesis and then actively searching for facts which could falsify it. The latter approach proved to be the most effective under particularly difficult circumstances. The widespread causal regularity of ponerogenic processes would then be confirmed within the bounds of the above-mentioned possibilities. We are faced with the staggering realization of the precision with which this macrosocial phenomenon is subject to its own peculiar laws. The comprehension of the phenomenon thus acquired can serve as a basis for predicting its future development, to be verified by time. It

is then, too, that we become aware that the colossus has an Achilles heel after all.

The study of macrosocial ponerogenic phenomena meets with obvious problems: their period of genesis, duration, and decay is several times longer than the researcher's scientific activity. Simultaneously, there are other transformations in history, customs, economics, and technology.⁴²⁰ However, the difficulties confronted in abstracting the appropriate symptoms need not be insuperable, since our criteria are based on eternal phenomena subject to relatively limited transformations in time—their characteristic difference from normal reality makes this task easier.

The traditional interpretation of these great historical diseases has already taught historians to distinguish two phases. The first is represented by a period of spiritual crisis in a society, which historiosophy associates with exhausting of the ideational, moral, and religious values heretofore nourishing the society in question. Egoism among individuals and social groups increases, and the links of moral duty and social networks are felt to be loosening. Trifling matters thereupon dominate human minds to such an extent that there is no room left for thinking about public matters or a feeling of commitment to the future. An atrophy of the hierarchy of values within the perception of personal and social reality is an indication thereof; it has been described both in historical monographs and in psychiatric papers. The country's government is finally paralyzed, helpless in the face of problems which could be solved without great difficulty under other circumstances. Let us associate such periods of crisis with the familiar phase in social hystericization.

The next phase has been marked by bloody tragedies,

revolutions, wars, and the fall of empires. The deliberations of historians or moralists regarding these events always leave behind a certain feeling of deficiency with reference to the possibility of perceiving certain psychological factors discerned within the nature of phenomena; the essence of these factors remains outside the scope of their scientific experience.

A historian observing these great historical diseases of associations, nations, and empires is struck first of all by their similarities, easily forgetting that all diseases have many symptoms in common because they are states of ill health. A ponerologist thinking in naturalistic terms therefore tends to doubt that we are dealing with only one kind of societal disease. It seems, however, that despite a certain degree of variation of forms that depend on the times and ethnological and civilizational conditions, these phenomena are related. For it is the secondary characteristics of the phenomena that undergo change, and these are the ones more easily perceived by a researcher not armed with ponerological knowledge. Differentiating the essence of such states is more appropriate to the reasoning patterns we are familiar with from the natural sciences. The complex conditions of social life, however, preclude using the method of differentiation, which is similar to the etiological criterion⁴²¹ in medicine; qualitatively speaking, the phenomena become layered in time, conditioning each other and transforming constantly.⁴²² We should then rather use certain abstract patterns, similar to those used in analyzing the neurotic states of human beings.⁴²³

Governed by this type of reasoning, let us here attempt to differentiate two pathological states of societies; their essence and contents appear different enough, but they can operate sequentially in such a way that the first opens the

door to the second. The first such state has already been sketched in the chapter on the hysteroidal cycle; we shall adduce a certain number of other psychological details hereunder. The next chapter shall be dedicated to the second pathological state, for which I have adopted the denomination of “pathocracy.”

States of Societal Hystericization

When perusing scientific or literary descriptions of hysterical phenomena, such as those dating from the last great increase in hysteria in Europe encompassing the quarter-century preceding World War I, a non-specialist may gain the impression that this was endemic to individual cases, particularly among women.⁴²⁴ The contagious nature of hysterical states, however, had already been discovered and described by Jean-Martin Charcot.⁴²⁵ It is practically impossible for hysteria to manifest itself as a mere individual phenomenon, since it is contagious by means of psychological resonance, identification, and imitation.⁴²⁶ Each human being has a predisposition for this malformation of the personality, albeit to varying degrees, although it is normally overcome by rearing and self-rearing, which are amenable to correct thinking and emotional self-discipline.

During “happy times” of peace dependent upon social injustice, the child of the privileged classes does not learn to make an effort to understand himself, others, and the situation, and his tendency toward conversive thinking is sometimes tolerated; he learns to repress from his field of consciousness any uncomfortable ideas suggesting that he and his parents benefit from the disadvantage of others.

Such young people learn to disqualify and disparage the moral and mental values of anyone whose work they are using to over-advantage. Young minds thus ingest habits of subconscious selection and substitution of data, which leads to a hysterical, conversive economy of reasoning and the dominance of emotionalism.⁴²⁷ They grow up to be somewhat hysterical adults who, by means of the ways adduced above, thereupon transmit their hysteria to the next generation, which then develops these characteristics to an even greater degree. The hysterical patterns of experience and behavior grow and spread downwards from the privileged classes until crossing the boundary of the first criterion of ponerology.⁴²⁸

When egocentric emotionalism prevails and the habits of subconscious selection and substitution of thought-data spread to the macrosocial level, a society tends to develop contempt for factual criticism and to humiliate anyone sounding an alarm.⁴²⁹ Contempt is also shown for other nations which have maintained normal thought-patterns and for their opinions. Egotistic thought-terrorization is accomplished by the society itself and its processes of conversive, moralistic thinking. This obviates the need for censorship of the press, theater, or broadcasting, as a pathologically hypersensitive censor lives within the citizens themselves.⁴³⁰ When three “egos” govern—egoism, egotism, and egocentrism—the feeling of social links and responsibility disappears, and the society in question splinters into groups ever more hostile to each other.⁴³¹ When a hysterical environment stops differentiating the opinions of limited, not-quite-normal people from those of normal, reasonable persons, this opens the door for activation of the pathological factors of a various nature to enter in.

In such conditions, individuals who are governed by a pathological view of reality and abnormal goals caused by their different nature develop their activities. If a given society does not manage to overcome the state of hystericization under its ethnological and political circumstances, a huge bloody tragedy can be the result.⁴³² One variation of such a tragedy can be pathocracy, though its appearance is also conditioned by other long-term causes. Thus, minor setbacks in terms of political failure or military defeat (such as in Vietnam) can be a warning in such a situation and may turn out to be a blessing in disguise if properly understood and allowed to become a factor in the regeneration of a society's normal thought patterns and customs. The most valuable advice a ponerologist can offer under such circumstances is for a society to avail itself of the assistance of modern science, taking particular advantage of data remaining from the last great increase of hysteria in Europe.

A greater resistance to hystericization characterizes those social groups which earn their daily bread by daily effort, and where the practicalities of everyday life force the mind to think soberly and reflect on generalities. As an example: peasants continue to view the hysterical customs of the well-to-do classes through their own earthy perception of psychological reality and their sense of humor.⁴³³ Similar customs on the part of the bourgeoisie incline workers to bitter criticism and revolutionary anger. Whether couched in economic, ideological, or political terms, the criticism and demands of these social groups always contain a component of psychological, moral, and anti-hysterical motivation. For this reason, it is most appropriate to consider these demands with deliberation and take these classes' feelings into account.⁴³⁴ On the other hand, tragic results can derive from thoughtless action—especially the

use of force—paving the way for spellbinders to make themselves heard.

Ponerology

Ponerology utilizes the scientific progress of the last decades and years, especially in the realms of biology, medicine, psychopathology, and clinical psychology. It clarifies unknown causal links and analyzes the processes of the genesis of evil, acknowledging those factors whose role has been previously ignored or underestimated. In initiating this new discipline, the author has also utilized his professional experience in these areas and the results of his own recent research.

A ponerological approach facilitates an understanding of some of mankind's more dramatic difficulties on both levels, the macrosocial and the individual human. This new discipline will make it possible to achieve first theoretical, and then practical, solutions for problems we have been attempting to solve by ineffective traditional means, problems against which we have felt powerless for centuries. These latter means are based on historical traditions and excessively moralizing attitudes, which makes them overrate force as a means of counteracting evil. Ponerology can help equalize such one-sidedness by means of modern naturalistic thinking, supplementing our comprehension of the causes and genesis of evil with the facts necessary to build a more stable foundation for preventive inhibition of the processes of ponerogenesis and counteraction of their results.

The synergetic activity of several measures aimed at the same valuable goal, such as treating a sick person, usually produces better effects than the mere sum of the factors involved. In building a second wing for the activities of moralistic efforts to date, ponerology will make it possible to achieve results which are also better than the sum of their useful effects. By reinforcing trust in commonly accepted moral values, it will make it possible to answer many heretofore unanswerable questions and utilize means not used thus far, especially on a larger social scale.

Societies have a right to defend themselves against any evil harassing or threatening them. National governments are obligated to use effective means for this purpose, but also to use them as skillfully as possible. In order to discharge this essential function, the authorities of nations obviously have utilized such an understanding of the nature and genesis of evil as was available in a given era and civilization, as well as whatever means they can muster. Society's survival must be protected, but abuse of power and sadistic degenerations come about all too easily.

We now have rational and moral doubts about prior generations' comprehension and counteraction of evil. Opinion in free societies demands an end to the possibility of committing abuses of power such as we have witnessed, and continue to witness, in our century. The demand that repressive measures be humanized and limited so as to set boundaries to possible abuse has become characteristic of our times.⁴³⁵ Morally sensitive individuals wish to protect their personalities and those of their children from the destructive influence conveyed by the awareness that severe punishment, including capital punishment, is being meted out.

And so it is that the methods of counteracting evil are being

mitigated in their severity, but at the same time this social opinion is incapable of indicating other effective methods to protect the citizenry against the birth of evil and violence against citizens. This creates an ever-widening gap between the need for counteraction and the means at our disposal; as a result, many kinds of evil can develop at every social scale, whether by individuals, organized crime, or political movements. Under such circumstances, it may be understandable that some voices clamor for a return to the old-fashioned, iron-fisted methods so inimical to the development of human thought. However, this approach not only contradicts the spirit of the times; it threatens a return to tragic abuses.

Ponerology studies the nature of evil and the complex processes of its genesis, thereby opening new ways for counteracting it. It points out that evil has certain weaknesses in its structure and genesis which can be exploited to inhibit its development as well as to quickly eliminate the fruits of such development. If the ponerogenic activity of pathological factors is subjected to conscious controls of a scientific, individual, and societal nature, we can counteract evil as effectively as by means of persistent calls to respect moral values. The ancient method of the moralists and this completely new one can thus combine to produce results more favorable than an arithmetic sum of the two. Ponerology also leads to the possibilities of prophylactic behavior at the levels of individual, societal, and macrosocial evil. This new approach ought to enable societies to feel safe again, both on the level of domestic affairs and on the scale of international threats.

Methods of counteracting evil which are conditioned upon knowledge of its causation, supported by ever-increasing scientific progress, will of course be much more complex, just as the nature and genesis of evil are complex. Any

allegedly fair relationship between a person's crime and the punishment meted out, as well as the use of punishment as a panacea for combating evil, will become relics of archaic thinking, something ever more difficult to comprehend for students of history. That is why our times demand that we further develop the discipline initiated herein and undertake detailed research, especially as regards the nature of many pathological factors which take part in ponerogenesis. An appropriately ponerological reading of history is a necessary condition for understanding macrosocial ponerogenic phenomena whose duration exceeds the observational capabilities of a single person or which appear centuries apart. The author utilized this method in the following chapter, reconstructing the phase wherein characteropathic factors dominated in the initial period of the creation of pathocracy, which he could not observe for himself.

In teaching us about the causes and genesis of evil, ponerology says little about human guilt. Thus, it does not solve the perennial problem of human responsibility, although it does shed additional light from the side of psychological causation. We become aware of just how much we have failed to understand in this area, and how much remains to be researched, by attempting to correct our comprehension of the complex causation of evil and by acknowledging greater dependence upon factors that act on the individual from within *and* from without. At that point, any moral judgment about another person or his blameworthiness may strike us as based mostly upon emotional responses and centuries-old tradition.⁴³⁶

We have the right and duty to critically judge our own behavior and the moral value of our motivations. This is what we are called upon to do by our *conscience*, a phenomenon as ubiquitous as it is incomprehensible within the boundaries of naturalistic thinking. Even if armed with

all the present and future accomplishments of ponerology, will we ever be in a position to abstract and evaluate the individual blame of another person? In terms of theory, this appears ever more doubtful; in terms of practice, ever more unnecessary.

If we consistently abstain from moral judgments of other people, we transfer our attention to tracking the causal processes that condition the behavior of another person or society. This improves our prospects for proper mental hygiene and our capacity to apprehend psychological reality. Such restraint also enables us to avoid an error which poisons minds and souls all too effectively, namely superimposing a moralizing interpretation upon the activity of pathological factors. We also avoid emotional entanglements and better control our own egotism and egocentrism, thus facilitating objective analysis of phenomena.

If such an attitude strikes some readers as being close to moral indifference, we should reiterate that the here-adduced method of analyzing evil and its genesis gives rise to a new type of rational distance from its temptations, as well as activating additional theoretical and practical possibilities for counteracting it. Also, we should give thought to the astonishing and obvious convergence between the conclusions we can derive from this naturalistic analysis of the phenomena described and what is written in the books of the great religions and in the Christian Gospels: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again" (Matt. 7:1-2).

These values, unfortunately often overshadowed by a government's immediate needs, as well as the activity of our instinctive and emotional reflexes goading us to revenge

and punishment of others, find at least partial rational justification in this new science. Practicing such rigorous understanding and behavior can only confirm these values with added clarity.

This new discipline will be applicable to many walks of life. The author has utilized these accomplishments and tested their practical value in the course of individual psychotherapy upon his patients; as a result, their personalities and futures were rearranged in a manner more favorable and long-lasting than if it were based on earlier skills.⁴³⁷ Bearing in mind the exceptional nature of our times, when a comprehensive mobilization of moral and mental values must be effected to counteract the evil threatening the world, in the coming chapters the author shall suggest the adoption of just such an attitude, whose end result ought to be an act of forgiveness heretofore unheard of in history. Keep in mind also that understanding and forgiveness does not exclude correction of conditions and taking prophylactic measures.

Disentangling the Gordian knot of present times—the result of the activity of a large-scale clandestine and ponerogenic organization and the appearance of the macrosocial pathological phenomenon initiated by it, which has inflicted irreparable wounds on humanity and poisoned the minds of millions of people—may appear impossible without the development and utilization of this new discipline. This knot can no longer be cut with a sword. A psychologist cannot afford to be as impatient as Alexander the Great. That is why we have here described it within the necessary scope, adaptation, and selection of data, so as to enable clarification of the problems to be discussed later in the book. Perhaps the future will make it possible to elaborate a general theoretical work.

[202](#) As Todd Calder writes for the *Stanford Encyclopedia of Philosophy*: “Prior to World War II there was very little philosophical literature on the concept of evil in the narrow sense [i.e., ‘the most morally despicable sorts of actions, characters, events’].” Ancient philosophers dealt with evil in the broad sense (natural and moral evil), e.g., Manichaeism, or privation theories (lack of the Platonic form of goodness or virtue). Presumably Łobaczewski means that such matters have been too often dealt with in broad terms, too overly personalized (i.e., a moralizing interpretation), or personified (e.g., as the devil, the demiurge, “Ahriman,” or even materiality itself). —Ed.

[203](#) In contrast to normative and applied ethics, metaethics deals with the conditions under which moral judgments can be considered true. See *Ponerologia*, ch. 1 (“Ethics and Ponerology”): “The validity of moral values, whose justification still relies on metaethical methods, is nevertheless proven by their negation. It is when we have disregarded the warnings of the sages and servants of God that unforeseen consequences arise, and the evil that builds up as a result harms other people and ourselves” (p. 9). Łobaczewski cites Tadeusz Styczeń’s Polish work *Introduction to Ethics* (1995). Styczeń (1931–2010), who studied at Jagiellonian University in the early 1950s, was a Catholic priest, theologian, ethicist, and a close friend and student of Pope John Paul II. —Ed.

[204](#) Thus allowing radical ideologues to amplify these tendencies and exploit them. This can take the form of explicit disdain for traditional values, as in Critical Theory’s rejection of all facets of Western civilization or Maoism’s rejection of the “Four Olds” (Old Ideas, Old Culture, Old Habits, and Old Customs) of Chinese civilization; as well as the cynical exploitation of those moral values for political purposes, e.g., the pursuit of power under the guise of equality, social justice, liberation, etc. Systems and ideologies that assume all people are psychologically normal have no defenses against those who operate outside the bounds of those systems’ norms and value hierarchies. —Ed.

[205](#) In addition to Sapolsky, *Behave*, pp. 580–613, see Raine, *Anatomy of Violence*, ch. 10 (“The Brain on Trial”), pp. 303–28. —Ed.

[206](#) “Psychopathies” are equivalent to what we now call “personality disorders”—stable, rigid personality structures characterized by pervasive emotional, cognitive, behavioral dysfunction impairing all areas of life (in the most severe cases). The use of the term in this sense goes back to Julius Koch’s *Die Psychopathischen Minderwertigkeiten* [The Psychopathic Inferiorities] (1891), Kurt Schneider’s 1923 book *Die Psychopathischen Persönlichkeiten* [The Psychopathic Personalities], and Pyotr Gannushkin’s 1933 book *Клиника психопатий* [Manifestations of Psychopathies]. In his bibliography, Łobaczewski

cites Antoni Kępiński (1918–1972), *Psychopatie* (1977), which details the following psychopathies: hysterical, psychasthenic, anankastic (obsessive), epileptoid (borderline), impulsive, paranoid, and sado-masochistic. —Ed.

[207](#) See Chapter VII. —Ed.

[208](#) *Author's note (1997)*: Confirmation of these results could later be found in some works published in the West.

[209](#) The case history of a medical patient as recalled by the patient. —Ed.

[210](#) *Author's note*: My basic test battery resembled more those used in Great Britain as opposed to the American versions. I used in addition two tests: one was an old British performance test restandardized for clinical purposes. The other was completely elaborated by myself. Unfortunately, when I was expelled from Poland, it made it impossible for me to transfer any of my many results to other psychologists because I was deprived of all my research papers, in addition to almost everything else.

[211](#) See, for example, American psychologist Philip Zimbardo's *The Lucifer Effect: Understanding How Good People Turn Evil* (2008). Zimbardo argues for a "three-part analysis" that focuses on "the Person, the Situation, and the System," the latter of which he defines as consisting of "the agents and agencies whose ideology, values, and power create situations and dictate the roles and expectations for approved behaviors of actors within its spheres of influence" (pp. 445–446). —Ed.

[212](#) Such manifestations are called "subclinical" or "high-functioning" in modern parlance. Hervey Cleckley, in *The Mask of Sanity* (1988), pp. 188–221, first described "incomplete manifestations" of psychopathy—psychopathic individuals who are able to function as businessmen, politicians, and psychiatrists. Psychologists Paul Babiak and Robert Hare have published a book describing the havoc such individuals cause in the corporate environment titled *Snakes in Suits: Understanding and Surviving the Psychopaths in Your Office* (2019). The most useful model for measuring subclinical manifestations of "dark personalities" is currently the "Dark Tetrad" model, discussed in further notes. —Ed.

[213](#) "In the political sphere, blatantly delusional thinking is not the main concern. Such thinking is exceptional and evident to others. Far more dangerous is when the delusional thinking is borderline and consequently not easily recognized as the product of madness" (Robins & Post, *Political Paranoia*, p. 19). —Ed.

[214](#) Zimbardo challenges "the traditional focus on the individual's inner nature, dispositions, personality traits, and character as the primary and often the sole target in understanding human failings," arguing instead that "most of us can undergo significant character

transformations when we are caught up in the crucible of social forces” (*Lucifer Effect*, pp. vii, 211). —Ed.

[215](#) *Ponerologia* (p. 19) clarifies that such feedback systems “mutually condition one another or become locked into one another.” —Ed.

[216](#) “When it comes to ponerological theory, historical figures contribute less to its development than contemporary cases that can be carefully examined. This is due to the fact that diagnosis based on secondhand reports, which are usually provided in the context of the natural worldview, presents well-known difficulties and is easily undermined; they do, however, provide a good means of conveying the concepts to readers and bringing a lecture to life. Such diagnosis also serves as a guide for historians and political scientists on how to interpret contemporary events in ponerological terms, which clarifies many complex issues” (*Ponerologia*, p. 19). See the discussion on profiling world leaders, including its inherent weaknesses, in Haycock’s *Tyrannical Minds*, ch. 2. —Ed.

[217](#) “Prefrontal and associated subcortical areas of the brain [discussed below] appear to be very sensitive to a wide variety of substances and metabolic conditions. These conditions can result in increased irritability and impulsivity ... They are especially serious in individuals who show compromised cerebral function because of preexisting brain injury, or in people whose inhibitory controls are weak in general. Prefrontal lobes may be sensitive to these disorders because of their large demand for oxygen and other nutrients compared to other areas of the brain” (Golden et al., “Neuropsychological Correlates of Violence and Aggression: A Review of the Clinical Literature” [1996]). The prefrontal region of the brain normally acts to control and regulate the emotional feelings and reactions generated by deeper brain structures in the limbic system, which includes the hypothalamus, amygdala, and hippocampus. The limbic system plays an important part in regulation of human moods and emotions. —Ed.

[218](#) Children born very preterm (less than 32 weeks’ gestation) and/or extremely low birth weight (less than 1 kg) are at increased risk for brain damage and neurobehavioral impairments, including lower general intelligence, learning disability, and behavioral and emotional problems (Anderson et al., “Cognitive and Educational Deficits in Children Born Extremely Preterm” [2008]). Other birth complications negatively affecting the brain include hypoxia at birth, preeclampsia, maternal bleeding, and maternal infection (Raine, *Anatomy*, pp. 188–91). For the different brain regions associated with character disturbance and violence, see chapter 3 (“Murderous Minds”) of Raine’s book. —Ed.

[219](#) Brain structures commonly implicated in temporal lobe epilepsy include, among others, the amygdala and the hippocampus from the

limbic system. “Detailed psychological and personality assessments of patients with epilepsy in the temporal lobe region of the brain suggests a high incidence of psychopathic-like behavior” (Kent Kiehl, “A Cognitive Neuroscience Perspective on Psychopathy: Evidence for Paralimbic System Dysfunction” [2006]). —Ed.

[220](#) A recent reappraisal of the existing evidence points to Julius Caesar suffering from a series of mini-strokes rather than epilepsy. See Francesco M. Galassi and Hutan Shirafian, *Julius Caesar’s Disease: A New Diagnosis* (2017). —Ed.

[221](#) The autonomic centers of the midbrain or diencephalon (thalamus, hypothalamus, etc.). —Ed.

[222](#) The “biosocial” model describes the interaction of biological and environmental risk factors. For example, individuals with both sets of risk factors can have rates of violence three times as high as those with just biological or social risk factors on their own. Social factors seem to act as triggers for already-existing biological factors. See Raine, *Anatomy*, pp. 185–91. For the biopsychosocial model, which adds psychological risk factors (e.g., temperament, personality, intelligence), see Thomson, *Understanding Psychopathy*. —Ed.

[223](#) *Author’s note (1997)*: This term was generally used by Professor T. Bilikiewicz to distinguish them from aberrations of hereditary origin. [Tadeusz Bilikiewicz (1901–1980) was a Polish psychiatrist and historian of medicine. Łobaczewski cites his textbook *Psychiatria* (1998). —Ed.]

[224](#) For an in-depth and highly readable descriptive and therapeutic account of these problems as they currently manifest in the United States, see clinical psychologist George K. Simon Jr.’s book *Character Disturbance: The Phenomenon of Our Age* (2011). —Ed.

[225](#) Most contemporary books on the subject focus almost solely on the narcissism of individual leaders and the potential dangers they pose, e.g., titles such as Paul R. Lawrence’s *Driven to Lead: Good, Bad, and Misguided Leadership* (2010), Jerrold M. Post’s *Narcissism and Politics: Dreams of Glory* (2015), Bandy X. Lee’s *The Dangerous Case of Donald Trump: 37 Psychiatrists and Mental Health Experts Assess a President* (2019), and John W. Dean and Bob Altemeyer’s *Authoritarian Nightmare: Trump and His Followers* (2020). Such approaches either ignore or downplay factors such as ideological revolutionary movements, political warfare, and the ponerization of governmental institutions independent of any individual narcissistic leader (in addition to a focus on rightwing authoritarianism to the exclusion of leftwing authoritarianism). Ponerogenic nuclei can exist and operate relatively covertly, within intelligence agencies, corporations, financial institutions, or through a Gramscian “long march through the institutions” (family, education, media, religion, culture, and law), as is currently taking place in the West. See Mike

Gonzalez, *The Plot to Change America: How Identity Politics is Dividing the Land of the Free* (2020), ch. 5, and Matthew Lohmeier, *Irresistible Revolution: Marxism's Goal of Conquest & the Unmaking of the American Military* (2021), pt. 2.

[226](#) Wilhelm II (1859–1941) was German Emperor and King of Prussia from 1888 to 1918. Łobaczewski cites the Polish biography by Frederyk Hartau, *Wilhelm II* (1992). “[D]espite efforts of his parents to give him a liberal education, the prince became imbued with religious mysticism, militarism, anti-semitism, the glorification of power politics. Some have claimed that his personality displayed elements of a narcissistic personality disorder. Bombastic, vain, insensitive, and possessed with grandiose notions of divine right rule, his personality traits paralleled those of the new Germany: strong, but off balance; vain, but insecure; intelligent, but narrow; self-centered yet longing for acceptance” (<http://net.lib.byu.edu/estu/wwi/bio/w/willyii.html>). —Ed.

[227](#) Otto von Bismarck (1815–1898), Chancellor of the German Reich from 1817–1890. —Ed.

[228](#) For more examples of negative selection (or counterselection), see Oakley, *Evil Genes*, pp. 246, 275–276, 295–296. Łobaczewski expands on this in the Polish edition (p. 137), writing: “Abnormal individuals, especially psychopathic ones, adapt and advance more easily in such circumstances. ... Those who reject such governments and alliances on moral grounds, those with a normal psychological worldview, form a defiant opposition. ... Such a power must crack down on this opposition. People without remorse are needed to achieve this, which opens up avenues of advancement and privilege for them.” —Ed.

[229](#) Tsar Nicholas II (1868–1918) of Russia, who reigned 1894–1917, and Franz Joseph I (1830–1916) of Austria-Hungary, who reigned 1848–1916. —Ed.

[230](#) If the West is currently passing through a similar hysteroidal state and into one of crisis (see Chapter III), the first twenty years of the current century make for an interesting comparison in terms of increasing social hysteria, overemotionalism leading to ill-planned and poorly executed wars, and negative selection within the staff of presidential administrations, bureaucracy, the military, corporations, not to mention pathological material being taught at all levels of education. —Ed.

[231](#) See Haycock, *Tyrannical Minds*, pp. 1–36, 238–241, for a recent psychological profile of Adolf Hitler (1889–1945). In his interview with SOTT.net, Łobaczewski remarked on the complex combination of psychopathologies in Hitler. See also Robert G. L. Waite’s psychological biography, *The Psychopathic God: Adolf Hitler* (1993), originally published in 1977. More recent is Volker Ullrich’s two-

volume work with a focus on Hitler's personality: *Hitler: Ascent 1889-1939* (2017) and *Hitler: Downfall 1939-1945* (2020). —Ed.

[232](#) McConkey terms this phenomenon “The Psychorium” (2021), “space of psychopathic mentality” which “effectively spellbinds the clinically normal people,” the “the mass psychology that makes pathocracy possible.” —Ed.

[233](#) See Chapter X. —Ed.

[234](#) See Glossary and the subheading “Paramoralisms” later in this chapter, as well as the example about Lenin further below in this section. —Ed.

[235](#) Dąbrowski writes: “Paranoia is characterized by psychomotor excitability, rapidity of thinking, a great inclination to criticize others without self-criticism, and an intensified self-attention without feelings of self-consciousness and self-doubt. Paranoiacs present a very rigid integration with systematized delusions of persecution and grandeur, and egocentric excitability. They also reveal an inability to adapt to real situations that contributes to a narrow form of unilevel disintegration” (*Positive Disintegration* [2017], p. 12). —Ed.

[236](#) While some research associates traumatic brain injury with cases of paranoia (e.g., frontal and temporal lobe damage) and paranoid personality disorder (PPD), neither is generally understood in these terms. As one letter to a psychiatric journal says: “The available literature has been ambiguous with regard to the connection between organic brain factors and simple paranoid disorders in terms of pathophysiologic mechanisms and manifestations” (Søren Fryd Birkeland, “Paranoid Personality Disorder and Organic Brain Injury: A Case Report” [2013]). See also McGilchrist, *The Matter with Things*, pp. 140-141, on the link between right hemisphere damage and paranoid psychosis. —Ed.

[237](#) Located between the cerebral cortex and the midbrain, the diencephalon includes the thalamus and hypothalamus. Among other things, the hypothalamus functions as part of our basic “threat circuitry,” as a relay station between regulatory and emotional areas of the brain. Persistent environmental stress or trauma damages the threat circuitry and increases its sensitivity and reactivity to threats, and can also affect the hormonal systems regulating this activity (James Blair et al., *The Psychopath: Emotion and the Brain* [2005], pp. 35-36, 96-109). Case reports of diencephalic lesions include euphoric, restless, and hyper-vigilant behavior; and excessive, uncontrollable, or incoherent talkativeness. It is often coupled with sexual disinhibition and sleep reduction. Paranoia, irritability, and aggression have been reported as well (Benke et al., “Mania Caused by a Diencephalic Lesion” [2002]). Affective dyscontrol, socially inappropriate behavior, and mood changes have been reported in some case studies of diencephalic lesions. Hyperactivity and a

manic-like state have also been characteristic in some cases (Chung et al., “Behavioral Changes Caused by Diencephalic Lesion” [2009]). —Ed.

[238](#) That is, reduced activity in the diencephalon and of inhibitory signals from the cortex, resulting in a heightened impulsivity and lessened ability to inhibit emotion. —Ed.

[239](#) Personality disorders today are primarily understood as maladaptive variants of common personality traits, i.e., the “Big Five” (openness, conscientiousness, extraversion, agreeableness, and neuroticism), with an underlying personality-disorder dimension —“a unitary dimensional construct with multiple phenotypes” (Newton-Howes et al., “Diagnostic Neglect: The Potential Impact of Losing a Separate Axis for Personality Disorder” [2015], p. 356). Paranoid personality disorder is associated with low agreeableness (mistrust, deception, aggression, tough-mindedness), high neuroticism (angry hostility), low extraversion (coldness, withdrawal, low positive emotion), and low openness (to actions and values) (Thomas A. Widiger and Paul T. Costa Jr., *Personality Disorders and the Five-Factor Model of Personality* [2013], p. 33). However, supporting Łobaczewski’s categorization of paranoia as a “characteropathy” (character disturbance) rather than as a “psychopathy” (personality disorder), some argue that PPD is not a valid construct, as paranoid traits are common to many personality disorders (Mulder et al., “The Central Domains of Personality Pathology in Psychiatric Patients” [2011], p. 373). —Ed.

[240](#) Łobaczewski classifies such “functional” cases as “sociopathies” (*Ponerologia*, p. 28). Similarly, Colin Ross, who considers paranoia primarily a response to trauma, writes: “From a trauma-cognitive perspective, paranoid personality is caused by overgeneralization from childhood experience [e.g., being treated ‘in a harsh, mean, inconsistent manner by his parents’]” (*Trauma Model*, p. 185). —Ed.

[241](#) See the subheading “Conversive thinking” later in this chapter. —Ed.

[242](#) For example, “induced paranoia,” where family members partially or wholly adopt the delusions of the patient. —Ed.

[243](#) See George Windholz, “Pavlov’s Conceptualization of Paranoia Within the Theory of Higher Nervous Activity” (1996). For Pavlov paranoia was “characterized by the fact that a person is intellectually healthy in terms of logic and [understanding] of reality as are other people, sometimes even talented, but as soon as the matter concerns a particular theme, [this person] is mentally ill, failing to admit logic and reality” (p. 161). The nervous system’s excitatory processes are stronger than the inhibitory ones, allowing weak stimuli to evoke strong reactions, e.g., reiterative, stereotyped, and permanent feelings, perceptions, and ideas. He

concluded that it was rooted in heredity and provoked by taxing life experiences. —Ed.

[244](#) Windholz speculates that Pavlov had Stalin in mind: “Pavlov’s article on paranoia was written in 1934 ... it is possible that he was reacting to the prevailing political situation in the Soviet Union. Pavlov made no secret of his opposition to the Soviet leadership. ... [V. M.] Molotov recalled that Pavlov would point to the portraits of Lenin and Stalin with the remark: ‘Those are the ones who have ruined our lives!’ It is possible that Pavlov was aware of the rumour that the psychiatrist V. M. Bekhterev, having examined I. V. Stalin in 1927, diagnosed Stalin as suffering from paranoia” (“Pavlov’s Conceptualization,” pp. 165–166). —Ed.

[245](#) Vasily Grossman (1905–1964), Ukrainian-Jewish journalist and author of the epic novel *Life and Fate*, the manuscript of which was confiscated and published for the first time in France in 1980 after being smuggled out of the USSR. The novel argues for a moral equivalence between Nazism and Soviet communism. The quotation is from his book *Everything Flows* (2009), pp. 170–171 (translated by Robert and Elizabeth Chandler). For a full biography of Lenin, see Hungarian journalist Victor Sebestyén’s *Lenin: The Man, the Dictator, and the Master of Terror* (2017). —Ed.

[246](#) The opposite of *sthenia* (strong instincts/emotions), *asthenia* is weakness of instincts. *Psychasthenia* used to be considered a nervous or mental fatigue characterized by low sensation threshold, malaise, irritability, and unstable moods. —Ed.

[247](#) The anterior prefrontal region of the brain, or prefrontal cortex. (Dysfunction in BA11 and 12, the orbitofrontal cortex, is associated with psychopathy—see further below.) The PFC is involved in executive functions such as “planning, attention, problem-solving, cognitive flexibility, working memory and error-monitoring, as well as decision-making and social cognition” (Thomson, *Understanding*, p. 79). For an overview of the latest research findings on prefrontal damage and its effect on character, see Raine, *Anatomy*, esp. ch. 5 (“Broken Brains”), and Oakley, *Evil Genes*, pp. 94–97. Early prefrontal damage commonly leads to impairment of executive function and behavioral control later in life, e.g., poor decision making and antisocial behavior, even when cognitive abilities are otherwise normal. The character changes resulting from damage to this region have been termed “pseudopsychopathy” and “acquired sociopathy” (see Raine, *Anatomy*, pp. 146, 255). —Ed.

[248](#) Cellular organization, the unique forms of which were used to establish the Brodmann areas. —Ed.

[249](#) The occipital lobe of the brain, which contains the primary visual cortex. —Ed.

[250](#) Aleksandr Luria (1902–1977) divided the human brain into three basic, interactively linked functional units. The first, located mainly in the brain stem, is responsible for regulating and maintaining arousal of the cortex. The second is responsible for encoding, processing, and storing information and encompasses the temporal, parietal, and occipital lobes. The third is located in the anterior region of the brain (the frontal lobes) and its functions include programming, regulating, and verifying human behavior. Within the third unit, the prefrontal cortex is considered by Luria as a superstructure that regulates or control mental activity and behavior. Łobaczewski cites a Polish edition of Luria's *Higher Cortical Dysfunction Due to Focal Brain Injury* (1967). —Ed.

[251](#) A comprehensive review paper highlights three major risk areas for early prefrontal damage: maltreatment, poverty, and preterm birth (Amanda S. Hodel, "Rapid Infant Prefrontal Cortex Development and Sensitivity to Early Environmental Experience" [2018]). —Ed.

[252](#) Oakley speculates that borderlines' (see glossary) "hypersensitivity to the state of other people and their uncanny ability to read emotions" may be related to hyperactive amygdalae, just one of the brain dysfunctions associated with BPD (*Evil Genes*, p. 195). —Ed.

[253](#) A common feature of damage to the right dorsolateral prefrontal cortex. See McGilchrist, *The Matter with Things*, pp. 170–171. —Ed.

[254](#) On lack of self-insight and its association with right hemisphere dysfunction, see McGilchrist, *The Matter with Things*, pp. 150–155. —Ed.

[255](#) See Oakley, *Evil Genes*, pp. 193–205. Most relevant here are antisocial and borderline personality disorders (as well as "borderpathy," British psychiatrists Nicholas Swift and Harpal Nandhra's term for individuals with a combination of both types of traits). Borderline personality disorder, bipolar disorder, and intermittent explosive disorder all show frontal cortex dysfunction and heightened reactive aggression (Blair et al., *The Psychopath*, p. 105). —Ed.

[256](#) For severe cases, see Christine Ann Lawson, *Understanding the Borderline Mother: Helping Her Children Transcend the Intense, Unpredictable, and Volatile Relationship* (2004). On covert as opposed to overt cases, see Stephanie Donaldson-Pressman and Robert M. Pressman, *The Narcissistic Family: Diagnosis and Treatment* (1997), a therapeutic model developed in response to a "puzzling and difficult patient population" (p. 1) whose parents were not alcoholic or overtly abusive, but who presented with similar

psychological problems (e.g., PTSD, anxiety, depression, eating disorders, etc.). —Ed.

[257](#) See the subheading “Conversive thinking” later in this chapter. —Ed.

[258](#) In *Ponerologia* (pp. 29–30), Łobaczewski calls this “scapegoat syndrome,” when one child is chosen as a substitute for the true cause of the mother’s failures (i.e., her own character disturbance). It often accompanies an “ally complex” with her other children. —Ed.

[259](#) At this time, Poland was partitioned between the Russian, Prussian, and Austro-Hungarian empires. —Ed.

[260](#) Marian Wasilewski (in an interview prepared with Łobaczewski) also identifies Pol Pot (1925–1998) and Ayatollah Khomeini (1900–1989) as frontal characteropaths (“The Ponerology” [1984]). Mao Zedong (1893–1976) probably also falls under this category. See Jung Chang and Jon Halliday, *Mao: The Unknown Story* (2006), as well as Oakley, *Evil Genes*, pp. 216–252, who calls Mao the “perfect borderpath.” Oakley highlights Mao’s paranoia, charm, lack of empathy, sadism, poor “gut feelings” and inability to make commonsense decisions, emotional dysregulation, and “near mystical faith in his own role as leader.” Mao was also conscious of his own manipulative spellbinding skills (e.g., “Getting upset is one of my weapons”; in a fight with his father, he once threatened to kill himself, saying later, “Old men like him didn’t want to lose their sons. This is their weakness. I attacked at their weak point, and I won!”). See also Haycock, *Tyrannical Minds*, pp. 109–125. —Ed.

[261](#) Lavrentiy Beria (1899–1953), head of the Cheka (NKVD) secret police from 1938 to 1945, Deputy Chairman of the Council of Ministers from 1946 to 1953. After Stalin’s death, he was arrested on charges of conspiracy, tried in secret, and executed by shooting. There is evidence Beria was a serial rapist, torturer, murderer, and pedophile. See Simon Montefiore, *Stalin: Court of the Red Tsar* (2005), pp. 506–508. The only full-length English biography of Beria is Amy Knight’s *Beria: Stalin’s First Lieutenant* (1993). —Ed.

[262](#) Svetlana Alliluyeva, *Twenty Letters to a Friend* (1967), p. 59. —Ed.

[263](#) See Haycock’s profile in *Tyrannical Minds*, pp. 85–108. In addition to Montefiore’s biography listed above, see his biography on Stalin’s early years, *Young Stalin* (2008), as well as Russian historian Oleg V. Khlevniuk’s *Stalin: New Biography of a Dictator* (2017), which utilizes previously unavailable primary sources. —Ed.

[264](#) An antibiotic used to treat tuberculosis and other bacterial infections which inhibits protein synthesis and damages cell membranes in susceptible microorganisms. Possible side effects

include nerve damage that can result in dizziness and deafness. — Ed.

[265](#) Shah Mohammad Reza Pahlavi (1919–1980), leader of Iran from 1941–1979, was diagnosed with chronic lymphocytic leukemia in 1974 and in addition to other drugs was given prednisone as part of his treatment, which can cause depression, confusion, and fatigue, among other side effects. Biographer Abbas Milani writes that as a result of his treatments, among other factors, the Shah “was beset with depression, indecision and paralysis, and his indecision led to the immobilisation of the entire system” (*The Shah* [2012], pp. 408–409). —Ed.

[266](#) *Author’s note (1997)*: The Polish soldiers who left the Soviet Union under the command of General Anders, after all, remembered a very different young Shah of Persia. [Władysław Anders, prominent member of the Polish government-in-exile in London. Arrested by the Soviets during WWII, Anders was released to fight the Germans, but he and his men (the “Anders Army”) were eventually evacuated to Iran (along with tens of thousands of Polish refugees), Iraq, and Mandatory Palestine, passing under British command. Reza Shah ascended to the throne at this time, in 1941. —Ed.]

[267](#) That is, the Iranian Revolution of 1978–1979. See Mehdi Mozaffari, *Islamism: A New Totalitarianism* (2017), esp. ch. 4. —Ed.

[268](#) Patients who develop persistent complications after mumps central nervous system infection are presumed to have had brain inflammation (encephalitis), signs of which include the presence of seizures, pronounced changes in the level of consciousness, or focal neurological symptoms. Ataxia and behavioral changes can be seen in children during convalescence. Long-term morbidity is nowadays presumed to be rare (Hviid et al., “Mumps” [2008]). In a 1944 study, two-thirds of 371 people with mumps had abnormal spinal fluid showing signs of inflammation or infection. Mumps encephalitis can occur immediately or years later; progressive neurological problems can show up as many as 10 years after infection (Susan S. Weisberg, “Mumps” [2007]). —Ed.

[269](#) Diphtheria bacteria secretes an exotoxin known to damage most types of body tissue, especially the heart and nervous system. Neurological complications usually hit 3 to 7 weeks after initial onset of illness (Susan S. Weisberg, “Diphtheria” [2007]). —Ed.

[270](#) See Oakley, *Evil Genes*, pp. 114–116, 326–327. Poliovirus regularly causes lesions in the hypothalamus and thalamus of the diencephalon (see paranoid characteropathy, above), as well as in the reticular formation (Mueller et al., “Poliovirus and Poliomyelitis: A Tale of Guts, Brains, and an Accidental Event” [2005]). Part of the reticular formation maintains attention and alertness. Some researchers hypothesize that psychopathy involves a core cognitive deficit in processing contextual clues and redirecting attention

(Hamilton and Newman, "The Response Modulation Hypothesis," in Christopher J. Patrick [ed.], *Handbook of Psychopathy* [2018], pp. 80–93). —Ed.

[271](#) Franklin Delano Roosevelt (1882–1945), president of the U.S. from 1933–1945, contracted a paralytic illness in 1921 thought to be polio, though some doctors now believe his symptoms were more consistent with Guillain–Barré syndrome, an autoimmune neuropathy. —Ed.

[272](#) Presumably, dulled affect or "emotional pallor," which is "typical of patients with right hemisphere dysfunction" (McGilchrist, *The Matter with Things*, p. 197). —Ed.

[273](#) See Raine, *Anatomy*, ch. 7 ("A Recipe for Violence"), for a comprehensive account of the latest research on additional environmental and social risk factors that contribute to brain dysfunction and crime (e.g., nutritional deficiencies, sugar intake, and overexposure to heavy metals; abuse, neglect, poverty, overcrowding, and bad neighborhoods). When combined, biological and environmental risk factors lead to the worst outcomes, e.g., genetic predisposition *plus* birth complications *plus* maternal rejection. Chapter 9 ("Curing Crime") describes interventions known to mitigate violence, e.g., better nutrition starting in the womb and through childhood, reducing lead exposure, parenting skill education, omega-3 supplementation in prisons, meditation, etc. See also Suffren et al., "Prefrontal Cortex and Amygdala Anatomy in Youth with Persistent Levels of Harsh Parenting Practices and Subclinical Anxiety Symptoms over Time during Childhood" (2021), which found that harsh parenting practices (yelling, hitting, shaking) can affect the emotional, social, and brain development (prefrontal cortex and amygdala) of children in ways similar to those resulting from more serious forms of abuse. —Ed.

[274](#) For a review of the research, see Chan et al., "Subjects with Colour Vision Deficiency in the Community: What Do Primary Care Physicians Need to Know?" (2014). —Ed.

[275](#) "Genes on the X-chromosome not only influence general intelligence, but also have relatively specific effects on social cognition and emotional regulation. ... Differences in cognitive and social abilities between the sexes could be directly linked to the influence of X-chromosome genes" (David H. Skuse, "X-linked Genes and Mental Functioning" [2005]). While one discovery in 2008 by a team led by geneticist Dr. Jozef Gecz that duplicate genes on the X chromosome can produce excess protein leading to mental retardation, the most significant has been related to the chromosome's MAO-A gene. Around 34% of Caucasian males have a variation (the "warrior gene") resulting in low levels of the enzyme, and a tiny percentage produce none. Low levels have been associated with hypersensitivity to criticism, impulsive aggression,

and antisocial personality disorder (see Raine, *Anatomy*, pp. 50–56, and Oakley, *Evil Genes*, pp. 80–82). Otherwise, molecular genetic research has not borne out Łobaczewski’s prediction for the X chromosome’s role in the disorders he mentions. —Ed.

[276](#) See Raine, *Anatomy*, pp. 47–51. XYY syndrome was first identified and reported in Buffalo, NY, in 1961. —Ed.

[277](#) Łobaczewski ascribes the reluctance to engage in such studies to “various kinds of psychological resistances and ideological beliefs” (*Ponerologia*, p. 35). The heritability and behavioral genetics of these disorders are now commonly studied. However, while the study of genetics has progressed in recent decades, individual genes for these disorders remain elusive, including for psychopathy. While researchers agree these disorders are highly heritable, many speak rather in terms of how nature and nurture “jointly influence the development” of traits and behaviors (Babiak and Hare, *Snakes in Suits*, p. 31)—the “biosocial” or “biopsychosocial” approach, discussed in further notes (see Raine, *Anatomy*, esp. pp. 242–72). —Ed.

[278](#) Problems with Western psychiatric diagnostic tools for personality disorders—the APA’s *DSM-5* and the WHO’s *ICD-10*—have long been recognized, including “arbitrary diagnostic thresholds, extensive overlap among categories, lack of evidence for 10 distinct categories, and insufficient clinical utility.” See Bach and First, “Application of the ICD-11 Classification of Personality Disorders” (2018). —Ed.

[279](#) See the bibliography for specific citations. —Ed.

[280](#) That is, subclinical or high-functioning cases. —Ed.

[281](#) Researchers have found that the “dark” personalities in the “Dark Triad” model (narcissism, Machiavellianism, and psychopathy—the “Dark Tetrad” adds sadism) “value power, money, and social standing, and these values guide their career choices” (politicians score highest on narcissism, Machiavellians are more likely to choose business careers), though they are less likely to prove effective leaders. As Hare writes, “they will inevitably cause harm to their colleagues and employees, and, eventually, to their organization” (Babiak and Hare, *Snakes in Suits*, pp. 301–302). —Ed.

[282](#) See Raine, *Anatomy*, and Thomson, *Understanding*, ch. 5. —Ed.

[283](#) This is the approach of the *Diagnostic and Statistical Manual of Mental Disorders (DSM-5)*, published by the American Psychiatric Association. —Ed.

[284](#) Łobaczewski’s description contains features of both schizoid and schizotypal personality disorders, both of which fall under the *ICD-11* “detachment” trait domain of personality disorder, characterized by interpersonal and emotional distance. There is also some overlap with Asperger syndrome and autism spectrum

disorders in general. According to Raine, schizotypals are more likely to be violent and antisocial; they “have constricted affect—meaning that their emotions are blunted and reduced. ... They do not experience emotions in the same way that the rest of us do. [They] also have no close friends outside of their family members” (*Anatomy*, p. 235–36). On the overlap between psychopathy and schizotypal traits, see Raine, “Psychopathy, Schizoid Personality and Borderline/Schizotypal Personality Disorders” (1986). Other schizotypal features include: odd speech and eccentric behavior, suspiciousness, unusual perceptions, and magical thinking. On the wider implications of this worldview, see McGilchrist, *The Matter with Things*, ch. 9 (“What schizophrenia and autism can tell us”). —Ed.

[285](#) Emil Kraepelin (1856–1926), German psychiatrist, founder of modern scientific psychiatry, psychopharmacology, and psychiatric genetics. Kraepelin opposed Freud’s conviction that psychiatric disorders are caused by psychological factors, arguing instead for the importance of biology and genetics. He pioneered the classification of mental disorders based on their common patterns of symptoms. —Ed.

[286](#) See Glossary entry for examples of this cynical (often misanthropic) and authoritarian worldview, including Machiavelli, Hobbes, Pobedonostsev, Schmitt, and Marcuse. —Ed.

[287](#) A research project on academic feminism in this regard would be most fruitful (for reference, see Pluckrose and Lindsay, *Cynical Theories*, ch. 6), as well as the “incel” (involuntary celibacy) phenomenon. Elliott Rodger, the incel mass shooter who targeted women before killing himself in 2014, demonstrated schizoid traits. —Ed.

[288](#) See Robins and Post, *Political Paranoia*, p. 78. Possible examples include mathematician John Nash and school shooter James Holmes, both of whom were diagnosed with schizophrenia but who showed signs of schizoid personality or schizoaffective disorder. There is a strong genetic link between schizotypal personality disorder and schizophrenia (Kapfhammer, “The Concept of Schizoidia in Psychiatry: From Schizoidia to Schizotypy and Cluster A Personality Disorders” [2017]). —Ed.

[289](#) A 2008 American study (McGuire and Miranda, “Racial and Ethnic Disparities in Mental Health Care”) found “lower or equal overall prevalence of mental disorders among minorities,” with the exception of *higher* incidence of schizophrenia among Blacks, though “diagnostic problems may in part account for this difference.” (Some argue that schizophrenia is a catchall diagnosis for depression among blacks.) In “A Family History Study of Schizophrenia Spectrum Disorders” (1994), psychiatrist Ann B. Goodman cites increased risk for schizophrenia and autism among

Ashkenazi (Eastern European) Jews, hypothesizing that “increased prevalence of various rare autosomal recessive diseases among the Ashkenazim might contribute to the increased vulnerability.” More recently, Israeli and American scientists discovered an Ashkenazi gene that predisposes for schizophrenia, schizoaffective disorder, and bipolar disorder, raising the chances of these disorders by 40% for carriers of the gene, compared to 15% in the general population (*Haaretz*, Nov. 26, 2013). See Lencz et al., “Genome-wide Association Study Implicates *NDST3* in Schizophrenia and Bipolar Disorder” (2013). —Ed.

[290](#) That is, from genes among the 22 chromosome pairs that are not sex chromosomes. (If the error is in a sex chromosome, the inheritance is said to be sex-linked.) In Great Britain, one recent study estimates schizoid personality disorder’s prevalence at 0.8% (Coid et al., “Prevalence and Correlates of Personality Disorder in Great Britain” [2006]). While that study found a much lower prevalence of *schizotypal* (0.06%), a 2009 U.S. study found a prevalence of 3.9% for that variation (Pulay et al., “Prevalence, Correlates, Disability, and Comorbidity of DSM-IV Schizotypal Personality Disorder”). —Ed.

[291](#) Many school shooters have schizoid, schizotypal, and avoidant (or asthenic) traits. See Ayim, “Personality Patterns of Students Who Make a Threat of Targeted School Violence” (2018). —Ed.

[292](#) In *Ponerologia* (p. 36), he adds: “They are prone to associate with other, similar people, forming organizations with clandestine goals inspired by their contemptuous attitude toward the normal person. They dream of power on every conceivable scale, but in doing so they open the way for other, more ruthless types of deviants.” —Ed.

[293](#) See Sowell, *Marxism*, for a concise analysis of Marx and Engels’s writings that identifies not only their implicit false assumptions, but also their inconsistencies and contradictions with other of Marx’s *ad hoc* statements as well as with his own character and behavior. As Sowell observes, while Marxism is explicitly anti-authoritarian and humanistic, “his own personal style was dictatorial, manipulative, and intolerant” (p. 189). —Ed.

[294](#) Kazimierz Dąbrowski (1902–1980), Polish psychologist, psychiatrist, and physician whose theory of positive disintegration is described in previous notes. He wrote: “The application of this concept [negative integration, or psychopathy] by the people responsible for education and politics could help in the early recognition of psychopaths and in preventing them from gaining positions of power and control over their countries” (*The Dynamics of Concepts* [1973], p. 40). —Ed.

[295](#) While 15–25% of prison inmates in the USA are psychopaths (fewer in Europe), the overall prevalence is estimated to be around

1.2%: 0.3–0.7% in women, 1–2% in men (Thomson, *Understanding Psychopathy*, p. 3). One study using the PCL:SV found a prevalence of 0.6% in Great Britain (Coid et al., “Prevalence and Correlates of Psychopathic Traits in the Household Population of Great Britain” [2009]). Another study on 203 corporate professionals found that 3.9% met the clinical threshold of psychopathy, though Hare cautions that this sample “cannot be generalized to the larger population of corporate managers and executives” (Babiak and Hare, *Snakes in Suits*, p. 216). —Ed.

[296](#) Criminal psychologist Robert D. Hare describes psychopaths as having “a profound inability to experience empathy and the complete range of emotions, including fear. As a result, there is a reduction in the capacity for developing internal controls and conscience, and for making emotional ‘connections’ with others” (Babiak and Hare, *Snakes in Suits*, p. 32). —Ed.

[297](#) Alleles are gene variants. Since women have two X chromosomes, a healthy allele in one can compensate for an abnormality in the other (as in color blindness). While research suggests that the etiology of psychopathy is the same for boys and girls, “males and females generally differ in levels and manifestation of psychopathic traits ... [F]or a child to remain high on CU [callous-unemotional] traits into early adolescence, this is contingent on genetic factors for boys [78%] and environmental factors for girls [100%]” (Thomson, *Understanding*, pp. 64–65). —Ed.

[298](#) In “The Psycho Gene” (2010), Philip Hunter suggests two explanations for the observation that psychopathy affects more men than women: 1) genetic/neurological, “in particular if some of the relevant genes are linked to the X chromosome. Yet, this is speculative as few genes have been identified that contribute specifically to psychopathy, with most of the evidence for its heritability being statistical”; or 2) “It might be that women will, in many cases, fail to register on the Hare [PCL-R] because the more extreme traits [i.e., antisocial violence and impulsiveness] are cushioned by other female factors.” It is also possible that some cases of female psychopathy are (mis)diagnosed as borderline personality disorder. See also Thomson, *Understanding*, pp. 57–73; Tiihonen et al., “Neurobiological Roots of Psychopathy” (2020); and Johanson et al., “A Systematic Literature Review of Neuroimaging of Psychopathic Traits” (2020). —Ed.

[299](#) Thomson writes: “parental antisocial behavior may influence the development of psychopathic traits, and in particular having a mother with a criminal conviction greatly impacted the interpersonal-affective features of psychopathy but not the impulsive-antisocial features. In contrast, having a father involved in the criminal justice system predicted both impulsive-antisocial

psychopathic traits, as well as affective psychopathic traits” (*Understanding*, p. 134). —Ed.

[300](#) The “sympathetic” social and moral emotions that allow people to live in social harmony, facilitating emotional closeness, understanding, and cooperation. See Haidt’s *Righteous Mind*, Daniel Goleman’s books on emotional and social intelligence, as well as the works of Dąbrowski.—Ed.

[301](#) Psychopaths display a unique set of moral-foundations attitudes, showing less concern about harm to others, fairness, purity, and respect for authority, with no significant relationship for group loyalty (Thomson, *Understanding*, p. 113-114). —Ed.

[302](#) On psychopaths’ general and emotional intelligence, see Thomson, *Understanding Psychopathy*, pp. 108-111. While psychopathy’s antisocial traits are associated with lower general intelligence, its interpersonal/affective traits are associated with higher *verbal* intelligence. —Ed.

[303](#) Later referred to as psychopaths’ “special psychological knowledge.” —Ed.

[304](#) Possibly supporting this is the fact that children with psychopathic traits “tend to have more delinquent peers” (Thomson, *Understanding*, p. 134). For anecdotal accounts from self-described psychopaths, see “Can psychopaths recognize other psychopaths?” on *Quora*. Haycock comments on the tendency of pathological leaders to express admiration for each other, e.g., Stalin admired Hitler’s treatment of his political opponents, Hitler admired Stalin’s capabilities, and both Saddam Hussein and Idi Amin expressed admiration for Hitler and Stalin (*Tyrannical Minds*, p. 246). —Ed.

[305](#) As one psychopath told research psychologist Kent A. Kiehl: “I’ve always known I was different. ... I’ve read a lot about psychopathy since I interviewed with you last time. I read the list of symptoms, and I can see that I have almost all of them” (Kiehl, *The Psychopath Whisperer: The Science of Those Without Conscience* [2015], p. 256). —Ed.

[306](#) “They observe us and learn to exploit our weaknesses for their own selfish ends” (*Ponerologia*, p. 38). On this psychopathic cunning and manipulation, or Machiavellianism, see Oakley, *Evil Genes*, pp. 42, 189, 281. —Ed.

[307](#) Of the same species. —Ed.

[308](#) Above, Łobaczewski lists Beria and Bormann as examples of political psychopaths. Elsewhere, he suggests that Leon Trotsky (1879-1940) was an essential psychopath, “though some doubts remain about the details” (*Logokracja*, p. 56); and that Yuri Andropov (1914-1984) demonstrated “psychopathic traits” (see the Wasilewski interview). Ralph Raico characterized Trotsky as “a champion of thought-control, prison camps, and the firing squad for

his opponents, and of forced labor for ordinary, nonbrilliant working people. He openly defended chattel slavery” (“Trotsky: The Ignorance and the Evil” [1979]). —Ed.

[309](#) I.e., in the form of the “special psychological knowledge” discussed above. —Ed.

[310](#) See, for example, the case of Ira Einhorn (1940–2020), told in Steven Levy, *The Unicorn’s Secret: Murder in the Age of Aquarius* (1988). —Ed.

[311](#) Hervey Cleckley, *The Mask of Sanity* (1976), p. 386. —Ed.

[312](#) See the Glossary entry “psychopathy” for additional discussion. The classic works remain Cleckley’s book, as well as Robert D. Hare’s *Without Conscience: The Disturbing World of Psychopaths Among Us* (1999). —Ed.

[313](#) While psychopaths may be able to mimic emotions and use associated vocabulary, they cannot grasp abstract concepts or metaphors, including abstract social emotions. See Kiehl, *Psychopath Whisperer*, pp. 164–65, and Oakley, *Evil Genes*, pp. 97–100. —Ed.

[314](#) Hare writes: “What makes psychopaths different ... is the remarkable ease with which they lie, the pervasiveness of their deception, and the callousness with which they carry it out. But there is something else about the speech of psychopaths that is equally puzzling: their frequent use of contradictory and logically inconsistent statements that usually escape detection. Recent research on the language of psychopaths provides us with some important clues to this puzzle, as well as to the uncanny ability psychopaths have to move words—and people—around so easily” (*Without Conscience*, p. 125). He also describes a study finding that psychopathic offenders “frequently ‘derailed,’ skipping from one topic to another, and giving contradictory and disjointed answers to simple questions, particularly those concerning emotional events” (Babiak and Hare, *Snakes in Suits*, p. 299). Kiehl writes that psychopaths “often speak quickly, volubly, and interrupt the flow of the conversation frequently, in an energized speech that observers find difficult to follow and process in real time. ... Then, as observers recall the conversation, their minds interpolate, usually in a very positive sense, the information that was presented. The psychopath often comes off as quick witted, even likable, but the listeners’ ‘gut’ feelings detect that there is something not quite right about the individual. It takes practice to sift through psychopathic speak” (*Psychopath Whisperer*, p. 52). —Ed.

[315](#) Neuroimaging provides a stark illustration of this. Whereas even nonpsychopathic offenders’ brains react emotionally to the sight of unpleasant scenes, for psychopaths, Hare told crime writer Katherine Ramsland in an interview, “there was nothing. No

difference. But there was overactivation in the same regions of the brain that were overactive during the presentation of emotional words. It's like they're analyzing emotional material in extra-limbic [e.g., language-processing] regions" (Katherine Ramsland, "Dr. Hare: Expert on the Psychopath"). —Ed.

[316](#) In private correspondence, Łobaczewski wrote to Laura Knight-Jadczyk (editor of the first edition of this book): "For them you are their worst enemy. You are hurting them very painfully. For a psychopath, revealing his real condition, tearing down his Cleckley mask, brings the end of his self-admiration. You are threatening them with destruction of their secret world, and bring to null their dreams of ruling and introducing [a social system where they can rule and be served]. When his real condition is publicly revealed, a psychopath feels like a wounded animal. You are partly right in finding some similarity of the essential psychopath with the thought [processes] of a crocodile. They are somewhat mechanical. But, are they guilty that they have inherited an abnormal gene, and that their instinctive substratum is different from that of the majority of the human population? Such a person is not able to feel like a normal person, or to understand a person bearing a normal instinctive endowment. [It is important] to try to understand the psychopath, and have some pity for them." —Ed.

[317](#) William and Joan McCord, *Psychopathy and Delinquency* (1956), p. 17. —Ed.

[318](#) See the two-volume *International Handbook on Psychopathic Disorders and the Law* (2021), edited by Alan Felthous and Henning Saß, for the latest theories and research on the subject, including treatment, preventive detention, education, the death penalty, insanity, and other relevant issues. —Ed.

[319](#) In addition to the risks mentioned in previous notes (e.g., birth complications), and well-known risks such as alcohol consumption during pregnancy, recent research into fetal hormone exposure in the womb (e.g., elevated testosterone) suggests "that the pre-birth period is more important than we have previously thought" (Raine, *Anatomy*, p. 198). —Ed.

[320](#) See Hervey Cleckley, *The Caricature of Love: A Discussion of Social, Psychiatric, and Literary Manifestations of Pathologic Sexuality* (2011). Commenting on the pathology observable in much literary expression (for example, authors like the Marquis de Sade, Gautier, Baudelaire, Swinburne, and Verlaine), he writes: "Homosexuality, algolagnia [sodomasochism], cynical futility, misogyny, impotence, profound ennui, and a basic disgust of life are often so presented that the reader is led to feel that such reactions are accepted as the mark of special and highly refined esthetic sensibilities. ... A positive relish seems to emanate from the

contemplation and artistic portrayal of disfigurement, death, ennui, and profanation" (pp. xi, 211). —Ed.

[321](#) In Western psychiatry (*DSM-5*, *ICD-10*), the closest analogue is avoidant/anxious personality disorder, closely correlated with dependent personality disorder, both of which fall under the *ICD-11* "negative affectivity" trait domain of personality disorder ("A tendency to experience a broad range of negative emotions with a frequency and intensity out of proportion to the situation," e.g., anxiety and vulnerability), with aspects of low dissociality (e.g., "attention-seeking behaviours to ensure being the center of others' focus; believing that one has many admirable qualities ... that one will achieve greatness, and that others should admire one"), and detachment (e.g., "avoidance of social interactions and intimacy"). (Bach and First, "Application of the ICD-11.") —Ed.

[322](#) Whereas dependent and avoidant individuals (using the *DSM-5* criteria) tend to be "treatment-seeking," this trait has more in common with Clusters A and B (e.g., paranoid, schizoid, narcissistic, antisocial, etc.), who are typically "treatment-resisting." As Peter Tyrer writes, the latter are "fiercely protective of their personality features" ("New Approaches to the Diagnosis of Psychopathy and Personality Disorder" [2004], p. 371). —Ed.

[323](#) Cleckley writes: "Anti-sexuality, though it may emerge in ... violent repudiations of the flesh..., seems also to manifest itself in ennui, languor, and a curiously vain artificiality" (*Caricature*, p. 241). —Ed.

[324](#) Felix Dzerzhinsky (1877–1926), Bolshevik revolutionary and secret police head. Versluis quotes Berdyaev describing the type of "fine man" who becomes an inquisitor like those of old: "I am convinced, that such a 'fine' man, convinced in his faith and unselfish, was also Dzerzhinsky, who in his youth was a passionately believing Catholic and indeed wanted to be a monk. This is an interesting psychological problem" (*New Inquisitions*, p. 138). —Ed.

[325](#) The Cheka, the first secret police set up under Bolshevik rule. Dzerzhinsky was its first Commissar. Established in 1917, it was "empowered on 22 February 1918 to 'arrest and shoot immediately' all members of 'counter-revolutionary organizations'" (Versluis, *New Inquisitions*, p. 64). —Ed.

[326](#) *Author's note:* Dzerzhinsky is an interesting case. It is said of him that "His honest and incorruptible character, combined with his complete devotion to the cause, gained him swift recognition and the nickname Iron Felix." His monument in the center of Warsaw in "Dzerzhinsky square," was hated by the population of the Polish capital as a symbol of Soviet oppression and was toppled down in 1989. As soon as the PZPR started losing power, the square's name was soon changed to its pre-Second World War name "Plac Bankowy" (Bank Square). According to a popular joke of that late

People's Republic of Poland era, "Dzerzhinsky deserved a monument for being the Pole to kill the largest number of communists."

[327](#) *Author's note*: My professor of psychiatry—Jagiellonian University, Kraków (a friend of Kretschmer). [The reference is to Brzezicki, "O potrzebie rozszerzenia typologii Kretschmera [On the Need to Expand Kretschmer's Typology]" (1946). —Ed.]

[328](#) German psychiatrist Ernst Kretschmer (1888–1964) developed a classification system based on physical and mental constitution in his book *Physique and Character: An Investigation of the Nature of Constitution and of the Theory of Temperament* (1925). A critic of the Nazis, he studied compulsive criminality and developed new methods of psychotherapy and hypnosis. —Ed.

[329](#) From the Greek *skirtaô*: to rebel, to jump. Brzezicki distinguished skirtoid psychopathy from skirtothymic temperament (reckless, theatrical, willful, strong and persistent in critical situations). Kępiński (*Psychopatie*, pp. 69, 89) places them on the hysterical spectrum and, contra Łobaczewski, says that they are easily hysterical in *difficult* environments. —Ed.

[330](#) For example, Mehmet Ali Ağca (1958–), mercenary for the ultranationalist Turkish Grey Wolves and attempted assassin of Pope John Paul II (*Ponerologia*, p. 40). —Ed.

[331](#) That is, it is possible that personality-disordered individuals seek out similarly disordered mates. —Ed.

[332](#) Łobaczewski suggests Napoleon Bonaparte and Adolf Hitler as examples (*Ponerologia*, p. 40). Since Łobaczewski's understanding of the genetics of personality disorder is out of date by contemporary standards, it may be more fruitful to look at these variations and types in terms of general personality traits, as described above, perhaps with a common underlying personality disorder construct. —Ed.

[333](#) See, for example, Sir David Henderson's views on the "creative psychopath" (Thomson, *Understanding*, pp. 19, 108). —Ed.

[334](#) Current studies estimate the global prevalence of personality disorders to be 7.8%. Prevalence in Western countries is estimated to be between 7.74% when rated by experts and 12.16% when self-rated. See Winsper et al., "The Prevalence of Personality Disorders in the Community: A Global Systematic Review and Meta-analysis" (2019); and Volkert et al., "Prevalence of Personality Disorders in the General Adult Population in Western Countries: Systematic Review and Meta-analysis" (2018). —Ed.

[335](#) See the descriptions in Woodard's *American Nations*. For an extensive history of pre-revolutionary America, see Murray N. Rothbard, *Conceived in Liberty* (2011, 2019). —Ed.

[336](#) Some current estimates (keeping in mind that different studies use different methods and may not be directly comparable; they may also include disorders purposefully excluded by Łobaczewski as not significantly ponerogenic in nature): Poland, 8.9%; Norway, 13.4%; USA, 9–21.5%; UK, 4.4%. Different personality disorders predominate in different countries; e.g., avoidant PD in Norway, and obsessive-compulsive PD in many other Western countries (both of which are not particularly ponerogenic). See Gawda, “Cross-cultural Studies on the Prevalence of Personality Disorders” (2018); and Coid et al., “Prevalence and Correlates of Personality Disorder in Great Britain” (2006). —Ed.

[337](#) For example, the biosocial markers identified by Raine can account for a large proportion of crime in a nation like the United States. Psychopaths in particular are responsible for a disproportionate amount of crime (though making up around 20% of prison populations, they are responsible for more than 50% of serious crimes), and more likely to reoffend upon release from prison (their rate of violent recidivism is three times that of non-psychopathic offenders). See Hare, *Without Conscience*, pp. 87, 96; and Kiehl and Hoffman, “The Criminal Psychopath: History, Neuroscience, Treatment, and Economics” (2011). —Ed.

[338](#) “The higher the proportion of such individuals, the stronger their pressure on the society to liberalize the moral demands they find uncomfortable” (*Ponerologia*, p. 40). —Ed.

[339](#) Hare writes that psychopaths are “predisposed to take callous but pragmatic advantage of the turmoil and terror experienced by others” (Babiak and Hare, *Snakes in Suits*, p. 164). In Ian Walker’s 2009 documentary film *I, Psychopath*, diagnosed psychopath Sam Vaknin described the following to the filmmaker after subjecting him to a series of degrading insults. While Walker was still in shock, Vaknin told him: “Your body was flooded instantly with adrenaline and its relatives like norepinephrine ... Now when these moments pervade the bloodstream, your brain reacts. It shuts down certain centers and activates others. This is called the stress reaction, or stress syndrome, actually. Then when the abuse recedes, the adrenaline levels begin to drop. As they drop, the entire system goes into mayhem. So what bullies usually do, they start and stop, start and stop. That achieves the maximal stress syndrome, and this is the great secret of bullying. Never overdo it. Small doses. The victim will do the rest. Although you are shaking much less [now] ... I must do something about that.” —Ed.

[340](#) Perhaps the best fictional representation of psychopathy and its interpersonal effects in recent years has been Lionel Shriver’s *We Need to Talk about Kevin* (2003, adapted for film in 2011). Cleckley considered Mary Astor’s *The Incredible Charlie Carewe* (1962) the best of his time. Two of the most accurate film depictions of

psychopathy are the characters Gordon Gekko (Michael Douglas) in *Wall Street* (1987), and Anton Chigurh (Javier Bardem) in *No Country for Old Men* (2007). For an analysis of 126 depictions of psychopathy, see Leistedt and Linkowski, "Psychopathy and the Cinema: Fact or Fiction?" (2014). More recent are Louis Bloom (Jake Gyllenhaal) in *Nightcrawler* (2014), Amy Dunne (Rosamund Pike) in *Gone Girl* (2014), and Anna Delvey (Julia Garner) in *Inventing Anna* (2022). —Ed.

[341](#) Elimination of critical standards. —Ed.

[342](#) Personality disorders—among other mental health problems—are much more prevalent among the homeless (estimated at 23.1%, with individual studies ranging from 2.2% to 71.0%) and in prisons (up to 65%, including 47% antisocial personality disorder). See Fazel et al., "The Prevalence of Mental Disorders among the Homeless in Western Countries: Systematic Review and Meta-Regression Analysis" (2008), and "Serious Mental Disorder in 23,000 Prisoners: A Systematic Review of 62 Surveys" (2002). Poverty, when combined with biological risk factors, also greatly increases the risk of developmental problems and crime, potentially creating a vicious cycle of characteropathy (see Raine, *Anatomy*, pp. 249–250, 263). —Ed.

[343](#) This attitude is universalized in ideologies such as Marxism and Critical Social Justice, where "oppression" can be defined as "The systemic and pervasive nature of social inequality woven throughout social institutions as well as embedded within individual consciousness. Oppression fuses institutional and systemic discrimination, personal bias, bigotry and social prejudice in a complex web of relationships and structures that saturate most aspects of life in our society" (James Lindsay, "Oppression" [2020]). —Ed.

[344](#) A reference to Catholic social teaching, the Church's doctrine on human dignity and the common good. In *Logokracja*, Łobaczewski cites Pope John Paul II's encyclical *Laborem exercens* [Human Work] (1981). See, for example, Thomas Storck, *An Economics of Justice and Charity: Catholic Social Teaching, Its Development and Contemporary Relevance* (2017) —Ed.

[345](#) *Author's note (1997)*: In fact, biological evil and moral evil are linked by so many psychological interdependencies that a real separation between them is not feasible. Conditions of disjunction in this area do not exist. We can only use analysis and abstraction, and this is important to remember!

[346](#) Like emotional and hypnotic states, varying degrees of psychopathology can be similarly induced through exposure ("as if participating in someone else's madness," as Łobaczewski puts it further below). Such individuals can have a spellbinding, mind-

numbing effect on otherwise normal people, in addition to causing anxiety disorders, posttraumatic stress, etc. —Ed.

[347](#) The difference in appearance or position of an object when viewed from two different locations. —Ed.

[348](#) Natural eugenics in this context is a synonym for human natural selection, not a reference to eugenic policies such as those developed by Sir Francis Galton and others in the late 1800s. For a similar perspective, see Michael McConkey, “The legal system is a eugenics program (for better or for worse),” in *Darwinian Liberalism* (2018), pp. 130–135. —Ed.

[349](#) “These processes often hide their biological nature under phenomena that the average person finds morally reprehensible” (*Logokracja*, p. 42, machine translation). For example, poverty and crime, as mentioned above. Łobaczewski may also have in mind some or all of the following: sexual selection, shunning and social ostracization, crime-fighting, prison and psychiatric detention, and, on the more extreme side, castration, capital punishment, combat and warfare—though he would probably consider most of these as accompanied by too much of a moralizing interpretation, given his thoughts on retributive justice elsewhere. The Yupik Eskimos described to anthropologist Jane M. Murphy how the group would deal with a psychopath (which they called a *kunlangeta*): “Somebody would have pushed him off the ice when nobody else was looking” (John Seabrook, “Suffering Souls” [2008]). —Ed.

[350](#) Presumably Łobaczewski means that the evils accompanying things such as poverty and crime can be mitigated, while the incidence of personality disorders can be gradually lessened instead of exacerbated. He expands on this idea in Chapter IX and “Problems of Ponerology,” suggesting that practices like mate selection (and perhaps psychiatric and penal reform) can be modified according to moral precepts and ponerology. However, he does not go into detail on how exactly this should be done. —Ed.

[351](#) For instance, reducing the incidence of infant brain damage, as well as the nutritional interventions suggested by Raine. —Ed.

[352](#) Past and contemporary examples include blaming social problems solely on autocratic rulers, enemy groups (the bourgeoisie, capitalists, communists, fascists, terrorists, Jews, Muslims—or any other racial, political, religious, or social group), or vague abstractions and ideologies (like fascism, socialism/communism, patriarchy, misogyny, Whiteness, social forces, etc.). —Ed.

[353](#) Łobaczewski elsewhere includes old age as a possible ponerogenic factor, especially in the case of leaders who rule for life in some capacity: “When a man’s brain begins to deteriorate, when his memory of past affairs is still intact but his recollection of current ones is failing, when his world begins to shrink to matters that

concern only him, then he becomes a focal point of harmful activity. He begins to attract individuals (often carriers of the aforementioned mental anomalies) who are eager to take advantage of the weaknesses of his mind using devious flattery” (*Ponerologia*, p. 42). He includes as examples Henry Ford (1863–1947), Emperor of Ethiopia Haile Selassie I (1892–1975), and Pope Paul VI (1897–1978). —Ed.

[354](#) That is, inappropriate or maladaptive for the particular situation, even if perhaps appropriate in others resembling it. In *Ponerologia* (p. 44), Łobaczewski writes: “However, when we are faced with a situation that is sufficiently similar, on its surface, to one that has its own coded response, but which is quite different in its essence, then our instinct responds with an emotionally charged sense of certainty, albeit in a completely irrational way.” —Ed.

[355](#) For example, Versluis writes: “A totalitarian leader draws on the ancient instinct to follow the wise man, but the instinct is perverted, so that the society moves inexorably toward the rationalization of monstrosities and horrors” (*New Inquisitions*, p. 144). In addition to obedience to authority, other examples include the tendency to trust or automatically believe in another’s honesty, the moralistic pleasure we get when cheaters are punished, etc. A recent study on virtue- and victim-signaling concludes: “The obligation to alleviate others’ pain can be found in most of the world’s moral systems. It also appears to be built into the structure of the mind by evolution, as evidenced by the human tendency to feel distress at signs of suffering. It is therefore not surprising that many people are motivated to help perceived victims of misfortune or disadvantage. But the downside of this proclivity is that it can also lead people to be easily persuaded that all victim signals are accurate signals, particularly when they perceive the alleged victim as being a ‘good person.’ When this occurs, well-meaning people might allocate their material and social resources to those who are neither victims nor virtuous, which necessarily diverts resources from those who are legitimately in need. Effective altruism requires the ability to differentiate between false and true victims. Credulous acceptance of all virtuous victim signals as genuine can also enable and reward fraudulent claims, particularly by those with antisocial personality traits” (Ok et al., “Signaling Virtuous Victimhood as Indicators of Dark Triad Personalities” [2020], p. 25). —Ed.

[356](#) That is, not only are such reactions not appropriate; they are often *deliberately provoked*. For example, a violent reaction can be used to make the target look like the aggressor, and the provoker as the injured party. Ponerogenic groups like antifa also use the tactic of creating a double bind in which either response makes one look bad. For example, see the discussion on the “calibrated level of violence” (designed to make police look weak if they do not respond, or overreactive if they do) in Andy Ngo, *Unmasked: Inside*

Antifa's Radical Plan to Destroy Democracy (2021), p. 64. Serial killer Ted Bundy would pretend to be injured or disabled in order to lure women. Dr. George K. Simon describes the different types of manipulation used by psychopaths in his book, *In Sheep's Clothing: Understanding and Dealing with Manipulative People* (2005). —Ed.

[357](#) See Dąbrowski, *Personality-shaping through Positive Disintegration*. —Ed.

[358](#) For a recent case study, see Gordon M. Hahn, *Ukraine over the Edge: Russia, the West and the "New Cold War"* (2018), with general background in chapter 4, "Democracy Promotion: The Dual-Use Technology of Color Revolutions." Regarding the wars in Afghanistan and Iraq, Hahn wrote elsewhere: "When George W. Bush decided to invade Iraq and replace Saddam Hussein's regime with a democratically elected one, he believed that this would, as he said, 'serve as a powerful example of liberty and freedom in a part of the world that is desperate for liberty and freedom.' He and his team held firmly to this conviction, despite numerous warnings that war would fragment the country along tribal, ethnic and religious lines, that any elected government in Baghdad would be Shia-dominated and oppress Sunnis, and that Iran would be the principal beneficiary from a weakened Iraq. Democracy-building is proceeding just as miserably in Afghanistan" ("Dirty-Deal Democratizers, the 'War of Values with Russia,' and Problems of Democracy-Promotion" [2015]). —Ed.

[359](#) That is, concealing or disguising one's thoughts, feelings, or character. —Ed.

[360](#) "Who benefits?" —Ed.

[361](#) Rectenwald writes: "If the history of the great famine and related offenses are considered, then the notion of individuals acting strictly in accordance [with] their material self-interests must be discounted, at least where totalitarians and ideologues are concerned" (*Google Archipelago*, p. 34). Regarding the unrealistic goals of Islamism, Mozaffari writes: "They are convinced that a reproduction of the Medina model is not only possible, but is necessary in order to restore the lost glory of Muslims. ... Astonishingly, a small group of emigrants, of whom many were young and some were even socially deprived, succeeded in rapidly turning this new model into a vast and powerful empire. They conquered the great empires of the time ... Statements from contemporary Islamists show that they all firmly believe in the feasibility of a similar project, i.e., to make the non-Islamic powers of their time crumble" (*Islamism*, p. 39). —Ed.

[362](#) Artistic types. —Ed.

[363](#) For a similar view, see Sapolsky, *Behave*. —Ed.

[364](#) See Haidt, *The Righteous Mind*. —Ed.

[365](#) See, for example, Albert Bandura's concept of "moral disengagement" and its related mechanisms (moral justification, euphemistic labeling, advantageous comparison, displacement and diffusion of responsibility, disregarding or misrepresenting injurious consequences, dehumanization, and blaming the victim). Ernest Andrews writes that totalitarian language's "chief defining characteristic was the reduction of all reality, and consequently, of all communication symbols, into a good versus bad representational schema, wherein the *good* equaled all things that were part of the 'socialist/communist' reality, while the *bad* equaled all things that, in some way or to some degree, stood opposed to the things 'socialist/communist.' ... Generally, any lexical item could be turned into a 'politically correct' concept, that is, made 'meaningful,' simply by fitting its referent into the system's basic representational schema" (*Legacies of Totalitarian Language in the Discourse Culture of the Post-Totalitarian Era* [2011], pp. 1-2). Lenin wrote: "We say that morality is entirely subordinated to the interests of the proletariat's class struggle" (Morson, "Leninthink"). —Ed.

[366](#) This can also take the form of a cultural practice (often with religious justifications), e.g., honor killings, circumcision and female genital mutilation, violent exorcisms often resulting in death, etc. Increasingly common in Western society is "gender-affirming care" for young people with gender dysphoria, i.e., chemical and surgical castration. —Ed.

[367](#) For example, being classified as a "kulak" ("rich" peasant class) under Stalin—whether or not the accusation was true—was to be considered as "cattle, swine, loathsome, repulsive: they had no souls" (Vasily Grossman, quoted in Hughes, *Disordered Minds*, p. 50). In Romania under Ceaușescu, "Even the term 'intellectual' itself was used as an insult, often regarded as synonymous with 'traitor'" (Moscovici, *Velvet Totalitarianism*, p. 8). Such paramoralisms acquire their suggestive power at least in part due to the fact that they are inherently vague and indefinable. As Roger Scruton told Rod Dreher, thoughtcrimes, or heresies, "by their very nature make accusation and guilt the same thing" (*Live Not by Lies: A Manual for Christian Dissidents* [2020], p. 57). More generally, such statements are used to justify wars, torture, assassination, and weapons spending in the name of "national security," "democracy promotion," etc. —Ed.

[368](#) Hitler Youth in Nazi Germany and the communist youth organizations in the USSR (Young Pioneers, Little Octobrists, and the Komsomol) served this purpose by explicitly teaching race and class hatred, as did schools and universities. See Applebaum, *Iron Curtain*, ch. 13 ("*Homo Sovieticus*"). In present times both radical Salafi madrasas and modern Western universities are "paramoralism factories." Janowski writes: "When a society reaches such a high level of social cohesion, universities can play only one role: They are

ideological factories, where independent thought must be stopped before it develops" (*Homo Americanus*, p. 135). —Ed.

[369](#) Morson ("Leninthink") writes: "Lenin worked by a principle of anti-empathy, and this approach was to define Soviet ethics. I know of no other society, except those modeled on the one Lenin created, where schoolchildren were taught that mercy, kindness, and pity are vices. After all, these feelings might lead one to hesitate shooting a class enemy or denouncing one's parents. The word 'conscience' went out of use, replaced by 'consciousness' (in the sense of Marxist-Leninist ideological consciousness)." —Ed.

[370](#) For example, "gaslighting," a form of psychological manipulation that causes the victim to doubt their own perception, memory, or sanity (see Oakley, *Evil Genes*, pp. 146-148). Also, the "big lie," a technique Hitler ascribed to Jews, but which the Nazis themselves were adept at using. Hitler wrote in *Mein Kampf* (vol. I, ch. X): "All this was inspired by the principle—which is quite true within itself—that in the big lie there is always a certain force of credibility; because the broad masses of a nation are always more easily corrupted in the deeper strata of their emotional nature than consciously or voluntarily; and thus in the primitive simplicity of their minds they more readily fall victims to the big lie than the small lie, since they themselves often tell small lies in little matters but would be ashamed to resort to large-scale falsehoods." Political propagandists often use this technique, e.g., Iraq's "weapons of mass destruction" and Russiagate. —Ed.

[371](#) Sharing the same boundary or area. —Ed.

[372](#) At this point in *Ponerologia* (pp. 47-48), Łobaczewski includes an additional subsection on "Projection of self-referential associations onto other persons," statements which "suggestively distract from and hinder the perception of reality": "Someone attributes his own qualities, intentions, or deeds to another person, people, or even nations. ... 'He is vindictive, sadistic, a criminal, an imperialist, etc., not me.' Such projection ... can be a nightmare in periods of increased societal hysterization." —Ed.

[373](#) *Author's note (1997)*: These phenomena nowadays seem easier to understand against the background considerations of the holographic nature of memory and association. [See note in Chapter II. —Ed.]

[374](#) Or dissociative (see Glossary, "Conversive thinking"). —Ed.

[375](#) Psychologist John Schumaker describes these capacities as dissociative in nature: "the human brain [has] the ability to (a) selectively perceive its environment, (b) selectively process information, (c) selectively store memories, (d) selectively disengage from already stored memories, and (e) selectively replace dissociated data with more 'user-friendly' data" (*The Corruption of*

Reality: A Unified Theory of Religion, Hypnosis, and Psychopathology [1995], p. 21). For an introduction to clinical dissociation see Martha Stout's *The Myth of Sanity* (2001). Ross defines dissociation simply as "the opposite of association. ... When two things are dissociated from each other, they are compartmentalized, disconnected, or out of relationship with each other" (*Trauma Model*, p. 46). See also McGilchrist, *The Matter with Things*, pp. 167–180. —Ed.

[376](#) In the words of cartoonist and persuasion expert Scott Adams: "if you think you are smart, but you notice yourself doing something that is clearly dumb, you might spontaneously hallucinate that there was actually a good reason for it ... Your brain will instantly generate a delusion to rationalize the discrepancy" (*Win Bigly: Persuasion in a World Where Facts Don't Matter* [2017], p. 16). Other examples of such rationalizations include: "projecting" one's own unsavory motivations and qualities onto others; "mind-reading" false motives or beliefs on the part of someone you disagree with; "rewriting history" (personal or collective) to be more favorable to one's own preferred position; argument-by-analogy; adjusting the meaning of words; etc. —Ed.

[377](#) Or mendacity. In other words, it crosses the border from self-deception to conscious lying. Examples include sophistry, virtue signaling, double standards. Social media arguably compounds the problem, creating political and ideological echo chambers of conversive thinking (see chapter 6 of Lukianoff and Haidt's *Coddling of the American Mind*). Adams provides an example common on Twitter: "when people do not have rational reasons for their views—and you help them achieve that realization—they typically and immediately hallucinate that your argument is some kind of absurd absolute instead of whatever reasonable thing you actually said" (*Win Bigly*, p. 57). To see this in use, watch Channel 4 News presenter Cathy Newman's infamous 2018 interview with Jordan B. Peterson (<https://youtu.be/aMcjxSThD54>). —Ed.

[378](#) See Daniel Kahneman, *Thinking, Fast and Slow* (2013), (on system 1, which is fast, involuntary, and emotional, and system 2, which is slower, more effortful, and more logical), and Haidt, *Righteous Mind*, pt. 1 (on the elephant and the rider, i.e., our emotional and rational sides). Though see also McGilchrist, *The Matter with Things*, chs. 17–19. —Ed.

[379](#) See Wilson, *Strangers to Ourselves*. —Ed.

[380](#) See Chapter III. Describing "microaggressions" in American culture and universities, Lukianoff and Haidt write: "Teaching people to see *more* aggression in ambiguous interactions, take *more* offense, feel *more* negative emotions, and avoid questioning their initial interpretations strikes us as unwise, to say the least. It is also contrary to the usual goals of good psychotherapy" (*Coddling*, p. 42). —Ed.

[381](#) Loaded questions, e.g., “Have you stopped beating your wife?” Such questions were routine during Mao’s Cultural Revolution to expose “counter-revolutionaries” (see Frank Dikötter, *The Cultural Revolution: A People’s History, 1962–1976* [2016], p. 54). —Ed.

[382](#) Entire worldviews can be constructed on such questions. For example, according to critical race theorist Robin DiAngelo, “the question is not ‘did racism take place?’ but rather, ‘how did racism manifest in this situation?’” (James Lindsay, “Antiracism”). —Ed.

[383](#) Lasswell refers to this type as “agitators,” in contrast to “theorists” and “administrators” (see *Psychopathology*, chs. VI–VII, though his analysis is excessively Freudian). Janowski writes: “The fascist Mussolini, the Nazi Hitler, and the communist Lenin were masters of linguistic and crowd manipulation. Without twisting words and impressing them on people’s minds to create a false reality, none of them would have risen to their positions of political power. Totalitarianism is unlikely to succeed if words are not used to create and manipulate reality” (*Homo Americanus*, p. 162). Wolfe writes of Lenin’s “inclination to pathos” in contrast to Plekhanov’s “analytical logic.” In the margins of Plekhanov’s draft program for the communist party, Lenin inserted marginal notes suggesting more emotional language and tangible examples, e.g., “indignation” instead of “dissatisfaction,” “unemployment and poverty” instead of “worsening of the lot” (Bertram D. Wolfe, *Three Who Made a Revolution: A Biographical History* [1948], p. 224). —Ed.

[384](#) Hitler being the pre-eminent example: “Hitler believed he was serving his God by annihilating the allegedly inferior humans and promoting the welfare and prolific reproduction of the supposedly superior Aryans. ... he reveled in Messianism and often portrayed himself as the man chosen by Providence to liberate Germany and lead it to greatness” (Weikart, *Hitler’s Religion*, pp. xiii, xvii). —Ed.

[385](#) See Robins and Post, *Political Paranoia*, pp. 14–17. They write: “The paranoid protects himself against unbearable reality by constructing an alternate reality. The newly constructed reality is a solace for the wounded ego. The paranoid’s centrality is a defense against insignificance” (p. 15). —Ed.

[386](#) See, for example, the communists’ recurrent surprise at their own unpopularity and the ineffectiveness of their propaganda in Eastern Europe (Applebaum, *Iron Curtain*, pp. 163, 203–204, 398). —Ed.

[387](#) The name came from the Russian word for majority, after Lenin’s “hard” Social Democratic Party faction won a majority of votes on several issues over the “soft” faction (“Mensheviks”—minority) at the 2nd Party Congress in 1903. —Ed.

[388](#) Bertram D. Wolfe, in *Communist Totalitarianism: Keys to the Soviet System* (1961), pp. 314–315, points out that after forty years

of communism in Russia, “all of its original promises have turned into their opposites” (e.g., land for the peasants, perpetual peace, consumer goods, “plenty,” the withering away of the state, freedom, a worker’s paradise, national self-determination, anti-imperialism).

—Ed

[389](#) See Robins and Post, *Political Paranoia*, ch. 4 (“The Need for Enemies: Nationalism, Terrorism, and Paranoid Mass Movements”).

—Ed.

[390](#) See Albert Bandura, *Moral Disengagement: How People Do Harm and Live with Themselves* (2016), esp. ch. 7, on terrorism and counterterrorism. —Ed.

[391](#) Eric Hoffer’s *The True Believer: Thoughts on the Nature of Mass Movements* (1951) remains the classic account of social movements and their ideologies. It was the first to account for mass movements in terms of individual psychology as opposed to economic forces. The relevant academic fields today include the study of social movements (e.g., antiwar, civil rights, gay rights, feminism, etc.) and “new social movements” (e.g., LGBT, Occupy, antifa, the alt-right, BLM, QAnon, critical race theory, Extinction Rebellion, etc.) in sociology, and terrorism studies in criminology (e.g., Salafi-jihadism). However, these approaches, especially social movement studies, still suffer from all the shortcomings identified by Łobaczewski and more (e.g., “critical” criminology). More useful for ponerology are studies like Gordon M. Hahn’s *The Caucasus Emirate Mujahedin: Global Jihadism in Russia’s North Caucasus and Beyond* (2014) on the jihadist ponerogenic association which grew out of the Chechen Republic of Ichkeriya nationalist liberation movement. — Ed.

[392](#) For an example of this type of description, see Stanislav Vysotsky, *American Antifa: The Tactics, Culture, and Practice of Militant Antifascism* (2021), whose “critical criminological” perspective uncritically justifies the movement’s use of violence. — Ed.

[393](#) For example, see the individuals lionized by BLM and/or antifa in Ngo, *Unmasked*, pp. 23 (Jacob Blake, felony sex crime, domestic abuse), 67 (Blake David Hampe, child pornography), 160 (David Campbell, two counts felony assault), 177ff. (Connor Betts, mass shooter), 183ff. (Michael Reinoehl, murder). White ethnonationalist groups like the Australian National Socialist Network idolize mass murderer Brenton Tarrant and commonly refer to him as “Saint Tarrant” (*60 Minutes Australia*, <https://youtu.be/804CxkmnxLY>). — Ed.

[394](#) Oakley writes: “When kindhearted people are unaware that a few leading individuals in ‘their group’ are likely to be sinister, they are ripe for victimization. Their own kindness, in fact, is turned against them and others” (*Evil Genes*, p. 334). —Ed.

[395](#) This applies as well in the political context; all major political revolutions have used gangs of young people for this purpose (e.g., the Hitler Youth and Mao's Red Guards). Marxist revolutionary Rosa Luxemburg emphasized the need for youth agitation in the early 1900s; despite fellow socialist August Bebel's efforts to tone down her writing, the German Government understood the circumlocution and in April, 1908, passed a law forbidding all persons under twenty years of age to attend political or union meetings. "All youth organizations ... were dissolved, and all youth agitation remained illegal until the revolution of 1918." (Wolfe, *Three Who Made*, p. 600). —Ed.

[396](#) "Violent men and gang members had higher prevalences of mental disorders and use of psychiatric services than nonviolent men, but a lower prevalence of depression. Violent ruminative thinking, violent victimization, and fear of further victimization accounted for the high levels of psychosis and anxiety disorders in gang members, and with service use in gang members and other violent men. Associations with antisocial personality disorder, substance misuse, and suicide attempts were explained by factors other than violence" (Coid et al., "Gang Membership, Violence, and Psychiatric Morbidity" [2013]). —Ed.

[397](#) See Glossary and "The Ponerization Process," below. —Ed.

[398](#) "The most enduring associations of this kind include mafias, which are primarily concerned with economic gain, though characteristics of a secondary ponerogenic association are also discernible in these organizations" (*Ponerologia*, p. 55). —Ed.

[399](#) Hughes writes: "In situations of civil unrest ... individuals with paranoid personality disorder play a central role in fomenting hatred against enemies, real and imagined. In doing so, they have paved the way for some of the worst atrocities in history" (*Disordered Minds*, p. 24). See also Robins and Post, *Political Paranoia*. —Ed.

[400](#) For example, in 2021 American journalist Bilal Abdul Kareem, who for years was embedded with ex-al Qaeda affiliate Hay'at Tahrir al-Sham in Syria, broke with the group after confirming that they did in fact torture prisoners and after being arrested by the group for speaking out. He expressed his disillusionment with the group and its leader Abu Mohamed al-Jolani in the following words: "They promised to bring Islamic rule. They didn't do it. They promised to bring justice. They didn't do it. I was obligated to report those shortcomings. And that's when they turned hostile to me." At around the same time, Minnesotan BLM leader Rashad Turner quit the group, saying: "I believed the organization stood for exactly what the name implies—black lives do matter. However, after a year on the inside, I learned they had little concern for rebuilding black families and they cared even less about improving the quality of education for students in Minneapolis." American journalist Jack

Posobiec quotes former Australian antifa leader Shayne Hunter as saying, “The radical left of Antifa presents itself as being about compassion and empathy; it’s a Trojan horse” (Posobiec, *The Antifa*, p. 21). See Hooper and Hashem, “Bilal Abdul Kareem Breaks Silence over HTS Detention in Syria” (2021), and Crane, “Ex-BLM Leader Says He Quit after Learning the ‘Ugly Truth’ about the Organization” (2021). Historically, the same dynamic played out among the Bolsheviks, among other revolutionary groups. —Ed.

[401](#) A powerful advisor or decision-maker who operates secretly or otherwise unofficially. Originally referred to the grey-cloaked Capuchin friar François Leclerc du Tremblay, confidant of Cardinal Richelieu. —Ed.

[402](#) See, for example, Jochen von Lang, *The Secretary: Martin Bormann – The Man Who Manipulated Hitler* (1979), and Volker Koop, *Martin Bormann: Hitler’s Executioner* (2020). —Ed.

[403](#) Bandura writes: “People do not usually engage in harmful conduct until they have justified to themselves the morality of their actions. Social and moral justifications sanctify harmful practices by investing them with honorable purposes. Righteous and worthy ends are used to justify harmful means. The moral imperative enables people to preserve their sense of self-worth even as they inflict harm on others” (*Moral Disengagement*, p. 49). Social activists, by virtue of being social activists, are permitted to get away with a level of violence and destruction that would otherwise be roundly condemned if not for the use of an ideology (e.g., antifa/BLM riots). Street gangs, mafias, or cartels engaging in similar behavior are universally condemned. —Ed.

[404](#) See, for example, the efforts and experiences of dissidents like Aleksandr Solzhenitsyn and others who have dared to observe that the emperor has no clothes, whether in politics, science, or any other field of consequence. —Ed.

[405](#) From Orwell’s “doublethink” and “newspeak” in his novel *1984*. This could be considered a *deliberate*, psychopathic version of conversive thinking, motivated by mendacity and their special psychological knowledge rather than cognitive dissonance. For example, to a pathocratic communist regime, a “counterrevolutionary” is simply anyone who challenges their power, regardless of their actual intentions. Similarly, democracy means one thing in normal language, and another to pathocrats. Agnieszka Kołakowska’s note to her translation of Torańska’s “*Them*” deserves to be quoted at length: “The people interviewed in this book ... speak in a peculiar dialect of their own. It is an idiom naturally determined by their age, their work, and their ideology: a way of speaking which combines the language of communist propaganda with stilted, archaic expressions and old-fashioned slang. The fact that most of them lack any kind of formal education

heightens the general effect. Their sentences are clumsy, their grasp of grammar tenuous; they misuse words, and see language not as a way of conveying their meaning but as an instrument for distorting and concealing the truth. Years of mendacity and propaganda have made them adept at begging questions, skirting issues, and speaking in hints and allusions; when they feel cornered, they automatically lapse into textbook communist jargon, constructing phrases on such a level of abstraction that they become unintelligible: their words simply fail to refer, and the result is gibberish. ... Inevitably, a lifetime of this has permanently warped their ability to think for themselves” (p. 7). —Ed.

[406](#) Specifically characteristic or indicative of a disease. —Ed.

[407](#) *Ponerologia* adds “a contemptuous attitude to the world of normal people and its customs” (p. 53). —Ed.

[408](#) Bandura writes: “Voltaire put it well when he said, ‘Those who can make you believe absurdities can make you commit atrocities.’ Over the centuries, much destructive conduct has been perpetrated by ordinary, decent people in the name of righteous ideologies, religious principles, sociopolitical doctrines, and nationalistic imperatives ... True believers sacrifice themselves to their principles” (*Moral Disengagement*, p. 50). Martin wrote: “No tyranny was ever for long maintained by force. All tyrannies begin and end in the tyranny of ideas uncritically accepted” (*Behavior of Crowds*, p. 279). —Ed.

[409](#) Romanian political scientist Vladimir Tismaneanu writes: “The main difficulty with the Marxian project is its lack of sensitivity to the psychological makeup of mankind. This obsession with social classes ... the failure to take into account the infinite diversity of human nature, the eagerness to reduce history to a conflict between polar social categories, that is indeed the substratum of an ideology that, wedded to sectarian and fanatic political movements, has generated many illusions and much grief throughout the twentieth century” (*The Devil in History: Communism, Fascism, and Some Lessons of the Twentieth Century* [2012], p. 164). Marx and Engels dismissed “organizational and scientific skills, discipline, experience, and habits of mutual cooperation”—including specialization, “managerial ability and entrepreneurial innovation”—as unimportant and irrelevant to a functioning society and economy. They saw “exploitation” as the root cause of all economic disparities and projected their concept of “alienation” onto the working class, ignoring workers’ *actual* preferences (which don’t line up with what Marx and Engels thought they should be). As Sowell writes: “apparently minor intellectual flaws” and faulty assumptions about human nature, economics, and history can have “serious human consequences” (Sowell, *Marxism*, pp. 12, 193–194, 213, 206). —Ed.

[410](#) See Chapter VIII. Robins and Post write: “Ideologies are seldom without merit. There is generally some, and often a great deal of, truth in their doctrines. Fighting ideologies are not so much incorrect as simplistic or reductionist. It is their simplicity and clarity that make them so appealing and so suitable as an organizing framework for action” (*Political Paranoia*, p. 181). —Ed.

[411](#) “The law is harsh, but it is the law.” —Ed.

[412](#) That is, the phase in a secular cycle when society is weakened and may disintegrate into revolution, civil war, or state collapse, one potential outcome of which is pathocracy. See Chapter III. —Ed.

[413](#) In 1924, Pavlov wrote: “We have a patient in treatment with an extremely relaxed nervous system. When she is shown a red color and told that it is not red but green, she agrees and declares that having looked closely, she was really convinced that it was not red but green ... In a diseased nervous system, in its paradoxical state, sensitivity to reality is lost and only sensitivity to words remains. The word begins to replace reality. The entire Russian population is in such a state now. In general, I must express my sad opinion on the Russian person. The Russian person has such weak brain system that he is not capable to perceive the reality as such. For him there are only words. His conditioned reflexes are coordinated not with reality, but with words” (“Ivan Pavlov,” Russian Wikipedia, translated). —Ed.

[414](#) Łobaczewski refers to this phenomenon—the counterselective conditions of normal members leaving and pathological members joining—as the second criterion of ponerogenesis (*Ponerologia*, p. 52). In a section on Nikolai Bukharin (1888–1938), Orlando Figes writes: “At the age of twenty-nine, he had already established himself as a leading Bolshevik theoretician and squabbled with Lenin on several finer points of party ideology, before leaving Europe with the claim that ‘Lenin cannot tolerate any other person with brains’” (*A People’s Tragedy: The Russian Revolution: 1891–1924* [2017], p. 291). —Ed

[415](#) Conversely, psychopathic members ejected from a normal group will often seek to attack the group that rejected or exposed them. —Ed.

[416](#) Just as inverting a reversible blockade can bring one close to the truth, we can gain an approximation of steps to prevent a group’s ponerization by flipping these psychopathic selection methods on their head. Weaknesses in the group’s ideology should be identified and *remedied* (not exploited), and psychological criteria should be put in place to exclude the membership or undue influence of individuals with character and personality disorders such as Łobaczewski describes (not vice versa). Contrast with the internal

selection dynamics of a group like Scientology (see the note on religious cults in Chapter VIII). —Ed.

[417](#) Such a reality is very close to that of the inmates taking over the asylum, or as Kretschmer told one of his students before Hitler's rise: "In normal times we diagnose them; in disturbed times they govern us" (quoted in Oakley, *Evil Genes*, p. 332). —Ed.

[418](#) For instance, a ponerogenic group like ISIS, when not simply dismissed as a gang of morally reprehensible criminals, is often explained in terms of socioeconomic, historical, theological, or geopolitical causes. E.g., Gerges, *ISIS*. —Ed.

[419](#) *Author's note (1997)*: And this is what happened. [The revolutions of 1989. —Ed.]

[420](#) For example, a modern ponerological approach will need to take into account the massive growth of technology that has not only connected the world to a degree unheard of in history, but also raised the specter of high-tech "social credit" systems of control utilizing mass surveillance and collection of personal data. See Michael Rectenwald, *Google Archipelago*; Yasha Levine, *Surveillance Valley: The Secret Military History of the Internet* (2018); and Dreher, *Live Not by Lies*, ch. 4 ("Capitalism, Woke and Watchful"). Dreher writes (p. 8): "Today's totalitarianism demands allegiance to a set of progressive beliefs, many of which are incompatible with logic—and certainly with Christianity. Compliance is forced less by the state than by elites who form public opinion, and by private corporations that, thanks to technology, control our lives far more than we would like to admit." —Ed.

[421](#) Determining the precise cause of a disease. —Ed.

[422](#) The above line of reasoning may apply to some of the similarities found by philosophers like Legutko and Janowski between communism and liberalism. The differences (e.g., communism's comparative brutality) may indicate that the negative qualities apparent in liberalism today are symptoms of either an advanced stage of societal hysteria along with various ponerogenic phenomena, or an early stage of pathocracy (or both). —Ed.

[423](#) I.e., focus on general syndromes (collections of symptoms) and the techniques known to work on them. Cognitive behavioral therapy, for instance, can be effective even in the absence of knowledge of the problem's precise cause. —Ed.

[424](#) See the classic study from the time period by Sigmund Freud and Josef Breuer, *Studies on Hysteria* (1895). In antiquity, hysteria was believed to be caused by wandering uterus, one cure for which was to turn women upside down. —Ed.

[425](#) Jean-Martin Charcot (1825–1893), French neurologist. The physical manifestations of hysteria led him to conclude that it was a result of a weak neurological system. Once triggered by traumatic

events, hysteria was progressive and irreversible. An early advocate of hypnosis, Charcot saw similarities between hypnotic and hysterical states, and used hypnosis to study his patients' symptoms. Lasswell writes: "By 1883 he had demonstrated the possibility of producing hysterical symptoms by means of ideas (verbal stimuli). Time and again he hypnotized individuals and produced muscular contractures, hypersensitivity, and hyposensitivity, together with allied symptoms of hysteria" (*Psychopathology*, p. 18). In *Corruption of Reality*, John Schumaker highlights the similarities between hypnosis and various "mental illnesses" (e.g., anorexia, paranoia, hysteria), classifying both as dissociative phenomena. F. W. H. Myers also considered hysteria a "self-suggestive malady" (see Kelly et al., *Irreducible Mind*, pp. 97-101, 162-167). —Ed.

[426](#) See Lee Daniel Kravetz, *Strange Contagion: Inside the Surprising Science of Infectious Behaviors and Viral Emotions and What They Tell Us about Ourselves* (2017), inspired by suicide clusters spread by social contagion, particularly among young students. The effect is amplified by mass media reporting (p. 15), and Facebook has shown that physical proximity is "no longer a restriction for social contagion" (p. 178). Examples of recent social contagions include bulimia (cases spiked after it appeared as a diagnosis in 1980), anorexia, repressed memories, and cutting. Women are more susceptible (p. 159), and adolescent girls are at the center of most of these outbreaks, including the latest: rapid-onset gender dysphoria. Abigail Shrier quotes psychologists Pettit and Joiner on why girls are so susceptible: their tendencies for co-rumination, excessive reassurance seeking, and negative-feedback seeking (*Irreversible Damage: The Transgender Craze Seducing Our Daughters* [2020], p. 36). As for why these hysterias take on different forms in different time periods, she quotes journalist Ethan Watters, who popularized historian of psychiatry Edward Shorter's work: "Patients unconsciously endeavor to produce symptoms that will correspond to the medical diagnostics of the time" (p. 136). For the influence of social media on the rise in depression and anxiety (also affecting mostly girls), see Lukianoff & Haidt, *Coddling of the American Mind*, pp. 144-61. —Ed.

[427](#) Shrier provides a remarkably explicit example from a guide to chest binding, a method used by young girls to compress their breasts in order to make them look more boyish, published in *Cosmopolitan* magazine: "[Binding] offered me the ability to shove something that was bothering me to the back of my mind and not have to worry about it" (*Irreversible Damage*, p. 145). —Ed.

[428](#) The atrophy of natural critical faculties with respect to pathological individuals. See Glossary. —Ed.

[429](#) The 2010s saw the rise of "cancel culture" in the English-speaking world, echoing Mao's Cultural Revolution. Its targets have

included public figures sounding the alarm about disturbing trends, like psychologist Jordan B. Peterson (compelled speech), NYU professor Michael Rectenwald (political correctness), biologist Bret Weinstein (neoracist segregation), journalist Andy Ngo (antifa), journalist Abigail Shrier (gender dysphoria), professor Mike Adams (riots and COVID authoritarianism; his suicide was later celebrated by his detractors) and private citizens like James Damore (“Google’s Ideological Echo Chamber”) and Lindsay Shepherd (free speech about pronouns). See <https://www.canceledpeople.org>. —Ed.

[430](#) In American culture this self-censorship touches all aspects of life: media, the workplace, universities, and schools. Gibson & Sutherland, in “Keeping Your Mouth Shut: Spiraling Self-Censorship in the United States” (2020), found that “Over the course of the period from the heyday of McCarthyism to the present, the percentage of the American people not feeling free to express their views has tripled. In 2019, fully four in ten Americans engaged in self-censorship.” Politically incorrect books are regularly banned from sale by major corporations. See, e.g., Shrier, “Book Banning in an Age of Amazon” (2021). For this phenomenon in the media, see Taibbi, “The Sovietization of the American Press” (2021), and Attkisson, *Slanted: How the News Media Taught Us to Love Censorship and Hate Journalism* (2020), esp. pp. 60–70. —Ed.

[431](#) For this phenomenon of polarization and the above on increasing generational hysteria, see Lukianoff & Haidt, *Coddling*, chapters 6 (“The Polarization Cycle”) and 8 (“Paranoid Parenting”). See also Jean W. Twenge and W. Keith Campbell, *The Narcissism Epidemic: Living in the Age of Entitlement* (2010). —Ed.

[432](#) In her book *The Paranoia Switch* (2007), psychologist Martha Stout argues that failure to adequately handle cultural states of hystericization can result in tragedy. She analyzes the psychological-neurological effects of terror and the ways leaders manipulate the cultural panic that ensues from events such as the attacks on 9/11. Exploiting the public’s fear instills feelings of helplessness and loss of hope, which are contagious. Rather than seeking to calm and heal such trauma, “cowbird politicians” exploit such states for their own ends, leading to cultural regression and a backlash against scapegoats. —Ed.

[433](#) “Meme culture” is arguably one modern manifestation of this reaction to hysteria among the elite class. —Ed.

[434](#) In the context of American politics, see Codevilla, *Ruling Class*, ch. 4, who calls them “the country class” (as distinct from the ruling class and their minority of supporters); presidential candidate Hillary Clinton called them “the deplorables.” —Ed.

[435](#) For example, witness the rise of the human rights movement in the wake of World War II, the UN’s Universal Declaration of Human Rights, and various international human rights treaties and

organizations. Such developments are at least in part motivated in reaction to the continued practice of torture, war crimes, collective punishment, ethnic cleansing, etc. —Ed.

[436](#) Raine writes: “If some individuals have damaged brains, can they be said to be fully in control of their actions and cognitions? Do they have complete freedom of will, or does the brain damage place constraints on such freedom?” (quoted by Oakley, *Evil Genes*, p. 328). —Ed.

[437](#) *Author’s note (1997)*: Psychologists can familiarize themselves with this approach in the author’s work in Polish titled *Chirurgia słowa* [Word Surgery].

CHAPTER V

PATHOCRACY

As a youth, I read a book about a naturalist wandering through the Amazon-basin wilderness. At some moment a small animal fell from a

tree onto the nape of his neck, clawing his skin painfully and sucking his

blood. The biologist cautiously removed it—without anger, since that was

its form of feeding—and proceeded to study it carefully. This story

stubbornly stuck in my mind during those very difficult times when the

Red vampire fell onto our necks, sucking the blood of a hapless

nation.

Maintaining the attitude of a naturalist, one who attempts to track the nature of a macrosocial phenomenon in spite of all adversity, insured a

certain intellectual distance, protected one's own mental hygiene, and

gave a perhaps illusory sense of security. The premonition that this very

method may help find a certain creative solution made it easier

to exercise strict control over the natural, moralizing reflexes of

revulsion and other painful emotions that such an allegedly political

system provokes in any normal person when it deprives him of his

joy of life and personal safety, ruining his own future and that of

his nation. Scientific curiosity becomes a loyal ally during such

times.

So, may the reader please imagine a very large hall in an old Gothic university building. Many of us gathered there early in our studies in

order to listen to the lectures of Professor of Philosophy Roman

Ingarden⁴³⁸ and other eminent scholars. We were herded back there the year before

graduation (1951) in order to listen to the indoctrination lectures which

recently had been introduced.⁴³⁹

Someone nobody knew appeared behind the lectern and informed us

that he would now be the professor. He spoke with zeal, but there was

nothing scientific about it: he failed to distinguish between scientific

concepts and popular beliefs. He treated such borderline notions as

though they were wisdom that could not be doubted. For ninety minutes

each week, he flooded us with naive, presumptuous paralogistics and a

pathological view of world and human affairs. We were treated with

contempt and poorly concealed hatred. Since scoffing and making jokes

could entail dreadful consequences, we had to listen attentively and with

the utmost gravity.

The grapevine soon discovered this person's origins. He had come from a Kraków suburb and attended high school, although no one knew if he

had graduated. In any case, this was the first time he had crossed

university portals—and as a professor, at that!—as a result of his

advancement within the Party.

“You can’t convince anyone this way!” we whispered to each other.

“It’s actually propaganda directed against themselves.” But after such

mind-torture, it took a long time for someone to break the silence. We

studied ourselves, since we felt something strange had taken over our

minds and something valuable was leaking away irretrievably. The world

of psychological reality and moral values seemed suspended as if in a

chilly fog. Our feeling of human and student solidarity—a value accepted

until then—lost its original meaning, as did patriotism. So we asked each

other, “Are you going through this too?” Each of us experienced

this worry about his own personality and future in his own way.

Some of us answered the questions with silence. The depth and

quality of these experiences turned out to be different for each

individual.

We thus wondered how to protect ourselves from the results of this

“indoctrination.” Teresa D. made the first suggestion: Let’s spend a

weekend in the mountains. It worked. Pleasant company, a bit of joking,

then exhaustion followed by deep sleep in a shelter, and our human

personalities returned, albeit with a certain remnant. Time also proved to

create a kind of psychological immunity, although not with everyone.

Analyzing the psychopathic characteristics of the “professor’s”

personality proved another excellent way of protecting one’s own mental

hygiene.

You can just imagine our worry, disappointment, and surprise when

some colleagues we knew well suddenly began to change their

worldview; their thought-patterns furthermore reminded us of

the “professor’s” chatter. Their feelings, which had just recently

been friendly, became noticeably cooler, although not yet hostile.

Benevolent but critical student arguments bounced right off them. They

gave the impression of possessing some secret knowledge; in their

eyes, we became only their former colleagues, still believing what

those “professors of old” had taught us. We had to be careful of

what we said to them. These former colleagues soon joined the

Party.[440](#)

Who were they, what social groups did they come from, what kind of

students and people were they? How and why did they change so much in

less than a year? Why did neither I nor a majority of my fellow students

succumb to this phenomenon and process? Many such questions fluttered

through our heads then. It was in those times, from those questions, and

out of such anxiety that the idea was born that this phenomenon

and system of government could be objectively understood; an

idea whose greater meaning crystallized with time. Many of us

participated in the initial observations and reflections, but most crumbled

away in the face of material or academic problems. Only a few

remained; so the author of this book may be the last of the Mohicans.

It was relatively easy to determine the environments and origins of the people who succumbed to this process, which I later called

“transpersonification.”⁴⁴¹ They came from all social groups, including aristocratic and fervently

religious families, and caused a break in our student solidarity to the

order of some 6%. The remaining majority suffered varying degrees of

personality disintegration which gave rise to individual efforts to search

for the criteria and values necessary to find ourselves again; the efforts

were varied and often creative.

Even then, we had no doubts as to the pathological nature of this

“transpersonification” process, which ran similarly but not identically in

all cases. The duration of the results of this phenomenon also varied.

Some of these people later became zealots. Others later took advantage of

various circumstances to withdraw and re-establish their lost links

to the society of normal people. They were replaced. *The only*

constant value of the new social system was the magic number of 6%.

We tried to evaluate the talent level of those colleagues who

had succumbed to this personality-transformation process, and reached the

conclusion that, on average, it was slightly lower than the average of the

student population. Their lesser resistance obviously resided in *other* biopsychological features which were most probably qualitatively

heterogeneous.

It was therefore necessary to study subjects bordering on psychology and psychopathology in order to answer the questions arising from our

observations; scientific neglect in these areas proved an obstacle

difficult to overcome. At the same time, someone guided by special

knowledge apparently vacated the libraries of anything we could

have found on the topic; books were indexed, but not physically

present.

Analyzing these events now in hindsight, we could say that the “professor”

was dangling bait over our heads, based on the psychopath’s above-mentioned

special psychological knowledge. He knew in advance that he would fish

out amenable individuals—this was the primary aim of such “ideological

training”—but the limited numbers must have disappointed him and his

superiors.⁴⁴² The transpersonification process generally took hold above all in

those individuals whose instinctive substratum was marked by

pallor or certain deficits. To a lesser extent, it also worked among

people who manifested other hereditary deficiencies, in which cases

the state provoked was impermanent, being largely the result of

psychopathological induction—akin to participating in someone else’s

madness.

This knowledge about the existence of susceptible individuals

and how to influence them will continue being a psychological

weapon for world conquest as long as it remains the secret of such

“professors.” When it becomes skillfully popularized science, it will help

nations to develop immunity. But none of us knew this at the time.

Nevertheless, we must admit that in demonstrating his personality (a typical case of essential psychopathy) and the fundamental properties

of pathocracy to us in such a way as to force us into in-depth

experience, the professor helped us understand the nature of the

phenomenon in a larger scope than many a true scientific researcher

who later took part in this work. As observed during subsequent

training lectures, the facilitators generally had the same mental

anomaly.

The Nature and Genesis of the Phenomenon

The time-cycle sketched in Chapter III was referred to as hysteroidal because the intensification or diminution of a society’s hysterical

condition can be considered its chief measurement. It does not, of course,

constitute the only quality subject to change within the framework of a

corresponding periodicity. The present chapter shall deal with the

phenomenon which can emerge from the phase of maximal intensification

of hysteria. Such a sequence, however, does not appear to result from

any relatively constant laws of history; quite the contrary, some

additional circumstances and factors must participate in such a

period of a society's general spiritual crisis and cause its reason

and structure to degenerate in such a way as to bring about the

spontaneous generation of this mysterious and worst disease of

society.⁴⁴³ As already indicated, let us call this phenomenon "pathocracy"; this is

not the first time it has emerged during the history of our planet.

It appears that this phenomenon, whose causes also appear to be

potentially present in every society, has its own characteristic process of

genesis, only partially conditioned by, and hidden behind, the maximal

hysterical intensity of the above-described cycle. As a result of this

coincidence, unhappy times become exceptionally cruel and enduring and

their causes impossible to understand within the categories of

natural human concepts. Let us therefore bring this process of the

origin of pathocracy closer, methodically isolating it from other

phenomena we can recognize as conditioning or merely accompanying it.

A psychologically normal, highly intelligent person called to

high office experiences doubts as to whether he can meet the demands expected of

him and seeks the assistance of others whose opinions he values. At

the same time, he feels nostalgia for his old life, freer and less

burdensome, to which he would like to return after fulfilling his social

obligations. In reality, he is able to do so when circumstances require

it.

Nevertheless, every society worldwide contains individuals whose

dreams of power arise very early, as we have already discussed. They are

generally discriminated against in some way by society, which uses a

moralizing interpretation with regard to their failings and innate or

acquired deficiencies, although these individuals are rarely guilty of them.

They would like to change this unfriendly world into something

else. Dreams of power also represent an overcompensation for the

feeling of inferiority and humiliation, the second angle in Adler's

rhombus.⁴⁴⁴ A significant and active proportion of this group is composed of

individuals with various deviations who imagine this better world in

their own way, with which we are already familiar. Once they

rise to power, they become incapable of returning to normal life.

In the prior chapter, the readers have become acquainted with

examples of these deviances selected in such a way as to permit us now

to present the penerogenesis of pathocracy and to introduce the

essential factors of this historical phenomenon which is so difficult to

understand. It has certainly appeared many times in history, on

various continents and social scales. However, no one has ever

managed to identify it objectively because it would hide in one of the

ideologies characteristic of the respective culture and era, developing

in the very bosom of different social movements, appropriating

their language and caricaturizing their ideas. Identification was so

difficult because the indispensable naturalistic knowledge needed for

proper classification of phenomena in this area did not develop

until our contemporary times. Thus, historians, sociologists, and

political scientists discern many similarities, but they possess no

identifying criteria because the latter belongs to another scientific

discipline.⁴⁴⁵

Who plays the first crucial role in this process of the origin of pathocracy, schizoids or characteropaths? It appears to be the former;

therefore, let us delineate their role first.

During stable times which are ostensibly happy, albeit marked by injustice to individuals and nations,⁴⁴⁶ doctrinaire people believe they have found a simple solution to fix such

a world. Such a historical period is always characterized by an

impoverished psychological worldview, so that a schizoid worldview

does not stand out as odd during such times and is accepted as legal

tender.⁴⁴⁷ These doctrinaire individuals characteristically manifest a

certain contempt with regard to moralists then preaching

the need to rediscover lost human values and moral discipline,

and to develop a richer, more appropriate psychological

worldview.⁴⁴⁸

Schizoid characters—proudly asserting the superiority of their rational

minds over the minds of “others” who are guided by emotions—aim to

impose their own conceptual world upon other people or social groups,

using relatively controlled pathological egotism and the exceptional

tenacity derived from their persistent nature. They are thus eventually

able to overpower another individual's personality, which causes the

latter's behavior to turn desperately illogical. They may also exert a

similar influence upon the group of people they have joined. They are

psychological loners who feel better in some human organization, wherein

they attempt to play the role of sages, becoming zealots for some

ideology, [449](#) religious bigots, materialists, or—less often—adherents of an ideology with

satanic features. If their activities consist of direct contact on a small

social scale, their acquaintances easily perceive them as eccentrics, which

limits their ponerogenic role. However, if they manage to hide

their own personality behind the written word, their influence may

poison the minds of society on a large scale and for a long time.

The conviction that Karl Marx is the best example of this is correct, as he

was the best-known figure of that kind, with his characteristic pessimism

in his understanding of human nature and deficits in psychological

worldview.⁴⁵⁰ J. Frostig,⁴⁵¹ a psychiatrist of the old school, included Engels and others

into a category he called “bearded schizoidal fanatics.” The

infamous writings attributed to the “Learned Elders of Zion”

at the turn of the century begin with a typically schizoidal

declaration.⁴⁵² The nineteenth century, especially its latter half, appears

to have been a time of exceptional activity on the part

of schizoidal individuals, often but not always of Jewish

descent—activity which found fertile ground in the materialism of the

age.⁴⁵³ After all we have to remember that 97% of all Jews do not manifest this

anomaly, and that it also appears among all European nations, albeit to

a markedly lesser extent. Our inheritance from this period includes

world-images, scientific traditions, and legal concepts flavored with

the shoddy ingredients of a schizoidal apprehension of reality.

Humanists are prepared to understand that era and its legacy within

categories characterized by their own traditions. They search for

societal, ideological, and moral causes for known phenomena. Such an

explanation, while containing many valuable insights, can never

constitute the whole truth, since it ignores the biological factors which

participated in the genesis of the phenomena. Schizoidia is the most

frequent factor, albeit not the only one.

In spite of the fact that the writings of schizoid authors contain the above-described deficiency, or even an openly formulated schizoid

declaration which constitutes sufficient warning to specialists, the average

reader accepts them not as a view of reality warped by this anomaly, but

rather as an idea to which he should consider seriously based on his

convictions and his reason. That is the first mistake. The oversimplified

schema of reality—pessimistic regarding human nature and devoid of

psychological color—tends to be suggestive, exerting an intense attracting

influence on individuals who are insufficiently critical, frequently

frustrated as result of downward social adjustment, culturally

neglected, or characterized by some psychological deficiencies of their

own.⁴⁵⁴ Such writings provoke others to harsh criticism based on their healthy

common sense, though they also fail to grasp the essential cause of the

error.

Societal interpretation of such writings and doctrinaire declarations

breaks down into three main trifurcations, engendering divisiveness

and conflict. The first branch is the path of aversion, based on

rejection of the contents of the work due to personal motivations,

differing convictions, or moral revulsion. These reactions contain a

component of the moralistic interpretation of pathological phenomena.

The second and third branches relate to two distinctly different apperception types among those persons who *accept* the contents of such works: the *critically-corrective* and the *pathological*. The critically-corrective approach is taken by people whose feel for

psychological reality is normal; they tend to incorporate chiefly the more

valuable elements of the work. They trivialize the obvious errors and fill

in the schizoid deficiencies by means of their own richer worldview. This

gives rise to a more sensible, measured, and thus creative interpretation,

but it cannot be completely free from the influence of the error frequently

adduced above.

Pathological acceptance is manifested by individuals with diverse

psychological deviations of their own, whether inherited or acquired, as

well as by many people bearing personality malformations or who have

been injured by social injustice. That explains why this scope is

wider than the circle drawn by the direct action of pathological

factors. This form of apperception often brutalizes the authors'

concepts and inspires acceptance of violent methods and revolutionary

means. [455](#)

The passage of time and bitter experience has unfortunately not prevented this characteristic misunderstanding born of schizoid nineteenth-century creativity, with Marx's works at the

fore, from affecting people and depriving them of their common

sense.⁴⁵⁶ If only for purposes of the above-mentioned psychological experiment, let

us develop awareness of this pathological factor by searching the works of

K. Marx for several statements with these characteristic deficits. When

conducted by several people with diverse worldviews, the experiment will

show how a clear picture of reality can be restored, and it becomes easier

to find a common language.

Schizoidia has thus played an essential role as one of the

factors in the genesis of the evil threatening our contemporary

world. Practicing psychotherapy upon the world will therefore

demand that the results of such evil be eliminated as skillfully as

possible.[457](#)

The first researchers—the author and his colleagues—
attracted by the

idea of objectively understanding this phenomenon initially
failed to

perceive the role of *characteropathic personalities* in the
genesis of pathocracy. However, when we attempted to
reconstruct the early phase

of said genesis, we had to acknowledge that
characteropaths played a

significant role in this process. We already know from the
preceding

chapter how their defective experiential and thought
patterns take hold

in human minds, insidiously destroying their way of
reasoning and their

ability to utilize healthy common sense. This role has also
proved

essential because their activities as fanatical leaders or
spellbinders in

various ideologies open the door to psychopathic individuals
and the

vision of the world they want to impose.

In the ponerogenic process of the pathocratic phenomenon, characteropathic individuals adopt ideologies created by doctrinaire, often schizoidal

people, recast them into an active propaganda form, and disseminate it

with their characteristic pathological egotism and paranoid intolerance

for any philosophies which may differ from their own. They also inspire

further transformation of this ideology into its *pathological counterpart*.

Something which had a doctrinaire character and circulated in

numerically limited groups is now activated at a societal level, thanks to

their zeal.

It also appears that this process tends to intensify with time; initial activities are undertaken by persons with milder characteropathic

features, for whom it is easy to hide their aberrations both from

themselves and from their social circles. Paranoid individuals then

become principally active. Toward the end of the process, an individual

with frontal characteropathy and the highest degree of pathological

egotism can easily take over leadership, as happened in Russia.

As long as the characteropathic individuals play a dominant role

within a social movement already affected by the ponerogenic process,

the ideology, whether doctrinaire from the outset or later vulgarized and

further perverted by these latter people, continues to keep and maintain

its connection with the content of the original prototype. The ideology

continuously affects the movement's activities and remains an essential

justifying motivation for many. In this phase, therefore, such an

association does not move in the direction of criminal acts on a mass

scale and does not blame the normal person for the condition he is in. To

a certain extent, at this stage, one can still justifiably define such a

movement or pathopolitical association by the name derived from its

original ideology.

In the meantime, however, the carriers of other (mainly hereditary)

pathological factors become engaged in this already sick social

movement and proceed with the work of final transformation of the

contents of such an association in such a way that it becomes a

pathological caricature of its original ideology. This is effected under the

ever-growing influence of *psychopathic* personalities of various types and through the inspirational role of essential psychopathy in

particular.

Such leadership eventually engenders a wholesale showdown: the

adherents of the original ideology are shunted aside or terminated. (This

group includes many characteropaths, especially of the lesser and paranoid

varieties.) The old ideological motivations and the doublespeak based

on them will then serve to hide the actual, new contents of the

phenomenon.⁴⁵⁸ From this time on, using the ideological name of the movement in

order to understand its essence becomes the keystone of mistakes.

Psychopathic individuals generally stay away from social organizations

characterized by reason and ethical discipline. After all, such organizations

are created by that other world of normal people so foreign to

them. Therefore, they hold various social ideologies in contempt,

at the same time easily discerning all their actual shortcomings.

However, once the process of ponic degeneration of some human

association into its yet undefined cartoon counterpart has begun and

advanced sufficiently, they perceive this fact with almost infallible

sensitivity: a circle has been created wherein they can hide their

deficiencies and psychological otherness, find their own *modus vivendi*, and maybe even realize their youthful utopian dream. So

they then begin infiltrating the rank and file of such a movement;

pretending to be sincere adherents poses no difficulty, since it is second

nature for them to play a role and hide behind a mask of normality.

Psychopaths' interest in such movements is not merely the result of their egoism and lack of moral scruples. These people have

in fact been wronged by nature and repelled by society. An

ideology liberating a social class or nation from injustice may thus

seem to them to be friendly; unfortunately it also gives rise

to unrealistic hopes that they themselves will be liberated as

well.⁴⁵⁹ The pathological motivations which appear in an association at the time

it begins to be affected by the ponerogenic process strike them as

familiar and hope-inspiring. They therefore insinuate themselves

into such a movement preaching revolution and war against that

“unfair” world so foreign to them and find their own roles within

it. [460](#)

They initially perform subordinate functions in such a movement and

execute the leaders’ orders, especially whenever something needs to be

done which inspires revulsion in others. Their evident zealotry and

cynicism gives rise to criticism on the part of the association’s more

reasonable members, but it also earns the respect of some of its more

extreme revolutionaries. They thus find protection among those people

who earlier played a role in the movement’s ponerization, and repay the

favor with compliments or by making things easier for them.
Thus they

climb up the organizational ladder, gain influence, and
almost

involuntarily bend the contents of the entire group to their
own

way of experiencing reality and to the goals derived from
their

deviant nature. A mysterious disease is already raging
inside the

association. The adherents of the original ideology feel ever
more

constricted by powers they do not understand; they start
fighting

with demons that invade their personalities and making
mistakes.

If such a movement triumphs by revolutionary means and in
the name of slogans of freedom, the welfare of the people,
social justice, and

internationalism, this only brings about further
transformation of the

governmental system thus created into a macrosocial
pathological

phenomenon. Within this system, the common man is blamed for not

having been born a psychopath, and is considered good for nothing

except hard work, fighting, and dying to protect a system of government

he can neither sufficiently comprehend nor ever consider to be his

own.

An ever-strengthening network of psychopathic and related individuals gradually starts to dominate, overshadowing the others. Characteropathic

individuals who played an essential role in ponerizing the movement and

preparing for revolution are also eliminated. Adherents of the revolutionary

ideology are unscrupulously “pushed into a counter-revolutionary

position.” They are now condemned for “moral” reasons in the name of

new criteria whose paramoralistic essence they are not in a position to

comprehend. Violent *negative selection* of the original group now ensues.⁴⁶¹ The inspirational role of essential psychopathy is now also consolidated;

it remains characteristic for the entire future of this
macrosocial

pathological phenomenon.

In spite of these transformations, the pathological block of
the

revolutionary movement remains a permanent minority. This
biologically

conditioned fact cannot be changed even by using
propaganda tactics to

declare themselves the moral majority—followers of a new,
more

glorious leader and version of the ideology—as was the case
with the

Bolsheviks. The rejected majority and the very forces which
naively

elevated such an association to power start mobilizing
against

this block. Ruthless confrontation with these forces becomes
the

only way to safeguard the long-term survival of the
pathological

authority. We must thus consider the bloody triumph of a pathological

minority over the movement's more normal majority to mark the

watershed phase during which the movement's new nature starts to be

consolidated.⁴⁶²

The entire life of a society thus affected becomes subordinated to

deviant thought-criteria and permeated by their specific experiential

mode, especially the one described in the section on essential

psychopathy. At this point, using the name of the original ideology to

designate this phenomenon is meaningless and becomes an error

rendering it more difficult to comprehend, and thus counter effectively.

I shall accept the denomination of

*pathocracy*⁴⁶³ for a system of government thus created, wherein a small pathological minority

takes control over a society of normal people. The name thus selected, above

all, emphasizes the basic quality of the macrosocial psychopathological

phenomenon, and differentiates it from the many possible social

systems dominated by normal people's structure, custom, and

law.⁴⁶⁴ I tried to find a name which would more clearly designate the

psychopathological, even psychopathic quality of such a government, but

I gave up because it would leave out some observable phenomena (to be

referred to below) and for practical considerations (to avoid lengthening

the denomination). Such a name sufficiently indicates the phenomenon's

basic quality and also emphasizes that the ideological cloak (or some

other ideology which cloaked similar phenomena in the past) *does not constitute its essence*. When I happened to hear that a Hungarian

scientist unknown to me had already used this term, my decision

was finalized. I think this name is consistent with the demands

of semantics, since no concise term can adequately characterize

such a complex phenomenon. I shall also henceforth designate

the social systems wherein the links, structure, and customs of

normal people dominate *in any way* as “the systems of normal man.”

More on the Contents of the Phenomenon

The achievement of absolute domination by pathocrats in the

government of a country cannot be permanent since large sectors

of the society become disaffected by such rule and eventually

find some way of toppling it. Pathocracy at the highest levels

of government also does not represent the entire picture of the

consolidated phenomenon. Such a system of government must extend

downward. All leadership positions (down to village headman, the

managers of workplaces and agricultural cooperatives, not to mention

the directors of police units, secret police personnel, and activists

and propagandists in the pathocratic party) must be filled by

individuals whose sense of connection with such a system of power is

conditioned by corresponding psychological deviations, which are usually

inherited.⁴⁶⁵ However, such people constitute a very small percentage of the

population and this makes them more valuable to the pathocrats.

Their intellectual level or professional skills cannot be taken into

account, since people representing superior abilities—especially

in technical fields—are even harder to find. After such a system

has lasted several years, one hundred percent of all the cases of

essential psychopathy are involved in pathocratic activity; they

are considered the most loyal, even though some of them were

formerly involved on the other side in some way. As far as other

aberrations are concerned, the percentage is no longer so high.

Under such conditions, no area of social life can develop normally,

whether in economics, culture, science, technology, administration, etc.

Pathocracy progressively paralyzes everything. Normal people must

develop a level of patience beyond the ken of anyone living in a normal

man's system just in order to explain what to do and how to do it to

some obtuse mediocrity or psychological deviant. This special kind of

pedagogy⁴⁶⁶ requires a great deal of time and effort, but it would otherwise not

be possible to maintain tolerable living conditions and necessary

achievements in the economic area or intellectual life of a

society.⁴⁶⁷ Meanwhile, pathocracy progressively intrudes everywhere and dulls

everything, although to varying degrees. Those people who initially found

the original ideology attractive eventually come to the realization that

they are in fact dealing with something completely different. The

disillusionment experienced by such former ideological adherents is bitter

in the extreme.

Thus, the pathological minority's attempts to retain power will always

be threatened by the society of normal people, whose criticism and

practical knowledge keep growing. It is therefore necessary to employ,

on the one hand, any and all methods of coercion, terror, and

exterminatory policies against individuals known for their patriotic

feelings and military training, and on the other hand, the specific

psychological “indoctrination” activities such as those we have

presented.⁴⁶⁸ Individuals lacking a natural feeling of social bonds become irreplaceable

in both of these activities. Such efforts are spearheaded by people

alienated from the society in question due to their abnormal natures, as

well as brought up in the spirit of a pathological vision of domination

over other nations, racial doctrines, and with contempt for others.

Further downstream are cases of essential psychopathy and other

aberrations.

The phenomenon of pathocracy matures during this period: an

extensive and active indoctrination system is built, with a suitably

refurbished ideology constituting the vehicle or Trojan horse for the

process of pathologizing the thought processes of individuals and

society. The goal—forcing human minds to incorporate pathological

experiential methods and thought-patterns, and consequently accepting

such rule—is never openly admitted. This goal is conditioned by

pathological egotism; thus it strikes the pathocrats as not only obvious

and indispensable, but also feasible. Thousands of activists must

therefore participate in this work. However, time and experience

confirm what a psychologist may have long foreseen: the entire effort

produces results so very limited that it is reminiscent of the labors of

Sisyphus. It only results in producing a general stifling of intellectual

development, neurotic resentment, and deep-rooted protest against

affront-mongering "hypocrisy." The authors and executors of this

program are incapable of understanding that the decisive factor making

their work difficult is the fundamental nature of normal human beings.

The entire system of violence, terror, and forced indoctrination, or, rather, pathologization, thus proves effectively unfeasible, which causes

the pathocrats no small measure of surprise. Reality places a question

mark on their conviction that such methods can change people in such

fundamental ways so that they can eventually recognize this pathocratic

kind of government as a normal state.

During the initial shock, the feeling of social links between normal people fades. After that has been survived, however, the overwhelming majority

of people begin to manifest their own phenomenon of psychological

immunization. Society simultaneously starts collecting practical

knowledge on the subject of this new reality and its psychological

properties. Normal people slowly learn to perceive the weak spots of such

a system and exploit opportunities to safely influence it for a more

expedient arrangement of their lives. They begin to give each other

advice in these matters, thus slowly regenerating the feelings of social

links and reciprocal trust. A characteristic new phenomenon occurs:

separation between the pathocrats and the society of normal people. The

latter have an advantage of talent, professional skills, and healthy

common sense. They therefore hold certain advantageous cards. The

pathocracy finally realizes that it must find some *modus vivendi* or relations with the majority of society: "After all, somebody's got to do

the work for us. And who would treat us when we're ill?" say the more

moderate pathocrats.

There are other imperatives and pressures felt by the pathocrats,

especially from outside. The pathological face must be hidden from the

world somehow, since recognition of it by world opinion (scientific and

social) would be a catastrophe. Ideological propaganda alone would then

be an insufficient disguise. Primarily in the interests of the new elite and

its expansionary plans, a pathocratic state must maintain political and

trade relations with the countries of normal man. Such a state aims to

achieve international recognition as a *certain kind* of political structure;

and it fears recognition in terms of a clinical diagnosis of its true

nature.

All this makes pathocrats tend to limit their measures of terror,

subjecting their propaganda and indoctrination methods to a certain

cosmetology, and to accord the society they control some margin of

autonomous activity, especially regarding cultural life. The more liberal

pathocrats would not be averse to giving such a society a certain

minimum of economic prosperity in order to reduce the level of

irritation, but their own corruption and inability to administer the

economy prevents them from doing so, as well as the fear that the

people will use some of these resources for activities directed against

them.

Thus is born a new phase in the course of this great societal

disease of nations: methods of activity become milder, and there

is coexistence with countries whose structure is that of normal

man.⁴⁶⁹ Any psychopathologist studying this phenomenon will be reminded of the

dissimulative state or phase of a patient attempting to play the role

of a normal person, hiding his pathological reality although he

continues to be sick or abnormal. Let us therefore use the term

“the dissimulative phase of pathocracy” for the state of affairs wherein a pathocratic system ever more skillfully plays the role

of a normal sociopolitical system with “different” doctrinal

institutions.⁴⁷⁰ In this phase, normal people within the country affected by this

phenomenon become immune and adapt themselves to the situation,

regaining to some extent the ability to act rationally. On the outside,

however, this phase is marked by outstanding ponerogenic activity. The

pathological material of this system can all too easily infiltrate into

other societies, particularly if they are more primitive, and all the

avenues of pathocratic expansion are facilitated because of the

decrease of critical sensitivity of natural common sense on the

part of the nations constituting the territory of expansionism.

Meanwhile, in the pathocratic country, the active structure of

government rests in the hands of alienated and psychopathic individuals,

and essential psychopathy plays a starring role. However, especially

during the dissimulative phase, individuals with obvious pathological

traits must be removed from certain areas of activity, namely political

posts with international exposure, where such personalities could betray

the pathological contents of the system. Such individuals would also be

limited in their ability to perform diplomatic functions or to comprehend

the political and economic landscape of normal countries.
Therefore, the

persons selected for such positions have thought processes
more similar to

the world of normal people; in general, they are sufficiently
connected to

the pathological system to provide a guarantee of loyalty.
An expert in

various psychological anomalies can nevertheless discern
the discreet

deviations upon which such links are based. Another factor
linking such

individuals to the system is the great personal advantages
accorded to

them by the pathocracy for their faithful service. Small
wonder,

then, that such loyalty is sometimes deceptive. This applies
in

particular to the sons of typical pathocrats, who of course
enjoy

trust because they have been reared to allegiance since
infancy; if

through some happy genetic coincidence they have not
inherited

pathological properties, their nature takes precedence over
nurture.

Like birds of a feather, normal people are drawn to life in the normal world; therefore the shortage of loyal followers will be a major weakness of every pathocracy throughout its existence.

Similar needs apply to other areas as well. The site manager appointed for a new factory is often someone barely connected with the pathocratic

system but whose skills are essential. Once the plant is operational,

administration is taken over by party pathocrats, which often leads to its

technical ruin. When such management brings a state farm to ruin,

an agricultural engineer—who used to manage his own farm—is

hired to restore it to a functional condition. The army similarly

needs people endowed with perspicacity and essential qualifications,

especially in the area of modern weapons. At crucial moments, healthy

common sense can override the results of pathocratic military

training.

During the dissimulative phase of the ruling system, many people

adapt to the more bearable status quo, accepting it out of necessity, but

not without criticism. They fulfill their duties amid doubts and conflicts

of conscience, always searching for more sensible paths which they discuss

within trusted circles. In effect, they are always hanging in a limbo

between pathocracy on the one side, and the world of normal

people and their own nature on the other. Unfortunately, these

adaptations “get into the blood,” becoming a habit, and form a

second nature that will prove longer lasting than the pathocracy

itself.

The following questions thus suggest themselves: what would happen if the network of like-minded psychopaths achieves power in all leadership

positions, including those with international exposure? This can happen,

especially during the later phases of the phenomenon.

Goaded by their

deviant character, such people thirst for just that, even though it

ultimately conflicts with their own life interests. They do not take into

account that this would lead to economic ruin and exposure of the

pathological nature of the system, bringing the pathocracy to a

catastrophe. However, they are for some time moderated in their zeal by

the less pathological and more critical wing of the ruling apparatus.

Germs also are not aware that they will be burned alive or buried deep in

the ground along with the human body whose death they are

causing.

If the many managerial positions are assumed by individuals deprived of sufficient abilities to feel and understand the majority of other people,

and who also exhibit deficiencies in technical imagination and practical

skills (faculties indispensable for governing economic and political

matters), this then results in an exceptionally serious crisis in all

areas, both within the country in question and with regard to

international relations. Within, the situation becomes unbearable

even for those citizens who were able to feather their nest into

a relatively comfortable *modus vivendi*. Outside, other societies start to feel the pathological quality of the phenomenon quite

distinctly. Such a state of affairs cannot last long. One must then be

prepared for ever more rapid changes, and also behave with great

circumspection.

Pathocracy is born from parasitizing great social movements, then becoming a disease of entire societies, nations, and empires. In the course

of human history, it has affected social, political, and religious

movements, distorting the accompanying ideologies,
characteristic for the

time and ethnological conditions, and turning them into
caricatures of

themselves. This occurs as a result of the activities of
similar etiological

factors in this phenomenon, namely the participation of
pathological

factors in a pathodynamically similar process. That explains
why

all the pathocracies of the world are and have been so
similar in

their essential properties. Contemporaneous ones easily find
a

common language, even if the ideologies nourishing them
and

protecting their pathological contents from identification
differ

widely.

Identifying these phenomena through history and properly
classifying them according to their true nature and contents
—not according to the

ideology in question which succumbed to the characteristic process of

caricaturization—is a job for historians equipped with the necessary

criteria. Only a socially dynamic ideology that contains creative elements

can nurture and protect an essentially pathological phenomenon from

recognition and criticism for so long; only such an ideology can furnish it

with the motivational tools of influence internally and for implementing

its expansionist goals externally.

Defining the moment at which an ideological movement has been transformed into something we can call a pathocracy as a

result of the ponerogenic process is a matter of convention. The

process is temporally cumulative and reaches a point of no return at some particular moment. Eventually, however, internal

confrontation with the adherents of the original ideology occurs,

thus finally affixing the seal of the pathocratic character of the

phenomenon.⁴⁷¹ Nazism most certainly passed this point of no return, but was prevented

from all-out confrontation with the adherents of the original ideology, as

well as the downward-extending pathologization of life and the

economy, because the Allied armies smashed its entire military

might.⁴⁷² At that point the countries occupying West Germany began to

introduce a system of normal man, and the Soviets introduced

a pathocracy in East Germany, though based on a different

ideology.⁴⁷³ The latter found the fertile ground there, as the diversity of ideologies did

not turn out to be an obstacle.

Pathocracy and Its Ideology

A great ideology with a mesmerizing vision and values can also easily deprive people of the capacity for self-critical control over their behavior.

The adherents of such ideas tend to lose sight of the fact that the means

used, not just the end, will be decisive for the result of their activities.

Whenever they reach for overly radical methods of action, still convinced

that they are serving their idea, they are not aware that their goal has

already changed. The principle “the end justifies the means” opens the

door to a different kind of person for whom a great idea is useful for

purposes of liberating themselves from the uncomfortable chains of

normal human custom, respect for mankind, and moral values.

Every great ideology thus contains danger, especially for small

minds. Therefore, every great social movement and its ideology can

become a host upon which some pathocracy initiates its parasitic

life.

The ideology in question may have been marked by deficits in truth

and moral criteria from the very outset, or by the effects of activities by

pathological factors. The original, very high-minded idea may also have

succumbed to early contamination under the influence of a particular

time and social circumstance. If such an ideology is infiltrated by

foreign, local cultural material which, being heterogeneous, destroys

the original coherent structure of the idea, the actual value may

become so enfeebled that it loses some of its attractiveness for

reasonable people. Once weakened, however, the sociological structure

can succumb to further degeneration, including the activation of

pathological factors, until it has become transformed into its caricature:

the name is the same, but different contents have been slipped

in.

Differentiating the essence of the pathological phenomenon from its

contemporary ideological host (both in its original and distorted forms) is

thus a basic and necessary task, both for scientific-theoretical purposes

and for finding practical solutions for the problems derived from the

existence of the above-mentioned macrosocial phenomena. If, in order to

designate a pathological phenomenon, we accept the name furnished by

the ideology of a social movement which succumbed to degenerative

poneric processes, we lose any ability to evaluate that ideology and its

original contents, to understand the role of the distorted form, or to

effect proper classification of the phenomenon. This error only

appears to be semantic in nature; it actually becomes, as has been

said, the keystone of all other comprehension errors regarding

such phenomena, rendering us intellectually helpless, depriving

us of our capacity for purposeful, practical action, and further

protecting the pathocracy and its heirs from such a dangerous

truth.

This error is based upon compatible propaganda elements of

incompatible social systems. It has, unfortunately, become much too

common and is reminiscent of the very first clumsy attempts to classify

mental diseases according to the systems of delusions manifested by

patients. Even today, people who have not received training in this field

will consider a sick person who manifests sexual delusions to be crazy in

this area, or someone with religious delusions to be afflicted with

“religious mania.” The author has even encountered a patient who

insisted that he had become the object of cold and hot rays (paresthesia)

on the basis of a special agreement concluded by the USA and the

USSR.

As early as the end of the nineteenth century, famous pioneers of

contemporary psychiatry correctly distinguished between the disease and

the patient's system of delusions. A disease has its own etiological

causes, whether identified or not, and its own pathodynamics and

characteristic symptoms. Various delusional systems can become manifest

within the same disease, and similar systems can appear in various

diseases. The delusions, which have sometimes become so systemic that

they convey the impression of an actual story, originate in the patient's

nature and intelligence, and in the conditions of the environment in

which he grew up and lived. These can also be disease-induced

caricaturizations of his former political and social convictions.

After all, every mental illness has its particular style of deforming

human minds, producing nuanced but characteristic differences

known for some time to psychiatrists, and which help them render a

diagnosis.

Thus deformed, the world of former fantasies is put to work for a

different purpose: concealing the dramatic state of the disease from one's

own consciousness and from public opinion for as long as possible. An

experienced psychiatrist does not attempt premature disillusionment of such

a delusional system, which may otherwise trigger suicidal tendencies in the

patient.⁴⁷⁴ The doctor's main object of interest remains the disease he is trying

to cure. There is usually insufficient time to discuss a patient's

delusions with him unless it becomes necessary for reasons of the

safety of said patient and other people. Once the disease has been

cured, however, psychotherapeutic assistance in reintegrating the

patient into the world of normal thought is definitely indicated.

If we effect a sufficiently penetrating analysis of the phenomenon of

pathocracy and its relationship to its ideology, we are faced with a clear

analogy to the above-described relationship now familiar to all

psychiatrists. Some differences will appear later in the form of details

and statistical data, which can be interpreted as a function of the

above-mentioned characteristic style of caricaturizing an ideology which

pathocracy effects, and as a result of the macrosocial character of the

phenomenon.

As a counterpart of disease, pathocracy has its own etiological factors which make it potentially present in every society, no matter how

healthy. It also has its own pathodynamic processes which are

differentiated as a function of whether the pathocracy in question

was born in that particular country (primary pathocracy), was

artificially infected in the country by some other system of the kind,

or was imposed by force. We have already sketched above the

ponerogenesis and course of such a macrosocial phenomenon in its

primary form, intentionally refraining from mentioning any particular

ideology. We shall soon address the other two courses mentioned

above. The ideology of pathocracy is created by caricaturizing the

original ideology of a social movement in a manner characteristic of

that particular pathological phenomenon. The above-mentioned

hysteroidal states of societies also deform the contemporary

ideologies of the times in question, using a style characteristic for

them.[475](#)

Just as doctors are interested in disease, the author has become

primarily interested in the pathocratic phenomenon and the analysis

thereof. In a similar manner, the primary concern of those people who

have assumed responsibility for the fate of nations should be curing

the world of this heretofore mysterious disease and preventing its

reappearance in the future. The proper time will come for critical and

analytical attitudes toward ideologies which have become the “delusional

systems” of such phenomena in historical and modern times. We should

at present focus our attention upon the very essence of the macrosocial

pathological phenomena, separate from its ideologies, as well as

distinguishing between their original and pathological versions.

A pathocracy's ideology changes its function, just as occurs with a mentally ill person's delusional system. It stops being a human

conviction outlining methods of action and takes on other duties which

are not openly defined. It becomes a dogma concealing the diseased

reality from people's critical consciousness, both inside and outside one's

nation. Inside, the original function soon becomes ineffective for two

reasons. On the one hand, daily life teaches those who live in such a

country too many lessons about reality for them to believe in the

ideology for long. On the other hand, the masses of common people

notice the contemptuous attitude toward the ideology represented by

the pathocrats themselves. For that reason, the main operational

theater for the ideology consists of nations remaining outside the

immediate ambit of the pathocracy, that naive world still prone to

being mesmerized by ideologies. The ideology thus becomes the

instrument for external action to a degree even greater than in the

above-mentioned relationship between the disease and its delusional

system.

Understanding the nature of a disease is basic to any search for the proper methods of treatment. The same applies by analogy with regard

to this macrosocial pathological phenomenon, especially since, in the

latter case, mere understanding of the nature of the disease starts curing human minds and souls. Throughout the entire process, reasoning

approximated to the style elaborated by medicine and psychology is the

proper method which leads to untangling the contemporary Gordian

knot.

Psychopaths are conscious of being different from the world of

normal people. That is why the “political system” inspired by

their nature and its secret ideology also conceal an awareness of

being different. When we observe the role of the overt ideology in

this macrosocial phenomenon, quite conscious of the existence of

this specific awareness, then we will understand why ideology is

relegated to an instrumental role—as something useful in dealing with

those other naive people and nations. Pathocrats must nevertheless

appreciate the function of ideology as being something essential in any

ponerogenic group, especially in the semi-political system which is their

“homeland.” This factor of awareness simultaneously constitutes a

certain qualitative difference between the two above-mentioned

relationships.⁴⁷⁶ Pathocrats are conscious of their secret ideology, which derives from their

deviant natures, and therefore they treat the official ideology with barely

concealed contempt.

This is also why a well-developed pathocratic system no longer has

a clear and direct relationship to its original ideology—or even

to its caricature—which it only keeps as its primary, traditional

tool of action. For practical purposes of intrigue and pathocratic

expansion in environments where one cannot count on a response

to the traditional one, other ideologies may be useful, even if

they contradict the main one and heap moral denunciation

upon it. This was the method used by the Soviet pathocracy in

America.⁴⁷⁷ Ideologies built around local themes are created with the aim of

expanding pathocracy in the world. Racial, nationalist, or religious

themes, rejected by the main ideology, prove to be useful in different

parts of the world. Religious ideology was used in Vietnam, for

example.⁴⁷⁸ However, these other ideologies must be used with care, refraining from

official acknowledgement within environments wherein the original

ideology can be made to appear too foreign, discredited, and useless.

The main ideology succumbs to symptomatic deformation, in keeping

with the characteristic style of this very disease and with what

has already been stated about the matter. The names, slogans,

and official contents are kept, but another, different content is

insinuated underneath, thus giving rise to the well-known doublespeak

phenomenon within which the same names have two meanings:

one for initiates, one for everyone else. The latter is derived from

the original ideology; the former has a specifically pathocratic

meaning, something which is known not only to the pathocrats

themselves, but also to those people living under long-term subjection to

their rule. It should be noted here that similar doublespeak can

also be found in other ideologies created to address ad hoc needs.

Doublespeak is only one of many symptoms. For example, it is necessary to point out the peculiar facility for producing new suggestive names and

notions in such a manner as to drive William of Ockham to a nervous

breakdown.^{[479](#)} These suggestions are accepted virtually uncritically, in particular outside

the immediate scope of such a system's rule.^{[480](#)} One should bear in mind that such an ability is characteristic of most psychopathic and paranoid

individuals and that these statements are paramoralistic in nature. The

action of paralogisms and paramoralisms in this deformed ideology becomes

comprehensible to us based on the information presented in Chapter IV.

Anything

which threatens pathocratic rule becomes deeply

*immoral.*⁴⁸¹ This also applies to the concept of forgiving the pathocrats themselves; it

is disempowering and thus extremely dangerous to the survival of such a

system.

We thus have the right to ignore all this new nomenclature and to

invent appropriate names which would indicate the nature of the

phenomena as accurately as possible, in keeping with our recognition and

respect for the laws of scientific methodology and semantics. Such

accurate terms will also serve to protect our minds from the suggestive

effects of those other deliberately manufactured names and paralogisms,

including the pathological material the latter contain. The author

exercises this obvious right for his own benefit and for the benefit of his

readers.

The Expansion of Pathocracy

The world's tendency to fasten its gaze upon its rulers has a long tradition dating back to the times when sovereigns could virtually ignore

their subjects' opinions. However, rulers have always been dependent

upon the situation in their country, even long ago, and even more so in

pathocratic systems, and the influence of various social groups has

reached their thrones by various means.

Much too common is the pattern of error which reasons that

purportedly autocratic leaders of countries affected by this pathocracy

actually possess decision-making powers in areas where they in fact do

not. Millions of people, including ministers and members of parliaments,

ponder the dilemma of whether such a ruler could not, under certain

circumstances, modify his convictions somewhat, relinquish his

dreams of conquering the world, and direct attention and resources

towards the welfare of his citizens; they continue to hope that this

will be the eventual outcome. People with personal experience in

such a system may attempt to persuade such people that their

ideas, although decent, lack a foundation in reality, but at the

same time they sense a lack of concrete arguments to explain the

matter. Such an explanation is in fact impossible within the realm of

the natural language of psychological concepts; only an objective

comprehension of the pathological phenomenon permits light to be shed

upon the causes of the perennial imperialism of every pathocracy

and by implication the deceitfulness of their leaders' promises of

peace.

This macrosocial pathological phenomenon affects an entire society, starting with the leaders and infiltrating every village, small

town, factory, or collective farm. The pathological social structure

gradually covers the entire country, creating a "new class" within that

nation.⁴⁸² This privileged class feels permanently threatened by the "others," i.e., by the

majority of normal people. Neither do the pathocrats entertain any illusions

about their personal fate should there be a return to the system of normal

man.⁴⁸³

A normal person deprived of his property, privileges, or high

position takes a job that will provide an income, and after a while

develops some level of prosperity; but pathocrats usually don't

possess any solid practical talent, and the time frame of their rule

eliminates any residual possibilities of adapting to the demands of

normal work. Since they are incapable of this kind of sacrifice,

the survival of a system which is the best for them becomes a

self-evident moral value. If the laws of normal man were to be

reinstated, they and theirs could be subjected to judgment, including a

moralizing interpretation of their psychological deviations; they

would be threatened by a loss of freedom and life, not merely of

position and privilege. Such a threat must be battled by means

of psychological and political cunning implemented with a lack

of scruples with regard to those other "inferior-quality" people.

In general, this new class is in the position to purge its leaders should their behavior jeopardize the existence of such a

system.⁴⁸⁴ This could occur particularly if the leadership wished to go too far

in compromising with the society of normal people, since their

qualifications make them essential for production. Such compromises

pose a more direct threat to the more numerous and influential

middle echelons of the pathocratic elite structure than to the

leaders,⁴⁸⁵ and also threaten an intensification of the bottom-up depathologization

of the system. Pathocracy survives thanks to the feeling of being

threatened by the society of normal people, as well as by other countries

wherein various forms of the system of normal man persist. For the

rulers, staying on the top is therefore the classic problem of "to be or not

to be."

We can thus formulate a more cautious question: Can such a system ever

waive territorial and political expansion abroad and settle for its present

possessions?⁴⁸⁶ What would happen if such a state of affairs ensured internal peace,

corresponding order, and relative prosperity within the nation? The

overwhelming majority of the country's population would then make

skillful use of all the emerging possibilities, taking advantage of their

superior qualifications and increased resources in order to fight for an

ever-increasing scope of activities; thanks to their higher birth rate, their

power will increase. This majority will be joined by some sons from the

privileged class who did not inherit the pathological genes. The

pathocracy's dominance will weaken imperceptibly but steadily, finally

leading to a situation wherein the society of normal people reaches for

power. Every pathocratic heart trembles before such a nightmarish

vision.

Thus, the biological, psychological, moral, and economic destruction of

this ever-threatening majority becomes a “biological” necessity for the

pathocrats. Many means serve this end, starting with the maintenance of

extreme poverty and including concentration camps as well as warfare with

an obstinate, well-armed foe who will devastate and debilitate the human

power thrown at him—namely the very power jeopardizing pathocrats’

rule.⁴⁸⁷ Many people will die, many others will lose their strength and health. Once

safely dead, the soldiers will then be decreed heroes to be revered in paeans

(by poets ordered to do so), useful for raising a new generation faithful to the

pathocracy.⁴⁸⁸

Any war waged by a pathocratic nation has two fronts: the internal

and the external. The internal front is more important for the leaders and

the governing elite, and the internal threat is the deciding factor where

unleashing war is concerned. In pondering whether to start a war

against the pathocratic country, other nations must therefore give

primary consideration to the fact that such a war can be used as an

executioner of the common people whose increasing power represents

incipient jeopardy for the pathocracy. After all, pathocrats give short

shrift to the blood and suffering of people they consider to be not

quite conspecific. Kings may have suffered due to the death of

their knights, but pathocrats never do: "We have a lot of people

here.”⁴⁸⁹ Should the situation be, or become, ripe in such a country, however,

anyone furnishing assistance to the nation will be blessed by it; anyone

withholding it will be cursed.

Pathocracy has other internal reasons for pursuing expansionism

through the use of all means possible. As long as that “other” world

governed by the systems of normal man exists, it induces into the

strivings of the non-pathological majority a certain sense of direction.

The non-pathological majority of the country’s population will never

stop dreaming of the reinstatement of the normal man’s system in any

possible form. This majority will never stop watching other countries,

waiting for the opportune moment; its attention and power must

therefore be distracted from this purpose, and the masses must be

“educated” and channeled in the direction of imperialist strivings. This

goal must be pursued doggedly so that everyone knows what is being

fought for and in whose name harsh discipline and poverty must

be endured. The latter factor effectively limits the possibility of

“subversive” activities on the part of the society of normal people.

The ideology must, of course, furnish a corresponding justification for this alleged right to conquer the world and must therefore be properly

concocted. Expansionism is derived from the very nature of pathocracy,

not from ideology, but this fact must be masked by ideology. Whenever

this phenomenon has been witnessed in history, imperialism was always

its most demonstrative quality.

On the other hand, there are countries with governments of normal man wherein the overwhelming majority of societies shudder to think a similar

system could be imposed on them. The governments of such nations try

to contain this expansionism using whatever means and understanding of

the phenomenon available to them. The citizens of those countries would

sigh with relief if some upheaval were to replace this malevolent and

incomprehensible system with a more human, more easily understood,

governmental system with whom peaceful coexistence would be

possible.^{[490](#)}

Such countries thus undertake various means of action for this purpose,

their quality depending on the possibility of understanding that other

reality. Such efforts resonate within the country, and the military power

of normal man's countries limits the pathocracy's possibilities

of armed maneuvers. Weakening these countries, especially by

utilizing the response pathocracy awakens in some of their deviant

citizens, again becomes a matter of the pathocracy's survival.

Economic factors constitute a non-negligible part of the motivation for this expansionist tendency. Since the managerial functions have been

taken over by individuals with mediocre intelligence and pathological

character traits, the pathocracy becomes incapable of properly

administering anything at all. The area suffering most severely must

always be whichever one requires a person to act independently, not

wasting time searching for the proper way to behave. Agriculture is

dependent upon changing climate conditions and the appearance of pests

and plant diseases, so the farmer must act quickly. Thus, a farmer's

personal qualities have been an essential factor of success in this area, as

it was for many centuries. Pathocracy therefore invariably brings about

food shortages.

However, many countries with normal man's systems abound in sufficiency of industrial products and experience problems with food *surpluses* even though they experience temporary economic recessions and the citizens

are by no means overworked. The temptation to dominate such a country

and its prosperity, that perennial imperialist motive, thus becomes even

stronger.⁴⁹¹ The collected prosperity of the conquered nation can be exploited for a

time, the citizens forced to work harder for paltry remuneration. For

the moment, no thought is given to the fact that introducing a

pathocratic system within such a country will eventually cause similar

unproductive conditions; after all, a corresponding self-knowledge in this

area is non-existent for pathocrats. Unfortunately, the idea of

conquering rich countries also motivates the minds of many poor

non-pathological fellows who would like to use this opportunity to grab something for themselves and eat their fill of good food.

As has been the case for centuries, military power is of course the

primary means for achieving these ends. Throughout the centuries,

though, whenever history has registered the appearance of pathocracy

(regardless of the ideological cloak covering it), specific measures of

influence have also become apparent—something in the order of

specific intelligence in the service of international intrigue facilitating

conquest. This quality is derived from the above-discussed personality

characteristics inspiring the overall phenomenon; it should constitute

data for historians to identify this type of phenomenon throughout

history.

People exist everywhere in the world whose personalities show a peculiar susceptibility; even a faraway pathocracy evokes a

resonating response in them, a feeling flowing from the depths

of their natures that “there is a place for people like us there.”

Uncritical, frustrated, and disadvantaged people also exist

everywhere, and they can be reached by appropriately elaborated

propaganda.⁴⁹² The future of a nation is greatly dependent on how many such people it

contains. Thanks to its special psychological knowledge and its conviction

that normal people are naive, a pathocracy is able to improve its

“anti-psychotherapeutic” techniques and to insinuate its deviant world of

concepts to these others, doing so with the usual pathological egotism.

The most frequently used methods include paralogistic and conversive

methods such as the projection of one's own qualities and intentions onto

other persons, social groups, or nations; paramoral indignation; and

reversive blockades. This last method is a pathocratic favorite

used on the mass scale, driving the minds of average people into a

dead end because, as a result, it causes them to search for the

truth in the "golden mean" between the reality and its opposite.

We should thus point out that although various works in the area of psychopathology contain descriptions of most of these methods of

deception,^{[493](#)} an overall summary filling in the gaps is absent and sorely needed. How

much better it would be if the people and governments of normal man's

countries could take advantage of such a work and behave like an

experienced psychologist. One could write down the accusations made

against those countries due to the pathocracy projecting its own

properties onto them; with a few analytical cosmetic changes we would

then obtain a blueprint of the pathocratic empire's intentions

for a very low cost. Similarly, one could also invert statements

with reversive blockades to arrive at a close approximation of the

truth. [494](#)

Law has become the measure of right conduct within the countries of

normal human systems. We often forget how imperfect a creation of

human minds it really is, how dependent all laws are on formulations

based upon only those premises adequately known and understood by

legislators. In legal theory, we accept its regulatory nature as a given and

consequently agree that in certain cases its activities may not be quite

concurrent with human reality. Law conceived in such a manner furnishes

an insufficient foundation for counteracting a phenomenon whose

character lies outside of the limits of legislators' knowledge and

imagination, so its nature remains beyond the scope of adequate

legal qualification. Quite the contrary: pathocracy knows how to

take advantage of the weaknesses of such a legalistic manner of

thinking.[495](#)

However, this macrosocial phenomenon's internal actions and external

expansion are in fact based upon psychological data, regardless of how

these data are deformed within the pathocrats' personalities in line with

that special psychological knowledge of theirs. As such, it prevails over

the legal systems of normal man due to its vastly superior cunning. This

makes pathocracy a caricature of the social system of the future.

After all, the future *should* belong to social systems which are based on a continuously improving comprehension of man's nature.

Evolution proceeding in this direction can, among other things, ensure

greater resistance to the expansionary methods this macrosocial

phenomenon uses in its quest to dominate the world and to the

danger of its re-emergence. Psychological methods of conquest

must be countered with psychological means of defense. The basis

of such a defense, or healing a nation liberating itself from this

condition, is always an understanding of the nature of this terrible

disease.

Imposed Pathocracies

The genesis of pathocracy in any country is so lengthy a process that it is difficult to pinpoint when it began. The original ideology, whether it was

born earlier as an ideology of a social movement, or was conceived and

deliberately inspired by external forces, will remain a part of the

pathocracy for a long time, nourishing it, hiding the pathological nature

of the phenomenon from human consciousness, and succumbing

to the previously described process of caricaturization. Such a

pathocracy thus bears all the features of a secondary ponerogenic

association.

If we take into consideration those historical examples which should be qualified in that regard, we will most frequently observe the figure of

an autocratic ruler whose intellectual mediocrity and infantile

personality finally opened the door to the ponerogenesis of the

phenomenon.⁴⁹⁶ Wherever a society's common sense is sufficiently influential, its

self-preservation instinct is able to overcome this ponerogenic process

rather early. Things are different when an active nucleus of this disease

already exists and can dominate by means of infection or the imposition

of force.

Whenever a nation experiences a "system crisis" or a hyperactivity of

ponerogenic processes within, it becomes the object of a pathocratic

penetration whose purpose is to serve up the country as booty. It will

then become easy to take advantage of its internal weaknesses and

revolutionary movements in order to impose rule on the basis of a limited

use of force. This will be an artificially infected pathocracy, which bears

characteristics that are a fusion of both secondary and primary

ponerogenic associations.

Conditions such as a great war or temporary weakness in a country whose system did not exhibit such wide-scope infirmities earlier can

sometimes cause it to submit to the violence of a pathocratic neighbor

country (against their will). Such a pathocracy will predominantly show

characteristics of a primary ponerogenic association. Its system of power

will immediately crystallize around deviant personalities, and essential

psychopathy will play a leading role from the very beginning. After

forcible imposition of such a system the course of pathologization of life

becomes different; such a pathocracy will be less stable but more

repugnant, its very existence dependent upon the factor of never-ending

outside force.

Pathocracy imposed by force

Let us now address the latter situation

first.⁴⁹⁷ Brute force must first crush the resistance of an exhausted nation.

People possessing military or leadership skills must be exterminated,

imprisoned, or forced into silence. Anyone appealing to moral

values and legal principles like the natural rights of man and nation

must also be silenced. The new principles are never explicitly

enunciated.⁴⁹⁸ People must learn the new unwritten law via painful experience. All this is

done in the name of wonderful ideas in which their preachers themselves do not

believe.⁴⁹⁹ The stultifying influence of this deviant world of concepts finishes the

job, killing people's hope, but common sense and self-preservation

demand caution and endurance.

This is followed by the shock of something seemingly unthinkable,

almost unreal and tragic: some people from every social group, whether

disadvantaged paupers, aristocrats, officials, literati, students, scientists,

priests, atheists, or nobodies known to no one, suddenly start

changing their personality and worldview. Decent people and patriots

just yesterday, they now espouse the new ideology and behave

contemptuously to anyone still adhering to the old values, faith in God,

or patriotism. Only later does it become evident that this ostensibly

avalanche-like process has its natural limits. With time, the society

becomes stratified based on factors entirely different from the old

political convictions, wealth, or social status. We already know the

causes for this, but they were not understood by anyone at the

time. [500](#)

Through direct contact with the phenomenon, society simultaneously

begins to sense that its true content is significantly different from the

notions disseminated earlier, while the country was still independent.

This divergence is another traumatizing factor, because it calls into

question the value of beliefs once accepted with confidence and

popularized in a sovereign country, deepening the sense of powerlessness.

Years must pass before the mind has adapted to the new concepts and

people become familiar with new reality in practical terms. When those

of us who have experienced this then travel to Western Europe, or

especially to the United States, people who keep to the old system of

notions and have an egotistical trust in it strike us as being naïve and

arrogant.

Pathocracy imposed by force arrives in a finished form; we could even call it ripe. People observing it close up were unable to distinguish the earlier

phases of its development, when the schizoids and characteropaths were

in charge. The need for the existence of these phases and their

character had to be reconstructed in this work on the basis of

historical and theoretical data, which is not the same as direct

observation.

In an imposed system, psychopathic material is already dominant; it

was perceived as something contrary to human nature, virtually bereft of

the mask of ideology rendered ever less necessary in a conquered country,

but nevertheless still masked by its incomprehensibility to people still

thinking in the categories of the natural psychological worldview.

This gave rise to a painful sense of the inadequacy of our old way

of thinking for the purposes of comprehending the reality which

had overwhelmed us. The objective categories essential for this

understanding would not be created until many years of effort had

passed.

In the meantime, individuals with the above-described deviant

characteristics unerringly sensed that the time had come for their

dreams of power to come true—the time to exact revenge upon

those “others” who had humiliated and condemned them in the

name of those moral principles of theirs. This violent formative

process of pathocracy lasted barely eight years or so, thereupon

making a similarly accelerated transformation into the dissimulative

phase. [501](#)

In a country upon which a quasi-political structure has been imposed,

the new system's functions, psychological mechanisms, and mysterious

causal links are essentially analogous to those of the country which gave

rise to the phenomenon. The system spreads downward until it reaches

every village and every human individual. The actual contents and

internal causes of this phenomenon also manifest no essential difference,

regardless of whether we make our observation in the capital or in some

outlying small town. If the entire organism is sick, diagnostic biopsy

tissue can be collected wherever this can be performed most expediently.

Those living in countries with normal human systems who attempt to

understand this other system by penetrating with their imagination the

walls of the Kremlin which conceal the intentions of the highest

authorities, do not realize that this is a very onerous and unreliable

method. In order to perceive the essence of the phenomenon, we can

more easily situate ourselves in a small town, where it is much

easier to peek backstage and analyze the nature of such a system.

However, some of the differences between the nature of the pathocratic phenomenon in its country of origin and in the country on which it is

forcibly imposed turn out to be permanent. In the latter, the system's

pathological properties are immediately more obvious. The system will

always strike the society that has been taken over as something

foreign associated with the other country and its brute force. The

society's historical tradition and culture constitute a pillar for those

strivings aimed in the direction of normal man's structures. The

more mature cultural formations in particular prove to be the

most highly resistant to the system's destructive activities.
The

subjugated nation finds support and inspiration for its
psychological and

moral resistance in its own historical, cultural, religious, and
moral

traditions.

These values, elaborated through centuries, cannot easily
be destroyed

or co-opted by pathocracy; quite the contrary, they even
embark upon a

more intensive life in the new society. These values
progressively cleanse

themselves of patriotic buffoonery, and their principal
contents become

more real in their eternal meaning. If forced by necessity,
the culture of

the country in question is concealed in private homes or
disseminated via

conspiracy; however, it continues to survive and develop,
creating values

which could not have arisen during happier times. As a
result,

such a society's opposition becomes ever more enduring,
ever

more skillfully effected. It is reinforced by ever more
practical

knowledge of the characteristics of such a bizarre system
and by specific

psychological and moral experience. What it does not
acquire is a

theoretical foundation for this resistance, of the kind
presented in this

work.

It turns out that those who believed they could impose such
a system, trusting that it would then function on the
pathocracy's self-operating

mechanisms, were overly optimistic. Imposed pathocracy
always remains an

alien system to the extent that, if it should fall in the
country of its birth,

its endurance within the subjugated nation would only be a
matter of

weeks.^{[502](#)}

Artificially infected pathocracy

If a nucleus of this macrosocial pathological phenomenon already exists in the world, always cloaking its true quality behind an ideological mask

of some political system, it irradiates into other nations via coded news

difficult for normal people to understand, but easy to read for

psychopathic individuals. "That's the place for us, we now have

a homeland where our dreams about ruling those 'others' can

come true. We can finally live in safety and prosperity." The more

powerful this nucleus and the pathocratic nation, the wider the scope

of its inductive siren-call, heard by individuals whose nature is

correspondingly deviant, as though they were superheterodyne

receivers⁵⁰³ naturally attuned to the same wavelength. Unfortunately, what is

being used today are real radio transmitters in the hundreds of

kilowatts, as well as loyal covert agents networking our planet.

Whether directly or indirectly—i.e., by means of the above-mentioned

agents—this call of pathocracy, once appropriately “decked-out” for the

needs of various ethnic groups, reaches a significantly wider circle of

people, including both individuals with various psychological deviations

and those who are frustrated, deprived of the opportunity to earn an

education and make use of their talents, physically or morally

injured, or simply primitive. The scope of the response to this

call may vary in proportion, but nowhere will it represent the majority. Nonetheless, the home-bred spellbinders who arise never

take into account the fact that they are not able to enrapture the

majority.[504](#)

Various nations' different degrees of resistance to this activity depend

upon many cultural and economic factors, such as prosperity and its

equitable distribution, the society's educational level (especially that of

the poorer classes), the proportion of participation of individuals who are

primitive or have various deviations, and the current phase of the

hysteroidal cycle. Some nations have developed immunity as a result of

more direct contact with the phenomenon, something we shall discuss in

the next chapter.

In countries just emerging from primitive conditions and lacking political experience, an appropriately elaborated revolutionary

doctrine reaches the autochthonous soil of the population and into

the hands of people who treat it like a certain kind of ideological

reality. This also occurs in nations where an over-egoistical

ruling class defends its position by means of naively moralizing

doctrines, [505](#) where lawlessness is rampant, or where an intensification of the hysteria

level stifles the operation of common sense. People who have become

enamored with revolutionary slogans no longer watch to make

sure that whoever expounds such an ideology is a truly sincere

adherent, and not just someone using the mask of ideology to

conceal other motives derived from his deviant personality or from

the different foundations of their secret doctrine or “morality.”

In addition to these spellbinders, we can find another kind of preacher

of revolutionary ideas, one whose status is basically linked to the money

he receives for his activities. However, it is unlikely that its ranks include

people who could be characterized as psychologically normal with no

reservations on the basis of the above-mentioned criteria. Their

indifference to the human suffering caused by their own activities

is derived from deficiencies in their perceived value of societal

links or in their capacity to foresee the results of their activities.

In ponerogenic processes, moral deficiencies, intellectual failings,

and pathological factors intersect in a spatio-temporal causative

network giving rise to individual and national suffering. Any war

waged with psychological weapons costs only a fraction as much as

classical warfare, but it does have a cost, especially when it is

being waged simultaneously in many countries throughout the

world. [506](#)

People acting in the name of pathocracy's interests may effect their

activities in parallel, under the banner of the official ideology, some other

suitably crafted ideology, or even with the assistance of a contradictory

ideology battling the official one. In these latter cases, the service must

be performed by individuals whose response to the call of the pathocracy

is sufficiently vehement so as to prevent the self-suggestive activities of

the other ideology they are using from weakening the links with their

actual hopes for power.

Whenever a society contains serious social problems, there will also be some group of sensible people striving to improve the social situation by

means of energetic reforms, so as to eliminate the cause of social tension.

Others consider it their duty to bring about a moral rejuvenation of

society. Elimination of social injustice and reconstruction of the

country's morals and civilization would deprive a pathocracy of any

chance to take over. Such reformers and moralists must therefore

be consistently neutralized by means of liberal or conservative

positions—e.g., as defenders of the disadvantaged, civil liberties,

liberalism, or hedonism—and appropriately suggestive catchwords

and paramoralisms; if necessary, the best among them has to be

murdered.

Psychological warfare strategists must decide rather early on

which ideology would be most efficient in a particular country

because of its adaptability to said nation's conditions and traditions.

After all, the appropriately adapted ideology must perform the

function of a Trojan horse, transporting pathocracy into the

country. Only a few people discover the real ideology of conquest

and the true task of this instrumental ideology. Those who do so

consider themselves superior because they possess knowledge not

available to others. These various ideologies are then gradually

conformed to one's own original master plan. Finally, off comes the

mask. [507](#)

At the right time, these people are deployed to form a local revolutionary organization, with recruits picked from disgruntled

localities, abnormal individuals, as well as common thugs. Local militias

are organized and armed, commanded by trained officer-agents familiar

with the secret doctrine as well as the operative ideology concocted

for propagation in the country in question. Those agents share a

characteristic contempt for those whom they command and whom

they deceive. Assistance must then be given so groups of trusted

conspirators adhering to the concocted ideology can stage a coup d'état,

whereupon an iron-fisted government is installed and so-called justice

reigns. Once this has been brought about, the diversionary guerrilla

activities are stymied so that the new authorities can take credit

for bringing about internal peace. Any of those recently useful

thugs who cannot or will not submit to the new decrees is "gently"

invited before his former leader and shot in the back of the head.

This is how such governmental systems are born. A network of pathological ponerogenic factors is already active, and the inspirational

role of essential psychopathy is developed. However, that does not yet

represent a complete picture of pathocracy. Many local leaders and

adherents persist in their original convictions which, albeit radical, strike

them as serving the good of a much larger proportion of formerly

disadvantaged persons, not just a few percent of pathocrats and the

interests of a would-be worldwide empire.

Local leaders continue to think along the lines of social revolution, invoking its slogans and appealing to the political goals they believe in.

They demand that the “friendly power” furnish them not only the

promised assistance, but also a certain measure of autonomy they

consider crucial. They are not sufficiently familiar with the mysterious

“us-and-them” dichotomy, and they still feel a sense of connection

with their own nation. At the same time they are instructed and

ordered to submit to the dictates of ambassadors whose meaning and

purpose are hard to understand. Frustration and doubts thus grow,

followed by “ideological deviations” whose nature is nationalistic or

practical.

Conflict progressively increases, especially when wide circles of society begin to doubt whether those people allegedly acting in the name of some

great ideology do in fact believe in it. Thanks to everyday experience

and contact with the pathocratic nation, similarly wide circles

simultaneously increase their practical knowledge about the reality and

behavioral methods of that system. Should such a semi-colony

thus achieve too much independence or even decide to defect,

too much of this knowledge could then reach the consciousness of

normal man’s countries. This could represent a serious defeat for

pathocracy.

An ever more pervasive tightening of control is thus necessary until full pathocracy can be achieved, with the help of those already fully committed

to the cause. Those leaders whom the central authorities consider to be

effectively transitional can be imprisoned or eliminated unless they

indicate a sufficient degree of submission. Geopolitical conditions are

generally decisive in this area. That explains why it is easier for such

leaders to survive on an outlying island than in countries bordering the

empire.⁵⁰⁸ Should such leaders manage to maintain a larger degree of autonomy by

concealing their doubts, they might be able to take advantage of their geopolitical position if the conditions are amenable.

During such a phase of crisis of trust, skillful policy on the part of

normal man's countries could still tip the scales in favor of a structure

which may be revolutionary and leftist, but not pathocratic. However,

such policy lacks not only the necessary prudence, but also objective

knowledge about the phenomenon, which are prerequisites that would

make implementing it possible. Emotional factors, coupled with a

moralizing interpretation of pathological phenomena, frequently play

much too great a part in political decision-making and result in inept

decisions. This contributes to the perpetuation of pathocracy in a

tyrannized country.

No full-fledged pathocracy can develop until the second upheaval and the purging of its transitional leadership, which was insufficiently loyal

thereto. This is the counterpart of a showdown with the true adherents of

the ideology within the genesis of the original pathocracy, which

can then develop, due both to the appropriately imposed leaders

and to the activity of this phenomenon's homegrown ponerogenic

mechanisms.

After the initial governmental period—brutal, bloody, and psychologically naive—such a pathocracy thereupon begins its transformation into its

dissimulative form, which has already been described in discussing the

genesis of the phenomenon and the force-imposed pathocracy. During this

period not even the most skillful outside policy can possibly undermine

the existence of such a system. The period of weakness is still to

come—when a mighty network of the society of normal people is

formed and its separation from the pathological system has taken

place.

The above lapidary description of an infectious imposition of pathocracy indicates that this process repeats all the phases of

independent ponero-genesis *condensed in time and content*. Underneath the rulership of its incompetent administrative predecessors, we can even

discern a period of hyperactivity on the part of schizoidal individuals

mesmerized by the vision of their own rule based on contempt

for human nature, especially if they are numerous within a given

country. They do not realize that pathocracy will never make their

dreams come true; it will rather shunt them into the shadows, since

individuals with whom we are already familiar will become the

leaders.

A pathocracy thus generated will be more strongly imprinted upon the subjugated country than one imposed by force. At the same time,

however, it maintains certain characteristics of its divergent content,

sometimes referred to as “ideological” although it is in fact a derivate of

the different ethnological substratum, history, and national way of

thinking upon which its scion was grafted. Should conditions such as a

nation’s social and cultural traditions, the size and spread of its

population, or geographic isolation permit independence from the

primary pathocratic nation, more measured factors and the society of

normal people will thus find some way of influencing the governmental

system, taking advantage of the opportunities afforded by the

dissimulative phase. In the presence of advantageous conditions and

skillful outside assistance, this could lead to progressive depathologization

of the system.

General Considerations

The path to comprehending the true contents of the phenomenon and its internal causality can only be opened by overcoming natural reflexes and

emotions and the tendency toward moralizing interpretations of

pathological phenomena, followed by data collected and elaborated in

difficult everyday clinical work and subsequent generalizations in the

form of theoretical ponerology. Such comprehension naturally also

encompasses those who would create such an inhuman system. The

problem of the psychobiological determination of their behavior is thus

sketched in all its clarity, showing how their capacity for moral judgments

and their field of behavior selection is narrowed well below the levels

available to a normal person. Understanding even one's enemies—the flip

side of the most difficult teaching of the Gospel: to love them—turns out

to be an effort justified by natural knowledge. Moral condemnation alone

proves to be an obstacle along the path toward curing the world of this

disease.

A result of the character of the phenomenon described in this chapter is that no attempt to understand its nature or to track its internal causal

links and transformations in time would be possible if all we had at our

disposal were the natural language of psychological, social, and moral

concepts even in that partially perfected form used by the social sciences.

It would also be impossible to predict subsequent phases in the

development of this phenomenon or to distinguish its places and times

of weakness, as well as the causes of its decline, for purposes of

counteraction.

It was therefore necessary to elaborate an appropriate and sufficiently comprehensive conceptual language; this required more time and effort

than studying the phenomenon itself. It has therefore become necessary

to bore readers somewhat by introducing this conceptual language in

a manner both parsimonious and adequate, which would at the

same time be comprehensible to those readers not trained in the

area of psychopathology. Anyone who wants to repair television

sets instead of making them worse must first familiarize himself

with electronics, which is also beyond the ambit of our natural

conceptual language. However, upon learning to understand this

macrosocial phenomenon in the corresponding reference system,

a scientist stands in wonder as though before the open tomb of

Tutankhamun for a while before he is able to understand the living laws

of the phenomenon with ever greater speed and skill, thereupon

complementing this comprehension with a huge array of detailed

data.

The first conclusion which suggested itself soon after meeting with the “professor” was that the phenomenon’s development is limited

by nature in terms of the participation of susceptible individuals

within a given society. The initial evaluation of approximately 6%

proved realistic; progressively collected detailed statistical data

assembled later were unable to refute it. This value varies from

country to country in the magnitude of about one percentage point

upward or downward. Quantitatively speaking, this number is

broken down into 0.6% essential psychopaths, i.e., about 1/10

of this 6%. However, this anomaly plays a disproportionate role

compared to its numbers by saturating the phenomenon as a whole with its own quality of thought and experience. Other

psychopathies, known as asthenic, schizoid, anankastic, hysterical, et

al., [509](#) definitely play second (though necessary) fiddle although, in sum, they

are much more numerous. Relatively primitive schizoid individuals

become fellow-travelers, goaded by their lust for life, but their activities

are limited by considerations of their own advantage and they

generally try to avoid seriously harming others. In non-Semitic

nations, schizoids are somewhat more numerous than essential

psychopaths. Although highly active in the early phases of the genesis

of the phenomenon, they betray an attraction to pathocracy as

well as the rational distance of efficient thinking. Thus they are

torn between such a system and the society of normal people.

Persons with less pronounced inclinations in the pathocratic

direction include those affected by some states caused

by the toxic activities of certain substances such as

ether, [510](#) carbon monoxide, [511](#) and possibly some endotoxins, [512](#) under the condition that this brain tissue impairment occurred in

childhood. Among individuals carrying other indications of brain

tissue damage, only two described types have a similar inclination,

namely frontal and paranoid characteropaths. In the case of frontal

characteropathy, this is principally the result of an incapacity

for self-critical reflection and for the abandonment of a dead-end

path onto which one has thoughtlessly stumbled. Because of their

weaknesses, paranoid characteropaths uncritically seek support from

such a system. In general, however, the carriers of various kinds of

brain tissue damage lean clearly toward the society of normal

people, and as a result of their psychological problems, ultimately

suffer even more than healthy people in the developed phase of

pathocracy. This is why we often find them among political refugees.

It also turned out that the carriers of some *physiological* anomalies known to physicians and sometimes to psychologists, and which are

primarily hereditary in nature, manifest split tendencies comparable to

schizoids.⁵¹³ In a similar manner, people whom nature has unfortunately saddled with

a short life and an early cancer-related death frequently indicate a

characteristic and irrational attraction for this phenomenon. These latter

observations were decisive in my agreeing to call the phenomenon by this

name, which had originally struck me as semantically overly loose. An

individual's decreased resistance to the effects of pathocracy and his

attraction to this phenomenon appear to be *a holistic response of his organism*, not merely of his psychological makeup alone.

Approximately 6% of the population constitute the active structure of

the new rulership, which carries its own peculiar consciousness

of its goals and dominance. Twice as many people constitute a

second group: those who have managed to warp their personalities

to meet the demands of the new reality, which happens in the

dissimulative phase with particular ease. This leads to attitudes which

can already be interpreted within the categories of the natural

psychological worldview, i.e., the errors we are committing are much

smaller.⁵¹⁴ It is of course not possible to draw an exact boundary between these

groups—the separation adduced here is merely descriptive in nature—but

society commonly distinguishes between these two types of people.

From a clinical point of view, this second group consists of individuals

who are, on the average, weaker, more sickly, and less vital. The

frequency of known mental diseases in this group is at twice the rate of

the national average. We can thus assume that the genesis of their

submissive attitude toward the regime, their greater susceptibility to

pathological effects, and their skittish opportunism includes various

relatively impalpable anomalies. We observe not only physiological

anomalies, but also shallow affective responses and the anomalies

described above at the lowest intensity, with the exception of essential

psychopathy, which as a rule leads to active participation.

The 6% group constitutes the new nobility—“Now we the nobility!”

The 12% group gradually forms the new bourgeoisie, whose economic situation is quite advantageous. Adapting to the new

conditions by means of various doctrines or loose ideas—not without

conflicts of conscience—transforms this latter group into both

dodgers⁵¹⁵ and, simultaneously, intermediaries between the oppositional society

and the active pathological group, whom they can talk to in the

appropriate language. They play such a crucial role within this

system that both sides must take them into account. Since their

talents and skills are better than those of the active group, they

assume various managerial positions. Normal people see them as

persons they can approach, generally without being subjected

to pathological arrogance. So they feel they have a role to play

in the system, which gives them some sense of self-justification.

So it is that only 18% of the country's population is in favor of the

new system of government; but concerning the layer we have called the

bourgeoisie, we may even be doubtful of the sincerity of their attitudes.

There are opportunists and there are people forced into this double

role.⁵¹⁶ There are also those who have consciously decided to play this double game

in order to ensure their own safety while contributing to the survival of

the social values they believe in. This is the situation in the author's

homeland.⁵¹⁷ This proportion can be variously estimated in other countries, from 15% in

Hungary to 21% in Bulgaria, but it is never more than a relatively small

minority.⁵¹⁸

The great majority of the population gradually forms the society of

normal people, creating a network rooted in mutual understanding. It

behooves us to wonder why these people reject the advantages conformity

affords, consciously preferring the opposing role: poverty, harassment,

and curtailment of human freedoms. What ideals motivate them? Is this

merely a kind of romanticism representing ties to tradition and religion?

Still, so many people with a religious upbringing change their worldview

very quickly ... The next chapter is dedicated to this question. For the

moment, let us limit ourselves to stating that a person with a normal

human instinctive substratum, good basic intelligence, and full

faculties of critical thought would have a difficult time accepting such

a compromise; it would devastate his personality and engender

neurosis and a sense of moral degradation. At the same time, such a

system easily distinguishes and separates him from "its own" kind,

regardless of his sporadic hesitations. No method of propaganda can

change the nature of this macrosocial phenomenon or the nature

of a normal human being. They remain foreign to each other.

The above-described subdivision into three sections should

not be identified with membership in any party which is officially ideological but

in fact pathocratic. Such a system contains many normal people

forced to join such a party by various circumstances, and who must

pretend as best they can to represent said party's more reasonable

and moderate adherents. The longer such a system persists, the

higher their numbers and the bigger the internal threat they pose

to the pathocracy. After a year or two of mindlessly following

instructions, they start becoming independent and reestablishing

their severed ties to society. Their former friends begin to get

the gist of their double game and place some trust in them once

again.

Large numbers of the adherents of the former ideology, which for the pathocracy has an official although significantly corrupted function, are

in a more complicated and often dramatic situation. They have to

maintain their party membership. However, they are the first to notice

the changes to the ideology, its content and purpose. They are therefore

the first to protest that this political system does not truly represent

their old political beliefs.

We must also remember that specially trusted people, whose

loyalty to the pathocracy is a foregone conclusion due to their

psychological nature and the functions they perform, do not

have to belong to the party. So they can pass as non-partisan,

which makes it easier for them to penetrate opposition circles.

(This is also how they could pass as not a threat and operate

abroad.)[519](#)

After a typical pathocratic structure has been formed, the population

is effectively divided according to completely different lines from what

someone raised outside the purview of this phenomenon might imagine,

and in a manner whose actual conditions are also impossible to

comprehend for someone lacking essential specialized training in

psychopathology. However, an intuitive sense for these causes gradually

forms among the majority of society in a country affected by the

phenomenon. If we treat the former stratification, whose formation was

decisively influenced by talent, as horizontal, the new one should be

referred to as vertical, because it cuts across all the former social strata,

each of which contains people susceptible to transpersonification. It also

cuts through levels of talent, because there is little correlation with IQ.

A person raised in a normal man's system is accustomed

since childhood to seeing economic problems in the foreground, then

ideological ones, and next, possibly also social injustice. Such notions

have proved illusory and ineffective in tragic circumstances: the

macrosocial phenomenon has its own properties and laws which

can only be studied and comprehended within the appropriate

categories.

However, in leaving behind our old natural method of comprehension

and learning to track the internal causality of the phenomenon, we

marvel at the surprising exactness with which the latter turns out to be

subjected to its own regular laws. With regard to *individuals*, there is always a greater scope of some individual differences and environmental

influences. In statistical analyses these variable factors disappear and the

essential characteristics surface. The entirety is thus clearly subject to

causative determination to a degree that the researcher could not have

anticipated. This explains the relative ease of transition from studying its

causation to predicting future changes in the phenomenon. In time, the

adequacy of collected knowledge has been confirmed by the accuracy of

these predictions.

Let us now take individual cases into consideration. For instance:

we meet two people whose behavior makes us suspect they are

psychopaths, but their attitudes to the pathocratic system are

quite different; the first is affirmative, the second painfully critical.

Studies on the basis of tests detecting brain tissue damage will

indicate such pathology in the second person, but not in the first;

in the second case we are dealing with behavior which may be

strongly reminiscent of psychopathy, but the substratum is different. [520](#)

If a carrier of an essential psychopathy gene was a member of the

decidedly anticommunist government party before the war, he will be

treated as an “ideological enemy” during the pathocracy’s formative

period. However, he soon appears to find a *modus vivendi* with the new authorities and enjoys a certain amount of tolerance, even if

he is occasionally critical of them. They nevertheless sense he is

one of “their own.” The moment when he becomes transformed

into an adherent of the new “ideology” and finds the way back

to the ruling party is only a matter of time and circumstance.

If the family of a typical zealous pathocrat produces a son who does not inherit the appropriate gene, thanks to a happy genetic

coincidence (or he was born from a biopsychologically normal

partner), such a son will be raised in the corresponding youth

organization, unaware of many matters of history and religion, and

faithful to the ideology and the party, which he joins early. By mature

manhood, however, he will begin to lean toward the society of

normal people. The opposition—that world which feels and thinks

normally—becomes ever closer to him psychologically; therein he

finds himself and a set of values previously unknown to him. A

conflict eventually arises between himself and his family, party, and

environment, under conditions which may be more or less dramatic.

This starts out with critical statements and the writing of rather

naive appeals requesting changes in the party, in the direction of

healthy common sense, of course. Such people then finally begin

to do battle on society's side, enduring sacrifices and suffering.

Others decide to abandon their native country and wander foreign

lands, lonely among people who cannot understand them or the

problems under which they were raised. Such people's life stories are

worthy of both a psychological study and the pen of an outstanding

writer.

With regard to the phenomenon as whole, one can predict its primary

properties in various ethnological manifestations and processes of

transformation and estimate the time at which they will occur.

Regardless of its genesis, no pathocratic activation of the population of a

country affected by this phenomenon can exceed the above-discussed

boundaries set by biological factors. The phenomenon will develop

according to the patterns we have already described, gnawing ever

deeper into the country's social fabric. The resulting pathocratic

monoparty will bifurcate from the very outset: one wing is consistently

pathological and earns nicknames such as “doctrinarian,” “hardliners,”

“*beton*,”⁵²¹ etc. The second is considered more liberal, and in fact this is where the

reverberation of the original ideology remains alive for the longest. The

representatives of this second wing try as hard as their shrinking powers

permit to bend this strange reality into a direction more amenable to

human reason, and they do not lose complete touch with society’s links.

This wing continuously grows in size, attracting large numbers of

people looking for some *modus vivendi* there; they weaken the party’s pathocratic unity. The first internal crisis of weakness occurs

some ten years after such a system has emerged; the more liberal

wing of the party begins to oust the hardliners. As a result, the

society of normal people gains a bit more freedom. During this

time frame, skillful outside action can already count on internal

cooperation.[522](#)

Pathocracy corrodes the entire social organism, wasting its skills

and creative power, destroying its most talented members. The

effects of the more ideological wing of the party and its revivifying

influence upon the workings of the entire country gradually weaken.

Typical pathocrats take over all the managerial functions in an

increasingly devastated nation. Such a state must be short-term, since no

ideology can vivify it. The time comes when the common masses

of people want to live like human beings and the system can no

longer resist. There will be no great counter-revolution; a more

or less stormy process of regeneration will instead ensue.
This

will lead to the emergence of a system of normal man years later.

Pathocracy is even less a socioeconomic system than it is a social structure or political system. It is a macrosocial disease process affecting

mass social movements and reaching for power over entire nations,

running the course of its characteristic pathodynamic properties. The

phenomenon changes too quickly in time for us to be able to comprehend

it in the categories of political systems, which would imply a certain

stability—not ruling out the evolutionary processes to which social

systems are subject. Any way of comprehending the phenomenon by

imputing to it certain enduring ideological properties or normal human

notions thus quickly causes us to lose sight of its actual contents. The

dynamics of transformation in time are part of the nature of the

phenomenon; we cannot possibly achieve comprehension from outside its

parameters.

As long as we keep using methods of comprehending this

pathological phenomenon which apply certain political or economic

doctrines whose contents are heterogeneous with regard to its true

nature, we will not be able to identify the causes and properties

of the disease. A suitably crafted ideology will be able to cloak

behind a Cleckley mask the essential qualities from the minds

of scientists, politicians, and common people. It will be able to

continue to act as a Trojan horse for the psychological strategy

of this pathological phenomenon's expansion. In such a state of

affairs, we will never elaborate any causatively active methods which

could stifle the phenomenon's pathological self-reproduction or

its expansionist external influences. Its inductive call will not be

silenced.⁵²³ *Ignoti nulla est curatio morbi!*

However, once we understand a disease's etiological factors and their

activities as well as the pathodynamics of its changes, we find that the

search for a curative method generally becomes much easier. Something

similar applies with regard to the macrosocial pathological phenomenon

discussed above.

⁴³⁸ Roman Ingarden (1893–1970), philosopher, the greatest Polish phenomenologist, reputedly Edmund Husserl's favorite student, taught

secretly in Lviv during German occupation and began teaching at Jagiellonian University in 1946. He was made "inactive" in 1950 for being an "enemy of materialism," reinstated in 1957 after Stalin's death, although forced to early retirement in 1963. Ingarden was also a member of the Society of Mental Hygiene, and was interested in psychiatric problems, such as perceptual disorders.

—Ed.

[439](#) See John Connelly, *Captive University: The Sovietization of East German, Czech, and Polish Higher Education 1945–1956* (2000), who

writes: “in each place prominent representatives of ‘bourgeois’ disciplines such as sociology or modern philosophy had been removed,

and colleagues that remained behind were made to lecture and teach

according to detailed, state-approved study programs” (p. 4). Subjects like history, philosophy, law, and sociology “were transformed

into vehicles for the transmission of ideology,” but the hard sciences (e.g., STEM fields) were left more or less untouched. For Łobaczewski’s university, Jagiellonian, see pp. 84, 102. On the ideological transformation of Russian science, Pavlov said in a 1929 speech: “The introduction into the Statutes of the Academy [of Sciences] of a paragraph that all work should be carried out on the platform of the teachings of Marx and Engels—is this not the greatest

violence to scientific thought? How does this differ from the medieval Inquisition? ... We are ordered (!) to elect as members of the

Higher Scientific Institution people who we cannot, in good

conscience, recognize as scientists. ... The former intelligentsia is partly exterminated, partly corrupted. ... We live in a society where the state is everything, and a man is nothing, and such a society has no

future, regardless of any Volkhovstroï and Dnieper hydroelectric power stations” (“Ivan Pavlov,” Russian Wikipedia, transl.).

—Ed.

[440](#) The communist Polish United Workers' Party, which established a one-party state in 1948 led by Bolesław Bierut. For an engaging

account of the communist takeover of Poland (as well as East Germany

and Hungary), including its impact in the universities, see Applebaum, *Iron Curtain*, esp. ch. 13, pp. 310–312. Poland's fate was settled at the Tehran and Yalta Conferences where Roosevelt and Churchill ceded

Poland (among other nations) to the Soviets (see pp. 19, 70, 197).

—Ed.

[441](#) Compare the descriptions from parents whose children have undergone similar personality transformations associated with gender

dysphoria in Shrier, *Irreversible Damage*. More generally, witness the results of postmodernist indoctrination in western academia, which has resulted in “social justice” (see Rectenwald, *Springtime* and *Beyond Woke*). —Ed.

[442](#) Such university indoctrination programs included topics like “the essence of Soviet democracy,” “Poland in the camp of freedom,”

“characteristics of imperialism—the decadent phase of capitalism,” and “the collaboration and venality of the bourgeoisie as politics of national betrayal.” “The effects of the courses seemed questionable,

however. In 1949 over 400 of the 1,247 students in Kraków failed

examinations ... Perhaps even more troubling, success in the exams did

not necessarily reflect acceptance of the new ideology. ... Party

functionaries never ceased worrying that students were not taking

Marxism-Leninism seriously” (Connelly, *Captive University*, pp. 209, 210). —Ed.

[443](#) Versluis describes some of pre-existing conditions, writing that totalitarianism emerges “as the bastion of certainty after a period of prolonged and intense uncertainty ... It helps ... if there is a

preceding socioeconomic disaster, so that people are predisposed...
on

the one hand, [to] look for scapegoats, and on the other, to
imagine a better future if only the scapegoats were removed.

But there also must be a charismatic ideologue to act as the
movement's impetus and centre" (*New Inquisitions*, pp. 135, 144).

—Ed.

[444](#) Alfred Adler (1870–1937), author of *The Neurotic Character* (1912), was an Austrian psychiatrist who rejected Freud's emphasis on sexuality and theorized that neurotic behavior was an overcompensation for

feelings of inferiority. He saw the human personality as the result of processes by which inferiority feelings are converted to superiority

feelings according to the guidance of an unconscious self-ideal, which is at odds with social demands. This process can lead to an inferiority

complex, where the individual becomes egocentric, power-hungry,

and aggressive to compensate for feelings of inferiority. Adler

believed that personality can be distinguished into four types

(the rhombus): getting, avoiding, ruling, and socially useful.

—Ed.

[445](#) Versluis provides a useful summary of common features shared by three exemplars of pathocracy (the Inquisitions, fascism,

and communism), noting that "what are often depicted as

incommensurable and opposed systems are in fact very nearly identical

in how they actually operate. Secret police, secret imprisonments,

torture, show trials, insistence on public confessions, public

executions, gulags, or concentration camps in which people are held

incommunicado and interminably" (*New Inquisitions*, p. viii). —Ed.

[446](#) For example, pre-revolutionary France and Russia, in which real injustices were prevalent and fostered revolutionary sentiment. —Ed.

[447](#) See McGilchrist's characterization of the "schizo-autistic" philosophical style in *The Matter with Things*, pp. 614–620: such philosophers "are more likely to take things out of context, think in disembodied [i.e., detached] schemata, and adopt irrationally rationalistic approaches. They tend towards utilitarianism in ethics" (p. 615). Examples: Descartes, Spinoza, Kant, Bentham, Freud, Russell, Ryle. —Ed.

[448](#) The contemporary negative reactions to Jordan B. Peterson, especially from activists in media and universities, are typical. —Ed.

[449](#) Versluis writes: "By embracing a rigid ideology, whatever it is, the ideologue now is able to convince himself that he is the possessor of the truth. He is part of the 'inner circle,' the elite group who are called to take on themselves the burden of policing society, of 'improving' the human world. Ordinary people, they don't understand, and so must be coerced, sometimes even tortured or killed 'for their own good'" (*New Inquisitions*, p. 140). —Ed.

[450](#) *Author's note (1997)*: Young Marx's upbringing should also be taken into account. He was raised officially in Protestant Christianity, but among his family in the spirit of Judaism, which must have led not only to frustration but also to symptoms of a bimorphic personality.

[Sowell, *Marxism*, ch. 9, provides a brief overview of Marx's life and character. Marx lived a parasitic lifestyle, relying on others for money, not paying his debts, and often wasting what money he had. In 1837 his father despaired: "will you ever be capable of truly human, domestic happiness? Will ... you ever be capable

of imparting happiness to those immediately around you?" (

<https://marxists.architexturez.net/archive/marx/letters/papa/1837-fl2.htm>).

Sowell and Marx's contemporaries describe him as an egomaniac,

"domineering, impetuous, passionate, full of boundless self-confidence,"

arrogant, dogmatic, blaming his own failures on others, "self-centered, if not exploitative," Machiavellian, "provoking and intolerable." A

fellow revolutionary, Carl Schurz, wrote: "Everyone who contradicted

him he treated with abject contempt; every argument that he did not

like he answered either with biting scorn at the unfathomable

ignorance that had prompted it, or with opprobrious aspersions upon

the motives of him who had advanced it" (pp. 167, 174, 175, 177, 181).

See also "The Jewish Question about Marx" (1989) by Dennis

Fischman, who writes that Marx's father Heschel's conversion to

Lutheranism just prior to Karl's birth was "a matter of economics, not faith: the Prussian government had begun to enforce its requirement

that all lawyers be Christians. ... In all probability, Karl Marx's father was one of the many Jews who converted 'without really relinquishing

their family and social ties with the Jewish community'" (p.

759). While Heschel was not himself religious, his wife Henriette

(Marx's mother) was raised Orthodox and remained closer to her

religious roots. Marx's own comments on Jews are notorious,

though he supported their political equality (see Sowell, pp.

175-176). On "bimorphic" or "dual personality" see Brian Skea, "A

Jungian Perspective on the Dissociability of the Self” (1995).

While the term is no longer used in modern psychiatry, Jungian psychology understands it in terms of unintegrated, conflicting “true” and “false” selves (conscious vs. unconscious, outer vs. inner, persona vs. essence). Such symptoms may occur when one diverges too much from the other, or is too dominant. —Ed.]

[451](#) *Author’s note:* Professor of King John Kasimir University in Lviv (now Ukraine). I used his manual *Psychiatria*. Poland was then under pathocratic rule and his works were removed from

public libraries as “ideologically improper.” [Frostig was one of Poland’s most active and prominent psychiatrists. See Ziskind and Somerfield-Ziskind, “In Memoriam: Peter Jacob Frostig, 1896–1959” (1960). —Ed.]

[452](#) “The Protocols of the Learned Elders of Zion” begin: “men with bad instincts are more in number than the good, and therefore the best

results in governing them are attained by violence and terrorism, and not by academic discussions. Every man aims at power, everyone would like to become a dictator if only he could, and rare indeed are the men who would not be willing to sacrifice the welfare of all for the sake of securing their own welfare” (<http://www.holocaustresearchproject.org/holoprelude/protocols.html>)

First published in Russian in 1903, much of the “Protocols” contain material copied or paraphrased from Maurice Joly’s satirical *Dialogue in Hell between Machiavelli and Montesquieu* (1864). —Ed.

[453](#) *Author's note (1997)*: As this anomaly is three times more likely to affect Jews than native Europeans, Jews played a leading role during

this time. Schizoids' level of commitment and their historical role in the genesis of pathocracy were determined by ethnic alienation, and an implicit ponerogenic doctrine. [For the status and conditions of Jews in the Russian Empire, see Erich E. Haberer, *Jews and Revolution in Nineteenth-Century Russia* (1995), who writes: "it is fair to say that the collusion of specifically Jewish traits and motifs in radical Jews [e.g., cosmopolitanism and Westernism] strengthened the [Populist] movement in the 1870s, gave it staying power in the 1880s, and pioneered revolutionary developments in the 1890s. ... they proved to be the vanguard—and often the actual leaders—of a new epoch in Russian revolutionary history" (p. 272). Many young, alienated, recently secularized Jews found in socialism a replacement for the religion they'd abandoned, an "ideology of salvation" aimed at eliminating all systems of authority and resulting in "a socialist republic of universal brotherhood devoid of national, religious, and social discrimination or even distinctions" (pp. 267–268, 259). Additional factors—e.g., a trend toward secularization and social mobility caused by the Haskalah Jewish Enlightenment movement and Alexander II's reforms—contributed to the sometimes-remarkable overrepresentation of radicalized Jews among Russian revolutionaries and terrorists in the late 1800s, by which time Russian Jews made up 4–5% of the general population but at least 16% of revolutionary activists (pp. 255–257). Among the Populist movement of the 1870s and 1880s, that

proportion peaked at around 30% (in the South as high as 40%). For the twentieth century, including the communist revolutionaries among whom Jews were similarly overrepresented, see Alain

Brossat and Sylvie Klingberg, *Revolutionary Yiddishland: A History of Jewish Radicalism* (2017). Both centuries are covered in

Aleksandr Solzhenitsyn's *Two Hundred Years Together*, the English translation of which is scheduled to be published in 2024 (see

<https://www.solzhenitsyncenter.org/his-writings/large-works-and-novels/two-hundred-years-together>).

For the "implicit ponerogenic doctrine," see the notes in Chapter VIII.

—Ed.]

[454](#) Thus such writings are particularly attractive to a hysteritized society in the disintegrative phase of a secular cycle (see Chapter III).

—Ed.

[455](#) For Lenin's brutalization of Marx, see Gary Saul Morson, "Leninthink" (2021), and Sowell, *Marxism*, pp. 207–215. Lenin fully embraced terror and defined the dictatorship as "rule based upon force and unrestricted by any laws" (p. 210). As already noted, while Marx

did not *explicitly* endorse violence in his published writings, and his "dictatorship of the proletariat" was ideally democratic, he did not

renounce violence or terrorism (Sowell, pp. 147, 149, 152, 159) and in fact fully supported them in private correspondence and elsewhere

throughout his career. See also Wolfe, *Marxism: One Hundred Years in the Life of a Doctrine* (1965), pp. 152, 164, 165, 223. —Ed.

[456](#) *Author's note (1997)*: The clandestine, very rich, and influential organizations were inundated with schizoid personalities and material, which contributed to their loss of control and common sense. This

marked the beginning of the tragedy of our age. [Łobaczewski writes

elsewhere: “The naivety of revolutionaries lay in the fact that they assumed that their goals could be realized by means that violated the

laws of social life and thus the basis of their own ideas. They did not realize that in doing so they were already aiming at a different goal. If a revolution was brought about by clandestine organizations and in the name of clandestine intentions, its aims could not be achieved by such a means either. Therefore, no

revolution has yet led to the full-fledged realization of the goals in the name of which it broke out” (*Logokracja*, p. 183 [machine translation]). Cynthia and Michael Stohl write: “clandestine

organizations are a significant and embedded part of the contemporary

organizational landscape; they recruit and socialize members in unique ways, they simultaneously are known and unknown to society, they exert influence on legitimate enterprise, and, although they are hard to see and understand, we ignore them at our peril” (“Clandestine/Hidden Organizations” [2016]).

Examples include secret societies, revolutionary and terrorist groups, resistance movements, organized crime networks, etc.

—Ed.]

[457](#) That is, the psychological, social, and political effects of said schizoidal ideologies that have shaped the twentieth century.

For details on the nature of this “world therapy,” with specific reference to ideologies, see Chapter IX. In general, Łobaczewski has in mind a process of presenting objective information to the patient about the pathological nature of the influences on his life and personality development, which in itself begins the healing

process. With regard to ideologies, this involves identifying the pathological elements and rejecting ideologies founded upon them.

—Ed.

[458](#) Morson writes in “Leninthink”: “In his history of Marxism, Kołakowski explains some puzzling aspects of Bolshevik practice ...

Everyone understands why Bolsheviks shot liberals, socialist revolutionaries, Mensheviks, and Trotskyites. But what, he asks, was the point of turning the same fury on the Party itself, especially on its most loyal, Stalinists, who accepted Leninist-Stalinist ideology without question? Kołakowski observes that it is precisely the loyalty to the

ideology that was the problem. ... ‘The [great] purge, therefore, was designed to destroy such ideological links as still existed within the party, to convince its members that they had no ideology or loyalty except to the latest orders from on high. ... Loyalty to Marxist ideology as such is still—[in 1978]—a crime and a source of deviations of all

kinds.’” —Ed.

[459](#) This is also a hidden motivation for movements to “defund” or abolish the police and prison system. For idealistic believers, this

means an end to authoritarian oppression, when in reality it results in the mass release of criminals and a state of lawlessness in which those criminals are free to commit crimes, often in the name of the ideology, as happened during the Russian Revolution (see Figes, *People’s Tragedy*, pp. 533–536). —Ed.

[460](#) A piece of graffiti in CHAZ, the so-called Capitol Hill Autonomous Zone established in Seattle during the protest/riots of 2020, is

representative: “No work. No cops. End this stupid f***ing world.” A booklet handed out in CHAZ included the following: “Our contempt for the media is inextricable from our hatred of this entire world” (Ngo, *Unmasked*, pp. 40, 41). —Ed.

[461](#) See, for example, the various waves of violent negative selection during Mao's Great Leap Forward and Cultural Revolution (Dikötter,

Mao's Great Famine: The History of China's Most Devastating

Catastrophe, 1958-1962 [2017], pp. 192-193, 299-300, and *Cultural Revolution*, pp. 3, 9). —Ed.

[462](#) The "purges" of Stalin in the late 1930s and Mao in the late 1960s are prototypical examples (each took place approximately 20 years

after the initial imposition of pathocracy in its initial stages).

—Ed.

[463](#) From the Greek *pathos* (disease, suffering) + *-kratia* (rule, power).

—Ed.

[464](#) For example, democracy, oligarchy, autocracy, theocracy, monarchy, republic, feudalism, etc., though each can be subject to pathological

degeneration to greater or lesser degrees. Łobaczewski uses the term

pathocracy to capture the essence of the system commonly referred to

as "totalitarianism." While totalitarian systems are authoritarian by nature, not all "authoritarian" systems are necessarily pathocratic.

For example, while tsarist Russia was an absolute monarchy,

Łobaczewski does not argue that it was a pathocracy, with the

possible exception of its final years (see the Polish edition, p. 137).

—Ed.

[465](#) A resident of Lijiang, Yunnan, during the communist revolution in China described this phenomenon: "All the scamps and the village

bullies, who had not done a stroke of honest work in their life, suddenly blossomed forth as the accredited members of the

Communist

Party, and swaggered with special armbands and badges and

the peculiar caps ... which seemed to be the hallmark of the

Chinese Red” (Frank Dikötter, *The Tragedy of Liberation: A History of the Chinese Revolution 1945–1957* [2017], p. 197).

—Ed.

[466](#) I.e., instructing deviants and incompetents in low- or mid-level positions of power while avoiding their wrath. Łobaczewski is referring to bureaucrats, low-level managers, co-workers, direct supervisors, etc., not to highly placed officials. —Ed.

[467](#) Since top leadership remained inaccessible for this kind of special pedagogy, Łobaczewski presumably means that such

interactions were necessary to maintain even a minimum level of

economic productivity and cultural life. (Not that the latter

part of the sentence in question is not present in the Polish.)

—Ed

[468](#) Wolfe writes: “In the state’s war against its own people, these are the weapons: mass propaganda, terror, isolation, indoctrination, total organization and total regulation. These means are something new

in history. In fact they could only exist in an era of advanced

technology where the state can reach with loudspeaker, newspaper,

telephone, police wagon, tank and plane all the far corners and most

secret places of its domain. It is that monster which Herzen and

Tolstoy prophetically foretold: ‘Someday Genghis Khan will

return with the telegraph’” (*Communist Totalitarianism*, p. 268).

—Ed.

[469](#) For example, the post-Stalin “Khrushchev Thaw,” followed by the Brezhnev years and Gorbachev’s Perestroika; possibly also the Deng

Xiaoping (1904–1997, in power 1978–1989) era following Mao in China.

—Ed.

[470](#) In reference to the Soviet Union and the stabilization of its social hierarchies, Gorlizki and Khlevniuk write: “From the 1940s to the

1970s the country moved from being a repressive autocracy to an oligarchy with low to medium levels of repression. ... the composition of regional party and state administrations became more stratified,

more status conscious, and more socially conservative” (*Substate Dictatorship*, pp. 4–5, 305). For details on the institutional changes

that accompanied and facilitated this process, see their book.

—Ed.

[471](#) For example, Stalin’s purges in the USSR and Spain of any communists or socialists (whether Marxist, Leninist, Trotskyist, or even Stalinist) who could disagree with him on anything. See, for example, Lynne Viola, *Stalinist Perpetrators on Trial: Scenes from the Great Terror in Soviet Ukraine* (2017). —Ed.

[472](#) While Nazism is often regarded as the epitome of political evil, Łobaczewski here argues that it did not have time to develop into a mature pathocracy. As Janowski writes: “The ultimate expression of totalitarianism was, of course, communism, which, unlike fascism, was its most perfect embodiment” (*Homo Americanus*, p. 228).

—Ed.

[473](#) That is, communism as opposed to Nazism —Ed.

[474](#) For a case study, see Robins and Post, *Political Paranoia*, pp. 14–17, 80. They write: “The paranoid belief system is the structure that holds the paranoid together, his protection against psychological disintegration” (p. 82). —Ed.

[475](#) See, for example, the analyses of early twentieth-century Marxism in Sowell, *Marxism*, ch. 10, and Leszek Kołakowski, *Main Currents of Marxism* (2005), bk. 2; and of contemporary liberal-democratic

deformations by Rectenwald, McConkey, Pluckrose and Lindsay.

Rectenwald argues that “Woke” social justice ideology weaponizes grievances, transforming them into the means by which to punish others and invert the existing social hierarchy (in *Beyond Woke* [2020], pp. 120–124). —Ed.

[476](#) That is, the relationship between pathocracy and its ideology within its geographical boundaries, and between the ideology and the outside

world. —Ed.

[477](#) For example, from 1928 until 1958, the Soviet Comintern supported black self-determination groups in the U.S. See Braswell,

“When the Soviet Union Tried to Woo Black America” (2017).

In 1970 KGB Chairman Andropov requested authorization to support and assist the Black Panthers in the U.S. in order to “bring definite difficulties to the ruling classes” and to distract the Nixon administration from its foreign policy. The Soviets also supported the 1980s peace movement (in addition to the work done through the World Peace Council). See Vladimir

Bukovsky, *Judgment in Moscow: Soviet Crimes and Western Complicity* (2019), pp. 28–29, 406–426. There are also unproven

allegations, including from GRU and KGB defectors, that they infiltrated the Vietnam antiwar movement in the 1960s and 1970s. —Ed.

[478](#) Ho Chi Minh’s ideology, while officially rejecting Confucianism, was presented as a kind of “reformed” Confucianism. As Dustin

Huddleston writes: “Ho Chi Minh successfully tapped into the

Confucian ideology of the people to gain support and faith in the Vietnamese population. Ho also used Confucian doctrine to generate acceptance of socialism among the Vietnamese” (

<http://web.archive.org/web/20210519204901/www.units.miamioh.edu/vietnamcapstone/projects/DustinsProject.htm>).

—Ed.

[479](#) William of Ockham (1287–1347), English philosopher and theologian, whose views on parsimony or simplicity became known as

“Occam’s Razor,” i.e., “entities should not be multiplied beyond necessity.” —Ed.

[480](#) For example stock phrases (slogans, epithets, Marxist-Leninist quotations), technical vocabulary, countless “isms” (e.g., collaborationism, deviationism, groupism, rightism, utopism, etc.). See John Wesley Young, *Totalitarian Language: Orwell’s Newspeak and Its Nazi and Communist Antecedents* (1991), esp. pp. 205–211, 247–248. Young writes: “So large is the number of neologisms in a country like the Soviet Union, and so unusual the style of their construction—many of them are contractions or abbreviations of several larger words—that some observers have claimed that a Communist revolution creates in effect a new language ...

It is the combination of lies, Manichaeian oversimplifications, perversions of meaning, judgmental definitions, elastic terminology, and other features that account for the inverted character of Communist discourse” (pp. 206, 207). For a case study of such language’s pervasiveness in Czechoslovakia, see Věra Schmiedtová, “What Did the Totalitarian Language in the Former Socialistic Czechoslovakia Look Like?” (n.d.), and “A Small Dictionary of Life

under Communist Totalitarian Rule (Czechoslovakia 1948–1989)”

(2014). See also Victor Klemperer’s classic, *The Language of the Third Reich* (2000); Andrews (ed.), *Legacies of Totalitarian Language*; Petre Petrov and Lara Ryazanova-Clarke (eds.), *The Vernaculars of Communism: Language, Ideology, and Power in the*

Soviet Union and Eastern Europe (2015); and Ji Fengyuan,

Linguistic Engineering: Language and Politics in Mao’s China

(2004).

While new euphemisms entered public discourse during the War on Terror (e.g., “extraordinary rendition,” “collateral damage,” and “enhanced interrogation techniques”), what sets totalitarian language

apart is the sheer number and systematic omnipresence of such terms.

In recent years this linguistic facility has exploded in the West. As

Michael Rectenwald writes: “The terms proliferate almost as rapidly as the gender identities” (*Springtime for Snowflakes*, p. viii). Legutko provides an incomplete list: “Today one can be accused of racism,

sexism, eurocentrism, euroscepticism, homophobia, transphobia,

islamophobia, binarism, hate speech, logocentrism, patriarchy,

phallocentrism, misogyny, ageism, speciesism, white supremacy,

nationalism, illiberalism—and the list tends to grow” (“The Necessity of Opposition” [2021]). See also James Lindsay’s *Translations from the Wokish* for an encyclopedia of contemporary social justice doublespeak.

—Ed.

[481](#) In communist doublespeak, for example, words such as “the People,”

“socialist,” “worker,” etc., always had positive connotations, but

“reactionary,” “capitalistic,” “bourgeois,” “counter-revolutionary,”

etc., always had extremely negative connotations. See the papers by

Schmiedtová cited in the previous note. While American President George W. Bush infamously paramoralized, “You are either with us, or

with the terrorists,” the use of paramoralisms has increased

exponentially since then, most often in the service of critical social justice theory, e.g., sexist, racist, transphobic, fascist, white

supremacist, domestic terrorist, etc. —Ed.

[482](#) See Milovan Djilas, *The New Class: An Analysis of the Communist System* (1957), and Michael Voslensky, *Nomenklatura: The Soviet Ruling Class* (1984). For a history of this new class told through the

vehicle of the giant Moscow apartment complex which housed many of

them, see Yuri Slezkine’s *The House of Government: A Saga of the Russian Revolution* (2017). Harold D. Lasswell writes: “A

revolution is a shift in the class composition of elites. ... World

revolutions have been accompanied by sudden shifts in the ruling

vocabulary of the elite. ... From the ‘divine right of kings’ to the

‘rights of man,’ from the ‘rights of man’ to the ‘proletarian

dictatorship’; these have been the principal vocabulary changes in the political history of the modern world. In each case a language

of protest, long a utopian hope, became the language of an

established order, an ideology. The ruling elite elicited loyalty,

blood, and taxes from the populace with new combinations

of vowels and consonants” (*Political Writings*, pp. 392, 393).

—Ed.

[483](#) Witness the fate of former dictator of communist Romania Nicolae Ceaușescu (1918–1989), who was overthrown, sentenced to death after

a one-hour show trial, and executed by firing squad along with his wife in December 1989. See Frank Dikötter, *How to Be a Dictator: The Cult of Personality in the Twentieth Century* (2019), pp. 166–185; and Moscovici, *Velvet Totalitarianism*, p. 7. —Ed.

[484](#) See Gorlizki and Khlevniuk, *Substate Dictatorship*, for a description and analysis of the patronage system of the Soviet Nomenklatura,

including the means by which regional leaders were kept in check (e.g., overpromotion, informal and political exclusion, kompromat), and the

reasons for their removal (e.g., scandal, amoral behavior, incompetence, natural turnover). —Ed.

[485](#) Because they are the ones most often inclined to make such compromises, as middlemen between the “new class” and the normal

majority. —Ed.

[486](#) See, for example, Aristotle A. Kallis, *Fascist Ideology: Territory and Expansionism in Italy and Germany, 1922–1945* (2000).

—Ed.

[487](#) As Orwell fictionalized in *1984*'s perpetual war between Oceania and Eastasia and Eurasia. If not attacked from without, events can be

manipulated, exploited, or manufactured for a *casus belli*. For example, the Nazis used false-flag terrorism as a pretext for invading Poland in 1939 with the Gleiwitz Incident (the Reichstag fire is also widely

believed to have been a false flag, though this has never been proven).

—Ed.

[488](#) *Author's note (1997)*: By starting the war, Hitler saved the existence of the Soviet pathocracy for at least 40 years. [The USSR suffered

around 27 million deaths in WWII. —Ed.]

[489](#) Mao Zedong's personal physician quotes him as saying, "We have so many people. We can afford to lose a few. What difference does it

make?" Another, from Jung and Halliday's biography: "We are prepared to sacrifice 300 million Chinese for the victory of the world revolution." For more, see "Mao and Terror: Mao's Glorification of Political Mass Murder - Documentary Quotations," worldfuturefund.org. On the cult of martyrdom in Islamism, Mozaffari writes: "Death in the path of Allah is celebrated and recognized as the highest degree of felicity that a Muslim can achieve.

Worldly life has no value in itself. It becomes valuable only if and when it is spent on Allah's recommended duties. Martyrdom stands as the most glorious duty. ... Therefore, war finds quite new significance in the eyes of Islamists" (*Islamism*, p. 273).

—Ed.

[490](#) *Author's note (1997)*: The citizens of these countries breathed a sigh of relief when the process of depathologization began in the former Soviet Union. But the elimination of pathocracy and the formation of a normal human system is a difficult and turbulent process that requires a considerable amount of time. Only skillful action based on an understanding of the nature of the pathological phenomenon could regulate and accelerate this process.

[491](#) The Polish is slightly different: "Taking possession of such goods poses a great temptation not only to governments, but also to ordinary citizens who would want to take advantage of it."

—Ed.

[492](#) Susceptibility to indoctrination remains understudied. See *Indoctrinability, Ideology, and Warfare: Evolutionary Perspectives* (1998), edited by Irenäus Eibl-Eibesfeldt and Frank Kemp Salter.

—Ed.

[493](#) For example, Simon, *In Sheep's Clothing and Character Disturbance*.

—Ed.

[494](#) In 2004, British columnist John O'Sullivan wrote: "Vladimir Bukovsky, the great anti-Soviet dissident, once reproved me for quoting the old joke about the two main official Soviet newspapers: 'There's

no truth in *Pravda* [Truth] and no news in *Izvestia* [News.]'

He pointed out that you could learn a great deal of truthful

news from both papers if you read them with proper care. In

particular, they often denounced 'anti-Soviet lies.' These lies had

never previously been reported by them. Nor were they lies.

And their exposure as such was the first that readers had been

told of them. By reading the denunciation carefully, however,

intelligent readers could decipher what the original story must have

been. It was a roundabout way of getting information—but it

worked. That is exactly how intelligent readers now have to read

the *New York Times* and most of the establishment media"

(*National Review*, Sept. 7, 2004). On the continued relevance of this advice, see Taibbi, "Sovietization of the American Press."

—Ed.

[495](#) Even jailed psychopaths are able to game the system: "Porter found that the psychopaths were roughly 2.5 times more likely to be conditionally released than non-psychopaths. ... Porter suggests these

results may be because the psychopath is able to use his finely honed

skills of deception and manipulation to convince prison officials to release him early. It seems prison mental health experts and parole boards are no less immune than the rest of us to being fooled by the psychopath's mask of sanity" (Kiehl and Hoffman, "The Criminal Psychopath"). Oakley writes: "Altruists who draw up rules and legislation to deter Machiavellian behavior are often surprised to find their policy turned on its head and used by Machiavellians for fruitless investigations" (*Evil Genes*, p. 335).

—Ed.

[496](#) See the discussion in Chapter IV under "Acquired Deviations." The Polish edition (pp. 137-138) contains what appears to be an alternate

version of some of the ideas in this section. It adds the following idea: "The indifference of the privileged and the lack of social bonds between them and the exploited plebs create division and hostility, increasing the risk of revolution. As a result, a pathological structure, in which abnormal individuals begin to play an increasing role on both sides of the barricades, develops gradually from generation to generation." He gives the examples of pre-revolutionary France and Russia where this was the case.

—Ed.

[497](#) The primary examples are the nations invaded and occupied by Germany and the USSR during World War II. —Ed.

[498](#) Janowski writes: "Law is no longer law, but a codex of positive regulations instituted for the *ad hoc* needs of stopping undesirable behavior whenever it surfaces. The collective's understanding of itself does not need to be explicit or consciously articulated (in most

cases it is not, but is presumed and fluid), and so ideology does not need to be articulated either” (*Homo Americanus*, p. 136).

—Ed.

[499](#) See, for example, Nicholas O’Shaughnessy, *Selling Hitler: Propaganda and the Nazi Brand* (2016). —Ed.

[500](#) *Author’s note (1997)*: About six percent of a given population sided with the pathocracy and became active.

[501](#) For Poland, the period from approximately 1948 to 1956 (the “Polish October” thaw). See Applebaum, *Iron Curtain*, for a history of this time and the tactics used, including “a new wave of arrests; the expansion of labor camps; much tighter control over the media, intellectuals, and the arts. Certain patterns were followed almost everywhere: first the elimination of ‘right-wing’ or anticommunist parties, then the destruction of the noncommunist left, then the elimination of opposition within the communist party itself” (p. xxxi, chs. 11–18). However, even prior to the imposition of the one-party system—as early as 1945 to 1946—the Soviets had already been using some of the techniques described below (“Artificially Infected Pathocracy”). The features that distinguished the imposition of pathocracy in Eastern Europe from political and revolutionary warfare elsewhere, however, included the creation of a Soviet-dominated secret police force to target political enemies (as well as occupying key government positions); taking total control of radio broadcasts (and significant control of print media); infiltrating, harassing, and banning youth and civic organizations (not even chess clubs were spared); the presence of the Red Army; and (where possible) engaging in mass ethnic cleansing.

—Ed.

[502](#) *Author’s note (1997)*: This is what happened.

[503](#) Advanced analog radio receiver technology still used today in many radios. —Ed.

[504](#) The most obvious example of recent years has been the ponerogenic siren call of the Islamic State, sent not over radio but the Internet

(social media). Tens of thousands of susceptible individuals from around the world responded to the call to fight and die in Iraq and

Syria. On their ideology, see Shiraz Maher, *Salafi-Jihadism: The History of an Idea* (2016), and Haroro J., Ingram et al., *The ISIS*

Reader: Milestone Texts of the Islamic State Movement (2020). For a

similar though less overtly brutal dynamic on the part of liberal

democracy (especially in its current “social justice” form), see Legutko, *Demon in Democracy*. Though written with Soviet revolutionary and political warfare in mind, this subchapter is now directly applicable to the foreign interventionism (“democracy promotion,” “color

revolution” tactics, “responsibility to protect” military invasions) of the U.S. and its allies. —Ed.

[505](#) See, for example, McConkey, *Managerial Class*, pp. 37–49; and Legutko, *The Cunning of Freedom: Saving the Self in an Age of False Idols* (2021), ch. 9, where he compares the notion of aristocracy with

distortions such as *hereditary* aristocracy, where social status is grounded in birthright, somehow entitling its members a privileged

moral position in society. —Ed.

[506](#) For a concise overview, see Dickey et al., “Russian Political Warfare: Origin, Evolution, and Application,” sections II–III: “Operations

ranged from basic intelligence collection and analysis to subversion,

media manipulation, propaganda, forgeries, political repression,

political assassinations, agents of influence, the establishment of

opposition parties and criminal organizations, antiwar movements and

front organizations, and proxy paramilitary operations” (p. 47). While there was no Soviet PW manual, the same methods were used throughout Eastern Europe immediately after WWII (though with the addition of overt Red Army presence and Soviet influence), recreating the phases of ponerogenesis in the target nation, including violent purges (pp. 50–53). See Applebaum’s *Iron Curtain* for a narrative account. See also Thomas Rid, *Active Measures: The Secret History of Disinformation and Political Warfare* (2020);

Bukovsky, *Judgment in Moscow*, and the Bukovsky Archives online (<https://bukovsky-archive.com/>). During the Cold War, the CIA engaged in similar operations. Dickey et al. write:

“winning the sociopolitical narrative across the globe necessitated discrediting the principles of Soviet communism, especially among Third World nationalist movements fighting Western colonialism. Where socialist and communist ideologies were firmly entrenched or beginning to threaten national interests, the United States adopted more aggressive policies. These often conflicted with ‘American principles of Democracy, anti-colonialism and national self-determination,’ by directly interfering in the social and political fabric of states, often supporting colonial powers or dictatorial regimes and subverting democratic movements.”

American political warfare tools included “coercive state diplomacy, public diplomacy and psychological warfare, conventional and nuclear military posturing and paramilitary activity, covert action, and influence through economic statecraft” (pp. 87–88). For correctives to the contemporary political agendas evident in the above authors, see David J. Blake, *Loaded for Guccifer 2.0* (2020); Sandor Fabian, “The Russian Hybrid Warfare Strategy –

Neither Russian nor Strategy” (2019); Alex Krainer, *Grand Deception* (2018); Ben Norton, “Behind NATO’s ‘Cognitive

Warfare’: Battle for Your Brain Waged by Western Militaries”

(2021); Patrick Lawrence, “The Casualties of Empire” (2022).

—Ed.

[507](#) For example, the KGB supported various socialist and liberationist groups and ideologies in the Third World, often without their

members’ knowledge. The CIA has also supported contradictory

ideologies and groups. The example with the most far-reaching

consequences has been the covert program in support of the

mujahedeen against the Soviets in Afghanistan. In their fight

against communism, the U.S. and its allies in fact supported a

rival ponerogenic totalitarian movement, and have continued to

do so even after 9/11. For example, former U.S. ambassador

James Jeffrey has referred to al-Qaeda in Syria as “an asset” to

the U.S. strategy in Syria. See Boghani, “Syrian Militant and

Former Al Qaeda Leader Seeks Wider Acceptance” (2021). See

also Mozaffari, *Islamism*, pp. 104–105; Max Blumenthal, *The Management of Savagery: How America’s National Security State*

Fueled the Rise of Al Qaeda, ISIS, and Donald Trump (2020);

former U.S. diplomat J. Michael Springmann’s *Visas for Al Qaeda: CIA Handouts That Rocked the World: An Insider’s*

View (2015); and Rubinstein, “Did the CIA Pressure Yemen

to Release al-Qaeda Propagandist Anwar al-Awlaki?” (2021).

—Ed.

[508](#) Presumably a reference to Cuba, where the original revolutionaries led by Fidel Castro (1926–2016) held on to power for the duration

despite ties to the USSR. Both Castro's Cuba and Hugo Chávez's (1954–2013) Venezuela probably qualify as what Łobaczewski describes

in the next paragraph as “revolutionary and leftist, but not

pathocratic.” For a discussion along that line, see *The Duran's* interview with Robert Barnes, “Understanding the Crisis in

Cuba” (Jul. 31, 2021, <https://youtu.be/qMhRmlTVk1w>).

—Ed.

[509](#) Anankastic is obsessive-compulsive personality disorder (see Glossary). In *Logokracja*, p. 56, Łobaczewski writes that anankastics are “silent despots” who are difficult to get along with and who

become the cause of neurosis in others. Hysterical is histrionic personality disorder. —Ed.

[510](#) Synthetic ether lipid analogs are both cytostatic and cytotoxic; bioactive ether lipids are involved in neurological disorders.

Ether anesthetic has been used for recreational purposes and the perseverance of its use has resulted in serious nervous disorders.

—Ed.

[511](#) Carbon monoxide intoxication (COI) can result in severe neuropsychiatric lesions. Cognitive impairments and other neurological symptoms are frequently present years following COI. Affective

disorders are observed in almost three-fourths of patients and

personality disorders in more than half. See Borrás et al., “Long-term Psychiatric Consequences of Carbon Monoxide Poisoning: A Case

Report and Literature Review” (2009). —Ed.

[512](#) Endotoxins, e.g., lipopolysaccharide (LPS) or lipooligosaccharide (LOS), are found in the outer membrane of various gram-negative

bacteria and are an important source of such bacteria's ability to cause disease. —Ed.

[513](#) Raine discusses “minor physical anomalies” (e.g., single palmar crease, gap between first and second toes, tongue fissure, attached earlobes, electrostatic hair, and curved little fingers) thought to be markers for fetal neural maldevelopment, and which, when combined with environmental risk factors, predispose for antisocial behavior (*Anatomy of Violence*, pp. 191-194). —Ed.

[514](#) That is, moralizing interpretations are more suitable for such attitudes, e.g., accusations of self-interest, greed, cowardice, hypocrisy, etc. —Ed.

[515](#) Maneuverers skilled at navigating the new system. —Ed.

[516](#) For examples, see Applebaum, *Iron Curtain*, ch. 16 (“Reluctant Collaborators”). —Ed.

[517](#) Wayne Cristaudo relates that Polish émigré and author Leopold Tyrmand “reported that at a dinner party in America ‘a distinguished Negro writer’ asked him what percentage of the population would vote anti-Communist if there were free elections in an Eastern European country. When Tyrmand responded that, if the elections were really free and all positions could be presented, and if there were no fear of persecution, then it would be about 85 percent, the writer responded, ‘I don’t believe it’—a little later exclaiming more heatedly, when Tyrmand tried to explain how things worked in Poland: ‘It’s impossible! It’s against any logic!’” (“Those Pesky Poles! Forever Defying Totalitarianism” [2021]). —Ed.

[518](#) The concepts of rightwing and leftwing authoritarianism are probably relevant here. See the Glossary entry “authoritarianism.” —Ed.

[519](#) Western authorities knew that it was extremely difficult for non-partisan citizens to obtain a travel permit; thus being allowed

to visit Western countries signaled loyalty to the communist system. Additionally, Western governments kept blacklists of active communists, so Polish authorities allowed or advised those most trusted to get rid of their party membership and be vocal about their “non-party” status. The same applied when infiltrating domestic opposition, which in turn also increased the chances of being welcomed abroad. This was how spies, fake dissidents, and agitators were planted in the West. —Ed.

[520](#) I.e., examples of “pseudo-,” “secondary,” or “acquired” psychopathy, “sociopathy,” or antisocial personality disorder (see notes in the section on frontal characteropathy in Chapter IV). In other words, all

essential psychopaths will support a pathocratic system, but not all characteropaths will. —Ed.

[521](#) “Concrete.” A then-popular term for hardline party leaders in Poland. —Ed.

[522](#) E.g., color revolutions, coups, and covert action sponsored from the outside. See Dickey et al., “Political Warfare,” pp. 122–138, on CIA

support for Solidarity in Poland. —Ed.

[523](#) *Author’s note (1997):* In such a situation, it will also not be possible to skillfully and effectively help nations freeing themselves from the rule of pathocracy and assist them on their path towards a spiritual,

social, and economic rehabilitation. These nations need this knowledge the most, because it will enable them to understand the causes of their individual and social difficulties.

CHAPTER VI

NORMAL PEOPLE UNDER PATHOCRATIC RULE

As adduced above, the anomaly distinguished as essential psychopathy inspires the overall phenomenon in a well-developed pathocracy and

betrays biological analogies to the well-known phenomenon called

Daltonism—color-blindness or near-blindness with respect to red and

green. For the purpose of an intellectual exercise, let us thus imagine that Daltonists have managed to take over power in some country and have

forbidden the citizens from distinguishing these colors, thus eliminating

the distinction between green (unripe) and red (ripe) tomatoes. Special

vegetable patch inspectors armed with pistols and batons would patrol

the areas to make sure the citizens were not selecting only ripe

tomatoes to pick, which would indicate that they were distinguishing

between red and green. Such inspectors could not, of course, be

totally color-blind themselves (otherwise they could not exercise this

extremely important function); they could not suffer more than

near-blindness as regards these colors. However, they would have to

belong to the clan of people made nervous by any discussion about

colors.

With such authorities around, the citizens might even be willing to eat a green tomato and affirm quite convincingly that it was ripe. But once

the severe inspectors left for some other garden far enough away, there

would be a shower of comments it does not behoove me to reproduce in a

scientific work. The citizens would then pick nicely vine-ripened

tomatoes, make a salad with onions and cream, and add a few drops of

rum for flavor.

May I suggest that all normal people whom fate has forced to live under pathocratic rule make the serving of a salad according to the above

recipe into a symbolic custom. Any guest recognizing the symbol

by its color and aroma will refrain from making any comments.

Such a custom might hasten the reinstallation of a normal man's

system.

The pathological authorities are convinced that the appropriate pedagogical means, indoctrination, propaganda, and terror can teach a

person with a normal instinctive substratum, range of feelings, and basic

intelligence to think and feel according to their own different fashion. This conviction is only slightly less unrealistic, psychologically speaking, than the belief that people able to see colors normally can be broken of this

habit. [524](#)

Actually, normal people cannot get rid of the characteristics with

which the *Homo sapiens* species was endowed by its phylogenetic past.

Such people will thus never stop feeling and perceiving psychological and

socio-moral phenomena in much the same way their ancestors have been

doing for hundreds of generations. Any attempt to make a society

subjugated to the above phenomenon “learn” this different experiential

manner imposed by pathological egotism is, in principle, fated for

failure regardless of how many generations it might last. It does,

however, call forth a series of undesirable psychological results which

may give the pathocrats the appearance of success. The mass

incidence of such moderate deficiencies in human personality and

worldview induced by the above-mentioned behavior, the necessary

adaptations,⁵²⁵ and sadly the degree of saturation with pathological content, will later

constitute a challenge for appropriate socio-psychological activity.

However, the threat of these effects also provokes society to elaborate

pinpointed, well-thought-out self-defense measures based on its cognitive

and creative efforts.

Pathocratic leadership believes that it can achieve a state wherein

those “other” people’s minds become dependent by means of the effects

of their personality, perfidious pedagogy, mass-disinformation, and

psychological terror; such faith is of fundamental importance for them. In

their conceptual world, pathocrats consider it virtually self-evident that

the “others” should accept their obvious, realistic, and simple way of

apprehending reality, and thus recognize the superiority of their different personalities. For some mysterious reason, though, the “others”

wriggle out, slither away, and tell each other jokes about those in

power.⁵²⁶ Someone must be responsible for this: pre-revolutionary

oldsters raised in capitalism, or some radio stations

abroad.⁵²⁷ It thus becomes necessary to encourage the youth to distrust their elders,

improve the methods of influence, find better “soul engineers” with a

certain literary talent, and isolate society from improper literature and

science, foreign and domestic. Those experiences and intuitions

whispering that this is a Sisyphean labor must be repressed from the

pathocrat’s field of consciousness.

This dramatic conflict is thus of essential significance

for both sides. The stubborn majority feels insulted in its

humanity, restricted in its right to intellectual development,

and forced to think in a manner contrary to healthy common

sense.⁵²⁸ The other stifles the premonition that if this goal cannot be reached,

sooner or later things will revert to normal man’s rule, including their

vengeful lack of understanding of the otherness of pathocrats' nature. So

if it is not achievable, it is best not to think about the future, just

prolong the status quo by means of the above-mentioned efforts. Toward

the end of this book, it will behoove us to consider the possibilities for

untying this Gordian knot.

However, such a patho-pedagogical system, rife with pathological

egotization and limitations, produces serious negative results, poisoning

minds especially in those generations unfamiliar with any other

conditions of life. Personality development is impoverished, particularly

regarding the more subtle values widely accepted in free societies. We

observe a characteristic lack of respect for one's own organism, for the

voice of nature and instinct, as well as for conscience, accompanied by

the brutalization of feelings and customs and the vulgarization of

language, justified by a sense of injustice. This internal sense of protest against something difficult to understand has to be suppressed by reason,

which creates a characteristic state of over-control of emotions. The

youth, however, create for themselves a whole system of collective

protection of their personalities, treating the information given at “cattle

roundups” with mockery. The tendency to be morally judgmental in

interpreting the behavior of those who caused one’s suffering sometimes

leads to dramatic or demonic doctrines, as well as often-futile dreams of

revenge. At the same time, adaptation and resourcefulness within these

different conditions become the object of cognition among the young.

It should be noted that all these effects are only to a small extent caused by the influence of official, but in reality despised, doctrine. Above all, they are the result of the pathological nature of the phenomenon and the

abnormal personalities active in it. Therefore, despite the mass

occurrence of these phenomena, they cannot be considered something

completely new for psychologists, which we do not encounter in

individual experience.

A person who has been the object of the egotistic behavior of pathological individuals for a long time becomes saturated with their

characteristic psychological material to such an extent that we

can frequently discern the kind of psychological anomalies which

affected him. At the same time he suffers from a dramatic sense of

incomprehensibility of his condition and an internal protest against the

trauma experienced, which is a normal human reaction. Every

psychotherapist should therefore be able to lead such a person towards

human normality.

The personalities of former concentration-camp inmates were saturated with generally psychopathic material ingested from camp commanders

and tormentors, creating a phenomenon so widespread that it often

became the main focus of psychotherapy. Becoming aware of this

makes it easier for them to throw off this burden and re-establish

contact with the normal human world. In particular, being shown

appropriate statistical data concerning the appearance of psychopathy

in a given population facilitates their search for understanding

of their nightmare years and a rebuilding of trust in their fellow

man.

This kind of psychotherapy would be extremely useful for those people who need it most, but it has unfortunately proved too risky for a

psychotherapist. Patients easily make connective transfers, unfortunately

all too often correct, between the information learned during such

therapy (particularly in the area of psychopathy) and the reality

surrounding them under the rule of "people's democracy." They tried to

share the data thus obtained with others who had experienced similar

hardship. Former camp inmates find it difficult to hold their tongues in

check, which has occasionally attracted the attention of political

authorities to the therapist.

I was once referred a patient who had been an inmate in a Nazi concentration camp. She came back from that hell in such exceptionally

good condition that she was able to marry and bear three children.

However, her child-rearing methods were so extremely iron-fisted as to be

much too reminiscent of the concentration-camp life so stubbornly

persevering in former prisoners. The children's reaction was neurotic

protest and aggressiveness against other children.

During the mother's psychotherapy, we recalled the figures of male and female SS officers to her mind, pointing out their psychopathic

characteristics (such people were primary recruits). In order to help her

eliminate their pathological material from her person, I furnished her

with the approximate statistical data regarding the appearance of such

individuals within the population as a whole. This helped her reach a

more objective view of that reality, repress its manifestation within

herself, and thus re-establish her bond with society and trust in

normal people. Her parenting methods were therefore easier to

correct.

During one of her last visits, the patient showed to me a little card on which she had written the names of local pathocratic notables

and added her own diagnoses, which were largely correct. So I

made a hushing gesture with my finger, tore up the piece of paper,

and admonished her with emphasis that we were dealing only

with her problems. The patient understood and, I am sure, she

did not make her reflections on the matter known in the wrong

places.

When American soldiers returned from North Vietnamese prison camps, many of them proved to have been subjected to indoctrination

and other methods of influencing by pathological material. A certain

degree of transpersonification appeared in many of these, as American

personalities with impoverished psychological worldviews proved to have

little resilience. In the USA this was called "programming," and

outstanding psychotherapists proceeded to effect therapy for the

purpose of deprogramming them. It turned out that they met with

opposition and critical commentary concerning their skills, among other

things. Those therapists did not recognize the need to use the

same methods they most likely already used when dealing with

people who had been influenced by psychopathic personalities.

Unfortunately, they could not attend the ideological training provided by

our “professor.” When I heard about this, I breathed a deep sigh

and thought: Dear God, what interesting work that would make

for a psychotherapist who understands such matters in their real

context. [529](#)

The pathocratic world, the world of pathological egotism and

terror, is so difficult to understand for people raised outside the

scope of this phenomenon that they often manifest a childlike

naivety, creating doctrines that become a substitute for knowledge.

They believe in them, even if they have studied psychopathology

and are psychologists by profession. There are no real data in

their behavior, advice, rebukes, and psychotherapy. That explains

why their efforts are tiresome and hurtful and frequently come to

naught. Their egotism transforms their good will into bad results.

If someone has personally experienced such a nightmarish reality, he considers people who have not progressed in understanding it within the

same time frame to be mediocre and presumptuous, sometimes even

malicious.⁵³⁰ In the course of his experience and contact with this macrosocial

phenomenon, he has collected a certain amount of practical knowledge about the phenomenon and its psychology and learned

to protect his own personality and help others. This experience,

unceremoniously rejected by “people who don’t understand anything,”

becomes a psychological burden for him, forcing him to live within a narrow circle of persons whose experiences have been

similar.⁵³¹ Such a person should rather be treated as the bearer of valuable scientific

data; understanding would constitute at least partial psychotherapy for

him, and would simultaneously open the door to a comprehension

of reality. How many billions of dollars must this cost, and how

much more will be paid in the form of mistakes and suffering?

I would here like to remind psychologists that these kinds of

experiences and their destructive effects upon the human personality are

not unknown to them. We often meet with patients requiring appropriate

assistance: individuals raised under the influence of pathological,

especially psychopathic, personalities and who were forced with

pathological egotism to accept an abnormal way of thinking. Even an

approximate determination of the type of pathological factors which

operated on him allows us to pinpoint psychotherapeutic measures. In

practice we most frequently meet cases wherein such a pathological

situation operated on a patient's personality in early childhood, as a

result of which we must utilize long-term measures and work very

carefully, using various techniques, in order to help him develop his true

personality.⁵³² Cases where this phenomenon impacts an adult are less frequent. An

analogous situation happens in a pathocracy, but the timing of exposure

to the strongest influencing factor differs. The quality of the factors at

work, though, can be considered known.

Mental difficulties found in normal people collectively living under a

pathocratic regime are not as severe as those found in mentally

disturbed individuals or in such cases as those mentioned above,

but the fact that they occur on a large scale creates conditions

for their social perseverance. Children living under a pathocracy,

by contrast, are protected until school age. Then they encounter

decent people who, accepting certain risks, attempt to limit the

destructive influences as much as possible. The strongest assimilation of

pathological material and influence of the above-mentioned ways

of behavior occur during adolescence and the ensuing period of

mental maturation. Thus the input of decent people rescues the

society of normal people from deeper deformations in personality

development and widespread neurosis. These periods of life are retained

in conscious memory and are therefore more easily accessible to

insight, reflection, and disillusionment. Such people's psychotherapy,

which will be necessary on a mass scale, would consist almost

exclusively of utilizing the correct knowledge of the essence of the

phenomenon and its effects. Let us hope that this will happen one day!

Regardless of the social scale within which human individuals were forcibly reared by pathological persons—whether individual, group,

societal, or macrosocial—the principles of psychotherapeutic action will

thus be similar, and should be based upon data known to us and an

understanding of the psychological situation. Making a patient

more aware of the kind of pathological factors which affected him,

and jointly understanding the results of such effects, is basic to

such therapy. In individual cases, we do not utilize this method if

we have indications that the patient has *inherited* this factor.

However, when what is at stake with regard to macrosocial phenomena

is the welfare of entire nations, such limitations should not be

considered.

From the Perspective of Time

If a person with a normal instinctive substratum and basic intelligence has already heard and read about such a system of ruthless autocratic

rule “based on a fanatical ideology,” he believes he has already formed an

opinion on the subject. However, direct confrontation with the

phenomenon will inevitably produce in him the feeling of intellectual

helplessness. All his prior convictions prove to be virtually useless; they explain next to nothing, which aggravates his anxiety. This provokes a

nagging sensation that he and the society in which he was educated were

quite naive.

Anyone capable of accepting this bitter sensation of void with an awareness of his own ignorance worthy of a philosopher can

also find paths to orient and guide him within this deviant world.

However, egotistically protecting his habits of worldview from

disintegrative disillusionment, and attempting to combine them

paramoralistically with observations from this new and highly

divergent reality, only reaps mental chaos. The latter has produced

unnecessary disappointment and conflicts with the new rulership in

some people; others have subordinated their personalities to the

pathological reality. One of the differences observed between a

normally resistant person and somebody who has undergone a

transpersonification is that the former is better able to survive this

disintegrating cognitive void, whereas the latter fills the void—in an

uncontrolled manner—with the ubiquitous pathological propaganda

material.

When the human mind comes into contact with this new reality so

different from any experiences encountered by a person raised in a

society dominated by normal people, it releases psychophysiological

shock symptoms in the human brain with a higher tonus of cortical

inhibition and a stifling of feelings, which then sometimes gush forth

uncontrollably.⁵³³ The mind then works more slowly and less keenly because the

associative mechanisms have become inefficient. Especially when a

person has direct contact with psychopathic representatives of the

new rule, who use their special knowledge and experience so as

to exploit the traumatizing effect of their personalities on the

minds of the “others,” his mind succumbs to a state of short-term

catatonia.⁵³⁴ Their humiliating and arrogant techniques, brutal paramoralizations, and

so forth deaden his thought processes and capacity for self-defense, and

their divergent experiential method anchors in his mind. In the

presence of this kind of phenomenon, any moralizing evaluation of a

person’s behavior in such a situation thus becomes inaccurate at

best.⁵³⁵

Only once these unbelievably unpleasant psychological states have

passed, thanks to rest in benevolent company, is it possible to

reflect—always a difficult and painful process—or to become aware that

one’s mind and common sense have been fooled by something which

cannot fit into the normal human imagination. Man and society

stand at the beginning of a long road of unknown experiences

which, after much trial and error, finally leads to a certain hermetic

knowledge of what the qualities of the phenomenon are and how

best to build up psychological resistance thereto. This makes it

possible to adapt to life in this different world and thus arrange more

tolerable living conditions, especially during the dissimulative phase

and beyond. We shall then be able to observe new psychological

phenomena: knowledge, immunization, and adaptation such as could not

have been predicted before and which cannot be understood in

the world remaining under the rule of normal man's systems.

A normal person can never completely adapt to a pathological

system, although it is easy to be pessimistic about such a prospect.

Such experiences are exchanged during evening discussions among a circle of friends, thereby creating within people's minds a kind of cognitive

aggregation which is initially incoherent due to deficiencies in

understanding the phenomenon, but with time intuition fills in the

blanks.⁵³⁶ The participation of moral categories in such a comprehension of the

macrosocial phenomenon and in the behavior of people active within it is

much greater within such a new worldview than the above-adduced

natural knowledge would dictate. The ideology officially preached by the

pathocracy continues to retain its ever-diminishing suggestive powers

until such time as human reason manages to localize it as something

subordinate or instrumental which is not descriptive of the essence of the

phenomenon.

Moral and religious values, as well as a nation's centuries-old

cultural heritage, furnish most societies with support for the long

road through the jungle of strange phenomena, as well as for the

individual and social search for paths of resistance and a way

out.⁵³⁷ However, this apperceptive capacity possessed by people within the

framework of the natural worldview contains a deficiency which hides the

nucleus of the phenomenon for many years. Scientists who arrived at the

heart of the matter in the past paid for it with their unpublicized deaths, or have been forced into exile. When abroad, they encountered

complete lack of understanding and were sometimes harassed by

their own countrymen inspired by intelligence agents from their

homeland.⁵³⁸

Under the conditions created by imposed pathocratic rule in particular,

where the described psychological deficiencies are decisive in joining the

activities of such a system, our natural human instinctive substratum is

an instrumental factor in joining the opposition of the majority. Similarly, the environmental conditions of upbringing, and the economic and

ideological motivations which influenced the formation of an individual

personality, including those political attitudes which were assumed

earlier, play the role of modifying factors, though they are not as

enduring in time. The effect of these latter factors, albeit relatively more

pronounced in relation to individuals, disappears in statistical terms

and diminishes through the years of pathocratic rule. Decisions

to choose the difficult path on the side of the society of normal

people are once again predominantly determined by factors usually

inherited by biological means, and thus are not the product of

personal choice. Under such conditions, both healthy instinct and

feelings, and the resulting basic intelligence, play instrumental roles,

stimulating man to make decisions both consciously and subconsciously.

Man's general intelligence, especially his intellectual level, plays a relatively limited role in this process of selecting a path of action, as expressed by statistically significant but low correlation (-0.16). The higher a person's general level of talent, the harder it usually is for him to reconcile himself with this different reality and to find a *modus vivendi* within it. At the same time, there are gifted and talented people who join the

pathocracy, [539](#) and harsh words of contempt for the system can be heard on the

part of simple, uneducated people. Only those people with the

highest degree of talent or intelligence—which, as mentioned, does

not accompany psychopathies—are unable to find meaning to life

within such a system. They are sometimes able to take advantage of

their superior mental faculties in order to find exceptional ways in

which to be useful to others, or to help depathologize the system.

Wasting the best talents spells eventual catastrophe for any social

system. [540](#)

Since those factors subject to the laws of genetics prove decisive,

society becomes divided, by means of criteria not known before, into the

adherents of the new rule, the new middle class mentioned above, and the

majority opposition. Since the properties which cause this new division

appear in more or less equal proportions within any old social group or

level, this new division cuts right through the traditional layers of society.

If intellectual talents played an important role in the formation of the

former social stratification, here they play a rather minor one.

In this new division, the most instrumental factor is a healthy

instinctive substratum and resulting basic intelligence which, as we

already know, is widely distributed throughout all social groups.

Even those people who were the object of social injustice in the former system and then bestowed with another system, which allegedly protected them,

slowly start criticizing the latter. Again, normal human nature is at work

here.⁵⁴¹ Even though they were forced to join the pathocratic party, most of the

former prewar communists in the author's homeland later gradually

became critical, expressed in the crude language of the workers. They

were the first to deny that the ruling system was communist in

nature, persuasively pointing out the actual differences between

the ideology and reality. They tried to inform their comrades in

still independent countries of this by letters. Worried about this

“treason,” these comrades transmitted such letters to their local

party committees, from where these were returned to the security

services of the country of origin. The authors of the letters paid

with their lives or with years of prison; no other social group was

finally subjected to such stringent police surveillance as were they.

Regardless of whatever our evaluation of communist ideology or the

parties might be, we are presumably justified in believing that the

old communists were quite competent to distinguish what was

and what was not in accordance with their ideology and beliefs.

Their highly emphatic statements on the subject, quite popular

among Poland’s old communist circles, are impressive or even

persuasive.⁵⁴² Because of the operational language used therein, however, we must

designate them as overly moralizing interpretations of the role of deviant

personalities and not in keeping with the character of this work. At the

same time, we must admit that the majority of Poland's prewar

communists were not psychopaths; neither did they carry other

psychopathologies.⁵⁴³

From the point of view of economics and reality, any system wherein

most of the property and workplaces are state owned *de jure* and *de facto* is state capitalism. Such a system exhibits the traits of a primitive

nineteenth-century capitalist exploiter who has not yet sufficiently

grasped his role in society and how his own interests are in many ways

linked to his workers' welfare. Workers are very much aware of

these traits, especially if they have collected a certain amount

of knowledge in connection with their earlier political activities.

A reasonable socialist aiming to replace capitalism with some system in conformity with his social idea, which would be based on worker

participation in the administration of the workplace and the profits,

should reject such a system as the “worst variety of capitalism.” After

all, concentrating capital and rulership in one place always leads to

degeneration, regardless of its political form. Capital must be subject to

the authority of fairness. Eliminating such a degenerate form of

capitalism should thus be a priority task for any socialist, thus clearing

the path for further cautious transformations. Nonetheless, such

reasoning by means of social and economic categories and omitting the

pathological core of the issue obviously misses the crux of the matter.

The experience of history teaches us that any attempt to realize the communist idea by way of revolutionary means, whether violent or

underhanded, leads to a skewing of this process in the direction of

anachronistic and pathological forms whose essence and contents

remain inaccessible to minds utilizing the moral, social, and

economic concepts of the natural worldview. Evolution constructs

and transforms faster than revolution, and without such tragic

complications.⁵⁴⁴ This means that ideas must reach a necessary level of theoretical

maturity based on the most optimal knowledge before they can be

implemented on a social scale.

One of the first discoveries made by a society of normal people is that

it is superior to the new rulers in intelligence and practical skills, no

matter what geniuses they appear to be. The knots
stultifying reason are

gradually loosened, and the fear and fascination with the
new rulership's

secret knowledge and purposeful action begin to diminish,
followed by

familiarization with new skills and knowledge about this new
deviant

reality.

The world of normal people is always superior to the
pathocratic one whenever constructive activity is needed,
whether it be the reconstruction

of a devastated country, the area of technology, the
organization of

economic life, or scientific and medical work. "They want to
build things,

but they can't get much done without us." Qualified experts
are able

to make certain demands ever more frequently;
unfortunately,

they are just as often only considered qualified until the job
has

been done. Once the factory has started up, the experts can
leave;

management will be taken over by someone else, incapable of further

progress, under whose leadership much of the effort expended will be

wasted.

As we have already pointed out, every psychological anomaly is in fact a kind of deficiency. Although psychopathies are based primarily upon

deficiencies in the instinctive substratum, the effect of this on mental

development also leads to deficiencies in general intelligence, as

discussed above, and this is often accompanied by deficits of technical

aptitude. This deficiency is not compensated by the formation

of that special psychological knowledge we observe among most

psychopaths. Such knowledge loses its mesmerizing power when

normal people learn to understand these phenomena as well. The

psychopathologist was thus not surprised by the fact that the

world of normal people is dominant regarding skill and talent.

For that society, however, this represented the first significant

discovery that brought a certain degree of hope and psychological

relief.

Since our intelligence is superior to theirs, we can recognize them and understand how they think and act. This is what a person learns

in such a system on his own initiative, forced by daily necessity.

He learns it while working in his office, school, or factory, when

he needs to deal with the authorities, and when he is arrested,

something only a few people manage to avoid. The author and

many others learned a good deal about the psychology of this

macrosocial phenomenon during compulsory indoctrination training. The

organizers and lecturers (usually psychopathic) cannot have intended

such a result. Practical knowledge of this new reality thus grows,

thanks to which the society gains a resourcefulness of action which

enables it to take ever better advantage of the weak spots of the

rulership system. This permits gradual reorganization of the initially

almost completely broken societal links, which bears fruit with

time.

This new understanding is incalculably rich in

casuistic⁵⁴⁵ detail; I would nevertheless characterize it as descriptive, even overly

literary. It contains practical knowledge of the phenomenon in the

categories of the natural moralistic worldview, correspondingly

modified or warped in accordance with the need to understand

matters which are in fact outside the scope of its applicability.

This also opens the door to the creation of certain doctrines

which merit separate study because they contain a partial truth,

such as the teleological or demonological interpretations of the

phenomenon.⁵⁴⁶

The development of familiarity with the phenomenon is accompanied

by development of a communicative language, by means of which society

can stay informed and issue warnings of danger. A third language thus

appears alongside the ideological doublespeak described above; in

part, it borrows names used by the official ideology, but with their

meanings appropriately modified. In part, this language operates with

words borrowed from still more lively circulating jokes, sayings, or

events.⁵⁴⁷ In spite of its strangeness, this language becomes a useful means

of communication and plays a part in regenerating societal

links.⁵⁴⁸ Lo and behold, this language can be translated and communicated in

relations with residents of other countries with analogous governmental

systems, even if the other country's "official ideology" is different. For

this language is common to people living in pathocracies and would be

easily understood in all the nations ever plagued by this macrosocial

disease throughout history. However, in spite of efforts on the part of

literati and journalists, this language remains only communicative

inside; it becomes hermetic outside the scope of the phenomenon,

uncomprehended by people lacking the appropriate personal

experience. [549](#)

The specific role of certain individuals during such times is worth

pointing out; they participate in a more rapid discovery of the nature of

this new reality and help others find the right path. They have a normal

nature but experienced an unfortunate childhood, being subjected very

early to the domination of individuals with various psychological

deviations, including pathological egotism and methods of terrorizing

others. The new rulership system strikes such people as a large-scale

societal multiplication of what they knew from personal experience.

From the very outset, such individuals saw this reality much more

prosaically, immediately treating the ideology in accordance with the

paralogistic stories well known to them, whose purpose was to cloak the

bitter reality of their youthful experiences from public opinion.

They soon reach the truth, since the genesis and nature of evil

are analogous irrespective of the social scale in which it appears.

Such people are rarely understood in happy societies, but

they were invaluable then; their explanations and advice proved accurate and were

transmitted to others joining the network of this apperceptive heritage.

However, their own suffering was doubled, since this was too much of a

similar kind of abuse for one life to handle. They therefore nursed

dreams of escaping into the freedom still existing in the outside

world.

Finally, society sees the appearance of individuals who have collected exceptional intuitive perception and practical knowledge in the area of

how pathocrats think and how such a system of rule operates. Some of

them become so proficient in their deviant language and its idiomatics

that they are able to use it, much like a foreign language they have

learned well. Since they are able to decipher the rulership's intentions

and weaknesses, such people then offer advice to people who are having

trouble with the authorities. These usually selfless advocates of the

society of normal people play an irreplaceable role in the life of society.

The pathocrats, however, can never learn to think in normal human

categories. At the same time, the ability to predict the reactions of

such an authority also leads to the conclusion that the system is

rigidly causative and lacking in natural and rational freedom of

choice.

This new understanding, expressed in language derived from a deviant reality, is something foreign to people who wish to understand this

macrosocial phenomenon but who think in the categories of the

countries of normal man. Attempts to understand this language

produce a certain feeling of helplessness which gives rise to the

tendency of creating one's own doctrines, built from the concepts of

one's own world and a certain amount of appropriately co-opted

pathocratic propaganda material. Such a doctrine (e.g., American

anticommunism) makes it even more difficult to understand that

other reality. Their creators and adherents, however, are ready

to treacherously oppose anyone whose more accurate knowledge

calls into question their outstanding talents. May the objective

description adduced herein enable them to overcome the impasse thus

engendered.

In countries subjected to pathocratic rule, this knowledge, language, and especially human experience create a mediating cognitive structure

in such a way that most people could assimilate this objective

description of the phenomenon without major difficulties and with

the help of carefully focused attention. Difficulties will only be

encountered by the oldest generation and a certain proportion of

young people raised in the system from childhood who have already

developed certain archetypes and adaptations; these are psychologically

understandable. [550](#)

Natural Immunization

Parallel to the development of practical knowledge and a language of insider communication, other psychological phenomena take form; they

are truly significant in the survival and transformation of social life under pathocratic rule, and consequently for the pathocracy itself. Discerning

them is essential if one wishes to understand individuals and nations

fated to live under such conditions and to evaluate the situation

politically. They include people's psychological immunization and their

adaptation to life under such deviant conditions.

The methods of psychological terror (that specific pathocratic art), the techniques of pathological arrogance, and the striding roughshod into

other people's souls initially have such traumatic effects that people are

deprived of their capacity for purposeful reaction; I have already adduced

the psychophysiological aspects of such states. Ten or twenty years later,

analogous behavior is already recognized as well-known buffoonery and

does not deprive the victim of his ability to think and defend himself. His answers are usually well-thought-out strategies, issued from the

position of a normal person's superiority and often laced with

irony. When man can look suffering and even death in the eye with

the required calm, a dangerous weapon falls out of the ruler's

hands.

We have to understand that this process of immunization is not merely a result of the above-described increase in practical knowledge of the

macrosocial phenomenon. It is the effect of a many-layered, gradual

process of growth in knowledge, familiarization with the phenomenon,

creation of the appropriate reactive habits, reconstruction of social links, and self-control, with an overall conception and moral principles being

worked out in the meantime. After several years, the same stimuli which

formerly caused chilly spiritual impotence or mental paralysis now

provoke the desire to drink a shot or two of vodka so as to get rid of this filth.

There was a time when many people dreamed of finding some pill which would make it easier to endure dealing with the authorities or

attending the forced indoctrination sessions generally chaired by a

psychopathic character. Indeed, even though largactil (chlorpromazine)

failed in this respect, some antidepressants did in fact prove to have the

desired effect. Twenty years later, this had been forgotten entirely. This

process of immunization can be illustrated by the experiences of the

author himself:

When I was arrested for the first time on May 1, 1951, violence, arrogance, and psychopathic methods of forced confession deprived me

almost entirely of my capacity for self-defense. My brain stopped

functioning after only a few days' detention without water, to such a

point that I couldn't even properly remember the incident which resulted

in my sudden arrest. I was not even aware that it had been purposely

provoked and that conditions permitting self-defense did in fact exist.

They did almost anything they wanted to me. I only managed to gather enough strength to refuse to sign the completely fabricated

reports.

When I was arrested for the last time in 1968, I was interrogated by five fierce-looking security functionaries. At one particular moment, after thinking through their predicted reactions, I let my gaze take in each face sequentially with great attentiveness. The most important one asked me, "What's on your mind, buster, staring at us like

that?" I answered without any fear of consequences: "I'm just wondering why so many of the gentlemen in your line of

*work end up in a psychiatric hospital.” They were taken
aback for a while, whereupon the same man exclaimed,
“Because it’s such damned horrible work!” “I am of the
opinion that it is the other way around,” I calmly responded.
Then I was taken back to my cell.*

*Three days later, I had the opportunity to talk to him again,
but this time he was much more respectful. Then he ordered
me to be taken*

*away—outside, as it turned out. I stood there for a while, not
knowing what would happen next. Finally, I rode the
streetcar home past a large park,*

*still unable to believe my eyes. Once in my room, I lay down
on the bed;*

*the world was not quite real yet, but a man exhausted from
nights on the*

*board⁵⁵¹ falls asleep quickly. When I awoke, I spoke out
loud: “Dear God, aren’t you supposed to be in charge here
in this world?!”*

By this time, not only was my psyche largely immune, but I
also knew

that up to 1/5 of all secret police officials wind up in
psychiatric

hospitals.⁵⁵² I also knew that their “occupational disease”
was the congestive

dementia formerly encountered only among old prostitutes.
Man cannot

violate the natural human feelings inside him with impunity,
no matter

what kind of profession he performs. From that viewpoint,
Comrade

Captain was partially right. At the same time, however, my
reactions had

become resistant, a far cry from what they had been
seventeen years

earlier.

All these transformations of human consciousness and the
unconscious result in individual and collective adaptation to
living under such a

system. Under altered conditions of both material and moral
limitations,

an existential resourcefulness emerges which is prepared to
overcome

many difficulties. A new network of the society of normal
people is also

created for self-help and mutual assistance.

This society acts in concert and is aware of the true state of affairs; it begins to develop ways of influencing various elements of authority and

achieving goals which are socially and economically useful. Patiently

instructing and convincing the rulership's mediocre representatives takes

considerable time and requires pedagogical skills. Therefore, the most

even-tempered people are selected for this job, people with sufficient

familiarity with pathocrats' psychology and a specific talent for

influencing them. (The representatives of the intermediary social class,

referred to as the new bourgeoisie, are sometimes useful or even necessary

in this work.) The opinion that society is totally deprived of any

influence upon government in such a country is thus inaccurate. In

reality, the ever better organized society does co-govern to a certain

extent, sometimes succeeding and sometimes failing in its attempt

to create more tolerable living conditions, but the successes are

much less impressive than they would be in a free society. This,

however, occurs in a manner totally different from what happens in

democratic countries and is incomprehensible to the people living

there.

These cognitive processes—the development of a hermetic knowledge and language of mutual understanding, psychological immunization and

adaptation—permit the creation of new interpersonal and societal links,

which operate within the scope of the large majority we have already

called the “society of normal people.” Similar links are also formed with

those of the regime’s bourgeoisie who can to some extent be trusted, and

as time passes it happens more and more frequently. In time, the social

links created are significantly *more* effective than those active in societies governed by normal human systems, especially when

compared to countries with traditional capitalism. Exchange of

information, warnings, and assistance encompass the entire society.

Whoever is able to do so offers aid to anyone who finds himself

in trouble, often in such a way that the person helped does not

even know who rendered the assistance. However, if he caused his

misfortune by his own lack of circumspection with regard to the

authorities, he meets with reproach, but never the withholding of

assistance.

It is possible to create such links because this new division of society gives only limited consideration to factors such as the level of talent,

education, or traditions attached to former social layers. Reduced

economic disparities make building such links easier. One side of this

division contains those of the highest intellectual culture, simple ordinary people, intellectuals, white-collar workers, factory workers, and peasants

united by the common protest of their human nature against the

domination of para-human experiential and governmental methods.

These links engender interpersonal understanding and mutual sympathy

among people and social groups formerly divided by economic differences

and social traditions. The thought processes serving these links are of a

more psychological character, able to comprehend someone else's

motivations. At the same time, the ordinary folk retain respect for

people who have been educated and represent intellectual values.

Certain social and moral values also appear and may prove to outlive

pathocracy.

The genesis, however, of this great interpersonal solidarity only becomes comprehensible when we know the nature of the pathological

macrosocial phenomenon which brought about the liberation of such

attitudes, complete with recognition of one's own humanity and that of

others. Another reflection suggests itself, namely how very different these great links are from America's "competitive society," for whom this

phenomenon is almost completely incomprehensible even though it is

operational to some degree in the world of workers and trade unions

there in particular.

One would think that a nation's cultural and intellectual life would quickly degenerate when subjected to the country's isolation

from cultural and scientific links with other nations, pathocratic

limitations upon the development of one's thought, the system

of censorship and the intellectual level of its directors, and all

those other attributes of such rule. Reality nevertheless does not

validate such pessimistic predictions. The necessity for constant

mental effort so crucial for finding some tolerable way of life
not

totally bereft of moral sense within such a deviant reality
causes

the development of realistic perception, especially in the
area of

socio-psychological phenomena. Protecting one's mind from
the effects of

paralogistic propaganda, as well as one's personality from
the

influence of paramoralisms and the other techniques
already described,

sharpens controlled thinking processes and the ability to
discern these

phenomena. Such training is also a special kind of common
man's

university.

During such times, social and scientific thought reaches
back to ancient values in its search for the historical causes
of its misfortunes and for

ways to improve its fate in the present and future. Society
laboriously

reviews its national history in quest of interpretations of the facts which would be more profound from the point of view of psychological and

moral realism. We soberly discern what happened years and centuries

ago, perceiving the errors of former generations, and the consequences of

succumbing to foreign intelligence activities or emotionally prejudiced

decision-making. Such a great revision of individual, social, and historical worldviews in this search for the meaning of values, life, and history is a product of unhappy times and will help along the way back to happy

ones. [553](#)

People begin to develop an interest in the values of cultures which were

once considered remote, but which developed an equally mature, albeit

distinct philosophical and moral thought. Life is viewed through a

psychological lens. Moral problems applicable in individual life as well as in history and politics also become objects of consideration. The

mind starts reaching ever deeper in this area, achieving ever more

subtle understanding of the matter, because it is precisely in this

world that the old oversimplifications proved to be unsatisfactory.

An understanding of other people, including those who commit

errors and crimes, becomes a way of approaching problems, one

which was formerly underrated. Forgiveness is only one step beyond

understanding. As Mme. de Staël wrote: "*Tout comprendre, c'est tout pardonner.*"⁵⁵⁴

A society's religion is affected by analogous transformations.

Anti-religious propaganda, too arrogant and naive to reach far, has often

had the opposite effect. It manages to persuade simple-minded and

abnormal individuals, but at the same time many formerly indifferent

people begin to search for truth in the spiritual realm. For this

reason the proportion of the people maintaining religious beliefs is

not significantly affected, particularly in countries wherein the

pathocracy was imposed by force. What does change is the content and

quality of these beliefs such that religion in time becomes more and

more attractive even to people raised indifferent to faith. The old

religiosity, dominated by tradition, ritual, and insincere moralizing,

now becomes transformed into *faith*, rooted in the necessity of

self-study and convictions which determine the criteria of conduct.

Anyone reading the Gospel during such times finds something that is hard to understand for other Christians. So striking is the similarity

between the social relations there under the government of ancient

pagan—practically already atheistic—Rome, and these under an atheistic

pathocracy, that the reader imagines the situations described more

easily and senses the reality of events more vividly. Such reading

also furnishes him with encouragement and advice which he can

use in his own circumstances. This revised appreciation of the

Gospel played an increasingly important role in shaping people's

beliefs.

Thus, during brutal times of confrontation with evil, human

capabilities of discriminating phenomena become subtler; apperceptive

and moral sensibility develops, although critical faculties sometimes

border on cynicism. This gives rise to values which eventually, having

undergone a certain refinement, may turn out to have a creative

potential.

I once got into a mountain-bound

bus⁵⁵⁵ full of young high-school and university students. During the trip, song filled the vehicle and the neighboring

hills. Old prewar songs

both witty and frivolous, and new ones somewhat sorrowful.

Leśmian's⁵⁵⁶ poems: "Our ancestor Noah was a brave man...", and others. The text, however, had been corrected with humor and literary talent, eliminating

the overly bawdy treatment of the divine matters described in the Old

Testament, which offended these young people raised during difficult

times. Was it an unintended result?

As a result of all these transformations, including the de-egotization of thought and attitude connected thereto, society becomes capable of a

mental creativity which goes beyond normal conditions. This effort could

be useful in any cultural, scientific, technological, or economic area—even in politics—if the authorities did not oppose and stifle it because they feel threatened by such activity.

Human genius is not born of lazy prosperity and among genteel camaraderie, but rather stands in perpetual confrontation with

a recalcitrant reality which is different from ordinary human

experience.⁵⁵⁷ Under such conditions, broad theoretical approaches are found to have

practical and existential values. The old system of thought which remains

in use in free countries starts to look backward, somewhat naive, and

bereft of a sense for a hierarchy of values under pathocratic rule.

If nations which arrived at such a state were to regain their freedom,

many valuable accomplishments of human thought would mature within

a short time. No excessive fears would be in order as to whether such a

nation would then be capable of elaborating a workable socioeconomic

system. Quite the contrary: the absence of egoistical pressure groups, the

conciliatory nature of a society which has years of bitter experience

behind it, a penetrating and morally profound understanding of human

reality, and the capacity of self-sacrifice for the common good would

permit the way out to be found relatively rapidly. Danger and

difficulty would rather come from outside pressures on the part

of nations which do not adequately understand the social and

political conditions in such a country. But unfortunately, pathocracy

cannot be low-dosed like an otherwise poisonous drug! Meanwhile, it

persists and destroys whatever good has been born under its rule.

The older generation, raised in a normal man's country, generally reacts by developing the above-mentioned skills, i.e., by enrichment. The

younger generation raised under pathocratic rule to a large extent

assimilates pathological psychological material and succumbs to an

impoverishment of worldview—despite their elders' best efforts. Their

personalities become rigid, traumatized, and dominated by habitual

structures; over-control of emotion emerges. These are typical results of

the influence of abnormal personalities, though on a mass scale and not

of the highest intensity. It is in this mass scale of the effects that the

danger lies.

Admittedly, a large majority of young people consciously reject paralogistic propaganda and its corresponding indoctrination; however,

this process of self-protection demands time and effort which could better

be used for active apperception of more valuable contents. The latter are

accessible only with difficulty, due both to limited supply and to

apperceptive problems caused by a sense of unreality or even the

effects of reversive blockades. There arises the feeling of a certain

void which is hard to fill. In spite of human good will, certain

paralogisms and paramoralisms, as well as cognitive materialism,

anchor and persevere in young minds. The human mind is not

able to disprove every single falsity which has been suggested to

it.

The emotional life of people raised within such a deviant psychological reality is also fraught with difficulties. The constant efforts to control

one's emotions, so as to avoid having some stormy reaction provoke

repression on the part of a vindictive and unforgiving regime, cause

feelings to be relegated to the role of something rather problematic,

something which should not be given a natural outlet. Suppressed

emotional reactions surface later, when the person can afford to express

them; they are delayed and inappropriate to the situation at hand. This

is sometimes the cause of family squabbles. Worries about the future

awaken secondary egotism among people too adapted to living in a

pathological social structure.

Neurosis is human nature's response if a normal person is subordinated to the domination of psychologically abnormal people. The same applies

to the subordination of a society and its members to a pathological

system of authority. In a pathocratic state, every person with a normal

nature thus exhibits a certain chronic neurotic state, kept under

control thanks to the arduous efforts of reason. The severity of these

states varies among individuals, depending upon one's traits and

external circumstances, usually more serious in direct proportion

to the individual's talents. Psychotherapy upon such people is

only possible and effective if we can rely on sufficient familiarity

with these states and their causes. Western-educated psychologists

thus proved to be completely inadequate in treating patients in

countries where this problem has always existed, albeit to varying

degrees.

A psychologist working in such a country must develop special operational techniques unknown and even unfathomable to specialists

practicing in the free world. They have the purpose of partially liberating the voice of instinct and feeling from this abnormal over-control, and of

rediscovering the voice of nature's wisdom within, but this must be done

in such a way as to avoid exposing the patient to the unfortunate results

of excessive freedom of reaction in the conditions under which he must

live. A psychotherapist must operate carefully, with the help of allusions, because only rarely may he openly inform the patient of the system's

pathological nature. However, even under such conditions, we can

achieve a greater freedom of feeling, experiencing, and intuiting

psychological situations, more appropriate thought processes, and

better decision-making capabilities. As a result of all this, the

patient subsequently behaves with greater caution and feels much

safer.

If Western radio stations—unhampered by the fears for personal safety experienced by psychologists on the other side—abandoned

primitive counterpropaganda in favor of a similar psychotherapeutic

technique, they would contribute mightily to the future of countries still

under pathocratic rule today. Toward the end of this book, I shall

attempt to persuade the reader that psychological matters are as

important to the future as high politics, economics, or powerful

weapons.

When all this practical knowledge, language, immunization, and adaptation to living in a pathocratic world suddenly become a

pointless burden that hampers the process of normalizing human

relations, then ensuring widespread comprehension of the nature of the

phenomenon, as well as understanding of the impact of its causes and

effects on the self, becomes a necessary condition for individuals

and societies to achieve full spiritual health and the capacity for

self-realization.

Understanding

Understanding those normal people, whether outstanding or average, fated to live under pathocratic rule, their human nature and its responses

to this fundamentally deviant reality, their dreams, their methods of

comprehending such a reality (including all the difficulties along the

way), and their need to adapt and become immune (including the

side-effects thereof) is the *sine qua non* precondition for such a course of action that would effectively assist them in their efforts to achieve a

normal man's system—to improve conditions and spiritually rehabilitate

man and society.

It would be psychologically impossible for a scientist or politician in a free country to incorporate the practical knowledge such people acquired

over many years of day-to-day experience. This knowledge cannot be

transmitted; no journalistic or literary efforts will ever achieve anything in this area. However, an analogous knowledge formulated in objective

naturalistic language becomes transferable across national borders and

into different cultures, and can become a lasting legacy of human

progress. It can be assimilated by people who have no such specific

experiences; it can also be back-transmitted over there, where

a great need for this science exists, as do the minds which are

already prepared to receive it. Such knowledge would actually act

upon their battered personalities in much the same way as the

best of medicines. Mere awareness that one was subject to the

influence of a mental deviant is in and of itself a crucial part of

treatment. It would also act as a vaccine against the emergence of

pathocracy. Thus it would enable us to eliminate already-existing

ponerogenic phenomena or anticipate and prevent their tragic

consequences.

Whoever wants to maintain the freedom of his country and of the world already threatened by this macrosocial pathological phenomenon,

whoever would like to heal this sick planet of ours, should not

only understand the nature of this great disease, but should also

be conscious of potentially regenerative healing powers. Every

country within the scope of this macrosocial phenomenon contains a

large majority of normal people living and suffering there who will

never accept pathocracy; their protest against it derives from the

depths of their own souls and their human nature as conditioned by

properties transmitted by means of biological heredity. The forms of

this protest and the ideologies by which they would like to realize

their natural wishes for a system of normal man may nevertheless

change.

The organizational or political structures by which they would like to regain their human right to live in freedom are, however, of secondary

importance to these people. There are of course differences of opinion in

this area, but they are not likely to lead to overly violent conflict among persons who see before them a goal worthy of sacrifice. Those

whose attitudes are more penetrating and balanced see the original

ideology—as it was before its caricaturization by the ponerization

process—as the most practical basis for effecting society's aims.

Certain modifications would endow this ideology with a more mature

form more in keeping with the demands of present times; it could

thereupon serve as the foundation for a process of evolution, or rather

transformation, into a socioeconomic system capable of adequate

functioning. The author's convictions are somewhat different.

Outside pressure based on categories generally accepted in the free

world, which aims to impose an economic system that has lost its

historically conditioned roots in such a country, or which is intent on

exploiting the weaknesses of a nation emerging from the power of a

pathocracy, will only hinder its healing process and could result in grave

difficulties. [558](#)

People who have long had to live in this strange world of otherness are

therefore hard to understand for someone who has fortunately avoided

that fate. What makes this understanding even more difficult are the

aforementioned doctrines, which give this different reality an ideological

character that our country has perceived as surreal for a long while.

Without being aware of the changes imprinted in human personalities,

one cannot offer any meaningful advice.

Let us refrain from imposing categories upon them which are only meaningful within the world of normal man's governments; let us not

pigeonhole them into any political or economic doctrines which are often

quite unlike the reality they are familiar with. Instead, overcoming our

egotism and the extraordinary difficulties described above, let us try to

approach these societies with adequate psychological objectivity. In order

to improve the chances of solving these most challenging problems of

modern times, let us welcome them with feelings of human solidarity,

reciprocal respect, and a greater trust in their normal human nature and

their reason.

[524](#) In chapter 3 of his classic, *The Captive Mind* (1953), Czesław Miłosz writes: “A constant and universal masquerade creates an aura that is hard to bear, yet it grants the performers certain not inconsiderable satisfactions. To say that something is white when one thinks it is black, to smile inwardly when one is outwardly solemn, to hate when one manifests love, to know when one pretends not to know, and thus to play one’s adversary for a fool (even as he is playing you for one)—these actions lead one to prize one’s own cunning above all else” (p. 53). Miłosz called this hypocritical subterfuge “ketman,” from the Persian practice used by religious dissenters to avoid persecution. See also Versluis, *New Inquisitions*, pp. 8–9.

—Ed.

[525](#) Coping mechanisms, compromises, survival strategies. See Sebastian Haffner’s 1939 memoir, *Defying Hitler* (2002), for a personal account of such phenomena in the early years of Nazi pathocracy.

—Ed.

[526](#) “What is the difference between Stalin and Roosevelt? Roosevelt collects the jokes that people tell about him, and Stalin collects the people who tell jokes about him.” For a history of communist jokes, including many examples, see Ben Lewis, *Hammer and Tickle: A Cultural History of Communism* (2009). The joke is from p. 75. Lewis quotes Soviet dissident Vladimir Bukovsky: “Packed to the hilt with information, a Soviet joke is worth volumes of philosophical essays. The simplification of the joke exposes the absurdity of all propaganda tricks” (p. 11). —Ed.

[527](#) A reference to Radio Free Europe and Voice of America. —Ed.

[528](#) Versluis writes: “Whether gradually or suddenly, reason and common human decency are no longer possible in such a system: there is only a pervasive atmosphere of terror” (*New Inquisitions*, p. 142). Miłosz describes the “collective atmosphere” during the first stage of imposed pathocracy in Poland: “People who flee from the people’s democracies usually give as their chief motive the fact that life in these countries is psychically unbearable. ... ‘I felt as if I was

turning into a machine.' ... To forestall doubt, the Party fights any tendency

to delve into the depths of a human being" (*Captive Mind*, pp. 23, 206). In her book *Stasiland: Stories from behind the Berlin Wall* (2003), Anna Funder tells the stories of both the

Stasi agents and the citizens who suffered under them in the German Democratic Republic. The book portrays life under an abusive, psychologically foreign regime and the resulting psychological problems which normal citizens suffer as a result: "Many people withdrew into what they called 'internal emigration.'

They sheltered their secret inner lives in an attempt to keep something of themselves from the authorities" (p. 96). They suffered torture, complete lack of privacy, PTSD, depression, and a culture of lies which they had to learn to navigate. For more

fictional descriptions of ordinary life under communism, see *Red Plenty* by Francis Spufford (2012), which covers the Khrushchev

period in the USSR, and *Velvet Totalitarianism/Reincarnation of Love* by Claudia Moscovici (2009), set during 1980s Romania.

—Ed.

[529](#) The classic account is psychiatrist Robert Jay Lifton's study of American servicemen held captive during the Korean War,

Thought Reform and the Psychology of Totalism: A Study of "Brainwashing" in China (1961). Psychiatrist Colin A. Ross's

The C.I.A. Doctors: Human Rights Violations by American Psychiatrists (2006) contains an informative case study of psychopathic induction and transpersonification (i.e., classical thought reform, brainwashing, mind control, or coercive influence) on a highly suggestive individual. Ross describes the case of a Danish man, Palle Hardrup, who, under the influence of a psychopathic criminal, Bjorn Neilson, was coerced through various means (hypnosis, suggestion, social isolation, religious deception) to rob two banks and kill two people. Hardrup was found guilty but not responsible on

account of insanity (multiple personality created by Neilson). The techniques used by Neilson are the same used by coercive religions,

intelligence agencies, and secret police. According to Zimbardo, these kinds of character transformations (*Lucifer Effect*, pp.

190–194 and ch. 10) can occur without any overt mind control or hypnosis (p. 258). See also Denise Winn's *The Manipulated Mind: Brainwashing, Conditioning and Indoctrination* (2000).

—Ed.

[530](#) See the observations from other Eastern Europeans in Dreher's *Live Not by Lies*, e.g., “they consider Americans to be hopelessly naive on the subject. In talking at length to some of the emigrants who found refuge in America, I discovered that they are genuinely angry that their fellow Americans don't recognize what is happening. ... It is very hard for Americans who have never lived through this kind of ideological fog” (pp. xi, xii). —Ed.

[531](#) *Author's note (1997)*: In a similar manner, scientific knowledge about the phenomenon described herein has been rejected.

[532](#) Łobaczewski cites Polish-Swiss psychologist and psychoanalyst Alice Miller's 1980 book *For Your Own Good: Hidden Cruelty in Child-Rearing and the Roots of Violence*. See also Lawson, *Borderline Mother*, and Ross, *Trauma Model*. —Ed.

[533](#) Ross writes: “In the DSM-IV-TR criteria for acute stress disorder ...

it states that while experiencing the criterion A event, the person may experience numbing, detachment, absence of emotional responsiveness, a reduction in awareness of his or her surroundings, derealization, depersonalization, or dissociative amnesia” (*Trauma Model*, p. 60).

—Ed.

[534](#) Perhaps related to parasympathetic or dorsal vagal shutdown, associated with immobility and dissociation, the body's response to traumatic situations where fight or flight responses are not options. See Porges, *Polyvagal Theory*. —Ed.

[535](#) Funder quotes a series of Stasi directives outlining how methodical they were in their psychological operations against normal citizens: “To develop apathy ... to achieve a situation in which [the subject's]

conflicts ... are irresolvable ... to give rise to fears ... to develop/create disappointments ... to restrict his talents or capabilities ... to harness dissensions and contradictions around him for that purpose [reducing his capacity to act].” In another document, they outline their “*Zersetzungsmassnahmen*” directive

(*zersetzung* involves the annihilation of the inner self), which involved these methods: “targeted spreading of rumours about particular persons ... making compromising situations for them by creating confusion over the facts ... the engendering of hysterical and depressive behaviours in the target persons” (*Stasiland*, p. 286). —Ed.

[536](#) See, for example, Dreher’s discussion of the Benda family’s “parallel polis” in Czechoslovakia—seminars and discussions

held in private homes (*Live Not by Lies*, pp. 120–122). —Ed.

[537](#) Dreher writes: “every single Christian [dissident] I interviewed for this book, in every ex-communist country, conveyed a sense of deep inner peace—a peace that they credit to their faith, which gave them ground on which to stand firm” (*Live Not by Lies*, p. 151).

—Ed.

[538](#) Cf. Moscovici, *Velvet Totalitarianism*, p. 6–7, on the Romanian Securitate’s operations (including assassination) targeting dissidents abroad. —Ed.

[539](#) For a literary description of Polish intellectuals who accepted the new system to varying degrees, see Miłosz’s *Captive Mind*. See also Julien Benda’s *The Treason of the Intellectuals* (1928) and Raymond Aron’s *The Opium of the Intellectuals* (1955).

—Ed.

[540](#) Historically, pathocracies target the intelligentsia for elimination.

The independence of great minds and artists whose creative work does not conform to the narrow constraints of Party ideology constitutes a grave threat. Those who are not destroyed may be harassed, surveilled, censored, imprisoned (like Solzhenitsyn and Dostoevsky before him), or assassinated, if they are not co-opted. For the elimination of intellectuals during Mao’s Cultural Revolution, see Dikötter, *Cultural Revolution*, pp. 27–30, 40–41, 76–77. For Pol Pot, for whom even

eyeglasses were seen as a sign of education and forbidden on

punishment of death, see Hughes, *Disordered Minds*, pp. 93.

—Ed.

[541](#) Dąbrowski writes in *Moralność w polityce* [Morality in Politics]: “As we already know, the ease and strength of decisions, their [psychopaths’] readiness and brutal ability to ‘lead,’ high

dynamism—all that in the beginning of their activities gains the recognition of the milieu and—often—of the wider community.

Only—generally—failures, unscrupulously manifesting their own

interests, brutality, and cruelty correct the opinions, often hitherto positive, about them.” (Thanks to Iza Rosca for the reference and translation.) —Ed.

[542](#) *Author’s note*: “A hoard of motherf***ers who climbed up to the feeding trough upon the backs of the working class.”

[543](#) Cf. Polish journalist Teresa Torańska’s interviews with some of the pre-war communists who held leading roles in the period of High Stalinism, in her bestselling, but now out-of-print, book “*Them*”.

—Ed.

[544](#) See Martin, *Behavior of Crowds*, pp. 166–167. Dąbrowski writes: “some superficially ‘attractive’ political and social systems may include degenerative elements. This is often due to a one-sided concern for revolutionary changes which may be positive, but are pursued without regard for disastrous consequences resulting from a one-sided approach to the problem of social change. The totalitarian systems represent typical examples of such failures” (*Dynamics of Concepts*, p.

49). —Ed.

[545](#) Determining a correct response (e.g., to a moral dilemma) based on analysis of previous cases or paradigms. Casuistry is a method of ethical case analysis. —Ed.

[546](#) For example, Russian philosopher Nikolai A. Berdyaev’s interpretation of the Russian Revolution as demonic in nature and the revolutionaries as demonically possessed in “Spirits of the Russian Revolution” (1918), drawing on Dostoevsky’s earlier insights in his novel *The Devils* (1872). The Protestant mystic Jakob Böhme (1575–1624) had similar insights in the early 1600s, arguing that there are two human species: those who humbly serve God and are

persecuted like Jesus, and the tyrants who only pretend to be human, who incarnate evil even as they disguise themselves in holy

garb. See Versluis, *New Inquisitions*, pp. 136–140 (on Berdyaev), 149–150 (on Böhme). The tendency to see a demonic aspect

to Hitler's nature is covered in Ron Rosenbaum's *Explaining Hitler: The Search for the Origins of His Evil* (2014), as well as Norman Mailer's novel *The Castle in the Forest* (2007). —Ed.

[547](#) For example, Polish leader Gomułka would refer to bricks as “ceramic units” in speeches and quickly became known as “the one of ceramic units.” Schmiedtová calls this “‘our’ language”: “language employed by common users where content is denoted directly without involving manipulative tendencies inherent to the language of

propaganda. [It involves] irony, play on words, subtle humor, and the overall distance towards the totalitarian language” (“Totalitarian Language,” p. 4). Unfortunately, Lewis (*Hammer and Tickle*) makes a point of excluding jokes involving puns or other plays on words, due to the difficulties of translation. Dikötter provides some examples of how Chinese adapted popular propaganda songs to mock the party during the Great Famine: “Without the Communist Party, There Would

be No New China” became “Without the Communist Party,

There Would be No Dried Yam” (a symbol of the famine), and

“The Sky Above the Liberated Areas is Bright and the People

are Happy” became “The Sky Above the Liberated Areas is

Dark and the People are Unhappy” (*Cultural Revolution*, p.

32). See also Anna Wierzbicka, “Antitotalitarian Language in

Poland: Some Mechanisms of Linguistic Self-Defense” (1990).

—Ed.

[548](#) As one Pole described it: “It seems curious how quickly we learned this code, even in primary school, with almost zero knowledge of politics ... we knew exactly what could be said in different settings, at school, among close friends and not so close, at home and on

holiday.” Another recalls asking his mother if it was right to swear allegiance to “democracy,” since it had been brought

by the Russians: “She explained to him that there were two

kinds of democracy: 'real' democracy and 'Soviet' democracy.

He should admire the former and keep his distance from the

latter" (Applebaum, *Iron Curtain*, p. 397). Dreher writes of his discussion with Polish historian Paweł Skibiński: "Teaching current generations of college students who grew up in the postcommunist era is challenging because they do not have a natural immunity

to the ideological abuse of language. 'For me, it's obvious. I remember this false use of language. But for our students, it's impossible to understand'" (*Live Not by Lies*, pp. 119-120).

—Ed.

[549](#) *Author's note (1997)*: Today the cognitive habits associated with using such a language of different concepts are among the root causes of the chaos left in the minds of individuals as well as entire societies emerging from a pathocracy. [See Andrews (ed.), *Legacies of Totalitarian Language*. —Ed.]

[550](#) *Author's note (1997)*: How fortunate that by the will of God a man capable of sensing this different reality, and who also

had direct experience of it, was elected Pope. Unfortunately,

people acting according to the spirit of his adversary managed to prevent him from making use of his understanding of the nature of this phenomenon. Our nation continues to pay a high price

for this. Other nations are also incurring losses. Time will tell what price the Catholic Church will end up paying. [Polish-born Karol Józef Wojtyła (1920-2005), or Pope John Paul II, was

elected in 1978. In the bibliography, Łobaczewski cites Gordon Thomas and Max Morgan-Witts, *Pontiff: The Vatican, the KGB, and the Year of the Three Popes* (1984). See also Paul Kengor,

A Pope and a President: John Paul II, Ronald Reagan, and the Extraordinary Untold Story of the 20th Century (2018).

Communist spies were prevalent in the Vatican at the time; JPII's translator during his historic meeting with Gorbachev in 1989, Stanisław Szłowiec, reported to the Polish Security Service (

<https://www.rp.pl/historia/art14031561-papiez-nie-poparl-stanu-wojennego>).

—Ed.]

[551](#) A reference to the beds in prison, which were notoriously uncomfortable, some literally just wooden boards with no mattress.

—Ed.

[552](#) For portraits of the personalities of some of the NKVD officers arrested during the Great Terror, and who had been involved in carrying out prior purges, see Alexander Vatlin, *Agents of Terror: Ordinary Men and Extraordinary Violence in Stalin's Secret Police* (2016), and Lynne Viola, *Stalinist Perpetrators on Trial* (2017).

—Ed.

[553](#) On this reexamination of history, or “counter-history,” Versluis writes: “When one has reached an impasse, it is necessary to return to history and understand what went wrong, what paths had been ignored or suppressed, and hence what alternative avenues were. ... counter-history potentially offers the recovery of what has been lost or ignored” (*Mystical State*, p. 36). —Ed.

[554](#) *Author's note*: “To understand all is to forgive all.” [Germaine de Staël (1766–1817) was a French political theorist, a voice of moderation during the French Revolution, and an early critic of Napoleon. Frequently misquoted, the proverb comes from her 1807 work *Corinne, ou l'Italie* and actually reads: “*Tout comprendre rend très indulgent.*” (To understand all is to be very lenient.)

—Ed.]

[555](#) *Author's note (1997)*: To the Polish resort town of Zakopane, at the base of the Tatras Mountains. —Ed.

[556](#) Bolesław Leśmian (1878–1937), a highly influential poet and member of the Polish Academy of Literature. —Ed.

[557](#) In *Logokracja*, p. 31, Łobaczewski writes: “exceptional human creativity is most often the product of two coexisting circumstances: 1) when an individual is both highly talented and 2) forced at an early age by life conditions to cooperate in overcoming real

difficulties, often under unusual conditions. Such people develop the necessary accuracy of thought, an objective grasp of reality,

perseverance, and the ability to take novel paths. A person with similar talents, but brought up in the comfort of an easy life, may be

a good scientist or politician, but will not develop the creativity allowing for the paving of new paths. Governing a country requires both a certain stability and novelty. Each of these types of people should therefore find their way into public activity.”

—Ed.

[558](#) This is what happened. On the Russian transition to a market economy, Hahn writes: “The West provided no economic assistance to Gorbachev as the Soviet economy crashed in 1989 ... Little assistance arrived before 1994, leaving the Russian people to struggle through a depression far worse than the American depression of the 1930s ...

Then the West backed a hastily implemented, poorly conceived, disastrous and broadly unpopular privatization and economic reform program that left the general public out and enriched the old ‘red’ enterprise directors and a young generation of unscrupulous ‘new Russian’ bandits and oligarchs” (*Ukraine over the Edge*, pp. 50–51). In 1989, the Solidarity movement

succeeded in leading a coalition government in Poland (though many communists remained in power). During the early ‘80s, the movement had hoped to reform Poland’s economy based on socialized

enterprise, with state-run companies under the control of workers’ cooperatives. By 1989, however, it had moved to a more free-market position, at which point the IMF released monetary aid under condition of specific “reforms.” Poland’s swift transition to a market economy in the ‘90s was rocky, as Łobaczewski predicted; standard of living dropped and unemployment rose as industry

was plundered and taken over for cents on the dollar (often by foreigners). A similar dynamic played out in other ex-communist nations, though Poland performed better than most in some

regards. See Rosser, “How Shocking Was Shock Therapy?” (2019).

—Ed.

CHAPTER VII PSYCHOLOGY AND PSYCHIATRY UNDER PATHOCRATIC

RULE

If there were ever such a thing as a country with a system like that envisaged by an American believer in the local doctrine of “communism,” wherein the

working people’s leftist ideology would be the basis for government—which,

I believe, would be stern, but not bereft of healthy humanistic

thought⁵⁵⁹—the contemporary social, biohumanistic, and medical sciences would be

considered valuable, appropriately developed, and used for the good

of the working people. Psychological advice for youths and for

persons with various personal problems would naturally be the

concern of the authorities and of society as a whole.
Seriously ill

patients would have the advantage of correspondingly
skillful care.

However, quite the opposite is the case within a pathocratic
structure.

When I came to the West, I met people—not just those with
leftist

views—who unquestioningly believed that communist
countries existed in

more or less the form expounded by American political
doctrines. These

persons were almost certain that psychology and psychiatry
must enjoy

freedom in those countries referred to as communist, and
that matters

were similar to what was mentioned above. When I
contradicted

them, they refused to believe me and kept asking why,
“Why isn’t

it like that?” *What can politics have to do with psychiatry?*

My attempts to explain what that other reality looks like met
with the

difficulties we are already familiar with, although some people had

previously heard about the abuse of psychiatry. However, such

“whys” kept cropping up in conversation, and remained unanswered.

The situation in these scientific areas—of their social and healing roles, and of the people occupied in these matters—can only be comprehended

once we have perceived the true nature of pathocracy in the light of the

ponerological approach. Let us thus imagine something which is only

possible in theory, namely, that a country under pathocratic rule is

inadvertently allowed to freely develop these sciences, enabling a normal

influx of scientific literature and contacts with scientists in other

countries. Psychology, psychopathology, and psychiatry would flourish

abundantly and produce outstanding representatives. What would the

result be?

This accumulation of proper knowledge would, within a short time, enable the undertaking of investigations whose meaning we already

understand. Missing elements and insufficiently investigated questions

would be complemented and deepened by means of the appropriate

detailed research. A diagnosis of the pathocratic state of affairs

would then be elaborated within the first dozen or so years of

the formation of the pathocracy, especially if it is imposed by

force. The basis of the deductive rationale would be significantly

wider than anything the author can present here, and would be

illustrated by means of a rich body of analytical and statistical

material.

Once transmitted to world scientific opinion and popularized, such a diagnosis would quickly become incorporated into the worldview of

reasonable people of various political attitudes, forcing naive political and

propaganda doctrines out of societal consciousness. It would reach the

nations that were the objects of the pathocratic empire's expansionist

intentions. This would render the usefulness of any ideology as a

pathocratic Trojan horse doubtful at best, for the critical thinking

abilities and reason of a large proportion of humanity would have been

sufficiently strengthened. In spite of differences among them, other

countries with normal human systems would be united by characteristic

solidarity in the defense of an understood danger, similar to the solidarity

linking normal people living under pathocratic rule. This consciousness,

now popularized in the countries affected by this phenomenon, would

simultaneously reinforce psychological resistance on the part of their

normal human societies and furnish them with new measures of

self-defense. Can any pathocratic empire risk permitting such a

possibility?

In times when the above-mentioned disciplines are developing swiftly in many countries, the problem of preventing such a psychiatric threat

becomes a matter of “to be or not to be” for pathocracy. Any possibility

of such a situation emerging must thus be staved off preemptively and

skillfully, both within and without the empire. At the same time,

the empire is able to find effective preventive measures—which

have tragic consequences for many ordinary people as well as for

science—thanks to its consciousness of being different as well as that

special psychological knowledge of psychopaths, partially reinforced by

academic knowledge.

Both inside and outside the boundaries of countries affected by the above-mentioned phenomenon, a purposeful and

conscious system of

control, terror, and diversion is thus set to work whose task was to prevent

the pathological nature of the system from being revealed. Nowadays, it

continues to operate covertly in an attempt to delay this fateful

moment.⁵⁶⁰ Any scientific papers published under such governments or imported from

abroad must be monitored to ascertain that they do not contain any data

which could be harmful to the pathocracy. Specialists with superior

talent become the objects of surveillance, blackmail, and malicious

control. They can forget about a scientific career. This of course causes

results to become inferior with reference to these areas of science.

The entire operation must of course be managed in such a way as

to avoid attracting the attention of public opinion in countries

with normal human structures. The effects of such a “bad break”

could be too far-reaching. This explains why people caught doing

investigative work in this area are murdered “noiselessly” or forced

abroad and there, in this incomprehensible world, taken care of

by the secret police with their sophisticated system of degrading

terror.⁵⁶¹ as objects of appropriately organized harassment campaigns.

Battles are thus being fought on secret fronts which may be reminiscent of World War II. The soldiers and leaders fighting in various

theaters were not aware that their fate depended on the outcome of that

other war, waged by scientists and other soldiers of underground armies,

whose goal was preventing the Germans from producing the atom bomb.

The Allies won that battle, and the United States became the first to

possess this lethal weapon. For the present, however, the West

keeps losing scientific and political battles on this new secret front.

Lone fighters are looked upon as odd, denied assistance, or forced

to work hard for their bread as a result of the efforts of secret

police agents and the anticommunist doctrine (a poor excuse for

knowledge). Meanwhile, the ideological Trojan horse keeps invading new

countries. [562](#)

An examination of the methodology of such battles, both on the

internal and external fronts, points to that specific pathocratic

self-knowledge so difficult to comprehend in the light of the natural

language of concepts. In order to be able to control people and those

relatively non-popularized areas of science, one must know, or be able to

sense, what is going on and which fragments of psychopathology are most

dangerous and whom to suspect of knowing too much. (Psychopaths'

special psychological knowledge must underlie these skills.) The examiner

of this methodology thus also becomes aware of the boundaries and

imperfections of this self-knowledge and practice, i.e., the other side's

weaknesses, errors, and gaffes, and may manage to take advantage of

them in order to sneak in some of that knowledge for other people's

benefit. Thus, this guerilla warfare is completely incomprehensible

to those living in systems ruled by normal people, regardless of

whether those systems condemn "communism" or believe in it.

In nations with pathocratic systems, supervision over scientific and cultural organizations is assigned to a special department of especially

trusted people, a “nameless office” composed almost entirely of relatively

intelligent persons who betray characteristic psychopathic traits. These

people must be capable of completing their academic studies, albeit

sometimes by forcing examiners to issue generous evaluations. Their

talents are usually inferior to those of average students, especially

regarding psychological science. In spite of that, they are rewarded for

their services by obtaining academic degrees and positions and are

allowed to represent their country’s scientific community abroad. As

especially trusted individuals, they are allowed to *not* participate in local meetings of the party, or even to avoid joining it entirely. In

case of need, they might then pass for non-party. In spite of that,

these scientific and cultural superintendents are well known to the

society of normal people, who learn the art of differentiation rather

quickly, and easily recognize them by their characteristic way of

thinking. They are not always properly distinguished from agents of

the political police; although they consider themselves to be in a

better class than the latter, they must nevertheless cooperate with

them.

We often meet with such people abroad, where various foundations and institutes give them scientific grants with the conviction that they are thereby assisting the development of proper knowledge in countries under “communist”

governments.⁵⁶³ These benefactors do not realize that they are rendering a disservice to

such science and to real scientists by allowing these gatekeepers to attain

a certain semi-authentic authority, and by allowing them to become more

familiar with whatever they shall later eliminate from the scientist’s

awareness.

After all, those people shall later have the power to permit someone to

take a doctorate, embark upon a scientific career, achieve academic

tenure, and become promoted. Very mediocre scientists themselves, they

attempt to knock down more talented persons, governed not only by

secret instructions but also by self-interest and that typical jealousy

which characterizes a pathocrat's attitude toward normal people. They

will be the ones monitoring scientific papers for their "proper ideology"

and attempting to ensure that a good specialist will be denied the

scientific literature he needs.

Controls are exceptionally malicious and treacherous in the psychological sciences in particular, for reasons now understandable to

us. [564](#) Written and unwritten lists are compiled for subjects that may not be

taught, and corresponding directives are issued to appropriately distort

other subjects. This list is so vast in the area of psychology that nothing

remains of this science except a skeleton picked bare of anything that

might be subtle or penetrating.

A psychiatrist's required curriculum contains neither the minimal

knowledge from the areas of general, developmental, and clinical

psychology, nor the basic skills in psychotherapy. Due to such a state of

affairs, the most mediocre or privileged of physicians becomes

a psychiatrist after a course of study lasting only weeks. This

opens the door of psychiatric careers to individuals who are by

nature inclined to serving the pathocratic authority, and it has

fateful repercussions upon the level of treatment. It later permits

psychiatry to be abused for purposes for which it should never be

used.⁵⁶⁵ Since they are undereducated, these psychologists then prove helpless in

the face of many human problems, especially in cases where detailed

knowledge is needed. Such knowledge must then be acquired on one's

own by searching for it in foreign literature that is difficult to access, a

feat not everyone is able to manage.

Such behavior carries in its wake a good deal of damage and human

injustice in areas of life and health which have nothing whatsoever to do

with politics. Unfortunately, however, such behavior is necessary from the

pathocrat's point of view in order to prevent these dangerous sciences

from jeopardizing the existence of a system they consider the best of all

possible worlds.

Specialists in the areas of psychology and psychopathology

would find an analysis of this system of prohibitions and recommendations highly

interesting. This makes it possible to realize that this may be one of the

roads via which we can reach the crux of the matter, i.e., the nature

of this macrosocial phenomenon. The prohibitions engulf depth

psychology,⁵⁶⁶ the analysis of the human instinctive substratum, dream

analysis,⁵⁶⁷ the psychology of emotion, and such phenomena as bimorphia and polymorphia of

personality.⁵⁶⁸ As already pointed out in Chapter II, an understanding of human instinct is

a key to understanding man; however, a knowledge of said instinct's

anomalies also represents a key to understanding pathocracy. Although used

ever more rarely in psychological practice, dream analysis shall always

remain the best school of psychological thought; that makes it dangerous

by nature. Consequently, even research on the psychology of mate

selection⁵⁶⁹ and marital adjustment is frowned upon, at best, since it requires

comprehensive and subtle knowledge.

The essence of psychopathy may not, of course, be researched or elucidated.

Sufficient darkness is cast upon this matter by means of an intentionally

devised definition of psychopathy which includes various kinds of character

disorders, together with those caused by completely different and known

causes.⁵⁷⁰ This definition must be memorized not only by every lecturer in

psychopathology, psychiatrist, and psychologist, but also by some

political functionaries with no education in that area. To betray

advanced knowledge in this field arouses immediate suspicion.

This definition must be used in all public appearances whenever it is

for some reason impossible to avoid the subject. However, it is preferable

for a lecturer in such areas to be someone who always believes whatever

is most convenient in his situation, and whose intelligence does not

predestine him to delve into subtle differentiations of a psychological

nature.⁵⁷¹

It is also worth pointing out here that the chief

doctrine of said system reads, "Existence defines

consciousness."⁵⁷² As such, it belongs to psychology rather than to political science. This

doctrine actually contradicts a good deal of empirical data indicating the

role of hereditary factors in the development of man's personality and

fate.⁵⁷³ Lecturers may refer to research on identical twins, but only in a brief,

cautious, and formal fashion. Considerations on this subject, however,

may not be published in print.

We return once more to this system's peculiar psychological "genius"

and self-knowledge. One might admire how the definition of psychopathy

mentioned above effectively blocks the ability to comprehend phenomena

covered therein. We may investigate the relationships between these

prohibitions and the essence of the macrosocial phenomenon they in fact

mirror. We may also observe the limits of these skills and the errors

committed by those who execute this strategy. These shortcomings are

skillfully taken advantage of for purposes of smuggling through some

proper knowledge on the part of the more talented specialists, or by

elderly people no longer fearful for their careers or even their lives.

The “ideological” battle is thus waged on territory completely unperceived by scientists living under governments of normal human

structures and attempting to imagine this other reality. This applies to

all people denouncing “communism,” as well as those for whom this

ideology has become their faith.

Shortly after arriving in the USA, I was handed a newspaper

by a young black man on some street in Queens, NY. I reached

for my purse, but he waved me off; the paper was free. The

front page showed a picture of a young and handsome Brezhnev

decorated with all the medals he did not in fact receive until much

later.⁵⁷⁴ On the last page, however, I found a quite well worked out summary of

investigations performed at the University of Massachusetts on identical

twins raised separately. These investigations furnished empirical

indications for the important role of heredity, and the description

contained a literary illustration of the similarity of the fates of twin

pairs. How far “ideologically disorientated” the editors of this

paper must have been to publish something which could never have

appeared in the area subjected to a supposedly communist system.

In that other reality, the battlefield crosses every study of psychology

and psychiatry, every psychiatric hospital, every mental health

clinic, and the personality of everyone working in these areas.

What takes place there: hidden thrust-and-parry duels, a smuggling

through of true scientific information and accomplishments, and daily

harassment. Scientific data were acquired in order to serve those in need.

Some people become morally derailed under these conditions, whereas others create a solid foundation for their convictions and are prepared to

undertake difficulty and risk in order to obtain reliable, experience-based

knowledge that they share with others they can trust. The fact that there

are such people is a testament to the quality of their characters, their

good will, and professional decency. The initial motivation of this latter

group is thus not political in character, since they act mainly out of a

need to assist others in their difficulties and health problems, and very

rarely for reasons related to the issues discussed in this work. Their

consciousness of the political causes of the limitations and the moral

meaning of this battle emerge gradually, in conjunction with experience

and professional maturity, especially if their experience and skills

must be used in order to save someone threatened for political

reasons.

In the meantime, however, the necessary scientific data and papers must be obtained somehow, taking difficulties and other people's lack of

understanding into account. Students and beginning specialists aware of

what was removed from the educational curricula attempt to gain access

to the scientific data stolen from them. Science starts to be degraded at a

worrisome rate once such awareness is missing. Obtaining the necessary

scientific publications was made very difficult due to a complete lack of

comprehension of these matters abroad, including among Polish

émigrés.

We need to understand the nature of the macrosocial phenomenon as well as that basic relationship and controversy between the pathological

system and those areas of science which describe psychological and

psychopathological phenomena. Otherwise, we cannot become fully

conscious of the reasons for such a government's widely known and

long-published behavior.

A normal person's actions and reactions, his ideas and moral

criteria, all too often strike abnormal individuals as strange, foolish,

or abnormal. For if a person with some psychological deviations

considers himself normal, which is of course significantly easier if he possesses power and wealth, then he would consider a normal person

different and therefore *abnormal*, whether in reality or as a result of conservative thinking. That explains why such people's government shall

always have the tendency to treat any dissidents as "mentally

abnormal."

Conduct such as framing a normal person for mental illness and the use of psychiatric institutions for this purpose take place in many

countries in which such institutions exist. Contemporary legislation

binding upon normal man's countries is not based upon an adequate

understanding of the psychology of such behavior, and thus does not

constitute a sufficient preventive measure against it. Within the categories

of a normal psychological worldview, the motivations for such

behavior can stem from personal and family disputes, property

matters, intent to discredit witness testimony, and even political

motives.[575](#)

However, when we gain sufficient experience investigating such matters,

another, more essential motivation behind such behavior becomes

apparent. Such defamatory suggestions are used particularly often by

individuals *who are themselves not entirely normal*, and whose behavior has driven someone to a nervous breakdown or to violent protest. The

idea of such conduct usually issues from minds with various psychological

defects or aberrations. Only rarely does the component of pathological

factors take part in the ponerogenesis of such behavior from outside its

agents. ⁵⁷⁶ Among hysterics, such behavior tends to be a projection onto other

people of one's own self-critical associations. By contrast, a normal

person strikes a *psychopath* as a naive, smart-alecky believer in barely comprehensible theories; calling him "crazy" is not all that far away.

Well-thought-out and carefully framed legislation should therefore

require testing of individuals whose suggestions that someone else is

psychologically abnormal are too insistent or too doubtfully founded.

Such a law would do more to discourage those prone to using such vile

tactics more than current laws do.

On the other hand, any system in which the abuse of psychiatry to persecute political opponents has become a common phenomenon should

be examined in the light of similar psychological criteria extrapolated

onto the macrosocial scale. Any person rebelling internally against a

governmental system which shall always strike him as foreign and difficult

to understand, thus betraying a natural human reaction, and who is

unable to hide this well enough, shall thus easily be designated by the

representatives of said government as “mentally abnormal,” someone

who should submit to psychiatric treatment. A scientifically and

morally degenerate psychiatrist becomes a tool easily used for this

purpose.⁵⁷⁷ Thus is born the sole method of terror and human torture

unfamiliar even to the secret police of Tsar Alexander

II. [578](#)

The abuse of psychiatry for purposes it should never serve thus derives

from the very nature of pathocracy as a macrosocial psychopathological

phenomenon and is symptomatic of its late dissimulative period. After

all, that very area of knowledge and treatment must first be degraded to

prevent it from jeopardizing the system itself by pronouncing a

dramatic diagnosis, and must then be used as an expedient tool

in the hands of the authorities. In every country, however, one

meets with people who notice this and act astutely against it.

The pathocracy feels increasingly threatened by this area whenever the medical and psychological sciences make steady progress. After all, not

only can these sciences knock the weapon of psychological conquest right

out of its hands; they can even strike at its very nature, and from inside

the empire, at that. A specific perception of these matters therefore bids

the pathocracy to be “ideologically alert” in this area. This also

explains why anyone who is both too knowledgeable in this area and

too far outside the immediate reach of such authorities should be

accused of anything that can be trumped up, including psychological

abnormality.⁵⁷⁹

⁵⁵⁹ As noted previously, Marx’s vision of the dictatorship of the proletariat was ostensibly democratic and non-militaristic in nature, with universal suffrage, an open society, and freedom of religion.

However, his and Engels’s writings also had “authoritarian and terroristic elements,” as well as support for compulsory labor, common dwellings for citizens, and undermining the family.

Marx wrote, “When our turn comes, we shall not disguise our terrorism” (Sowell, *Marxism*, pp. 144, 182). In theory, Marx believed that in order to create equality, it is necessary to first impose

inequality in the form of a dictatorship of the proletariat. In more practical terms, he despised peasants and the working class.

—Ed.

⁵⁶⁰ That is, at the time of writing. —Ed.

[561](#) Or as the original English translation put it, “appropriately organized harassment campaigns.” —Ed.

[562](#) See “Artificially Infected Pathocracy” in Chapter V. Today, the most prominent ideological Trojan horses are Islamism in

Muslim-majority nations, and “social justice” among liberal democracies. —Ed.

[563](#) In an interview with Sott.net, Łobaczewski related the following: “when I finally had some income [in New York], I went to a congress of Polish culture in London. Well, immediately two allegedly famous

psychologists sat next to me, one from Canada, the other supposedly from South Africa—some major scholars. But the one from Canada did not know the time difference between Ottawa and London, and I also caught the other on some other contradiction. So finally they stopped pretending and it turned out that these were two Security Service

(SB) agents from Kraków. And so I lent my book—I did not give it away—to a local philosopher. Soon after, it turned out that he did not have it in his possession—they did. It occurred under instructions from the Polish government in London ...”

—Ed.

[564](#) Similar but less comprehensive dynamics are discernible in Western academia. For instance, H. Aronson and Francis Terrel’s 1999 paper, “On the Nature of Things: The Politics of Scientific Evaluation,”

examines “an inferred avoidance by clinically oriented psychology journals of innovative findings and studies that are inconsistent with theories currently in vogue. It suggests that manuscripts which challenge existing models and approaches to practice have a high probability of rejection [e.g., ‘increasing evidence that personality and mental illness may have a basis in biological or genetic factors’].” The psychological community “appears to demand that the field avoid

those scientific ventures that might correct the faulty theories. Instead, genetic theories were categorized as ‘politically incorrect’

and

ignored. Environmentally based theories were in. And we held them close.” This trend has largely reversed and nature-based theories are now common, though biology is currently under

assault. See, for example, Debra Soh’s *The End of Gender: Debunking the Myths about Sex and Identity in Our Society* (2020).

—Ed.

[565](#) The Wikipedia entry on the subject (“Political abuse of psychiatry in the Soviet Union”) is worth reading. In 1950 the Russian Academy of Sciences adopted Moscow professor Andrei Snezhnevsky’s theory of “slowly progressing” or “sluggish” schizophrenia, a diagnosis used to institutionalize political dissidents as “paranoids” with “delusions of societal reformation”: “most frequently ideas about a ‘struggle for truth and justice’ are formed by personalities with a paranoid

structure ... A characteristic feature ... is the patient’s conviction of his own righteousness, an obsession with asserting his trampled rights, and the significance of these feelings for the patient’s personality” (Lewis, *Hammer and Tickle*, p. 233). See also Robins and Post, *Political Paranoia*, pp. 30–31. Western literature on psychiatry was forbidden,

and psychiatrists who protested risked prison or their own diagnosis as “insidiously schizophrenic.” Snezhnevsky’s theories were still

popular in the 1990s, and while Russian psychiatry still has many problems (most notably underfunding), it has since transitioned to a biopsychosocial model and adopted the use of the WHO’s

ICD. See Savenko and Perekhov, “The State of Psychiatry in Russia” (2014), and Morozov, “The Evolution of Psychiatry in

Russia” (2017). For abuse of psychiatry in China, see Robin

Munro, “Judicial Psychiatry in China and Its Political Abuses”

(2000) and the sources listed in Clarke, “New book: ‘China’s

Psychiatric Inquisition” (2007), which discuss Munro’s 2006 book

China’s Psychiatric Inquisition: Dissent, Psychiatry and the Law in Post-1949 China. For a short account of ideological

“Critical Social Justice Therapy” in the U.S., see Satel, “Keep Social-Justice Indoctrination out of the Therapist’s Office” (2021).

—Ed.

[566](#) The theories and practices of psychoanalysts like Sigmund Freud, Carl Jung, and Alfred Adler. In Hungary, for example, psychoanalysts were labeled “reactionaries,” books by Freud, Jung, and Adler

banned, and psychiatrists forced to follow Soviet practice, i.e., electroshock and insulin therapy, “whose primary goal was to persuade people to conform” (Applebaum, *Iron Curtain*, p. 395). (Both treatments were developed in the West to treat schizophrenia, among other illnesses. While insulin shock therapy fell out of favor in the 1960s and is no longer used, ECT is still in use to treat severe depression, catatonia, mania, and schizophrenia.)

—Ed.

[567](#) Dream interpretation in western psychiatry traces back to Freudian psychoanalysis and his 1900 book, *The Interpretation of Dreams*. It is also practiced in Gestalt therapy (Fritz Perls) and

Jungian analysis. See, for example, Greg Bogart, *Dreamwork and Self-Healing: Unfolding the Symbols of the Unconscious* (2018).

—Ed.

[568](#) Presumably a reference to split personality and multiple personality, i.e., dissociative identity disorder. —Ed.

[569](#) Psychopathic men cause particular damage to women, whom they manipulate into abusive relationships, often fathering many children (with multiple partners) who potentially carry on psychopathic genes.

Sandra Brown, CEO of the Institute for Relational Harm Reduction & Public Pathology Education, has written two important books on the subject: *How to Spot a Dangerous Man before You Get Involved* (2005) and, with Jennifer R. Young, *Women Who Love Psychopaths* (2018).

—Ed.

[570](#) In the preface to the fifth edition of his book *The Mask of Sanity*, Hervey Cleckley noted what he called “an almost universal conspiracy of evasion” on the topic of psychopathy among North American researchers and clinicians. While institutions exist to deal with all sorts of illness and crime, when it comes to psychopathy “no measure is taken at all ... nothing exists specifically designed to meet a major and obvious pathologic situation”

(p. viii). In the intervening years, psychopathy research has expanded greatly, thanks in large part to the work of Robert Hare and his Psychopathy Checklist-Revised, widely used in prisons, psychiatric units, courts, and for academic research. However, in the United States, a similar “catch-all” definition continues to be used by the American Psychiatric Association in its *DSM*: “antisocial personality disorder.” See, for example, Robert Hare, “Psychopathy and Antisocial Personality Disorder: A Case of Diagnostic Confusion” (1996). As Thomson writes, the two diagnoses are “not interchangeable.” While 65% of psychopaths are also ASPD, only 5.5% of ASPDs are psychopaths. See the discussion in Thomson, *Understanding Psychopathy*, pp. 27–28.

However, that too is slowly changing: “the *DSM-5* Section III [‘trait-based’] diagnostic approach for ASPD is more convergent with the construct of psychopathy” than its Section II approach, or

previous iterations of the *DSM* (Few et al., “Comparing the Utility of *DSM-5* Section II and III Antisocial Personality Disorder

Diagnostic Approaches for Capturing Psychopathic Traits” [2015]).

—Ed.

[571](#) *Author’s note (1997)*: Such a system selected and shaped people in such a way that it continues to influence them despite the formal

restoration of independence. Books continue to be published in this spirit, and people who do not accept this state of affairs are considered a threat to the scientific establishment.

[572](#) In *A Contribution to the Critique of Political Economy* (1859), Marx wrote: “it is not the consciousness of men that determines their

existence, but, on the contrary, their social existence that determines their consciousness.” Sowell writes: “If the mechanistic conception of materialism is applied, and human beings viewed as mere raw material to be shaped and moulded, then a totalitarian kind of thought control is implied, based on the inconsistent assumption that there are those who have so transcended bad environmental influences that they can undertake this superhuman task” (*Marxism*, p. 33). Marx, like the eighteenth-century materialists, “found crime to be [solely] a

product of social conditions” (p. 38). On Stalin, Applebaum writes: “Stalin’s famous suspicion of genetics derived precisely from his

conviction that propaganda and communist education could alter the human character, permanently” (*Iron Curtain*, p. 153).

—Ed.

[573](#) In his bibliography, Łobaczewski cites Ferdinand Merz and Ingeborg Stelz, *Einführung in die Erbpsychologie* [Introduction to Hereditary Psychology] (1977). In English, see Pinker, *Blank Slate*.

—Ed.

[574](#) Leonid Brezhnev (1906–1982), leader of the USSR from 1964 to 1982. By his death, he had acquired some 260 such awards, 110 of

which he displayed on his jacket, which became the butt of jokes. “The Brezhnev family is having dinner and suddenly the whole building

shakes like an earthquake. ‘Oh my God, what’s that?’ asks his

daughter Galina. ‘Don’t worry,’ says her mother, ‘that’s just your father’s jacket falling on the floor’” (Lewis, *Hammer and Tickle*, pp.

214–215). —Ed.

[575](#) For a brief rundown of wrongful involuntary psychiatric commitment and other abuses in various countries, see the

Wikipedia entry for “Political abuse of psychiatry.” —Ed.

[576](#) This sentence does not appear in the Polish edition. Presumably it means that the ponerogenesis of such behaviors usually stems directly from the bearers of pathological factors (i.e., psychopaths and

characteropaths), and not indirectly (i.e., through secondary influence on normal people). —Ed.

[577](#) While psychiatry is a modern institution, the methods by which it can create arbitrary categories of normalcy and deviance have a long history, as argued, for instance, by Hungarian-American psychiatrist Thomas S. Szasz in *The Manufacture of Madness: A Comparative Study of the Inquisition and the Mental Health Movement* (1970). Szasz was a harsh critic of involuntary psychiatric intervention. For a history of North American abuses of psychiatry in the last seventy years

see Ross, *C.I.A. Doctors*. Ross focuses on involuntary human experimentation (including children) in CIA “mind control”

experiments (including the administering of drugs, hypnosis, and physical and psychological torture), non-lethal weapons, and

psychological warfare research run by top American psychiatrists in prestigious institutions, and other abuses. Some declassified files reveal experiments involving the deliberate creation of dissociative

identity disorder, amnesia, anxieties, and trauma. For a report on torture and illegal experimentation conducted by CIA health

professionals since 9/11, see the Physicians for Human Rights report, “Experiments in Torture: Evidence of Human Subject Research and

Experimentation in the ‘Enhanced’ Interrogation Program”

(2010). Their previous report, “Broken Laws, Broken Lives:

Medical Evidence of Torture by US Personnel and Its Impact”

(2008), details the use of “sensory deprivation, isolation, sleep

deprivation, forced nudity, the use of military working dogs to instill fear, cultural and sexual humiliation, mock executions, and

the threat of violence or death toward detainees or their loved

ones.” Psychologists John Jessen and James Mitchell created the “enhanced interrogation techniques,” and top psychologists and officials at the American Psychological Association were involved with the torture program. See also Jonathan D. Moreno’s *Mind Wars: Brain Science and the Military in the 21st Century* (2012).

—Ed.

[578](#) Created after an assassination attempt on his life in 1866. After the successful assassination in 1881, his successor Alexander III formed the infamous Okhrana to combat leftist revolutionaries and political terrorism, also active during the reign of Nicholas II. —Ed.

[579](#) *Author’s note (1997)*: It is also important to bear in mind that government-funded entities tasked with corrupting these dangerous sciences existed both inside and outside the empire. They were heavily promoted to expand their influence. Therefore, it has become necessary to cleanse these disciplines of the foreign meddling of the previously discussed genesis.

CHAPTER VIII

PATHOCRACY AND RELIGION

For a contemporary thinker, monotheistic faith is primarily an incomplete induction⁵⁸⁰ derived from ontological knowledge about the laws governing

microcosmic and macrocosmic material and organic and psychological

life.⁵⁸¹ He may also make use of certain encounters accessible by means of

introspection. The rest complements this induction by means of items

man gains by other ways and accepts either individually or in

accordance with the dictates of his religion and creed. A soundless,

wordless voice unconsciously awakens our associations, reaches our

awareness in the quiet of mind, and either complements or rebukes our

cognition; this phenomenon is every bit as true as whatever has

become accessible to science thanks to modern investigative methods.

In perfecting our cognition in the psychological field and attaining

truths formerly available only to mystics, we render ever narrower the

space of ignorance which until recently separated the realm of

spiritual perception from naturalistic science. Sometime in the

not too distant future, these two cognitions will meet and certain

divergences will become self-evident. It would thus be better if we were

prepared for it. Almost from the outset of my deliberations on the

genesis and nature of evil, I have been conscious of the fact that the

investigative results summarized in this work can contribute to

filling that space which is so hard for the human mind to enter.

The ponerological approach throws new light upon age-old

questions heretofore regulated by the dictates of moral systems and must of

necessity bring about a revision in our understanding of these issues. As a

Christian, the author was initially apprehensive that this would cause

dangerous collisions with ancient tradition. Studying the question in

the light of the Scriptures caused these apprehensions gradually

to fade away. Rather, this now appears to be the way to bring

our superficial and overly speculative way of thinking closer to

that original and primeval understanding of moral values. Quite

characteristically, reading the Gospels can provide teachings clearly

convergent with the method of understanding evil derived from

naturalistic investigations on its origin. At the same time, we must

foresee that the process of correction and reconciliation will be laborious

and time consuming, which ultimately will probably prevent any major

tumult.

Religion is an eternal and universal phenomenon. In the beginning, the sometimes overly active human imagination complemented whatever esoteric perception could not handle.⁵⁸² Once civilization and its concurrent discipline of thought reaches a

certain level of development, a monotheistic idea tends to emerge,

generally as a conviction of a certain narrow intellectual elite. Such

development in religious thought can be considered a historical law

rather than individual discovery by such people like Zarathustra

or Socrates. The march of religious thought through history constitutes an indispensable factor of the formation of human

cultures.⁵⁸³

Acceptance of religion's basic truths opens to man a whole field of possible cognition wherein his mind can search for the

truth. At that point, we also free ourselves of certain psychological

impediments and gain a certain freedom of cognition in areas

accessible to naturalistic perception. Rediscovering the true, ancient,

religious values strengthens us, showing us the meaning of life and

history.⁵⁸⁴ It also facilitates our introspective acceptance of phenomena within

ourselves for which naturalistic perception proves insufficient. Parallel to

our self-knowledge, we also develop our ability to understand other

people, thanks to the acceptance of the existence of an analogous reality

within our neighbor.

These values become priceless whenever man is forced into maximum

mental effort and profound deliberations in action so as to avoid

stumbling into evil, danger, or exceptional difficulties. If there is no

possibility of apprehending a situation fully, but a way out must

nevertheless be found for one's self, family, or nation, we are indeed

fortunate if we can hear that silent voice within saying, "Don't do this,"

or, "Trust me, do this."

We could thus say that this cognition and faith simultaneously supporting our mind and multiplying our spiritual strength

constitute the sole basis for survival and resistance in situations

wherein a person or nation is threatened by the products of ponerogenesis, which cannot be measured in the categories of the natural

worldview.⁵⁸⁵ That is the opinion of many righteous people. We cannot contradict the

basic value of such a conviction, but if it leads to contemptuous

treatment of objective science in this area and reinforces the egotism of

the natural worldview, people holding this conviction are unaware of the

fact that they are no longer acting in good faith.

No major religion indicates the nature of the macrosocial pathological

phenomenon; therefore we cannot consider religious dictates as

a specific basis for overcoming this great historical disease.

Religion is neither a specific serum nor an etiotropically active

antibiotic⁵⁸⁶ with regard to the phenomenon of pathocracy. Although it constitutes a

regenerative factor for the spiritual strength of individuals and

societies, religious truth and experience do not contain the specific

naturalistic knowledge which is essential for understanding the pathology

of the phenomenon, and which is simultaneously a curative and

a immunity-generating factor for human personalities. Rather,

religious faith and the phenomenon of pathocracy are in fact at

different levels of reality, the latter being more earthly. That also

explains why there can be no true collision between religion and

ponerological knowledge about the macrosocial pathological phenomenon.

If we based our societal defense and treatment with regard to the

destructive influences of pathocracy only upon the truest religious values,

this would be reminiscent of curing an insufficiently comprehended

disease exclusively by measures which strengthen body and soul. Such

general therapy may furnish satisfactory results in many cases, but it will

prove insufficient in others. This macrosocial disease belongs to the latter

category.

The fact that this pathocratic phenomenon, which has spread to the most wide-ranging scale in human history, demonstrates hostility to any and

all religion—and has destroyed the best religious values in each of its

manifestations—does not imply the conclusion that it is always against

religion. This relationship would be structured differently under other

historical and contemporary conditions. In the light of historical data, it

appears obvious that religious systems have also succumbed to

degenerative processes and manifested the symptoms of a similar

disease.

The specific basis for healing our sick world, which is also a curative factor for restoring full reasoning capabilities to the human

personality, must therefore be the kind of science which renders the

pathological essence of the phenomenon evident and describes it in

sufficiently objective language. Resistance to the acceptance of such

knowledge is often justified by religious motivation; yet it is largely

caused by the egotism of the natural worldview in its traditional

overrating of its values and fear of disintegration resulting from

acknowledging one's ignorance, and it must be constructively

overcome.

The pathocratic phenomenon has doubtless appeared many times in history, feeding parasitically upon various social, political, or religious

movements, deforming their structures and ideologies in a characteristic

fashion. It must therefore have met with various religious systems and

with a variety of historical and cultural backgrounds. Two basic

possibilities for a relationship between this phenomenon and a religious

body can thus be adduced. The first occurs when the religious

association itself succumbs to infection and the ponerogenic process,

which leads to development of the above-mentioned phenomena

within it. The second possibility emerges if a pathocracy develops

as a parasite upon some secular movement whose character is

social or political, pushing a religious association toward the side of

normal people, which must inevitably lead to collision with religious

organizations.

In the first case, the religious association succumbs to destruction from within, its organism becomes subordinated

to goals completely different from the original idea, and its theosophic and moral values fall prey to characteristic deformation,

thereupon serving as a disguise for domination by pathological

individuals.⁵⁸⁷ The quasi-religious ideology then becomes both a justification for using

force and sadism against nonbelievers, heretics, and sorcerers,

and a conscience drug for people who put such inspirations into

effect.⁵⁸⁸

Anyone criticizing such a state of affairs is condemned with

paramoral indignation, allegedly in the name of the original idea

and faith in God, but actually because he feels and thinks within

the categories of normal people. Such a system retains the name

of the original religion and many other specific designations, swearing on the prophet's beard while using these motifs in its

doublespeak. Something which was originally to be an aid in the

comprehension of God's truth now scourges nations with the sword of

imperialism. [589](#)

When such phenomena are long-lasting, those people who have

retained their faith in religious values will condemn such a state of affairs, thereby indicating that it diverges widely from the truth. They will

unfortunately do so without understanding the nature and causes of the

pathological phenomenon, i.e., in moral categories, thus committing the

malignant error with which we are already familiar. Exposed to

repression, they will take advantage of some convenient political situation

to protest such a state of affairs, breaking away from the original

system and creating various sects and denominations. This kind of

breakdown can be considered a characteristic consequence of any

movement's infection by this disease, be it religious or secular. Religious

conflict thereupon assumes the character of political divisions,

giving rise to warfare among various believers in the same God.

As we know, this state evolves into the dissimulative phase once human brutality starts to become exhausted; however, this form will be

much more long-lasting than a pathocracy feeding on a secular

movement. Human individuals cannot easily contain the entire process

within their frame of reference, since such a state spans many

generations; their criticism will thus be limited to the questions they are

immediately familiar with, making it difficult to correct such a

reality. However, this gives rise to a gradual but uncoordinated

pressure front of reasonable people, thereby instigating some kind of

evolution within any group thus engendered. Such evolution will aim

at reactivating the original religious values or at overcoming the

deformations.

Whether this process achieves its ultimate goal depends upon

two conditions: the original idea must be fully fledged (virtuous),

and the final crisis must be survived in a skillful manner. If the

original idea was merely a human creation, had political aims, or

was contaminated by some pathological factor from the outset,

the goal is unattainable. If it *is* attainable (because the original teaching was true), then our asymptomatic approximation of

it⁵⁹⁰ will place us in a position wherein the definitive elimination of the effects

of the surmounted illness requires an objective view of its essence

and history. Otherwise it is impossible to eliminate the leftover

pathological deformations which would survive as a factor opening

the door to reinfection. Psychological expertise teaches us that

without this final retrospective it is impossible to achieve full health.

Some less-enduring, primary-ponerogenic religious groups may have

been started by persons who were carriers of certain psychological

anomalies. Particular attention should be focused upon largely

paranoid characteropathies and their above-discussed role in instigating

new phases of ponerogenesis. For such people, the world of normal human

experience (including religious experience) succumbs to deformation;

spellbinding of self and others easily follows, imposed upon other

people as a result of pathological egotism. We can observe marginal

Christian sects today whose beginnings were doubtless of this

nature.⁵⁹¹ However, sects that crystallize around psychopathic personalities are currently

more dangerous. They are responsible for an increasing number of human

tragedies.⁵⁹²

If a religion which later fell apart into numerous doctrinal factions had

such a beginning, the above-mentioned regenerative processes—effected by

healthy common sense and centuries of deep reflection—
will initially lead

to an intense elimination of the negative effects and to a
refinement of the

said religion, later to the drive to achieve historical
objectivity, and as a consequence, to the liberalization of its
customs. At this point, the

imams of this religion will start to perceive this as a threat
to

the religion's existence and their own social position. This
will

push them to resort to ruthless measures against anyone
daring to

criticize or sow doubt. The pathological process begins
anew. Such a

religion will only be able to continue to exist under the
state's

protection, which historically speaking does not bode well
for its

survival. Such is the state of affairs we may be actually
witnessing

today. [593](#)

However, the mere fact that some religious association has
succumbed

to the ponORIZATION process does not constitute proof that the

original gnosis or vision was contaminated from the outset by

errors which opened the door to invasion by pathological factors,

or that it was an effect of their influence. In order for the doors

to be opened to infection by pathological factors, it suffices for

such a religious movement to succumb to contamination sometime

later in its history, e.g., as a result of excessive influence on the

part of initially foreign archetypes of philosophy and secular

civilization, or of compromises with the goals of the country's

rulers. [594](#)

This may initiate a process of further progressive degeneration.

The above briefly summarizes the data already known to us about the

causes and laws of the course of the ponerological process, this time

with regard to religious groups. Important differences should be

underscored, however. Religious associations are among the most

enduring and long-lived social structures, historically speaking.

Therefore, the ponerological process in such a group will also run

its course over a much longer time frame. Religion is a natural

phenomenon and is necessary to man to such an extent that every such

group, provided it is numerous enough, will contain a large number

of normal people (generally the majority) who do not become

discouraged and who form a permanent wing inhibiting the process of

ponerization. In such an association both these processes, ponerogenic

and rehabilitative, proceed on a long time scale. For similar reasons, the

tenuous equilibrium of the dissimulative phase would settle to the

advantage of those people who have normal feelings and truer religious

convictions. Nonetheless, respective generations may have the impression

that the observed state represents its permanent and essential

characteristics, including its shortcomings. They may reconcile

themselves to such errors out of habit, or protest against them.

We must therefore pose the following question: Can the most persistent and sensible action based on the natural worldview and historical,

philosophical, theological, and moral reflections ever completely eliminate

the effects of a ponerological process which has long been surmounted?

Based on experience gleaned from individual patients, a psychotherapist

would doubt such a possibility. For in those terms, the process can

never be fully understood. (The consequences of the influence of

pathological factors can only be definitely liquidated if a person becomes

aware that he was the object of their activity.) Such a method of

careful correction of detail may sound reminiscent of the work

done by an art restorer who decided against removing all later

paint-overs and revealing the master's original work *in toto*, but rather retained and conserved a few heavy-handed corrections for

posterity.

Even against the backdrop of conditions of the times conducive to the

healing process, such efforts at step-by-step untying of knots based on the

natural worldview only lead toward a moralizing interpretation of the

effects of uncomprehended pathological factors, with the consequence of

panic and the tendency to retreat to the side that seems more secure.

The organism of the religious group thus will retain some dormant foci

of the disease which may become active under certain favorable

conditions.

We should therefore realize that following the path of naturalistic apperception of the process of the genesis of evil—attributing the

proportionate “fault” to the influence of etiological factors—can ease our

minds and hearts of the burden represented by the disturbing results of a

moralizing interpretation of their role in ponerogenesis. This also permits

more detailed identification of the causes and results of their operation,

as well as definitive elimination thereof. Objective language proves to be

not only more accurate, efficient, and economical to work with, but also

much safer as a tool of action when dealing with difficult situations and

delicate matters.

Such a more profound and consistent solution for the problems

inherited from centuries of ponerological ignorance is possible whenever a

given religion represents a current of gnosis and faith which was

originally authentic enough. A courageous approach to remedying

conditions caused by presently perceptible ponic processes, or by

chronic perseverance of survivals from such states far in the past, thus

demands both acceptance of this new science and a mature conviction

of the veracity of the original teaching. Doubts—even if they are

unrealistic or have been repressed deep into the subconscious—will

otherwise block any such intent by means of insufficiently objectified

fear.⁵⁹⁵ We must be convinced that the Truth can endure such a washing

in modern detergent; not only will it not lose its eternal values,

but it will actually regain its original freshness and noble colors.

With regard to the second above-mentioned situation, when the

ponerogenic process leading to pathocracy has affected some secular and

political movement, the situation of religion in such a country will be

completely different. The religious organization cannot help but

assume a critical attitude, becoming a support for opposition on the

part of the society of normal people. This in turn provokes the

movement affected by this phenomenon to an ever more intolerant

attitude toward religion. The polarization of attitudes proves to be

inevitable. In the end, both sides begin to view the destruction of the

opponent as a matter of life and death. Such a situation thus places a

given society's religion before the specter of physical destruction.

Whenever pathocracy emerges in an autonomous process, this means that the religious systems dominating that country were unable to prevent it in

time.⁵⁹⁶ Usually, the religious organizations of any given country have

sufficient influence upon society to be able to oppose nascent evil

if they act with courage and reason. If they cannot, this is the result of either fragmentation and strife among various denominations or of internal corruption within the religious

system.⁵⁹⁷ As a result, religious organizations have long tolerated and even

uncritically inspired the development of pathocracy. This weakness later

becomes the cause of religion's defeats at the hands of pathocratic rulers.

In the case of an artificially infected pathocracy, the religious

system's joint liability may be lesser, albeit still generally concrete.

It is justified to exonerate a country's religious systems for the

state of affairs only if the pathocracy has been imposed by

force. Specific conditions emerge in this situation: the religious

organizations have the morally stronger defensive position, are

able to accept material losses (some people may leave and others

may be martyred), and can also undergo their own recuperative

process. [598](#)

Pathocrats may be able to use primitive and brutal means to combat

religion, but it is very difficult for them to attack the essence of

religious convictions. Their propaganda not only misses the mark

but also brings about the familiar phenomena of immunization

or resistance on the part of normal people, with the final result

being the opposite of the intended moral reaction. Pathocrats can

only use brute force to destroy religion if they feel the latter's

weakness. The principle of "divide and conquer" can be used if there

are various denominations with a long history of enmity, but the

effects of such measures are generally ephemeral and can lead to

religions uniting under a common threat and in the name of the same

God. [599](#)

The specific practical knowledge collected by the society of normal

people under pathocratic rule, together with the phenomenon of

psychological immunization, begin to exert their own characteristic effect

upon the structure of religious denominations. If some religious system

succumbed to ponerogenic infection sometime during its history, the

effects and chronic survivals thereof persevere within for centuries. As

already adduced, remedying this by means of philosophical and moral

reflections meets with specific psychological difficulties. But under

pathocratic rule, in spite of the abuse suffered by such a religious

organization, the latter organism-specific antibodies are transfused, which

cure the ponerogenic survivals.

Such a specific process aims unconsciously at ridding the religious structure of those deformations which were the effect of the operation of

the pathological factors familiar to us. Insofar as the appearance of

pathocracy in various guises throughout human history always results

from human errors which opened the door to the pathological

phenomenon, one must also look on the other side of the coin. We should

understand this in the light of that underrated law, when the effect of a

particular causative structure has a teleological meaning of its

own.⁶⁰⁰ It would, however, be highly advantageous for this recuperative process

to be accompanied by greater awareness of its nature, which also acts

similarly in terms of developing critical thinking, psychological

immunity, prudence, and healing human souls. Such awareness

could also help elaborate safer and more effective plans of action.

If individuals and groups believing in God and his Wisdom are able to

accept an objective understanding of macrosocial pathological

phenomena, especially this most dangerous one, and develop this

science sufficiently, then the natural outcome will thus prove to be a

certain separation of religious and ponerological problematics, which

qualitatively occupy different levels of reality. Church attention can then

revert to questions regarding man's relationship with God, an area for

which churches have a calling. On the other hand, resistance to

ponerological phenomena and their worldwide spread should be largely

assumed by scientific and political institutions whose actions are

based on a naturalistic understanding of the nature and genesis of

evil. Such a separation of duties should never go too far, since

the genesis of evil includes participation of human moral failings,

and overcoming these based on religious premises has been the

responsibility of religious associations since times immemorial.

Some religions and denominations subjected to pathocratic

rule are forced by such circumstance to become overly involved in matters

conventionally referred to as political, or even in economic efforts. This is necessary in order to protect the existence of the religious organization

itself, in order to help fellow believers or other citizens suffering abuse,

and to maintain the necessary order that functions for the benefit of

society.⁶⁰¹ It is important, however, to avoid having such a state of affairs become

permanent in the shape of habit and tradition, since this could later

make it more difficult to revert to normal human government.

In spite of existing differences of conviction and tradition, the basis for

cooperative effort on the part of people of good will should contain that

characteristic convergence of the conclusions we deduce between the

precepts of the Christian Gospels (and other monotheistic religions)

and a ponerological view of the genesis of evil. The faithful of

various religions and denominations do in fact believe in the same

God, and at present they are threatened by the same macrosocial

pathological phenomenon. This creates sufficient data to enable a

search for cooperation in effecting achievements whose value is so

obvious. Time and the growth of knowledge will lead the way

forward.

[580](#) An inference from a set of instances that is not exhaustive.

—Ed.

[581](#) For a contemporary abductive argument (inference to past cause from present evidence), see Stephen C. Meyer, *Return of the God Hypothesis: Three Scientific Discoveries that Reveal the Mind behind*

the Universe (2021). —Ed.

[582](#) For example, clothe it or fill it in with secondary, more familiar images and interpretations. —Ed.

[583](#) *Author's note (1997)*: Therefore, those who chose to oppose it, as happened in the last great incarnation of pathocracy, betrayed not only a strategic intent to destroy religion, but also significant educational deficiencies in history.

[584](#) See the accounts of Christian dissidents in Eastern Europe and the USSR in Rod Dreher's book, *Live Not by Lies*, and how their experiences enabled this process of rediscovery. For

example: “Like other political prisoners, Krčméry endured repeated tortures. He had been trained to resist brainwashing. In the

end, he relied on faith alone to guide his path. The more he

surrendered in his weakness, the greater his spiritual strength. ...

In that communist prison, the biblical command to bear one

another’s burdens became intensely real. ... Solzhenitsyn’s audacious claim was that suffering had refined him, taught him to love.

It was only there, out of the experience of intense suffering,

that the prisoner began to understand the meaning of life and

first began to sense the good inside himself” (pp. 192, 194).

—Ed.

[585](#) See Dreher, *Live Not by Lies*, ch. 8 (“Religion, the Bedrock of Resistance”). —Ed.

[586](#) A drug attacking the cause of a disease. —Ed.

[587](#) In her book *Schizophrenic Christianity: How Christian Fundamentalism Attracts and Protects Sociopaths, Abusive Pastors, and Child*

Molesters (2014), Jeri Massi describes how psychopaths infiltrate

fundamentalist congregations and bible colleges, the weaknesses

inherent in fundamentalist Christianity which make it susceptible to ponerization, and the methods by which psychopaths operate in such an environment, eventually turning against their own congregations, punishing displays of conscience, and promoting a counterfeit

Christianity. For an evangelical perspective, see Chuck DeGroat, *When Narcissism Comes to Church: Healing Your Community from*

Emotional and Spiritual Abuse (2020).

Regarding Judaism, see Holocaust survivor and organic chemistry

professor Israel Shahak’s treatment of classical Judaism, which he describes as “one of the most totalitarian societies in the whole history of mankind” (*Jewish History, Jewish Religion: The Weight of*

Three Thousand Years [2008], p. 19). For a Christian critique, see Irish

Protestant Hebraist and missionary to the Jews Alexander McCaul's *The Talmud Tested: A Comparison of the Principles and Doctrines of Modern Judaism with the Religion of Moses and the Prophets*

(1846). As an example of how this pathology manifests, see the statements of Sephardi Chief Rabbi of Israel from 1973 to 1983

Ovadia Yosef (1920–2013): “Goyim were born only to serve us.

Without that, they have no place in the world—only to serve

the People of Israel ... In Israel, death has no dominion over

them ... With gentiles, it will be like any person—they need to

die, but [God] will give them longevity. Why? Imagine that

one's donkey would die, they'd lose their money. This is his

servant ... That's why he gets a long life, to work well for this

Jew” (*Jerusalem Post*, Oct. 18, 2010). Laurent Guyénot, in *From Yahweh to Zion: Three Thousand Years of Exile* (2018), esp. ch. 11 (“Children of the Mad God”), compares features

of Yahweh in the Old Testament with the clinical criteria for

psychopathy, e.g., commands to exterminate entire peoples,

enslave others, and the notion of the chosen people, a mode of

thought “based on the denial of the other's humanity” (p. 458).

—Ed.

[588](#) For example, the Catholic Inquisitions, especially the Spanish Inquisition (see Steven Saxonberg, “Premodern Totalitarianism: The Case of Spain Compared to France” [2018], as well as Szasz,

Manufacture of Madness). In his *New Inquisitions*, Arthur Versluis argues the Inquisition is an archetypal phenomenon that has found expression not only in Catholicism but also the twentieth-century totalitarianisms (“with much fewer limitations and with far greater virulence” than the Inquisition), which share these features:

“The unity or totalizing of secular or religious bureaucracies

into a single totalitarian power, the criminalization of thought, the use of torture and murder, the inculcation of terror in the

populace, the use of secret evidence and witnesses, and the use of public infamy, humiliation, or 'show trials' or 'show executions'

[*autos-da-fe*]" (p. 18). He also traces a philosophical genealogy from Tertullian, Irenaeus, and the Inquisitions to modern totalitarianism through such figures as Joseph de Maistre (1753–1821), Juan

Donoso Cortés (1809–1853), Georges Sorel (1847–1922), and Carl

Schmitt (1888–1985), among others, all of whom seem to have

espoused a schizoid worldview (see pp. 22, 33, 36, 51). Both

Maistre and Schmitt saw the Inquisition as a good juridical

model.

The 2010s saw another religious manifestation of the archetype in the rise of the Islamic State in Iraq and Syria (see Fawaz A. Gerges, *ISIS: A History* [2021]). Mozaffari writes regarding Islamism: "All other interpretations of Islam are either declared misleading or said to be fabricated by foreign powers and the enemies of Islam. ... Religion is reduced to a simple tool with multiple tasks: propaganda, mobilization of the masses, and justification for political decisions and for persecuting opponents" (*Islamism*, p. 274). Ponerized fundamentalism in some varieties of Christianity, Judaism, and Islam can be

seen in an apocalyptic trend which prophesies a massive war

that must be fought (and thus supported or even provoked)

in the Middle East in order to usher in the "end times," the

coming of the messiah, and some form of world domination.

—Ed.

[589](#) For Islamic imperialism throughout its history, see Robert Spencer, *The History of Jihad: From Muhammad to ISIS* (2019). Mozaffari defines Islamism as follows: "a religiously inspired ideology based on a totalitarian interpretation of Islam, whose final aim is the

conquest of the world by all means" (*Islamism*, pp. 267–268). For case studies of the use of the Bible as a charter document for

imperialism, see Michael Prior's *The Bible and Colonialism: A Moral Critique* (1999). Prior focuses on the Spanish and Portuguese

colonization of Latin America, the Dutch conquest of southern Africa, and the Zionist conquest and settlement of Palestine (see also

Versluis, *Mystical State*, ch. 2, "The Legacy of Monolatry"). See also Ilan Pappé's *The Ethnic Cleansing of Palestine* (2007).

—Ed.

[590](#) That is, our conception of a religion that still carries the results of ponerogenic contamination, but no longer manifests pathocratic symptoms. —Ed.

[591](#) Łobaczewski probably has in mind groups like Jehovah's Witnesses and Seventh-day Adventists. Anabaptist groups (e.g., Amish,

Hutterite, Mennonite), with their origins in the Radical Reformation in the sixteenth century, are also candidates. For example, German

apocalyptic preacher Thomas Müntzer (c. 1489–1525), who

became a leader of the peasant uprising of 1525, was convinced

the end of the world was near, and saw himself as playing an

integral role in the emergence of a new age of man. He and his

followers destroyed monasteries, killed monks and priests, and

appropriated others' property (since according to the Book of Acts all is to be held in common): "when anyone needed food or

clothing he went to a rich man and demanded it of him in Christ's name ... And what was not given freely was taken by force."

In a tirade of paramoralisms reminiscent of Lenin, he wrote

to Luther, calling him "a basilisk, a viper, an archpagan, an

archdevil, a bashful Whore of Babylon, and finally, in a fit of

cannibalistic frenzy, he predicted that the devil would boil Luther in his own juice and devour him. 'I would like to smell your

frying carcass.'" See Igor Shafarevich, *The Socialist Phenomenon* (2019), pp. 51–59, 68–79 (the quotations are from pp. 74, 76).

—Ed.

[592](#) See Peter A. Olsson, *Malignant Pied Pipers: A Psychological Study of Destructive Cult Leaders from Rev. Jim Jones to Osama bin Laden*

(2017). Olsson also covers Charlie Manson (The Family), Marshall

Applewhite (Heaven's Gate), Shoko Asahara, and others. See also Tom O'Neill, *Chaos: Charles Manson, the CIA, and the Secret History of the Sixties* (2020); Jeff Guinn, *The Road to Jonestown: Jim Jones and Peoples Temple* (2018); Lawrence Wright, *Going Clear: Scientology, Hollywood, and the Prison of Belief* (2013); and

Robins and Post, *Political Paranoia*, ch. 5, on Jones, Koresh, and Asahara. More recently, see the case of Brazilian “psychic

surgeon,” serial rapist, and accused pedophile João Teixeira de Faria (“John of God”), currently serving a nineteen-year sentence.

—Ed.

[593](#) *Author's note (1997)*: In the light of this, does Islam have much time left? [See, for example, sociologist Ernest Gellner's

Postmodernism, Reason and Religion (1992), especially the first section on reform in Islam and its resistance to secularization. With reference to such trends in Islam, Mozaffari points out that even during the Abbasid Golden Age in Baghdad (775–861 A.D.), “tangible signs of the coming crisis and decline are visible already”: “The same al-Mamun who founded the House of Wisdom and adopted the ‘rational’ school of thinking ... turned it into governmental doctrine, imposing an

official inquisition (*minha*) and severely punishing those who refused to adhere to it” (*Islamism*, pp. 35–36). For a modern call for reform in Islam, see Mustafa Akyol's *Reopening Muslim Minds: A Return to Reason, Freedom, and Tolerance* (2021).

—Ed.]

[594](#) See the discussion in Chapter II. —Ed.

[595](#) I.e., unarticulated doubts will provoke a vague fear, blocking any action. —Ed.

[596](#) Janowski writes: “A rapid decline in religiosity among Americans may be one reason why the country is becoming totalitarian. ... One could also add that the weak perception of evil may stem from the fact that Americans have not experienced the atrocities that other

nations have; they don't even know about them" (*Homo Americanus*, p. 55).

—Ed.

[597](#) For disturbing trends in American Christianity, see Chris Hedges's *American Fascists: The Christian Right and the War on America* (2006), Jeff Sharlet's *The Family: The Secret Fundamentalism at the Heart of American Power* (2009), and chapter 12 of Versluis, *New Inquisitions*. In recent years, critical race theory and social justice have also made inroads into American churches, Catholic and Protestant.

See, for example, Patrick Saint-Jean, "Critical Race Theory and Catholicism Go Hand in Hand" (2021), and the *Christian Century* editors, "Critical Race Theory Is a Gift to Christians" (2021).

—Ed.

[598](#) Legutko writes: "by relying on rural religiosity the Church managed to preserve a large area of social practices and religious traditions that was not accessible to the communist ideology. In countries where this type of folk Christianity did not exist or was considerably weaker, the communist system managed to wreak more havoc and penetrated

deeper into the social fabric" (*Demon in Democracy*, p. 149). See also the brief account of Catholicism in Poland during the period

of High Stalinism in Applebaum, *Iron Curtain*, pp. 424-30.

—Ed.

[599](#) Speaking of his time in prison, Slovakian physician Silvester Krčméry noted that "nobody recognized any confessional differences."

Dreher comments: "It is not a false ecumenism that claims all religions are essentially the same. It is rather a mutual recognition that within the context of persecution, embracing Jan Patočka's 'solidarity of the shattered' becomes vital to spiritual survival" (*Live Not by Lies*, p.

155). —Ed.

[600](#) In other words, the process initiated by human failings and catalyzed by pathocracy fulfills a separate purpose: revealing the

errors that opened the door to evil and refining religion in the process.

—Ed.

[601](#) Łobaczewski specifies in the Polish edition that he is referring to the Catholic countries subjected to pathocracy (e.g., Poland, Hungary, Czechoslovakia, Yugoslavia). See the chapter on religion in Legutko, *Demon in Democracy*, especially pp. 145–151, for additional background on the role of the Catholic Church in Poland under

communism. —Ed.

CHAPTER IX

THERAPY FOR THE WORLD

For centuries, attempts were made to treat various diseases based on a naive understanding of them and upon experience transmitted from

generation to generation. This activity was not ineffective; in many cases it produced advantageous results. Superseding this traditional medicine

with the newly generating modern science in Europe caused social health

to deteriorate initially. However, it was only with the help of modern

science that many diseases were vanquished, ailments against which

traditional medicine had been helpless. This occurred because a

naturalistic comprehension of disease and its causes created a basis for

treatment and prevention.

Regarding the phenomena discussed in this work, our situation is similar to the one engendered by the above-mentioned crisis with

reference to the health of European nations. We have abandoned the

traditional socio-moral organization, developed via Roman tradition and

Christianity, but have not yet elaborated more valuable knowledge, one

which would fill in the gap thus created. Instead, this gap has been filled by political ideologues and sectarians guided by motives they have no

intention of revealing to us. We therefore need to rediscover and

affirm the criteria for what is right and wrong, which will support

and give weight to the old values and become a foundation for

a healthy social structure. Simultaneously, this new, improved

knowledge would fulfill a burning need in today's world—to prevail over

those effects of ponerogenesis whose nature we have not sufficiently

understood.

According to contemporary understanding, effective treatment of a disease becomes possible once we have apprehended its essence, its

etiological factors and their properties, and its pathodynamic course

within organisms with dissimilar biological properties. Once such

knowledge is available, finding the proper treatment measures generally

proves a less difficult and dangerous duty. For doctors, disease represents an interesting, even captivating, biological phenomenon. They often

accepted the risk of contact with its contagious pathogenic factors and

suffered losses in order to comprehend the ailment so as to be able to heal people. Thanks to this, they achieved the possibility of etiologic

disease treatment and artificial immunization of human organisms to

disease. The doctor's own health is thus also better protected today;

but he ought never to feel any contempt for the patient or his

disease.

When we are faced with a macrosocial pathological phenomenon which requires us to proceed in a manner analogous in principle to that

governing contemporary medicine, especially with reference to

overcoming diseases which quickly propagate among populations, the law

demanding necessary rigorous measures which become binding upon

healthy people as well. It is also worth pointing out that people and

political organizations whose worldview is leftist generally present a more consistent attitude in this matter, demanding such sacrifices in the name

of the common good.

We must also be aware that the macrosocial ponerogenic phenomenon facing us is analogous to those diseases against which the old traditional medicine proved inadequate. In order to overcome this state of affairs, we must therefore utilize new means based upon an understanding

of the essence and causes of the phenomenon, i.e., according to

principles analogous to those governing modern medicine. The road to

comprehension of the phenomenon was also much more difficult and

dangerous than the one which should lead from such understanding to

the finding of naturalistically and morally justified—and properly

organized—therapeutic activities. These methods are potentially

possible and feasible, since they derive from an understanding of

the phenomenon per se and become an extension thereof. For

in this “disease,” as in many cases treated by psychotherapists,

understanding alone already begins to heal human personalities. The

author confirmed this in practice in individual cases. Similarly, many

already-known psychotherapeutic methods could also be used this

way.

The insufficiency of efforts based upon the best moral values has become common knowledge after centuries of rebounding as though from

rubber bands. The powerful military weapons that jeopardize all

humanity can, on the other hand, be considered as indispensable as a

straitjacket, something whose use diminishes in proportion to the

improved skills governing the behavior of those persons entrusted with

the healing arts. We need measures which can reach all people and all

nations and which can operate upon the recognized causes of great

diseases.

Such therapeutic measures cannot be limited to the phenomenon of pathocracy. Pathocracy will always find a positive response if some

independent country is infected with an advanced state of hystericization, or if a small privileged caste oppresses and exploits other citizens,

keeping them backward and in the dark; anyone willing to treat the world

can then be hounded, and his moral right to act be questioned. Evil in

the world, in fact, constitutes a continuum: one kind opens the door to

another, irrespective of its qualitative essence or the ideological slogans cloaking it.

It also becomes impossible to find effective means of therapeutic operation if the minds of people undertaking such tasks are affected by a

tendency to conversive thinking like subconscious selection and

substitution of data, or if some doctrine preventing an objective

perception of reality becomes mandatory. In particular, a political

doctrine for which it has become a dogma to call a macrosocial

pathological phenomenon by the name of its popular ideology blocks an

understanding of its real nature so well that purposeful action becomes

impossible. Anyone administering such action should undergo an

appropriate prior examination, or even a kind of psychotherapy,

in order to eliminate any tendencies toward even slightly sloppy

thinking.

Like every well-managed treatment, therapy of the world must contain two basic demands: strengthening the overall defensive powers of

the human community and attacking its most dangerous disease,

etiologically if possible. Taking into account all the aspects referred to in the theoretical chapter on ponerology,

therapeutic efforts should be

directed at subjecting the operations of the known factors of the genesis

of evil, as well as the processes of ponerogenesis itself, to the controls of scientific and societal consciousness.

Present attempts at trusting moral data alone, no matter how sincerely perceived, also prove inadequate, as would trying to operate solely on the basis of the data contained within this book, ignoring the essential

support of moral values. A ponerologist's attitude underscores primarily

the naturalistic aspects of phenomena; nevertheless, this does not mean

that the traditional ones have diminished in value. Efforts aimed at

endowing the life of nations with the necessary moral order should

therefore constitute a second wing, working in parallel and rationally

supported by naturalistic principles.

Contemporary societies were pushed into a state of moral recession during the late nineteenth and early twentieth centuries; leading them

back out is the general duty of this generation and should remain the

overall backdrop to their actions as a whole. The starting point should be the intent to fulfill the commandment of loving one's neighbor, including

even those who have committed substantial evil. A great therapeutic

endeavor can only be effected once we do this in the name of God and

with the honest control of moral consciousness, moderation of words, and

thoughtfulness of action. At that point, ponerology will prove its practical usefulness in fulfilling this task. People and values

mature in action. Thus, a synthesis of traditional moral teachings

and this new naturalistic approach can only occur with reasoned

behavior.

Truth Is a Healer

It would be difficult to summarize here what many famous scholars, doctors, and psychologists have said about the psychotherapeutic role of

making a person aware of what has crowded his subconscious, stifled

within by constant painful effort because he feared to look an

unpleasant truth in the eye, lacked objective data to derive correct

conclusions, or was too proud to permit the awareness that he had

behaved in a preposterous fashion. In addition to being quite well

understood by specialists, these matters have also become common

knowledge to some extent. In any method or technique of analytical

psychotherapy, or autonomous psychotherapy, as T. Szasz called

it,⁶⁰² the guiding operational motivation is to expose to the light of

consciousness whatever material has been suppressed by means of

subconscious selection of data, or given up in the face of intellectual

problems. This is accompanied by a disillusionment of substitutions and

rationalizations, whose creation is usually in proportion to the amount of repressed material.

In many cases, it turns out that the material fearfully eliminated from

the field of consciousness, and frequently substituted by ostensibly more

comfortable associations, would never have had such dangerous results if

we had initially mustered the courage to perceive it consciously. We

would then have been in the position to find an independent and often

creative way out of the situation.

In some cases, however, especially when dealing with phenomena which are hard to understand within the categories of our natural worldview,

leading the patient out of his problems demands furnishing him with

crucial objective data, usually from the areas of biology, psychology, and psychopathology, and indicating specific dependencies which he was

unable to comprehend before. Instructional activity begins to dominate

in psychotherapeutic work at this point. After all, the patient needs this additional data in order to reconstruct his disintegrated personality and

form a new worldview more appropriate to reality. Only then can we

go on to the more traditional methods. If our activities are to

be for the benefit of the people who remain under the influence

of a pathocratic system, the above course of action is the most

appropriate; the objective data furnished to the patients must derive

from a thorough understanding of the nature of the macrosocial

phenomenon.

As already adduced, in those few cases where such a course of action could be afforded, the author has been able to observe the healing effect

of such a process—making someone consciously aware of the essence and

properties of the macrosocial phenomenon—on individual patients

rendered neurotic by the influence of pathocratic social conditions. In

countries ruled by such governments, almost every normal person carries

within him some neurotic response of varying intensity. After all, *neurosis is human nature's normal response to being subjugated to a pathological system.*

In spite of the anxiety which such courageous psychotherapeutic operations necessarily engendered on both sides, my patients quickly

assimilated the objective data they were given, supplemented it with

their own experiences, and requested additional information and

verification of their own applications of this information. Spontaneous

and creative reintegration of their personalities took place soon

thereafter, accompanied by a similar reconstruction of their worldview.

Subsequent psychotherapy merely continued to assist in this ever more

autonomous process and in resolving individual problems, i.e., a more

traditional approach. These people lost their chronic tensions; their

understanding of this deviant reality became increasingly realistic and

laced with humor. Reinforcement of their capacity to maintain their own

mental hygiene, self-therapy, and self-education was much better than

expected. They became more resourceful in practical life matters and

were able to offer others good advice—on such occasions, forgetting

to keep their pledge of secrecy. (Unfortunately, the number of

persons whom a psychotherapist could trust adequately was very

limited.)

A similar effect should be attained on a macrosocial

scale, something technically feasible under present

conditions.⁶⁰³ If this understanding is put into practice on a social scale, it will liberate spontaneous interaction among such enlightened individuals and the

social multiplication of therapeutic phenomena. The latter will then

trigger a qualitatively new and most probably rather stormy social

reaction of more difficult and somewhat painful reflections; we should be

prepared for this in order to calm it down. However, such hindsight would

create a new healing modality. Ultimately, this will bring a sense of

the triumph of proper science and truth over this insufficiently

understood evil and a certain relaxation similar to what was previously

observed in individual patients; this cannot be negated by any

verbalistic means, and physical force also becomes meaningless.

Using measures so different from anything utilized before will engender

an “end of an era” feeling—an era during which this macrosocial

phenomenon was able to emerge and develop, but is now dying. That

would be accompanied by a sensation of well-being on the part of normal

people.

Within this suggested global psychotherapy, objective data

in the form of a naturalistic understanding of the phenomenon constitutes the keystone

material; this book has therefore collected the most essential data the

author was able to obtain and to present here in a somewhat simplified

form. This no doubt does not represent the entirety of the knowledge

needed; further supplementation will be necessary. On the other hand, I

have devoted less attention to methods, since this would simply

constitute a manifold duplication (by means of mass transmission) of

those kinds of therapies many specialists already know and use in their

practice.

The purpose of this activity will be letting the world regain its capacity to make use of healthy common sense and to reintegrate worldviews

based on scientifically objectified and appropriately popularized data.

The consciousness thus created would be far more appropriate to the

reality which was misunderstood until recently; as a result, man will

become more sensible in practical activity, more independent and

resourceful in solving life's problems, and he will feel safer. This

task is nothing new; it constitutes a good psychotherapist's daily

bread. The problem is technical rather than theoretical, namely

how to disseminate such sorely needed influences throughout the

globe.

Every psychotherapist must be prepared for the appearance of psychological resistance and difficulties derived from persistent attitudes and convictions whose lack of foundation becomes revealed in the course

of work. Particularly in the case of a large group of people, these

resistances become more demonstratively manifest; however, among the

members of such a group we also find allies who help us break

down these resistances. In order to visualize this, let us revert once

more to the case of the N. family, wherein a dozen or so persons

collaborated in abusing a pleasant and intelligent thirteen-year-old

scapegoat.

When I explained to the uncles and aunts that they had been under the influence of a psychologically abnormal person for years, accepting

her delusional world as real and participating (with ostensible honor) in

her vindictiveness to the boy who was allegedly to blame for her failures, including those which occurred years before his birth, the shock

temporarily stifled their indignation. There was no subsequent attack,

probably because this took place in my office at the public health service and I was protected by the white coat I would usually don whenever I did

not feel completely safe. I thus suffered only verbal threats. A week

later, however, they started returning one by one, pale and rueful;

albeit with difficulty, they did offer their cooperation in helping

to repair the family situation and the future of this unfortunate

boy.

Many people suffer an inevitable shock and react with opposition, protest, and disintegration of their personality when informed of such a

state of affairs, namely that they have been under the spellbinding and

traumatizing influence of a macrosocial pathological phenomenon,

regardless of whether they were followers or opponents thereof. Many

people are awakened to anxious protest by the fact that the ideology

they either condemned or somehow accepted, but considered a

guiding factor, is now being treated as something secondary in

importance. [604](#)

The noisiest protests will come from those who consider themselves fair because they condemned this macrosocial

phenomenon with literary

talent and raised voices, utilizing the name derived from its most current ideology, as well as making excessive use of moralizing interpretations

with regard to pathological phenomena. Forcing them to an apperception

of a correct understanding of the pathocracy will be quite a Sisyphean

labor, since they would have to become conscious of the fact that their

efforts largely served goals which were the opposite of their intentions.

Especially if they engaged in such activities professionally, it is

more practical to avoid liberating their aggressions; one could

even consider such generally elderly people too old for therapy.

Transforming the worldview of people living in countries with normal man's systems proves a more troublesome task, since they are much more

egotistically attached to the notions suggested to them since childhood,

making it more difficult for them to reconcile themselves with the fact

that there are matters which their natural conceptual system cannot

assimilate.⁶⁰⁵ They also lack the specific experience available to people who have lived

under pathocratic rule for years. We must therefore expect resistance and

attack on the part of people protecting their livelihoods and positions as well as defending their personalities from a vexatious disintegration.

Refraining from such estrangement, we have to count on the accordant

reactions of the majority.

The acceptance of such psychotherapy will be different in countries

where societies of normal people have already been created, offering solid resistance to pathocratic rule. Many years of experience, practical

familiarity with the phenomenon, and psychological immunization there

long ago produced fertile ground for sowing the seeds of objective truth

and naturalistic comprehension. An explanation of the essence of the

macrosocial phenomenon will be received as delayed psychotherapy that

should regrettably have been served much earlier (which would have

enabled the patient to avoid many errors) but is nevertheless useful

because it provides order and relaxation and permits subsequent reasoned

action. Such therapy would be useful in healing people's minds, ensuring

that social reality is perceived with full freedom and from a wide

perspective; it would also aid the understanding of very personal matters.

Such data, accepted via a rather painful process there, will be associated with the experience already possessed. There will be no egoistically or

egotistically inspired protests in that world. The value of an objective

view will be appreciated much more rapidly, since it ensures a basis for

reasoned activity. Soon thereafter, the feeling of realism in apprehending the surrounding world, followed by a sense of humor, would begin to

compensate these people for the experience they have survived, namely

the disintegration of their human personalities caused by such

therapy.

This disintegration of the prior worldview structure will create a temporary feeling of an unpleasant void. Therapists well know the

consequent responsibility of filling this void as quickly as possible with material more credible and trustworthy than the contents of which they

were disabused, thus helping to avoid primitive methods of personality

reintegration. In practice, it is best to minimize patient anxiety by

making advance promises that appropriately objectified material will be

furnished in the form of truthful data. This promise must then be

kept, partially anticipating the appearance of disintegrative states.

I have successfully tested this technique on individual patients

and would advise its implementation on a mass scale as safe and effective.

For the people who have already developed *natural* psychological immunity, their increased resistance to the pathocracy's destructive

influence upon their personalities, gained due to a consciousness of

pathocracy's essence, may be less considerable, but still not without

value, since the ameliorated immunization quality comes at a less

burdensome cost in terms of nervous tension. However, for those hesitant

people who constitute the segment of well-adjusted members of the new

middle class, immunizing activities furnished by an awareness of the

pathological nature of the phenomenon may tip their attitudinal scale in

the direction of decency.

The second key aspect of such operations that should be considered is the influence of such enlightening behavior

upon the personalities of the pathocrats themselves. In the course of individual psychotherapy, we tend to avoid making patients aware of permanent aberrations, especially when we have reason to believe that they are conditioned by hereditary factors. Psychotherapists, however, are guided by the consciousness of these conditions' existence in their decision making. Only in the case of the results of slight brain tissue lesions do we decide to make the patient aware of this, so as to help him elaborate a better tolerance of his difficulties and to abrogate unnecessary fears. Regarding psychopathic individuals, we treat their deviations by means of tactful allusive language, bearing in mind that they have a kind of self-knowledge, and we proceed with the techniques of behavior modification to correct their personalities, [606](#) keeping the interests of society in mind as well.

As far as operations on the macrosocial scale, it will of course not be

feasible to retain these latter cautious tactics of activity. Traumatizing the pathocrats will be unavoidable to a certain extent, and even

intentional and morally justified in the interests of peace on earth.

Similarly, however, our attitude must be defined by an acceptance of

biological and psychological facts, renouncing any morally or emotionally

charged interpretation of their psychological deviations. In undertaking

such work, we must consider the good of society to be paramount;

nevertheless, we must not abandon our psychotherapeutic attitude and so

must refrain from punishing those whose guilt we are unable to

evaluate. Should we forget this, we would increase the risk of their

uncontrolled reaction, which could bring about a world catastrophe.

At the same time, we should not nourish exaggerated fears,

for example, that such public enlightenment activities will provoke overly dramatic

reactions among pathocrats, such as a wave of cruelty or suicide. No.

Those individuals described as essential psychopaths, in addition to many

other carriers of related hereditary anomalies, have since childhood

elaborated a feeling of being psychologically different from others.

Revealing this awareness to them is less traumatizing than, for instance,

suggesting psychological abnormality to a normal person. The ease

with which they repress uncomfortable material from their field

of consciousness will protect them from violent reactions. They

simultaneously retain the desire to be understood. These same people

who are cruel to others develop a reflex respect and even friendly

feelings for anyone who can show them that he comprehends them.

That's why any such threats will end up being all talk and no action.

Therapeutic procedures could be based upon acceptance of their ideology, going as far as reason will permit. Pathocrats have real cause to fear counteraction based upon their own traditional ideology, after it has been sensibly corrected and reconstructed in its more original form. After all, this so-called "revisionism" knocks their weapons and propaganda

instruments out of their hands. We should partially accept their feeling

that they are fulfilling an historical mission or even functioning as the

scourge of God.

The realistic, rather than tactical, objectives of such therapy should include a vision and assurance of a partial fulfillment of their

dreams about a social order, based on a solid comprehension of

man,⁶⁰⁷ which would include an understanding of individuals with various

deviations and psychological difficulties, who would be guaranteed

the ability to structure their life with more dignity and without

being condemned according to the moral concepts of normal

people. [608](#)

Initially, such behavior stifles their violence, caused by a feeling of

helplessness in light of the fact that their former secret has suddenly

become common knowledge. What can they do if no ideology can be used

as a mask anymore? Once the essence of the phenomenon has

been scientifically unmasked, the psychological result is that they

then feel their historical role to have reached the end. Their work

furthermore takes on some historically creative meaning, if the world

of normal people offers them conciliation upon unprecedented

advantageous conditions. This will cause overall demobilization of the

pathocracy, especially in those countries where, practically speaking,

the support of an ideology has already been lost. This internal

demobilization they fear so much constitutes the second important goal.

A crucial condition of and a complement to therapeutic work must be forgiveness for the pathocrats as derived from understanding, both of

them and of the signs of the times. This must be effected by means of

correspondingly amended law based on comprehension both of man and

of the processes of the genesis of evil operating within societies, which

will counteract such processes in a causative manner and supersede the

former "penal" law. It should be emphasized, however, that a law

which would provide an adequate qualification for acts committed

under a pathocracy does not yet exist in any nation's law code.

Forecasting the creation of such a law must not be treated merely as a

psychotherapeutic promise; it must be scientifically prepared and

thereupon effected.

The important goal should be not only to bring order to countries emerging from pathocratic rule, but also to immunize all of humanity

against the emergence of such macrosocial phenomena. Awareness of the

nature of the phenomenon and its eternal threat should become an

integral part of the knowledge base as well as the moral and political

culture of all nations. Thanks to this, a ponerogenic group seeking

to seize power in a country would be recognized and exposed as

early as possible. This should be verified by experts representing

international institutions and lead to the appropriate legal and political consequences. The seizure of power in any country by pathological

individuals can lead to the development of a brutal pathocracy that

also poses the threat of a similar tragedy to other nations.
This

happens regardless of what ideology this state of madness
hides

under. [609](#)

Forgiveness

The contemporary evolution of legal concepts and
democratic

social morality is geared toward dismantling the old
traditions of

maintaining law and order by means of punitive repression.
Many

countries have abandoned capital punishment, disturbed by
its

genocidal abuses during the last world war. Other
punishments and

the methods of their execution have also been mitigated,
taking

psychological motivations and the circumstances of the
crime into

account. Severe punishments have only been preserved by
totalitarian

states, but pathocracies have brought this severity to an
insane level

that reflects their nature. The conscience of the civilized nations

protests against the Roman principle *dura lex, sed lex*, and, at the same time, psychologists discern the possibility that many

presently unbalanced people can revert to normal social life thanks to

appropriate pedagogical measures; practice confirms it only partially,

however.

The reason is that mitigating the law has not been balanced with the corresponding methods of stifling the processes of the genesis of evil as based upon its comprehension. This provokes a crisis in the area of societies' anti-crime protection⁶¹⁰ and makes it easier for pathocratic circles to utilize terrorism in order

to realize their expansionist goals or to fight against the world

of normal people. Under such conditions, many people feel that

returning to the tradition of legal severity is the only way to protect

society from an excess of evil. Others believe that such traditional

behavior morally cripples us and opens the door to irrevocable

abuses. They therefore subsume others' life and health under

humanistic values. In order to emerge from this crisis, we must

galvanize all our efforts in a search for a *new* road, one which would both be more humanitarian and effectively protect defenseless

individuals and societies. Such a possibility exists and can be

implemented, based on an objective comprehension of the genesis of

evil.[611](#)

The tradition—unrealistic in its essence—of a relationship between a

person's "guilt," which no other person is in the position to evaluate

objectively, and his "punishment," which is rarely effective in reforming

him,[612](#) should be relegated to history. The science of the causes of evil should

strengthen society's moral discipline and have a prophylactic effect.

Often merely making a person aware that he was under the influence

of a pathological individual breaks the circle of destructiveness.

Appropriate psychotherapy should therefore be permanently included

in any measures to counteract evil. Unfortunately, if someone is

shooting at us, we must shoot back even better. At the same time,

however, we should bring back the law of forgiveness, that old law of

wise sovereigns. After all, it has profound moral and psychological

foundations and is more effective than punishment in some situations.

The criminal law codes provide that the perpetrator of a criminal act

who, at the time of his transgression, was limited in his ability to

discern the significance of the act or to direct his own behavior as

a result of mental illness or some other psychological deficiency

receives a lesser sentence to the appropriate degree. If we should

therefore consider the responsibility of pathocrats in the light of

such regulations and in light of what we have already said about

the motivations for their behavior, we must then considerably

mitigate the scope of justice within the frame of existing regulations.

The above-mentioned legal regulations, which are more modern in Europe than in the USA, are rather outdated everywhere and

insufficiently congruent with biopsychological reality. They are a

compromise between traditional legal severity and medical humanism.

Furthermore, the legislators were in no position to predict the

emergence of macrosocial pathological phenomena that dominate

individuals without their will and to various degrees limit their

ability to discern the meaning of their own behavior.
Susceptible

individuals are sucked in surreptitiously, since they are
unaware

of the pathological quality of such a phenomenon. The
specific

properties of such pathopolitical systems cause a person's
selection

of attitudes to be decisively determined by unconscious
factors,

followed by pressure from pathocratic rulers, who are none
too

fastidious as to their methods, not even with regard to their
own

adherents. How should the degree of penal mitigation then
judge them

fairly?

For instance, if essential psychopathy is virtually 100%
predictive concerning attraction to and inclusion in
pathocratic activity, should a

judgment recognize similar mitigation of punishment? This
should also

be applied to other hereditary anomalies to a lesser extent, since

they too have proved to be primary factors in the selection of

attitudes.

We should not fault anyone for having inherited some psychological anomalies from his parents any more than we fault someone in the

case of physical or physiological anomalies such as Daltonism.

(However, we deprive Daltonists, for example, of the right to pursue

those professions where this deficit could cause an accident.) We

should also stop blaming people who have succumbed to traumas

and diseases, leaving brain tissue damage behind; those who have

been subjected to inhumane methods of upbringing should not be

considered sinners without taking the context into account, which is an

approach the Catholic Church has been guilty of too frequently. In the

name of their good and that of society, we should use force with

regard to such people, sometimes including forced psychotherapy,

supervision, prevention, and care. However, any concept of blame or

guilt would only make it more difficult to behave in a way which

is not only humanitarian and purposeful, but more effective as

well.

In dealing with a macrosocial phenomenon, particularly one whose duration is longer than an individual's active life, its permanent

influence forces even normal people to adapt to a certain degree,

distorting their personalities and worldviews. Are we, whose instincts

and intelligence are normal, and according to the criteria of our

moral worldview, in the position to evaluate the guilt of these

others for actions they performed within pathocracy's collective

madness?⁶¹³ Judging them in accordance with traditional legal regulations would

constitute reverting to the imposition of normal man's violence upon

psychopathic individuals, i.e., to the initial position which engendered

pathocracy to begin with. Is subjecting them to vindictive justice worth

prolonging the duration of pathocracy for even a single year, let alone an unspecified time? Would eliminating a certain number of psychopaths

significantly diminish these anomalies' burden upon society's gene pool

and contribute toward a solution to this problem? Unfortunately, the

answer is no.

People with various psychological deviations have always existed in

every society on earth. Their way of life is always some form of predation upon society's economic creativity, since their own creative capabilities

are generally substandard. Whoever plugs into this system of organized

parasitism gradually loses whatever limited capacity for lawful work he

might have had when subjected to the discipline of a system of normal

man. [614](#)

This phenomenon and its brutality are actually maintained—and the

secret network of its heirs strengthened—by the threat of legal retaliation or, even worse, of retribution on the part of the enraged masses. Dreams

of revenge distract a society's attention from understanding the

biopsychological essence of the phenomenon and stimulate the

moralizing interpretations whose results we are already familiar with.

This would make it more difficult to find a solution to the present

dangerous situation and would similarly complicate any possibilities of

reducing the genetic burden of psychopathic individuals on nations

with a view to future generations. These problems, however, both

present and future, can be solved if we approach them with an

understanding of their naturalistic essence and a comprehension of

the nature of those people who commit substantial evil. Such a

solution would yield the full harvest of the years of our suffering.

Legal retribution would be a repetition of the Nuremberg error. That judgment upon war criminals could have been a never-to-be-repeated

opportunity to show the world the entire psychopathology of

the Hitlerian system, with the person of the "Fuehrer" at the

head.⁶¹⁵ That would have led to a faster and deeper disabusing of the Nazi

tradition in Germany. Such conscious exposure of the operations of

pathological factors on a macrosocial scale would have reinforced the

process of psychological rehabilitation for Germans and the world as a

whole by means of the naturalistic categories applicable to that state of

affairs. That would also have constituted a healthy precedent for

illuminating and stifling other pathocracies' operations. This is what the Soviets feared, driven by their well-known self-awareness of the pathology of their own system.

What actually happened is that psychiatrists and psychologists

succumbed all too easily to the pressures of their own emotions and

political factors, their judgments giving short shrift to the obvious

pathological properties of both the majority of the defendants and of

Nazism as a whole. Several famous individuals with psychopathic

features or other deviations were hanged or sentenced to prison

terms. Many facts and data which could have served the purposes

adduced in this work were hanged and imprisoned along with these

individuals.⁶¹⁶ We can thus easily understand why pathocrats were so eager to achieve

this precise result. To repeat such errors would be unacceptable, since the results make it more difficult to

comprehend the essence of macrosocial

pathological phenomena, and they thereby limit the possibilities of

stifling their internal causation.

In today's actual state of affairs, there is only one scientifically and

morally justified solution which could remedy the current plight of

nations and also furnish a proper beginning for solving the problem of

societies' genetic burden with a view to the future. That would be an

appropriate law based upon the best possible understanding of

macrosocial pathological phenomena and their causes, which would limit

pathocrats' responsibility to those cases alone (usually of a criminal

sadistic nature) in which it is hard to accept the inability to discern the significance of such an act. However, the issue would be resolved in the

light of scientific and social awareness and within the framework of

adequate law, not outside of it. Nothing else could enable the

societies of normal people to take over power and liberate the

internal talents which could ensure a nation's return to normal life.

Such an act of forgiveness is in fact justified by natural reason, since it is derived from a recognition of the psychological causation governing a

person while committing evil, both within the scope of our cognition and

outside the area we have been able to understand. This scope accessible

to scientific cognition increases along with progress in general knowledge; in a pathocracy, however, the image of the phenomenon is so dominated

by psychological causation that there is not much room left for free

choice.

We shall in fact never be in the position to evaluate the scope of free choice with which an individual person has been endowed.

In forgiving, we subordinate our minds to the laws of nature, to

the extent that we are able to cognize psychological causation.

When we withhold judgment regarding the scope of the remainder

unknown to us, we subject our mind to the discipline of refraining

from entering a domain barely accessible to it. Forgiveness thus

leads our reason into a state of intellectual discipline and order,

thereby permitting us to discern the realities of life and their causal

relationships more clearly. This makes it easier for us to control

our instinct's vindictive reflexes and protect our minds from the

tendency to impose moralizing interpretations upon psychopathological

phenomena. This is of course to the advantage of both individuals and of

societies.

Simultaneously, and in accordance with the precepts of the great religions, forgiveness helps us enjoy supernatural order and thereby gain

the right to self-forgiveness. It makes us better able to perceive the voice within saying "do this" or "don't do that."

This improves our capacity

for proper decision-making in thorny situations when we are lacking some

necessary data. In this extremely difficult battle, we must not renounce

this assistance and privilege; it may be decisive in tipping the scales

toward victory.

Nations which have long had to endure pathocratic rule are now close to accepting such a proposition as a result of their practical knowledge of that other reality and the characteristic evolution of their worldview.

However, their motivations are dominated by practicalities and

reasons derived from adaptation to life in that divergent reality.

Religious motivations for refraining from judgment also appear;

comprehension and affirmation thereof mature under such specific

conditions.⁶¹⁷ Their thought process and social ethics also evidence a feel for a certain

teleological meaning to phenomena, in the sense of a historical

watershed.[618](#)

Such an act of renunciation of judicial and emotional revenge with regard to people whose behavior was conditioned by psychological causation, especially certain specific hereditary factors, is justified by naturalism to a significant degree.[619](#) Therefore, such naturalistic and rational principles should permit the

definitive decisions to mature. The intellectual effort involved in cutting the restraints to a natural comprehending of the problems of evil and a

confrontation thereof with moral precepts shall bear fruit in many

products of human thought.

People who have lost their ability to adapt to sensible work for hire

will have to be guaranteed tolerable living conditions and assistance in

their efforts to readapt. The costs incurred by society with regard thereto will probably be less than those involved with any other solution. All this will require appropriate organizational efforts based on this manner of

understanding such matters, which will be far removed from traditional

legal practice. The promises should be made to the pathocrats, and then

kept with the honesty worthy of a society of normal people.
Such

an act and its execution should therefore be prepared ahead
of

time from the moral, legal, and organizational points of
view.

Just as the idea adduced herein finds a lively response
among people familiar with the above-described
macrosocial phenomenon from

experience, it insults the vengeful feelings of numerous
political émigrés who retain the old experiential methods
regarding social and moral

problems. We should thus expect more opposition from this
quarter,

justified by moral indignation. Persuasive efforts should
therefore be

made in that direction.

It would also be advantageous if the solution to this problem
could be prepared with a view to the contemporary heritage
of the biohumanistic

sciences, a heritage which aims at a similar evolution of law
even

though it continues to hide in the academic world, too
immature for

practical realization. The value of scientific studies in this area

tends to be underrated by conservative-minded societies. This work

may be facilitated by means of using such information with a

view toward the need for rapid preparation or updating of the

law.[620](#)

Our civilization's legislation arose first from the tradition of Roman law, then from the rights of sovereigns ruling by "divine

right," a system which predictably defended their position, and

though they were commanding the law of grace, they proved almost

completely soulless and vengeful within today's conception of codified

regulations. Such a state of affairs abetted rather than prevented

the emergence of pathological systems of force. This explains the

actual need to effect an essential breakthrough and formulation of

new principles derived from an understanding of man, including enemies and evildoers. Having emerged from great suffering and a

comprehension of its causes, such legislation will be more modern and

humanitarian as well as more effective in the area of protecting

societies from the products of ponerogenesis. The great decision

to forgive similarly derives from the most credible precepts of

eternal moral teachings, something also in accordance with the

contemporary evolution in societal thought. It takes into account

practical concerns as well as a naturalistic comprehension of the genesis

of evil. Only such an act of mercy, unprecedented in history, can

break the age-old chain of the ponerogenic cycles and open the

door both to new solutions for perennial problems and to a new

legislative method based on an understanding of the causes of evil.

Such difficult decisions therefore appear in keeping with the signs of the times. The author believes that this precise kind of breakthrough in the

methodology of thought and action is within the Divine Plan for this

generation.

Ideologies

Just as a psychiatrist is mainly interested in the disease, paying less

attention to the patient's delusional system deforming his individual

reality, the object of global therapy should be the world's diseases. The

deformed ideological systems which grew from historical conditions and a

given civilization's weaknesses should be understood insofar as they are a disguise, operational instrument, or Trojan horse for pathocratic

infection.

It would first be necessary for societal consciousness to separate these two qualitatively heterogeneous layers of the phenomenon—the original

ideology and its distorted counterpart—by means of analysis and scientific evaluation effected upon them. Such a selective understanding

should become part and parcel of all nations' consciousness in some

appropriately accessible form. This would correspondingly reinforce the

human capacity to orient oneself within today's complicated reality by

means of discriminating such phenomena in keeping with their

nature. This will bring about a correction in moral and worldview

attitudes. Concentrating our efforts upon the pathological phenomenon

shall then produce proper understanding and sufficiently complete

results.

The absence of this basic differentiation in political operations is an error leading to wasted effort and good will, as well as conceptual chaos.

We must not embrace ideologies, since all nineteenth-century political

ideologies oversimplified social reality to the point of crippling it, even in their original forms, not to mention their pathologically deformed

versions.⁶²¹ The foreground should nevertheless be occupied by an identification of

their role within the macrosocial phenomenon; analysis, criticism, and

even, more particularly, combating them can be placed in the

background. Any discussions regarding directions needed to change

social structures may be held concurrently as long as they take this

basic separation of phenomena into account. Thus corrected, social

consciousness can effect a solution to these problems more easily, and

social groups which are intransigent today will become more amenable to

compromise.

Only after such a separation of phenomena, and the rejection of both

the caricature and the doublespeak phenomena, will it become possible to

discuss the values and errors of various ideologies and their prospects for development. Marxist ideology will be particularly difficult to deal with

in this process, for it seems that it would be easier to create a

similar but entirely new ideology than to analyze and correct the

deficiencies of an ideology that has been contaminated from its

inception by schizoid material and other influences of pathological

origin. [622](#)

Once a mentally ill person has been successfully cured of his

illness, we often try to restore the former patient to the world

of his more reality-based convictions. The psychotherapist then

searches the delusionally caricaturized world for the original and

always more sensible contents and tries to arrange them correctly,

thereupon building a bridge right over the period of madness to

a now healthy reality. Such an operation of course requires the

necessary skills in the domain of psychopathology, since every

disease has its own style of deforming the patient's original world of

experiences and convictions. We are now in a similar situation, which

likewise requires common sense and skills in psychopathology, as well

as knowledge from other fields, especially history. The deformed

ideological system created by pathocracy should be subjected to

analogous analysis, fishing out the original and certainly more sensible

values. This must utilize knowledge of the specific style whereby a

pathocracy caricaturizes the ideology of a movement upon which it feeds

parasitically.

This great disease of pathocracy accommodates various social ideologies to its own properties and the pathocrats' intentions,

thereby depriving them of any possibility of natural development

and maturation in the light of man's healthy common sense and

scientific reflection. This process also transforms these ideologies

into destructive factors, preventing them from participating in

the constructive evolution of social structures and condemning

their adherents to frustration. Along with its degenerate growth,

such an ideology is rejected by all those social groups governed by

healthy common sense. The activities of such an ideology thus

induce nations to stick to their old tried-and-true basics in terms of

structural forms, providing hardline conservatives with the best weapon

possible.⁶²³ This causes stagnation of the evolutionary processes, which is contrary to

the overall laws of social life, and brings about a polarization of attitudes

among various social groups, resulting in revolutionary moods. The

operations of the pathologically altered ideology thus facilitate the

pathocracy's penetration and expansion.

Only by means of retrospective psychological analysis upon the

ideology, reverting to the time which preceded ponerogenic infection, and

taking into account the pathological quality and the causes for its

deformation, can the original creative values be discovered and bridges

built right over the time frame of morbid phenomena ("errors and

distortions").

Such skillful unhusking of the original ideology, including some reasonable elements which emerged after the ponerogenic infection

appeared, may be enriched by values elaborated in the meantime

and become capable of further creative evolution. It will thus be

in the position to activate transformations in accordance with

the evolutionary nature of social structures, which will in turn

render these societies more resistant to penetration by pathocratic

influences.

Such analysis presents us with problems which must be skillfully overcome, namely finding the proper semantic designations. Thanks to characteristic

creativity in this area, pathocracy produces a mass of suggestive names

prepared in such a way as to divert attention from a phenomenon's essential qualities.⁶²⁴ Whoever has been ensnared in this semantic trap even once

loses not only the capacity for objective analysis of that type of

phenomenon; he also partially loses his ability to use his common

sense.⁶²⁵ Producing such effects within human minds is the specific purpose of

this patho-semantics; one must first protect one's own person

against them and then proceed to protect social consciousness.

The only names we can accept are those with a historical tradition

contemporary to the facts and reaching back to pre-infection

times. For instance, if we call pre-Marxist socialism “Utopian socialism,”⁶²⁶ it will be difficult for us to understand that it was much more realistic

and socially creative than the later movements already laced with

pathological material, which were much complained about and indeed

utopian.

However, such caution does not suffice when we are dealing

with phenomena which cannot be measured within the natural

structure of concepts because they were produced by a macrosocial

pathological process. We must thus again underscore that the

light of natural healthy common sense or even the philosophical

principles of scientific methodology are insufficient for effecting

such retrospective refinement of ideological values later deformed

by such a process. Psychological objectivity, adequate knowledge

in the area of psychopathology, and the data contained in the

prior chapters of this book are indispensable for this purpose.

Thus equipped, we also become qualified to create the necessary names which would elucidate the essential properties of phenomena, providing

we pay sufficient attention to precepts of semantics with all the probity

and economy as would demand William of Ockham or Karl R.

Popper.⁶²⁷ After all, these names will spread throughout the earth and help many

people correct their worldview and social attitude. Such activity, albeit

legalistic, actually aims at depriving pathocratic circles of their

name-controlling monopoly; their predictable protests will merely prove

that we are on the right track.

Ideology thus regenerated regains the natural life and evolutionary

capacity which pathologization has stifled. At the same time, however, it

loses its ability to fulfill imposed functions such as feeding a pathocracy and cloaking it from both healthy common-sense criticism and something

even more dangerous, namely a feel for psychological reality and its

humorous aspects.

Condemning an ideology because of its errors, whether contained from the outset or absorbed later, will never deprive it of this imputed

function, especially not in the minds of people who failed to condemn it

for similar reasons. If we further attempt to analyze such a condemned

ideology, we will never achieve the effect which has a curative influence

upon the human personality; we will simply miss the truly important

factors and be unable to fill a certain space with contents. Our thoughts

will then be forced to evade whatever blocks their freedom, thereby erring among ostensible truths. Once something succumbs to psychopathological

factors, it cannot be understood unless the proper categories are

utilized.

Immunization

Many infectious diseases give an organism a natural immunity for a period between a few years and many. Medicine imitates this biological

mechanism by introducing vaccines which enable an organism to

become immune without passing through the disease. More and

more frequently, psychotherapists attempt to immunize a patient's

psyche to various traumatizing factors which are too difficult to

eliminate from his life. In practice, we use this most often with

people subjected to the destructive influence of characteropathic

individuals. Immunizing someone against the destructive effects of

psychopathic personalities is somewhat more difficult; however, it

represents the closest analogy to the task which should be performed

with regard to nations succumbing to the influence of pathocratic

psychological subversion and those at risk from such methods of

expansion. By explaining to a man the pathological character of the

influences he was under, and by analyzing how his human nature

responded to such influences, we create the necessary intellectual

distance as well as improve his resistance and tolerance to such

influences.

Societies governed by a pathocratic system for many years develop the above-described natural immunization, along with the characteristic

over-adaptation to the phenomenon and sardonic humor. In combination

with the growth of practical knowledge, this state should be taken into

account every time we wish to evaluate a given country's political

situation. We should also underscore that this immunity refers

to the pathological phenomenon per se, not its ideology, which

explains why it is also effective against any other pathocracy, no

matter the ideological mask. The psychological experience gained

permits the same phenomenon to be recognized according to its

actual properties; the ideology is treated in accordance with its true

role. [628](#)

Psychotherapy properly conducted upon an individual who succumbed

to the destructive influence of life conditions under pathocratic rule

always brings about a significant improvement in psychological

immunization. In making a patient conscious of the pathological qualities

of such influences, we facilitate his development of that critical

detachment and spiritual serenity which natural immunization could not

have produced. We thus do not merely imitate nature; we actually

achieve a better-than-natural quality of immunity, which is more effective in protecting a patient from neurotic tensions and reinforcing his

practical everyday resourcefulness. An awareness of the biological

essence of the phenomenon provides him with an advantage both

over the phenomenon and those people who lack such awareness.

This type of psychological immunity also proves more permanent. If natural immunity lasts the life of the generation wherein it was produced, scientifically based immunity can be transmitted further. Similarly,

natural immunity plus the practical knowledge upon which it is based

may be very difficult to transmit to nations which have not had such

direct experience, but the kind which is based on generally accessible

scientific data can be transmitted to other nations without superhuman

efforts.

We are faced with two related goals. In countries affected by the above-discussed phenomenon, we should attempt to transform the

existing natural immunity into that better-quality immunity, thus making

it possible to arrange one's life without excessive psychological

adaptations and tensions. With regard to those individuals and societies

which indicate an obvious immunodeficiency and are threatened by

pathocratic expansion, we should facilitate the development of artificial

immunity.

This immunity is generated mainly as a natural result of understanding the actual contents of the macrosocial phenomenon and its appropriate

popularization. This awareness causes a stormy experiential period not

bereft of protest, but this substitute disease process is short-lived.

Stripping the naturalistic reality heretofore protected by an ideological

mask is an effective and necessary assistance for individuals and societies.

Within a short period of time, this begins to protect them from the

ponerogenic activities of pathological factors mobilized within the

pathocracy's monolithic front, as well as on the interpersonal level. This leads to the very valuable phenomenon of intellectual and moral

resilience. Appropriate indications of the practical means for protecting

one's own mental hygiene will facilitate and accelerate the creation of

such valuable psychological immunity in a manner similar to the results

of a vaccination.

Such individual and collective psychological immunity, based on a naturalistically objectified understanding of this other reality, is

colored by a sense of proper knowledge, which thus creates a new

human network; achieving such immunity appears a necessary

precondition for success regarding any efforts and actions of a

political nature which would aim at having governments taken over

by a society of normal people. Without such consciousness and

immunization, it will always be difficult to achieve cooperation between

free countries and nations suffering under pathocratic rule. No language

of common communication can be guaranteed by any political

doctrines based on the natural imagination of people lacking both

the practical experience and a naturalistic understanding of the phenomenon.

The most modern and expensive weapons threatening humanity with global catastrophe are presently obsolete the very day they are produced.

Why? They are the weapons of a war which must never take place, and

the nations of the world pray that it never does. The history of mankind

has been a history of wars, which makes it lack eternal meaning in our

eyes. A new great war would represent the triumph of madness over the

nations' will to live.

At the same time, in the face of the pathocratic empire's use of weapons of psychological warfare on a mass scale, we are confronted with

a new threat and a new necessity to defend ourselves. These new

weapons, no matter who uses them, must be countered by new means of

defense. International reason must therefore prevail,
reinforced by

rediscovered moral values and naturalistic science
concerning the causes

and genesis of evil. The “new weapon” suggested herein
kills no

one; it is nevertheless capable of stifling the process of the
genesis

of evil within a person and activating his own curative
powers.

If societies are furnished an understanding of the
pathological

nature of evil—something they were unaware of before—
they will be

able to effect concerted action based on moral and
naturalistic

criteria.

This new method of solving eternal problems will be the
most humanitarian weapon ever used in human history, as
well as the only one

which can be used safely and effectively. We may also hope
that

using such a weapon will help end centuries of warfare
among

nations.

[602](#) Thomas Szasz, *The Ethics of Psychoanalysis: The Theory and Method of Autonomous Psychotherapy* (1965). Szasz (1920–2012) was a controversial Hungarian-American psychiatrist and staunch critic of coercive psychiatry, e.g., civil commitment and involuntary psychiatric treatment, as well as the tendency to see “mental illness” as a disease.

In the latter, his views align with Dąbrowski, *Psychoneurosis Is Not an Illness* (1972). —Ed.

[603](#) *Author’s note (1997)*: This, however, proved unrealistic. Countries governed by normal people have failed to achieve this.

[604](#) *Author’s note (1997)*: That said, today these dangers are far less likely to occur. Rather, it is far more likely that this realization will provoke a longer period of reflection and discussion that will gradually restore order to human beliefs.

[605](#) *Author’s note (1997)*: In the USA, the communist doctrine has become part of people’s personalities, both the majority who

condemned “communism” and the minority who supported it. Unlike in our case, such a revision of worldview is not a life necessity for them.

It would also pose a threat to those scientists and politicians whose positions and wealth were built on these doctrines. However, people who base their choices and actions on the truth can also be found there.

[606](#) For example, positive reinforcement, which is the hallmark of the “decompression model” discussed in note 11. Łobaczewski cites Dennis M. Doren’s *Understanding and Treating the Psychopath* (1987) which takes such an approach: “Psychopaths can learn to act ‘as if’ they experience ... emotions, but they cannot learn to feel them. ... If the therapy goals are to make the psychopath into an upstanding citizen who will care about others, feel what others feel, and feel guilty when he hurts someone ... the therapy is doomed to failure. ... If the therapy goals are to get the person acting ‘as if’ ... he is empathic and does not wish to hurt others, this can happen” (p. 168).

—Ed.

[607](#) Partial in the sense that they would be understood psychologically, not moralistically, and able to function and to find a place in society, but not in the sense that they would be given dominion over others.

See also the brief discussion under “Other psychopathies” in Chapter IV. —Ed.

[608](#) *Author’s note (1997)*: Former pathocrats should benefit from a far-reaching forbearance based on a good understanding of pathological phenomena, not from a legally absurd “thick line.”

[A reference to the “thick line” dividing the communist and postcommunist eras, first suggested by Polish Prime Minister Tadeusz Mazowiecki in 1989, whereby no former communists

would be prosecuted, no matter what evidence came to light of their crimes (at least, that was how critics interpreted it). In contrast, other countries like Czechoslovakia passed lustration laws banning all former party officials and secret police from positions in the new system of government. In other countries (e.g., Russia), communist parties were allowed to continue to exist and members were not brought to trial, with some exceptions (e.g., the show trial and execution of the Ceaușescus in Romania).

—Ed.]

[609](#) The Polish version of this chapter is much shorter. In it, the following section is titled “Understanding” and focuses less on forgiveness and more on understanding and not seeking revenge.

[610](#) I.e., humanization of criminal law results in an increase in crime, because criminals do not fear the lax punishments (*Ponerologia*, p. 11).

—Ed.

[611](#) Zimbardo writes: “We need to adopt a public health model for prevention of evil, of violence, spouse abuse, bullying, prejudice, and more that identifies vectors of social disease to be inoculated against, not dealt with solely at the individual level. A second paradigmatic shift is directed at legal theory to reconsider the extent to which powerful situational and systemic factors must be taken into greater account in sentencing mitigation. ... Individuals and groups who behave immorally or illegally must still be held responsible and legally accountable for their complicity and crimes. However, in determining the severity of their sentence, the situational and systemic factors that caused their behavior must be taken into account” (*Lucifer Effect*, pp.

viii, 231). —Ed.

[612](#) See Kiehl, *Psychopath Whisperer*, pp. 218–223, on the ineffectiveness of punishment on certain groups of people, particularly psychopaths.

The “Decompression Model,” which aims at developing prosocial bonds, is much more effective among youths with conduct disorder problems. —Ed.

[613](#) *Author’s note (1997)*: This is an open problem for philosophy of law, psychology, and jurisprudence to consider based on the data cited in this book—among other things.

[614](#) Dikötter describes the conditions following China’s “Great Leap Forward” as follows: “So destructive was radical collectivisation that at every level the population tried to circumvent, undermine

or exploit the master plan, covertly giving full scope to the profit motive that the party was trying to eliminate. As the

catastrophe unfolded, claiming tens of millions of victims, the very survival of an ordinary person came to depend on the ability

to lie, charm, hide, steal, cheat, pilfer, forage, smuggle, trick, manipulate or otherwise outwit the state” (*Cultural Revolution*, p. 20).

—Ed.

[615](#) Dr. Gustave Gilbert, prison psychologist at Nuremberg, wrote a book on the conclusions he reached after the short time he was able to spend studying the Nazi leaders being held for war crimes and crimes against humanity. He concluded: “Psychopathic personalities

undoubtedly play an important part in major manifestations of social pathology, particularly when they achieve positions of leadership in social groups and movements. It is all too clear that they played a decisive role in the revolutionary nucleus of the Nazi movement, and thus determined the complexion of the government of Nazi Germany”

(*Psychology of Dictatorship*, p. 286). He also analyzed the individual and social psychological functions that facilitate these processes, such as the desensitization of empathy caused by inculcating paranoia and hostility, and persecuting scapegoats. Understandably, Gilbert’s book is out of print and hard to come by. His conclusions were largely ignored by academia, aside from his Rorschach protocols, to

which Gilbert himself devotes very little discussion. See, for example, Jose Brunner, “‘Oh Those Crazy Cards Again’: A

History of the Debate on the Nazi Rorschachs, 1946–2001” (2001).

—Ed.

[616](#) *Author’s note (1997)*: Were it not for this error, there would be no resurgence of Nazism in Germany today. [Most notable at present in Ukraine with regard to ponerogenic neo-Nazi groups like Right Sector, who were involved in the shootings of both police and protesters during the Maidan Revolution of 2014. For background on their ideology and actions, see Hahn, *Ukraine over the Edge*, pp. 180–185.

—Ed.]

[617](#) See, for example, the accounts of Christian dissidents in Dreher, *Live Not by Lies*, especially chapter 10, “The Gift of Suffering.”

—Ed.

[618](#) *Author’s note*: If we considered a series of Pope John Paul II’s actions, we would discern that he is aiming at a similar goal. He appears to be attempting to prepare nations morally for such a breakthrough of understanding and forgiveness. There is no doubt that he is governed by a feeling for psychological reality similar to that of the above-mentioned nations; above all, however, he is guided by a very fresh understanding of the Gospel precepts against a backdrop of similarity regarding times and conditions. The Pope’s motivations as well as those of these societies have left the biological aspects in the shadows.

[619](#) For a similar perspective, see McConkey, *Managerial Liberalism*, p.

162: “Vengeance is less important than simply removing them from power.” —Ed.

[620](#) Since the emergence of critical race theory in Harvard Law School in the 1980s, the trend in the United States has been in the opposite direction. “Critical legal studies,” with a focus on essentializing race, is now ubiquitous in law schools. See also Aaron Sibarium, “American Bar Association Poised to Mandate Diversity Training, Affirmative Action at Law Schools” (2021), which details proposed requirements that seemingly instruct schools to break state or federal law.

—Ed.

[621](#) Including liberal-democratic ideology, as McConkey, Legutko, and Janowski also argue. See their respective books, *Darwinian Liberalism*, *Demon in Democracy*, and *Homo Americanus*, which focus on the flaws inherent in liberal democracy's original ideals, like blank slate psychology and natural equality. For a focused analysis of the pathologically deformed version, see Helen Pluckrose and James Lindsay's *Cynical Theories*. —Ed.

[622](#) Kołakowski wrote similarly: "This does not mean that socialism is a dead option. I do not think it is. But I do think that this option was destroyed not only by the experience of socialist states, but because of the self-confidence of its adherents, by their inability to face both the limits of our efforts to change society and the incompatibility of the demands and values which made up their creed. In short,

that the meaning of this option has to be revised entirely, from the very roots" (quoted in Cristaudo, "Those Pesky Poles!").

—Ed.

[623](#) They can also lead to a right-wing reaction sometimes approaching the same degree of pathology, e.g., the anticommunist regimes of Hitler, Franco, and Pinochet. —Ed.

[624](#) For example, Legutko writes: "We were surrounded by entities whose reality seemed precarious but whose power of influence was enormous.

'Party,' 'working class,' 'revisionists,' ... 'socialist renewal,' 'leading role of the party,' 'fraternal Parties,' 'domestic export'—all these terms, and many others impossible to translate into English,

were supposed to describe real facts, processes, and institutions, but were actually political declarations. It was impossible to conduct any serious debate about the real issues, because the language served to conceal rather than to reveal" (*Demon in Democracy*, p. 127). Janowski adds: "today's American Newspeak is fundamentally totalitarian. By accepting it, using it, we not only get caught in the totalitarian unreality, but we become its accessory cofounders" (*Homo Americanus*, p. 58). See Janowski's discussion of American and communist newspeak in chapter 4 of his book.

—Ed.

[625](#) Janowski provides an example: "Liquidation of multiple political parties by absorbing them into one party (socialist or communist), was called 'democratic centralization.' Since democracy is associated with multiplicity of views, opinions, etc., by preserving

the word *democracy* in the term 'democratic centralization,' one could make an entire

population believe that democracy became even stronger by being centralized. In fact, it meant that democracy had been destroyed"

(*Homo Americanus*, p. 58). —Ed.

[626](#) For example, the "timeless" (not historically dialectic) and "universal" (not class-based) socialism of Robert Owen, Fourier, and St. Simon (Sowell, *Marxism*, pp. 13-14, 156-157). Marx and Engels were the first to refer to them as "Utopian." —Ed.

[627](#) Karl R. Popper (1902-1994), Austrian-British philosopher of science and advocate of the principle of falsifiability in the scientific method. Author of *The Logic of Scientific Discovery* (1934) and *The Open Society and Its Enemies* (1945). —Ed.

[628](#) For examples of this natural immunity, see the subjects of Dreher's book, *Live Not by Lies*, as well as the observations of Legutko (*Demon in Democracy*) and Janowski (*Homo Americanus*). All lived under pathocracy in Eastern Europe or the USSR, and all see the same phenomenon taking shape in "the West," though under the ideology of "liberal democracy." —Ed.

CHAPTER X

A VISION OF THE FUTURE

If it is to bear ripe fruit, every human activity must take root in the soil of two time frames: past and future. The past provides us

knowledge and experience which teach us to solve problems and

warn us when we are about to commit errors reminiscent of past

mistakes. A realistic apperception of the past and a sometimes

painful understanding of its errors and evils thus become necessary preconditions for building a happier future. A similarly realistic vision of the future, complemented by well-thought-out, detailed data,

endows our contemporary activities with a direction and renders

their goals more concrete. Mental effort aimed at forming such a

vision enables us to overcome psychological barriers to free reason and imagination, barriers caused by egotism and the survival of

habits from the past. People fixated upon the past gradually lose

contact with the present and are thus incapable of doing much

good for the future. Let us therefore direct our minds toward the

future, beyond the ostensibly insuperable realities of the present age.

There are many advantages to be gained from constructively planning the future, including the more distant time perspective, if we can foresee its shape and facilitate pinpointed solutions. This requires that we properly analyze reality and make correct predictions,

i.e., discipline of thought so as to exclude any subconscious data manipulation and any excessive influence from our emotions and

preferences. Elaborating such an original vision so as to make it

a reified blueprint for a new reality is the best way to educate

human minds for other similarly difficult tasks in the concrete

future.

This would also permit timely elimination of many differences of

opinion which could later lead to violent conflicts; these sometimes result from an insufficiently realistic

apperception of the present state of affairs, various pipe-dream attitudes, or propaganda activities. If it is logically developed and avoids collisions with an adequately

objective understanding of phenomena which have already been

discussed in part, such a constructive vision can come true in future reality.

Such planning should be reminiscent of a well-organized technical project, wherein the designers' work is preceded by an examination of conditions and possibilities. Executing the work also requires time-frame planning in accordance with the appropriate technical data and the factor of human safety. We know from experience that increasing the scope and accuracy of design activities makes their execution and

utility more profitable. Similarly, the more modern and inventive

constructions generally prove more effective than tradition-bound

ones.

The design and construction of a new social system should also be based upon proper distinctions of reality and should receive appropriate elaboration in many details in order to prove effective in execution and action. This will require abandoning some traditional customs of political life which allowed human emotions and egoism to play too great a role.

Creative reasoning has become the sole and necessary solution, since it ascertains real data and finds novel

solutions without losing the ability to act under real-life conditions.

The absence of such prior constructive effort would lead both to knowledge gaps about the reality to be operated in and to a shortage of people with the crucial preparation needed for creating new systems.

Regaining the right to decide one's own fate, particularly for a nation now affected by pathocracy, would be improvisation, which is expensive and dangerous. Violent disputes among the adherents of various

structural concepts, which may often be unrealistic, immature, or

outdated because they have lost their historical significance in the meantime, may even cause a civil war.

The reconstruction of normal social and state life cannot be an easy task wherever the old socio-psychological structures created by long historical processes have been almost totally destroyed by revolution, war, genocide at the hands of the enemy, the emigration of the old elite, the introduction of state capitalism, and the development of pathocracy.

The replacement is a pathological structure reaching into every corner of a country, causing all areas of life to degenerate and become

unproductive. The new caste and organizational structure obviously try to maintain their position by all available

means, which is what any other privileged class would do in their place. Under such conditions, it proves unfeasible to reconstruct a social system based on outdated traditions and the unrealistic expectations that such a structure already exists.

What is needed is a plan of action which will first permit the fastest possible reconstruction of this basic socio-psychological structure and then allow it to participate in social life's autonomization process.

The past has furnished us virtually no pattern for this indispensable activity, which can thus be based only upon the more general kind of data described at the beginning of this work. We are therefore

immediately faced with the need to rely upon modern science. At least one generation's worth of time has also been lost, and with it the evolution which should have creatively transformed the old structural forms. Reverting to those forms would be a dangerous error of relapse, which inevitably leads to resurgence of even older nineteenth-century forms, such as primitive exploitative capitalism. We should thus be guided by notions of what *should* have happened if a given society had had the right to free development during this time, rather

than by data from the past, presently outdated, albeit historically real.

Since ideology has never been of essential value in a pathocracy, it can easily be replaced with a more convenient one, depending on what the specific circumstances require. However, the pathocratic bond formed due to the natural characteristics of certain people,

acquired wealth, and privileges will prove much more durable than many Western ideologues presume.[629](#)

In the meantime, many formerly understood concepts fell out of use, and many divergent ways of thinking have taken root in those countries. Private capitalism's world of social institutions has become distant and hard to understand.[630](#) There is no one left who has been brought up in a family environment

that would teach them the skills necessary to become creative

capitalists who understand their role in society or to act independently within such a system. Democracy has become an imperfectly

comprehended slogan for communicating within the society of normal

people.[631](#) The workers cannot imagine the reprivatization of great industrial plants and oppose any efforts in that direction. They believe that rendering the country independent would bring them participation in both

management and profits. Those societies have accepted some social

institutions, such as a public health service and free education through university level. They want the operation of such institutions reformed by subordinating them to healthy common sense and appropriate

scientific criteria as well as tried-and-true elements of valid traditions.

What should be restored is the general laws of nature which should govern societies; the structural forms should be reconstructed in

a more modern manner, which will facilitate their acceptance.

Some transformations already made are historically irreversible.

Regaining the right to shape one's own future would thus create a

dangerous and even tragic "system void." The nation faces the task of building a just and sufficiently functional social system, but without following a preconceived plan. Thus, the longed-for independence results in a legal vacuum and social chaos, from which the heirs of the

pathocratic elite benefit. A premonition of such a critical situation already worries people in those countries, stifling their will to act; this situation should be prevented immediately. The only way is

well-organized effort in analytical and constructive thought directed toward a societal system with highly modern economic and political foundations.

Nations suffering under pathocratic governments should also participate in such a constructive effort, which would represent excellent input to the above-mentioned general

task of treating our sick world. Undeterred in our hope that the time will soon come when such nations will revert to normal human systems, we should build a social system with a view to what will happen after pathocracy. This social system will be

different from and better than anything which existed earlier. A

realistic vision of a better future and participation in creating

it will heal battered human souls and bring order into thought

processes. This constructive work trains people to govern themselves under such different conditions and knocks the weapon out of the

hands of anyone who serves evil, increasing the latter's feeling of

frustration and an awareness that his pathological work is nearing an end.

A careful reading of this book may cause us to discern the outlines of a creative vision of such a future societal system so sorely needed by nations suffering under pathocratic rule; if so, this represents a reward for the author's effort rather than the result of pure chance. Just such a vision accompanied me throughout the period of my work on this book (although the latter nowhere indicates a name nor any more precise details for it), rendering assistance and proving a useful support in the future. In some way, it is

thus present on the pages and between the lines of this work.

Such a social system of the future would have to guarantee its citizens wide scope personal freedom and an open door to utilizing their creative potentials in both individual and collective efforts. At the same time, however, it must not indicate the well-known weaknesses manifested by a democracy in its domestic and foreign policy. Not only should

individuals' personal interest and the common good be appropriately balanced in such a system; they should be woven right into the overall picture of social life at a level of understanding of its laws where any discrepancy between them disappears. The opinion of the broad

mass of the citizenry, dictated primarily by the voices of basic

intelligence and dependent upon the natural worldview, should be well heard and properly taken into account. Therefore, it could not be

drowned out by the bleating of goats—the uproar of demagogues and

psychopaths.

One of the foundations of this political system would be the principle of competence. On this basis, a citizen wishing to obtain the right to vote would have to acquire the necessary popular historical, social, and legal knowledge and pass an examination. Citizens seeking election to

parliament or higher offices would first have to acquire the necessary scientific background. The weaknesses of public

opinion should be

counterbalanced by the skills of those with objective knowledge of the laws of nature and social life, and who possess the appropriate

knowledge and training in their specialized fields. Appropriate

and well-thought-out system solutions should be used for this

purpose.

The foundations for practical solutions within such an improved system would contain criteria such as creating the right conditions for enriched development of human personalities, including the psychological

worldview, whose societal role has already been adduced. Individuals'

socio-occupational adjustment, self-realization, and creation of an interpersonal network, which serve their own interests as well as

those of the wider society, form the socio-psychological structure which is the foundation on which a nation's health and creativity

are built, and therefore should be facilitated to the maximum

possible extent. Structural, legal, and economic solutions should

be considered in such a way that fulfilling these criteria would

also open the door for an individual's optimal self-realization

within social life, which would simultaneously be for the good of the community. Other traditional criteria such as the dynamics of

economic development will thereupon prove secondary to these more

general values. The result of this would be the nation's economic

development, political skill, and creative role in the international sphere.⁶³²

The priorities in terms of value criteria would thus shift consistently in the direction of psychological, social, and moral data. This is in keeping with the spirit of the times, but actual execution thereof demands imaginative effort and constructive thought in order to achieve the above-mentioned practical goals. After all, everything begins and ends within the human psyche.

Such a system would have to be evolutionary by nature, as it would be based upon an acceptance of evolution as a law of

nature.⁶³³ Natural evolutionary factors would play an important role therein, such as the course of cognition

continually progressing from more primitive and easily accessible data to more actual, intrinsic, and subtle matters.

The principle of evolution would have to be imprinted firmly enough upon the basic philosophical foundations of such a system so as to protect it consistently from social tensions and revolutionary tendencies.

The factors stimulating this evolution would be: the development of moral culture, the development of scientific knowledge continuously deepening our insight into ourselves and society, as well as technological progress.

Such a social and state system would by its very nature be more

resistant to the dangers posed by ponerogenesis on any social scale, and even more so to the emergence of pathocratic tendencies. Its

foundations would be an improved development of the psychological

worldview and society's structure of links coupled with a scientific and social consciousness of the essence of such phenomena. This should furnish the foundation for sufficiently mature methods of education.

Such a system should also have built-in permanent institutions

which were heretofore unknown and whose task will be care for the

biological, psychological, and moral welfare of society, preventing the development of ponerogenic processes within society, and protection against the entry of mentally abnormal persons into positions of

power.⁶³⁴ The latter is what has given rise to the greatest tragedies of recent years.

A “Council of Wise Men” would be an institution composed of several people with extremely high general, medical, and psychological

qualifications; it would have the right to examine the physical and psychological health of candidates before the latter are elected to the highest government positions. A negative council opinion should be hard to challenge. That same council would serve the head of state, the legislative authorities, and the executives regarding counsel in matters entering its scope of scientific competence. It would also address the public in important matters of biological and psychological life, indicating essential moral aspects. Such a council’s duties would also include maintaining contact and discussions with the religious authorities in such matters.

The security system for persons with various psychological deviations would be in charge of making their life easier while skillfully limiting their participation in the processes of the genesis of evil. The thoughtful supervision of people with various mental aberrations should enable them to adapt to the requirements of the society of normal people

and induce them to live more agreeably within it. After all, such persons are not impervious to persuasion, provided it is based upon proper knowledge of the matter. Such an approach would also help progressively

diminish societies' gene-pool burden of hereditary aberrations. This would require the popularization of psychological education. The

Council of Wise Men would furnish the scientific supervision for such

activities.

The legal system would be subjected to wide-ranging transformations in virtually every area, progressing from formulae whose establishment was based on a society's natural worldview and ancient tradition to legal solutions based upon an objective apperception of reality,

particularly the psychological one. As a result, law studies would have to undergo true modernization, since the law would become a scientific discipline sharing the same epistemological principles as all the other sciences.

What is now called "penal" law would be superseded by another kind of law with a completely modernized foundation based on an understanding of the genesis of evil and of the personalities of people who commit evil.

Such law would be significantly more humanitarian while furnishing individuals and societies more effective protection from undeserved abuse.

Of course, the operational measures would be much more complex and more dependent upon a better understanding of causation than could ever possibly be the case in a punitive system. A trend toward

transformations in this direction is evident in the legislation of civilized nations.⁶³⁵ The social system proposed herein would have to break through

traditions in this area in a more effective way.

No government whose system is based on an understanding of the laws of nature, whether concerning physical and biological phenomena or the nature of man, can lay a claim to sovereignty in the meaning we have inherited from the nineteenth century and subsequent nationalistic or totalitarian systems. We share the same air and water throughout our planet. Common cultural values and basic moral criteria are becoming widespread. The world is interlinked in transportation, communication, and trade and has become Our Planet. Under such conditions,

interdependence and cooperation with other nations and supranational institutions, as well as moral responsibility for our overall fate, become a law of nature. The national organism becomes autonomous

but not independent. This must be regulated by means of the

appropriate treaties and incorporated into national constitutions.

A system thus envisaged would be superior to all its

predecessors, being based upon an understanding of the laws of nature operating within

individuals and societies, with objective knowledge progressively

superseding opinions based upon natural responses to phenomena. We should call it a “LOGOCRACY.” Due to their properties and conformity to the laws of nature and evolution, logocratic systems could guarantee social and international order on a long-term basis. In keeping with their nature, they would then become transformed into more perfect

forms, a vague and faraway vision of which may beckon to us in the present.

The author has survived many dangerous situations and become disappointed with many people and institutions. However, the Great Providence has never disappointed him under the most difficult circumstances.

This condition suffices to permit him to promise that elaborating a more detailed draft for such a necessary better system will also be possible.⁶³⁶ And so I pass this book on to my honored readers together with my faith in the practical possibility of creating such a system, one that

would not be perfect, but better than any we have known before.

[629](#) *Author's note (1997)*: Under these conditions, the reconstruction of a social system rooted in past traditions and old political doctrines—not free from defects and deficiencies—will inevitably be a path of trial and error with little chance of success. Such an endeavor buys the heirs of pathocracy a lot of time to fight for their survival. Such a nation-wide disease will take much longer to heal than those difficulties faced by nations that have regained their independence after years of being governed by a foreign, yet psychologically normal, power, or the problems the Polish nation withstood having regained its independence after the First World War. [As Łobaczewski observed in an interview with Sott.net (<http://youtu.be/DU7LKAsjt4k>), many Polish communist pathocrats simply integrated into the new system and continued to stay in positions of power, a view shared by Poland's current leadership: "The [PiS] party and its leader, Jarosław Kaczyński, argue that Poland did not become truly independent after 1989.

Instead, the communist elites and some elements among the opposition came to an arrangement that allowed 'post-communists'

to remain in influential positions in politics, the judiciary, the economy and the media" ("We Are Still Cleansing Poland of Dirt,' Says President Ahead of Reelection Bid," *Notes from Poland*, Jun. 2, 2020). As Legutko writes: "following some slight touch-ups and finding themselves in new circumstances, the former members of the Communist Party adapted themselves perfectly to liberal democracy, its mechanisms, and the entire ideological interpretation that accompanied these mechanisms" (*Demon*, p. 2). For a similar dynamic in Russia, see Gordon M. Hahn's *Russia's Revolution from Above, 1985-2000: Reform, Transition and*

Revolution in the Fall of the Soviet Communist Regime (2001).

—Ed.]

[630](#) *Author's note (1997)*: They are only known to those who operated outside the country on behalf of the pathocratic elite. This gives them an advantage.

[631](#) The Polish edition includes six paragraphs on democracy at this point. See Appendix II. —Ed.

[632](#) In his bibliography, Łobaczewski cites John Clark and Aaron Wildavsky's *The Moral Collapse of Communism: Poland as a Cautionary Tale* (1990), which argues that "all communist political economies comprising ruling parties that tolerate no rivals and central planning without market prices are doomed to failure (that is, to the loss of national product and national leadership) *because they are based on immoral premises and practices*" (p. 1, emphasis

added). As Peter Kwasniewski writes in the foreword to Storck, *Economics of Justice and Charity*, in reference to Catholic social teaching: “The popes reiterate that economics cannot be rightly understood or virtuously practiced apart from well-ordered politics, culture, and religion: the economic realm is *not* sufficient unto itself or even intelligible in itself, but rather serves as a subordinate element in a complete vision of human life and society, the whole of which must be grasped and assented to before any of its parts can flourish. The health of the part depends on the coherence of the whole” (p. xiii).

—Ed.

[633](#) Broadly speaking, in biopsychological terms evolution is the development from lower to higher levels of organization, and from the most automatic to the most voluntary. See Dąbrowski, *Multilevelness*, for an account of personality development from this perspective. See also McConkey, *Darwinian Liberalism*, for a defense of the evolutionary principle in politics, exemplified in such institutions as the common law, the marketplace of ideas, the scientific method, and the goods and services market.

—Ed.

[634](#) The idea of screening for psychopathy in politics has also been raised by Clive R. Boddy in “Psychopathy Screening for Public Leadership” (2016) and “Populism and Political Personality: What Can We Learn from the Dark Triad Personality of Hermann Goering?” (2021). Clinical psychologist Martha Stout writes: “It is interesting to speculate about a perhaps not-too-distant future in which we have at last developed a fully valid and reliable test for consciencelessness that goes beyond Robert Hare’s Psychopathy Checklist, a future in which we are as adamant about seeing political candidates’ scores on that test as we are about the disclosure of their income tax returns. How might society change if there were such a tool?” (*Outsmarting the Sociopath Next Door* [2020], p. 247).

—Ed.

[635](#) For example, the Norwegian criminal justice system, which focuses on restorative justice and rehabilitation, accompanied by some of the lowest incarceration and recidivism rates in the world. While most Norwegian prisons are “closed” (high security), “open”

prisons are designed to be as similar to the outside world as possible, with open spaces, houses instead of cells, brick instead of concrete, and various types of recreation and classes to teach responsibility and reintegration into normal society. A tiered system

would also take into account those who cannot be reintegrated, or who require close and regular supervision if they can be.

—Ed.

[636](#) The first draft of *Logokracja* was completed by the time Łobaczewski left the United States in 1990. After developments in Poland in the 1990s, he revised and updated the book, which was eventually published in 2007, shortly before his death. —Ed.

APPENDIX I

Preface to the Polish Edition (1997)

This book was originally written in 1984 in New York and translated into English by Dr. Aleksandra Chciuk-Celt in collaboration with the author as *Political Ponerology*. The book, written mostly at dawn before a day of tedious manual labor necessary to make a living and without access to sufficient scientific tools, was nevertheless produced satisfactorily and still in time to play its intended role. This was accomplished with great difficulty and despite the circumstances in which the author found himself in the USA. This situation could not have been foreseen or easily overcome.

Threatened with arrest for the fourth time in 1977, and hoping that I would be able to pass on these exceptionally valuable research results to Western scientists, I chose the offered passport. After extremely difficult experiences, I arrived in the USA, but as a recognized possessor of dangerous knowledge. There I soon realized that I had not come out from under the surveillance of the Polish Security Service of the time. Their activities were carried out with a deviousness that even an experienced psychologist did not think possible.

As was once also the case with this writer, the people of our country are unaware of the psychological difference between the United States and the rest of the world. The

Chinese or Africans think and understand the world and life in a way that is closer to us than the typical American does, and it is easier to find a common language with them. A psychologist from Poland had to learn this difference through suffering, having only limited prior theoretical knowledge.

The people there think and act with previously assimilated patterns. This makes our explanations seem surreal for them, which gives them a sense of powerlessness or evokes feelings of resentment. In no society in the world does the subconscious selection of premises operate with such overpowering effectiveness as in this country of wishful thinking. Their way of thinking proves effective in everyday life, but when applied to more difficult issues, such as those concerning the author and his task, it leads to decision-making based on secondary and tertiary considerations to the exclusion of the crux of the matter. In this way, the author's and other researchers' laborious effort has been perceived as something out of the realm of American surrealism.

In such conditions, the intelligence and subversion agents, adequately trained in the system of the Soviet empire and familiar with these American characteristics, acted with astonishing effectiveness, and they were protected by American law, customs, and the aforementioned way of thinking. The methods of psychological subversion, which our society easily deciphered and which therefore failed them in Poland, turned out to be remarkably effective there. Thanks to this, the once Polish and now Polish-Jewish institutions in New York became a marionette show directed by them. It was therefore impossible to reach out for help and support anywhere. Even a meaningful conversation was repeatedly refused, until the author's strength and health

failed. As I laid in the intensive care unit at Bickman Hospital, it seemed that my work was finished.

Polish readers, however, should be given an explanation of the long history of the creation of this research. However, the author's knowledge in this particular matter contains more gaps than reliable data. Time and lived experiences have also erased from memory a few previously familiar names. I could not or did not want to know about the activities of certain people in those years, although I was anonymously informed about the results of their work. This was necessary for reasons of safety and due to the conspiratorial experience gained in the Home Army.

In spite of this, I would like to take this opportunity to pay my humble tribute to all those researchers and specialists who initiated this work or whose research I have been able to benefit from, regardless of whether or not their names were once known to me or have faded from my memory. I also hope that some from the younger generation may still be among the living and that I will be able to shake their hands one day.

At some point in the late fifties, scientists of the past generation from Poland, Hungary, and other countries of "people's democracies" met to discuss common psychiatric matters. After official lectures and discussions were over, pre-war acquaintances would meet and there would be a hushed exchange of opinions on the pathology of the system that had overtaken our countries and which, unfortunately, is still called "communism" today. It turned out that the observations of psychiatrists and psychologists from various countries not only were similar, but also noted important characteristics of the phenomenon. However, these properties were scientifically detectable only to them,

not to humanists and politically active people. This was the genesis of this work. I was not present.

As the future author of this study, I worked with the Krakow-based branch of this research group, and I came into contact with the main branch later and only briefly. I never knew who was intended to synthesize our efforts, and I never imagined that this task would fall on me.

Around a year after the work commenced, the author, working far away from larger cities, was given the task of studying certain mental aberrations and classifying them. Guided by my own observations and experience, I immediately realized that these matters were crucial for the understanding of the nature of the whole of the phenomenon in question. So I increased my efforts, the results of which the reader will find in this work. At this point, however, my contact with the scientists ended abruptly. This was undoubtedly a result of an intervention of political factors that discovered a trail of this movement and caused casualties. Thank God, the author remained outside the circle of suspects. Fear was the only negative consequence.

Data of priceless value for science and politics remained in my possession. These were the results of the work of other researchers as well as my own. However, they were so incomplete that it would be pointless to pass them on to foreign scientists who were not prepared to receive them. Opportunities to do so were also lacking. I was forced to work for years in complete solitude in order to fill in the blanks in the data and reassemble them into a comprehensible whole. Two versions were lost and the currently existing American version was therefore already the second reconstruction. The first version was destroyed a few hours before a search was performed by the security

services. The second one did not reach its addressee in Rome. Most of the statistical calculations and analyses of individual cases, i.e., data that specialists would find convincing, were irretrievably lost with it. The above-mentioned English version contains only those statistical data that, being the most frequently used, have remained in memory or have been reconstructed with sufficient reliability. At the same time, data from the locally available literature have been added where necessary, primarily to make the work more accessible to non-specialists in psychopathology. The same data are present in this edition.

The English version received positive reviews as “very informative” but was not published. American publishers I approached found the book troublesome because it required international distribution. However, something more significant than just the dollar and the American mindset stood in the way.

Showing some enthusiasm for its value, Professor Zbigniew Brzezinski agreed to publish this work. However, unforeseen difficulties kept delaying the publication. For a long time the reasons for this were not clear to me, until one day, while attending his lecture, I noticed that he omitted any data that could have come from this work and that he certainly had knowledge of. So I understood that he considered the publication to be an obstacle to his personal strategy for success. His thinking was certainly flawed, however.

Over ten years have passed since those events. In preparing the current Polish edition, the time-references needed to be changed. What was a prediction in that study has since become reality. In many places, therefore, it was necessary to change the future tense to the past and to discuss the issues in the context of the new reality. What remained unaltered were the fundamental findings that stood the test

of time. In its new form the work should also play a new role.

The original version was written for readers living in free countries and outside the immediate influence of the macrosocial pathological phenomenon. It was therefore necessary to explain what for the inhabitants of “communist” countries was already clear due to years of personal experience. Those parts were omitted in the present edition. Despite these changes and the removal of a few other passages, the original style has been preserved in the background, content, and layout. I hope, however, that this will not prevent Polish readers from assimilating the contents of this work. On the contrary, it should become more accessible to the younger generation, as well as to our compatriots who have been living abroad for a long time. Thanks to such operations the work as a whole has been somewhat shortened.

I am unable to verify whether this work has already played any political role, but the following events took place: I entrusted a copy of the first version of this work to the Polish government-in-exile in London. Following their advice, I lent a similar one to a philosopher there. He was unable to return it to me because he no longer had it. I do not know how many pounds sterling this cost the intelligence service of the time. Following this, agents cornered me while I was resting in Ravenscourt Park and, issuing threats, they tried to force me not to write anything more. I believe, however, that their plunder was passed on to “big brother.” For during the conversation between the Pope and Gorbachev the latter clearly made use of the content of my work. He tried to suss out whether John Paul II understood these matters. Unfortunately, he found out that he did not. But did reading this work influence his historical decisions? Maybe some of

the readers will be able to shed some light on this subject?
Habent sua fata libelli [books have their own destinies].⁶³⁷

I want to pay special tribute to my former professors at the Jagiellonian University, Stefan Szuman, Roman Ingarden, and others who taught me to think objectively and to seek the truth about man. I thank Professor Boleslaw Wysocki of Harvard University, Massachusetts, who studied this work, approved of the terminology used, and advised me to add the present first chapter, which is of a more literary nature and serves as an introduction for the Reader. I thank Professor Zdzislaw J. Ryn from Krakow for studying this work and expressing his appreciation for it, as well as his encouragement to persevere.

Andrzej Łobaczewski

Rzeszów, October 1997

⁶³⁷The historic meeting between Gorbachev and John Paul II took place at the Vatican on December 1, 1989 (two months later the Communist Party of the Soviet Union gave up its monopoly on political power). It is unclear which report Łobaczewski refers to, as the talk was private and a transcript was not released until 2009 (an English translation of the Russian record, which Gorbachev makes use of in his memoirs:

<https://nsarchive2.gwu.edu/NSAEBB/NSAEBB298/index.htm>).

Contemporary newspaper reports contain only generalities, and the official Russian transcript does not support Łobaczewski's speculation. According to the transcript, the two spoke alone for several minutes without interpreters. Statements by some Vatican sources contradict this, claiming that interpreters were present for the whole talk. Additionally, in 2011 a document from the Polish Institute of National Remembrance was published (<https://www.rp.pl/historia/art14031561-papiez-nie-poparl-stanu-wojennego>). This was a summary of the talk prepared by the Pope's translator, Stanisław Szłowiec, for the Polish Ministry of Public Security, delivered five days after the talk, and suggests that some specific subjects do not appear in the official transcript (e.g., a specific reference to "cessation of production and experiments with chemical weapons, as well as the export of weapons to the Third

World countries” by the Pope). While the only existing transcript may be incomplete, it seems likely that Łobaczewski read more into whatever report he had seen than was actually there, perhaps influenced by Gorbachev’s humane presentation and concern for morality and freedom of religion, and appreciation of the risks of democracy. See Kengor, *Pope and President*, pp. 487–491. (Thanks to Iza Rosca for her research on this issue.) —Ed.

APPENDIX II

On Democracy (1997)

(From the Polish version of Chapter X.)

Democracy has become an insufficiently understood slogan uniting the society of normal people. At the same time, a similar, but different ideology of democracy has become a new mask worn by the other side, behind which old, familiar issues are hidden. There are also organized pressure groups in the world that proclaim democracy as the sole standard of social morality and the only acceptable system. In reality, these people know very well that it is a difficult system to implement, one that often leads to volatility and weakness. Thus, imposing democracy on “naive nations” can be economically and politically profitable.

Democracy, in its modern understanding, is one of the political-system doctrines that emerged at the end of the eighteenth century, the time of seemingly rational, emotionally charged thinking, but poor in psychological understanding. From the psychological point of view, democracy contains a defect we are already familiar with. It allows individuals who are too primitive mentally and morally to be able to act in the name of the common good, or even their own, to participate in the process of governing the country. As a rule, they are driven by an excessively short-sighted self-interest, or by the influence of ponerogenic groups that know how to take advantage of them. Thus, the possibility of creating a relatively well-functioning democracy depends on how large this primitive

faction is in a given country. As it turned out, the tragedies of the past years have increased their numbers in Poland.

Democracy can develop properly under three conditions: when the nation has a sufficiently established tradition of self-governance that predates democratic times; when respect for moral values and honesty in political affairs is sufficiently widespread; and when the destructive faction is sufficiently small. If these conditions are not met, democracy degenerates into various forms of rule by special interest groups, with hidden ideologies and even totalitarian characteristics. This danger is an inherent feature of the ideology of democracy.⁶³⁸ Although democracy is founded on the values of respect for individuals, and those values must be appreciated and maintained, it is not a system rooted in natural law and therefore it cannot provide a moral criterion for nations.

Bearing this in mind the construction of a state system better than democracy is not only a topic worthy of academic reflection, it is also an achievable undertaking, which may become a necessity in modern times. In order for such a system to prove itself in action, its planning and development should be based on a thorough understanding of psychological and social realities. Such an endeavor would have to be built on objective knowledge of the laws of nature, as well as contemporary knowledge, not doctrines of the eighteenth and nineteenth centuries. Ponerology would have to play its necessary role in this.

While living in the USA in late 1980s, in the faint hope that the time of the return of the subjugated nations to systems based on the rule of normal man was approaching, the author created an outline of such a system, entitled *Logocracy: A Conception of the State System*. Hoping that it would trigger a creative discussion on political solutions, he

had it published in 1991 in Kraków. Unfortunately, the distribution of the book was blocked by secret orders.

Such an effort of constructive thinking, involving scientists and public opinion, would be the best school of political thought. It would also assist the process of global therapy discussed previously. The experience of our nation, especially the time covering the period of state reconstruction after the First World War, should be carefully utilized.

[638](#) See, e.g., J. L. Talmon, *The Origins of Totalitarian Democracy* (1960). —Ed.

APPENDIX III A Response to Father Bogusław (2000)

(From the booklet Ponerologia.)

Father Bogusław became acquainted with ponerology, and after a long silence, still deeply troubled, he shared his opinion with me, which stemmed from the eternal teachings of the Church.

“These inquiries into the role of pathological factors in the genesis of evil are very earthly, because they attempt to substitute transcendental truth with biological explanations. For how can one speak about the nature of evil without mentioning the role of its main perpetrator? Have you, my friend, never encountered the work of Satan?”

Subjectively speaking, I think I have indeed experienced it, but it is not something that can be explained in terms of biology. Ponerology is a biological science and its possibilities extend only as far as the reach of a human mind armed with what other scientific disciplines can provide. It is a knowledge that is much-needed in many practical areas of life. I, on the other hand, am not a demonologist, and if I were to speak on matters in which I am a layman, I would be flippantly poaching on someone else’s territory. How, then, could I possibly answer the esteemed Father Doctor? I can only do so with the help of a parable:

There was a chemical factory that manufactured complex chemical compounds and sold them at a very high price. Their production method was kept secret. One day, a new worker came to work there claiming to be a car mechanic, but one who was skillful at any job. His grease-stained jeans, unshaven face, and colloquial language matched his self-report quite well, so no one recognized him as a doctor of chemistry.

He worked alongside other laborers, repaired equipment, and turned out to be a really skillful mechanic. In the meantime, he stole samples of semi-finished products used there and sent them to his company's laboratory. He worked out how the apparatus used for the final synthesis operated. Our mechanic knew very well that the factory was managed by a Chief Executive Officer and a technical director, and that there was also a production safety clerk. But he wasn't interested in any acquaintance with them. He was too busy observing the processes the plant's equipment was used for.

And yet, someone began to suspect him and reported him to the clerk. They realized he was a chemist and fired him. He was lucky because he managed to avoid a heavy beating or death at the hands of hired thugs. So he thanked God for that. But the CEO's decisive intervention came too late, for this supposed worker had already discovered the secrets of the syntheses that were taking place in his chemical kitchen.

APPENDIX IV

Problems of Ponerology

(2006)

(First published with the first edition of Political Ponerology.)

Since the beginning of modern psychiatry at the end of the nineteenth century, the study of pathological deviations was pursued in Europe. During the first thirty years of the twentieth century, several eminent European psychiatrists were pioneers in these matters. Then followed a time of persecution of not only the science, but the scientists, and it seems, based on a review of what is currently known in the West, that much of this work was irretrievably lost.

As an example, when I was a student, a story reached Poland to the effect that an eminent German professor who had written an analysis of Hitler's psychopathic personality came to an unhappy end. He apparently tried to warn the Germans that such a Fuehrer would lead Germany to a terrible calamity. He was taken to a concentration camp where he died while being beaten. It was said that his last words were, "*Ich habe das deutlich nachgewiesen!*" (I proved it evidently!). I was unable to find out a name, so this must be consigned to anecdotal evidence, but it is interesting nonetheless because it was one of many such stories that were racing through the academic community at the time.

It seems that, at the same time, the Soviets realized the dangers of science. Not only did they bring a halt to the

study of genetics,⁶³⁹ they methodically sought to stamp out independent research in psychology and to take political control of the science to use it for their own nefarious ends. A few years after the end of World War II, all the public libraries in Poland were searched and the “dangerous” books were removed and destroyed. Professors were informed of what subjects were permitted in their lectures, and how they were to teach those subjects. The “authorities” knew best what a psychiatrist or a clinical psychologist was permitted to understand. In this way, much of the valuable research that was underway at the time was strangled and mostly forgotten.

Then, in America, Hervey Cleckley and other researchers undertook the task of discovering anew things that had already been researched in the crucible of the very subject they sought to understand: socially dangerous psychological anomalies. But they did not have access to the older European scientific output; no one in the West did, as it had been thoroughly erased from public view.

For me and for other searchers of the genesis of evil and the nature of macro-social pathological phenomena which engulfed our countries, this older European science, preserved in our minds from lectures given before the political suppression began, created the basis of our understanding. Retrieving this science of those researchers and psychiatrists of this era that was erased by fascism and communism is, I believe, a vital precondition for further progress in the study of macrosocial evil. It is important to note that the developing European terminology for this field was better elaborated and univocal. It seems that, in the West today, that there is great confusion of terminology.

As I have learned from the paper of Salekin, Trobst, and Krioukova,⁶⁴⁰ a well-developed personality inventory is

being used in the U.S. as the main system for discovery and estimation of psychopathies. This way may lead to a valuable degree of probability of diagnosis, but may not provide sufficient certainty due to the variation in types. We are in need of practical actions and further scientific progress. The necessary certainty of diagnosis can sometimes be provided by knowledge of various kinds of mental anomalies elaborated by the suppressed European scientific work now lost.

In accordance with my experience as a clinical psychologist and researcher of the nature of evil in the domains of psychopathology, it appears to me that nearly half of the pathologic factors taking part in the processes of the generation of evil—what I call ponerogenesis—are the results of various kinds of brain tissue lesions. The psychopathies make up a lesser percentage of these types. There are other factors too, such as what are popularly referred to as multiple personalities. The concentration of our attention on psychopathies only can lead to unilateral comprehension of the general problem and to mistakes in praxis, particularly psychotherapy. The situation concerning cases of psychopathy is much more confused. But an exhaustive knowledge of the biological nature and genetic properties of particular kinds of psychopathies may, I hope, permit a way to open for understanding. It is for this reason I offer these remarks based on my training and experience in the crucible of those types of events that we hope to—no, we must—understand.

The aim should be the reduction of the activity of pathology in the genesis of evil in society and its tragic results at all scales from individuals (such as women who fall prey to psychopaths), to families, social groups, social movements, and on to the largest scale of political events. Such an aim requires a firm foundation of profound and detailed

knowledge of the nature of all abnormalities. All of the output of the older psychiatrists as well as contemporary achievements must be carefully considered and utilized in further exploration. The actual state of current knowledge may be sufficient for understanding the macrosocial phenomenon, but it is still not adequate for full realization of the task before us, including individual cases.

The main task seems to me to be distinguishing of anomalies caused by damage in brain tissue from those transmitted by heredity. It is also the daily bread of the psychologist. Estimation of the location and the kind of damage is not really difficult using standard tests and technology. Those with pathologies that result from such mechanical disorders can be observed to be the most frequent initiators of the macrosocial processes that lead to human suffering on a grand scale; they open the door to the further activity of the genetically transmitted pathological factors. These conditions seem to be easier to take under control via psychotherapy. Since the brain lesions are not hereditary, the therapist is under an obligation to inform the patient and those concerned with the life of the patient that the danger of a hereditary problem does not exist, and so the management plan would be different from a case where heredity is a factor.

The most active cases, in terms of ponerological activity (and here we do not necessarily mean overt criminal behavior, though that can also play a part even if undetected), appeared in my cases to be frontal characteropathy. (I believe that characteropathies are often referred to in the West as “personality disorders.”)

The damage of the brain center BA10 is predominantly caused in newborns as a result of neonatal hypoxia or various diseases that are common at that crucial age. The

pathological features are not noticeable in pre-school children. However, the problems augment throughout life until, usually, after the age of fifty, there is a severe ponerogenic personality. A good and typical example is Stalin. Comparative considerations should be included in the list of this particular ponerogenic characteropathy, which developed against the backdrop of perinatal damage to his brain's prefrontal fields. Literature and news about him abounds in indications: brutal, charismatic, snake-charming; issuing of irrevocable decisions; inhuman ruthlessness, pathologic revengefulness directed at anyone who got in his way; and egotistical belief in his own genius on the part of a person whose mind was, in fact, only average. This state explains as well his psychological dependence on a psychopath like Beria. Some photographs reveal the typical deformation of his forehead which appears in people who suffered very early damage to the areas mentioned above.

Modern trends in obstetrical and neonatal care have greatly reduced the incidence of this type of characteropathy, but more needs to be done. Nowadays we meet with lighter cases. So it is that improved medical services—particularly for women and children—is among those things that must be included in any plan to deal with evil on the macrosocial scale. Let us hope that another Stalin will never appear.

Let me briefly sketch, once again, the main categories with some additional details not included in the original text.

Paranoid character disorders are another characteropathy that contributes to the genesis of evil. We know today that the psychological mechanism of paranoid phenomena is twofold: one is caused by damage to the brain tissue, the other is functional or behavioral. Certain brain tissue lesions cause a certain slackening of accurate thinking and, as a consequence, loss of control of the personality structure.

Most typical are those cases caused by an aggression in the diencephalon by various pathological factors, resulting in its permanently decreased tonal ability, and similarly of the tonus of inhibition in the brain cortex. Particularly during sleepless nights, runaway thoughts give rise to a paranoid view of human reality, as well as to ideas which can be either gently naive or violently revolutionary.

In persons free of brain tissue lesions, such phenomena most frequently occur as a result of being reared by people with paranoid characteropathy, along with the psychological terror of their childhood. Such psychological material is then assimilated, creating the rigid stereotypes of abnormal experiencing. This makes it difficult for thought and worldview to develop normally, and the terror-blocked contents become transformed into permanent, functional, congestive centers.

It is characteristic of paranoid behavior for people to be capable of relatively correct reasoning and discussion as long as the conversation involves minor differences of opinion. This stops abruptly when the partner's arguments begin to undermine their overvalued ideas, crush their long-held stereotypes of reasoning, or force them to accept a conclusion they had subconsciously rejected before. Such a stimulus unleashes upon the partner a torrent of pseudo-logical, largely paramoralistic, suggestive abuse.

Such reactions generally only serve to repel cultivated and logical people, who then tend to avoid the paranoid types. However, the power of the paranoid lies in the fact that they easily enslave less critical minds, e.g., people with other kinds of psychological deficiencies, who have been victims of individuals with character disorders, and, in particular, a large segment of young people.

A member of the labor class may perceive this power to enslave to be a kind of victory over educated people and thus take the paranoid person's side. However, this is not the normal reaction among the common people, where intelligence and perception of psychological reality occurs no less often than among intellectuals.

In sum then, the response of accepting paranoid argumentation is qualitatively more frequent in reverse proportion to the civilization level of the community in question. Nevertheless, paranoid individuals become aware of their enslaving influence through experience and attempt to take advantage of it in a pathologically egotistic manner.

Psychopathies are the hereditarily transmitted anomalies, mainly of the human instinctive substratum. They represent deficiencies of this natural phylogenetic endowment, but are of a diverse nature. We know of a number of distinct kinds of these anomalies which differ both in nature as well as in hereditary transmission. Therefore, it should be understood from the outset that they are biologically different entities.

The most active in terms of ponerogenesis is what the suppressed scientists referred to as "essential psychopathy." Nowadays this type is described by many researchers, though they often use varying nomenclature.

This anomaly is best known due to its often dramatic involvement in life tragedies involving women. Colin Wilson discusses what he calls the "Right Man," which might in other uses also be called the "dominant male" or the "alpha male," though here we are concerned with extremes in behavior, not just ordinary dominance or leadership characteristics. This description, though using different terminology, gives a good picture of the type of the essential psychopath. Most often the essential psychopath is

a domestic household tyrant terrorizing his family, but they can be found in all fields of human endeavor. They are recognized early as childhood bullies and torturers of helpless creatures.

Wilson's discussion is based on the work of A.E. Van Vogt, who is the author of a number of psychological studies. Van Vogt's concept of the "Right Man" or "violent man" is important here for its descriptive power of the pathology in question—not necessarily for its interpretation. Wilson writes:

In 1954, Van Vogt began work on a war novel called *The Violent Man*, which was set in a Chinese prison camp. The commandant of the camp is one of those savagely authoritarian figures who would instantly, and without hesitation, order the execution of anyone who challenges his authority. Van Vogt was creating the type from observation of men like Hitler and Stalin. And, as he thought about the murderous behavior of the commandant, he found himself wondering: "What could motivate a man like that?" Why is it that some men believe that anyone who contradicts them is either dishonest or downright wicked? Do they really believe, in their heart of hearts, that they are gods who are incapable of being fallible? If so, are they in some sense insane, like a man who thinks he is Julius Caesar?

Looking around for examples, it struck Van Vogt that male authoritarian behavior is far too commonplace to be regarded as insanity. ... [For example, marriage seems to bring out the "authoritarian" personality in many males, according to Van Vogt's observation. ...

"[T]he violent man" or the "Right Man" ... is a man driven by a manic need for self-esteem—to feel he is a "somebody". He is obsessed by the question of "losing face", so will never, under any circumstances, admit that he might be in the wrong. ...

Equally interesting is the wild, insane jealousy. Most of us are subject to jealousy, since the notion that someone we care about prefers someone else is an assault on our *amour propre*. But the Right Man, whose self-esteem is like a constantly festering sore spot, flies into a frenzy at the thought, and becomes capable of murder.

... He feels he [is] justified in exploding, like an angry god. ... [H]e feels he is inflicting just punishment. ...

[T]he one thing that becomes obvious in all case histories of Right Men is that their attacks are not somehow “inevitable”; some of their worst misdemeanours are carefully planned and calculated, and determinedly carried out. The Right Man does these things because he thinks they will help him to achieve his own way, which is what interests him.

And this in turn makes it plain that the Right Man problem is a problem of *highly dominant* people. Dominance is a subject of enormous interest to biologists and zoologists because the percentage of dominant animals—or human beings—seems to be amazingly constant. ... [B]iological studies have confirmed ... [that f]or some odd reason, precisely five per cent—one in twenty—of any animal group are dominant—have leadership qualities. ...

... The “average” member of the dominant five per cent sees no reason why he should not be rich and famous too. He experiences anger and frustration at his lack of “primacy”, and is willing to consider unorthodox methods of elbowing his way to the fore. This clearly explains a great deal about the rising levels of crime and violence in our society.

We can also see how large numbers of these dominant individuals develop into “Right Men”. In every school with five hundred pupils there are about twenty-five dominant ones struggling for primacy. Some of these have natural advantages: they are good athletes, good scholars, good debaters. (And there are, of course, plenty of non-dominant pupils who are gifted enough to carry away some of the prizes.) Inevitably, a percentage of the dominant pupils have no particular talent or gift; some may be downright stupid. How is such a person to satisfy his urge to primacy? He will, inevitably, choose to express his dominance in any ways that are possible. [641](#)

Now, Van Vogt’s and Wilson’s analysis misses the core of the problem—essential psychopathy—but they have described the type in its external manifestation and have touched on the genetic issues if only tangentially.

In my own researches it became apparent that a profound investigation of this type was necessary when it appeared that it played a chief inspirational role in the macrosocial pathology still called “communism.” The frequency of its appearance varies from country to county. My estimation for Poland, my home, is approximately 6 per thousand.

The instinctive substratum of such individuals lacks natural syntonic responses. It is as though there are gaps in the natural endowment, or “missing strings” on the instrument. As a result, such individuals are unable to understand subtle human emotions and even what could be considered moral common sense. They are egoists as well as pathological egotists, trying to force other people to feel and think as they demand.

As a result of my long experience observing this phenomenon and attempts to track it to its source, I share the conviction with other researchers that this anomaly is inherited via the X chromosome and that it is not transferable from father to son. If the mother is normal on both her chromosomes, the son is genotypically free. In some cases, this is essential information so that the punishments for the “sins of the fathers” are not visited upon the sons. The daughters are then the carriers, and they sometimes—more often than not, but not always—demonstrate some pathological characteristics. The question as to why not all of them exhibit pathology is a question that needs to be investigated.

The schizoid psychopath appears in both sexes and is similar both in presentation and frequency. This suggests that the anomaly is transmitted autosomally. Its average frequency is somewhat higher than essential psychopathy but varies considerably between racial or ethnic groups. Appearing in its highest frequency among Jews, and due to the exceptional tenacity and persistent nature that characterizes this pathology, it marks their whole civilization, worldview, and activity.

The instinctive substratum of the schizoid psychopath operates as a whole as upon shifting sand. They lack a natural sense of psychological realities. They have very

efficient intellects, but it dangles over dimmed feelings of human nature. Nevertheless, the intellectual aspect persistently strives and endeavors to generate great doctrines and amoral strategies that are cunningly conceived so as to act suggestively upon naive individuals whose intellects are not so well developed. The schizoids and their doctrines have played the initial role in creating the great macrosocial tragedies of our times.

In family relations, the schizoid psychopath engenders dispirited and depressive states in their partners. The less intellectually developed types seem to be easy tools for more clever intriguers. When their mistakes in judgment or association result in serious troubles, they easily fall into a reactive state closely resembling schizophrenia.

Asthenic psychopathy can be noted to be the most numerically significant classification. There are doubts as to whether all the symptomatically similar cases are sufficiently similar nomologically⁶⁴² speaking. It seems that some of the asthenic types have certainly played a role in the genesis of evil, but others seem to be easier able to adjust to the demands of normal social life.

Skirtoidia appears similarly in both sexes. These people are emotionally dynamic, coarse, lacking understanding of subtle issues of morality. The males make very good soldiers, but when their energy is not channeled in such ways, they become overly egotistical, weaker versions of the above-mentioned "right man." They abuse their wives and children, but are sufficiently concerned with their own well-being to not cross the line of the law.

The old psychiatrists of Eastern Europe also included in their taxonomy "debilism" or "*salon debils*."⁶⁴³ This is a qualitative anomaly understood as hereditary and

somewhat similar to schizoidia. Such individuals were generally decent, but marked by flat, coaxing talkativeness and an inability to understand any sort of serious matter.

I have listed above the most often described types of psychopathies with which I am familiar. Various hybrids of these anomalies, and more rare anomalies known or unknown or insufficiently described, comprise the pool lurking within societies. Such a pool exists in all countries of the world (but its composition varies), consisting of from 4% to 9% of the total population.

Detailed knowledge on the nature of all of these anomalies, particularly on their biological properties, is basic to any prospect of realization of practical action in all fields that might help to shield humanity from the actions of such social pathogens. In my own case, the possibilities of one person, working in the most inconvenient and impossible conditions, were quite small; now I can only appeal to other researchers to promote work in this important field for the sake of the survival of humanity.

The understanding of what kinds of mental anomalies are active in any process of ponerogenesis, and in what ways they participate, is basic for any effective action. For instance, such understanding is crucial in the psychotherapy of any individual whose worldview has been malformed by the influences of a pathological personality, increasing the success rate of patient management.

For example, attempting to persuade an individual under the spell of an essential psychopath (usually women, but not always) is generally doomed to failure. However, when we ask the question: why did the victim not notice immediately the psychopath's anomalous ways of "feeling" and thinking, we discover quite often that there are, in the victim, circuits

of thought and behavior embedded there by early influence of another abnormal personality, generally one characterized by mental disorders caused by brain tissue damage. This has been noted by me so often that it requires special emphasis and consideration. The important thing is that once this is revealed, the door has been opened to effective psychotherapy.

The psychotherapist may then assist the patient to elaborate full awareness of this detrimental influence as well as the means to overcome or to eliminate these very tendencies from his personality. The result is that the patient can re-learn accurate ways of feeling and understanding not only the self, but other people as well.

And so it is that when a patient presents certain problems for which there seems to be no obvious cause, and the psychotherapist becomes aware of the spellbinding influence of a psychopath in the life of his patient, it is more conducive to successful therapy to approach the problem in this way, and thus the concealed problem—the influence of the psychopath—will be solved as well, because the patient will learn to see the abnormality in the process of identifying it in the self.

It is necessary for psychotherapists to be somewhat artful. The fact is, psychotherapy is the initial realm where ponerology has an immediate application. In my experience, the understanding of the macrosocial elements, moving then to the group and family elements, leads to more concise and effective corrective measures being identified and implemented. These analyses can then bring more durable reordering of the patient's personality and assists in enriching the mind with the ability for lifelong self-management. Some difficulties are encountered with less intelligent patients. Nevertheless, my own experience

convinces me that the study of ponerology on all scales should be introduced into the studies of psychology and become a part of the occupation of all psychotherapists.

Various mental anomalies are included in the processes of ponerogenesis on all social scales, from individual to macrosocial phenomena. They are active inside individuals, limiting their possibilities of self-control, or they act as traumatizing or fascinating influences on others, particularly young people, distorting their personalities and worldviews. Searching for and within these diverse processes of ponerogenesis is the task and realm of our science. This science of ponerology meets the requirements of the principle of medicine: "*Ignoti nulla est curatio morbi.*" Do not attempt to cure what you do not understand.

The results of the science of ponerology, generally speaking, often corroborate some convictions of ancient moral philosophers, reinforcing them from the side of naturalistic reasoning. Utilizing data not hitherto taken into consideration, or that which has only been discovered in the past few decades, the science of ponerology permits us to understand and to solve many enigmatic and mysterious problems of life, including those which plague individuals, families, communities, and nations. In the very near future, this science might very well prevent another tragedy such as the historical ones of the last century.

The ponerological approach to psychology and psychotherapy may also bring detailed corrections to ethical sciences. Recognizing the real causality and confused processes of ponerogenesis, ponerology introduces the sorting mechanism of the psychological and psychopathological facets of macrosocial problems which must, at all times, be taken into consideration. Therefore, traditional interpretations of evil, in moral terms only, can

be left behind as archaic and old-fashioned relics of the unscientific past. There is good reason for this, because moralizing interpretations do not permit sufficiently effective counteraction and neutralizing of the evil which appears one day under one disguise and under another the next. So we may say as well that pure ethical reasoning, without the scientific input of ponerology, has also been immoral. But so it has been for millennia. To overcome this long tradition we must face the resistance of philosophers; but this is our duty.

The ponerological approach appears to be very promising in many realms of science and praxis. Such reinterpretation of the dramatic events of history, both ancient and recent, can replace the dry narrations of historiographers with a vivid picture of the true dynamics which can teach us about the real reasons and thus provide new possibilities of preventing the genesis of evil, or at least better management of its results. The history of mankind demands a rereading and retelling by historians educated in the science of ponerology.

Ponerology was born in the crucible of attempts to understand, scientifically, a macrosocial phenomenon of what can only be called extreme and excessive evil: fascism and Soviet communism. After a time of intellectual adversity, when the usual language of the social sciences proved to be inadequate to describe what was being lived and experienced, it became obvious that the first necessity was to elaborate a new branch of science and a language so as to have adequate categories and nomenclature to deal with something of this magnitude. This elaboration finally permitted the finding of adequate answers and elaboration of proper scientific descriptions of the real nature of the phenomenon. This macrosocial system had all the characteristics of a pathological individual writ very large, as I describe in my book. I was aware that such similar

phenomena have appeared in the history of mankind again and again, in various scales, under various historical conditions, and always carried into society, like a Trojan Horse, enrobed in the ideology of some idealistic heterogeneous social movement. This is still true in the present time.

In many countries, the rule of law has helped society to deal with, to some extent, such pathologies at various scales. But without objective premises and aims based on principles revealed by the science of ponerology, the rule of law proceeds only by chance—trial and error. And so it will be until the rule of law is underpinned by the science of ponerology. But change will not be easy! The utilization of this science and what it reveals will cause an earthquake in the minds of traditional jurists. The elaboration of an ameliorated law will demand a lot of work and in the proper time. New ways and methods of combating evil in society are needed rather than just a scheme of punishments. More effective means of dealing with the genesis of evil must be found!

Where to go from here?

The first thing that must be done is to reconstruct the whole science of psychology and to promote and fund research in all areas where psychology is applicable, which generally means all areas of life in society. Then, to promote the science and its usefulness to society at large. It should be taught in high schools, including the necessary data on pathologies, as well as an overview of the macrosocial implications. The popularization of true psychology would improve the ability of people and communities to make better decisions in their lives and plans. A basic knowledge of the true nature of evil—that it can be scientifically

elaborated—would make people more circumspect in their engagements with other people and life in general.

Such a popularized background is necessary for the development of the science and its diverse social applications. Communities that understand its values and ideas will support the implementation of those changes necessary to deal with social pathology. Such popularization may enable a development of what could be called “eugenic morality” which would inspire voluntary efforts to contribute to the reduction, from generation to generation, of the burden of genetically transmitted psychopathological anomalies. The naivety of women due to the serious lack of accurate psychological knowledge is a major cause of the increasing numbers of genetic psychopaths being born in the present day and for the past 50 years or so.

What is of crucial importance is to fully grasp the importance of the science of ponerology and how many applications it may have for a future of peace and a humane humanity. This science permits the human mind to understand things that have been, for millennia, unintelligible: the genesis of evil. This understanding could very well bring about a turning point in the history of civilization which, I should add, is presently on the point of self-destruction.

Therefore, my request to you is: Be not shocked with the immense size of the task! Take it as a work to be gradually performed and hope that many other people will come to help, and thus progress will be assured.

It seems that, in the natural order of things, those persons who have suffered the most from psychopaths or bearers of other mental anomalies, will be those called to do this work, to accept the burden. If you do, accept also, ladies and

gentlemen, your fate with an open heart and humility, and always with a sense of humor. Cherish assistance from the Universal Mind and know that Great Values often grow from Great Suffering.

Rzeszów, August 24, 2006

[639](#) J. Steven Jones writes: “Genetics came to a stop [in the USSR] for twenty-five years because of ideology. That some qualities are beyond human intervention because they are coded into biology could not be accepted by Marxists ... Marx had insisted that man could be changed by altering society; once the revolution had succeeded a new and better humankind would emerge. ... The process of producing a new man had gone further in the Soviet Union than anywhere else. The masses had fulfilled the first five-year plan in four years, destroying millions of kulaks and intellectuals—wreckers and saboteurs—in the process ... The ideology—and the faked experiments—had disastrous effects. In 1942 Lysenko claimed that if winter wheat (which is cultivated in places with a climate mild enough to sustain it) were planted in Siberia among the stubble of spring wheat (which grows over the summer) it would be able to survive the coldest winter. The ‘vernalization of wheat’ (which simply did not work) was imposed on farmers and led to famine. ... In 1948, genetics in the USSR stopped ... The inheritance of acquired characters became law ... Much later Khrushchev said to Lysenko: ‘You and your experiments can go to the moon’ and, by the 1970s, genetics in the Soviet Union had rejoined the world of science. Lysenko was the mirror of the view that held in Germany and elsewhere during the 1930s: that genes did everything. Hitler himself is known to have read a textbook on human genetics and many experts in ‘race hygiene’ (as the subject was then called) were involved in the extermination movement. Breeding from those with the finest genes and eradicating those with the worst was the only way to improve society. That idea, too, failed the test of history” (*In the Blood: God, Genes and Destiny* [1995]). See also Wolfe, *Communist Totalitarianism*, pp. 95–113 (“Science Joins the Party”). For similarly disastrous policies in China, see Dikötter, *Mao’s Great Famine*. —Ed.

[640](#) Salekin et al., “Construct Validity of Psychopathy in a Community Sample: A Nomological Net Approach” (2001). —Ed.

[641](#) Colin Wilson’s *A Criminal History of Mankind* (1984).

[642](#) That is, whether or not they describe the same underlying construct. Nomological validity is a subset of construct validity, the degree to which a test measures what it purports to measure. —Ed.

[643](#) In French, something akin to “crazy person” or “village idiot.” —
Ed.

GLOSSARY

anankastic psychopathy: Obsessive-compulsive personality disorder. The *ICD-11* defines the “anankastia” (from the Greek *ananke* for force or necessity) personality-disorder trait domain as “a narrow focus on one’s rigid standard of perfection and of right and wrong, and on controlling one’s own and others’ behaviour and controlling situations to ensure conformity to these standards,” with specific features of perfectionism (concern with rules, norms of right and wrong, details, hyper-scheduling, orderliness, and neatness) and emotional and behavioural constraint (rigid control over emotional expression, stubbornness, risk-avoidance, perseveration, and deliberativeness). OCPD is characterized by low disinhibition (i.e., high conscientiousness) and negative affectivity (anxiety, negativistic attitudes, rejecting others’ advice). For film representations, see Jack Nicholson’s character Melvin Udall in *As Good As It Gets* (1997), and Patrick Bergin as Martin Burney in *Sleeping with the Enemy* (1991).

asthenic psychopathy: Asthenia (from the Greek *a-* without + *sthenos* strength) was generally considered a nervous or mental fatigue or weakness characterized by passivity, low energy, inability to enjoy life, low sensation threshold, irritability, and unstable moods. In Western psychiatry, diagnosis of asthenic personality disorder eventually split into dependent and avoidant (also passive-aggressive) personality disorders, though these bear only a passing resemblance to the disorder Łobaczewski describes. The *ICD-11* equivalent for avoidant personality disorder is a combination of negative affectivity (anxiety, avoidance of situations judged too difficult), detachment (avoidance of social interactions and intimacy, see **schizoidia**), and low dissociality (reversed self-centeredness, low self-esteem). The type described in Cleckley’s *Caricature of Love* seems much closer to Łobaczewski’s.

authoritarianism: Most attempts since the late 1940s to study authoritarianism have focused exclusively on *right-wing* authoritarianism, some explicitly denying its existence on the left, e.g., critical theorist Theodor W. Adorno and colleagues’ “F-scale,” an attempt to measure the “fascist” personality now widely recognized as

flawed,⁶⁴⁴ and the current standard, Robert Altemeyer's RWA scale, which has also come under criticism. RWA conceptualizes authoritarianism as three correlated attitudes/behaviors (authoritarian submission, authoritarian aggression, and conventionalism) as well as social dominance (SDO), but has been criticized for confounding conservative ideology and authoritarianism. For example, the religiously conservative anticommunist dissidents under communism would seem to be outliers, as would the communist revolutionaries.

Recent studies have argued for the existence of LWA (or "authoritarian political correctness"). One recent study, for example, found that "from a Dark Triad perspective, Authoritarian PC advocates have more in common with extreme right advocates than those holding PC views related to compassion."⁶⁴⁵ Another study attempts to develop a measure of LWA, identifying three dimensions: anti-hierarchical aggression, top-down censorship, and anti-conventionalism. The authors write: "By and large, LWA and RWA/SDO seem to reflect a shared constellation of traits that might be considered the 'heart' of authoritarianism. These traits include preference for social uniformity, prejudice towards different others, willingness to wield group authority to coerce behavior, cognitive rigidity, aggression and punitiveness towards perceived enemies, outsized concern for hierarchy, and moral absolutism."⁶⁴⁶ In terms of personality traits, RWA seems to capture typical conservative traits (high conscientiousness, low openness); SDO the more aggressive, **psychopathic** ones (low honesty-humility, low agreeableness, low emotionality/neuroticism, psychopathic disinhibition and meanness); and Costello et al.'s LWA a mix of typical liberal and SDO (high openness, low conscientiousness, high neuroticism, low honesty-humility, low agreeableness).

borderline personality disorder: BPD is characterized by emotional dysregulation, impulsivity, and cognitive-perceptual impairment. "Strangely enough, people with damage to the dorsolateral and nearby ventromedial areas can have normal intelligence but have no common sense—they are unable to make reasonable decisions."⁶⁴⁷ Subclinical borderlines seem to have greater executive control, possibly facilitating their success in the social sphere. As with paranoid personality disorder, some researchers do not consider borderline a valid personality-disorder construct. Many of its features are symptoms, not personality traits, making diagnosis inconsistent; some diagnosed with BPD

have internalizing (neurotic) traits, others externalizing (antisocial); some respond to treatment, others don't; there are too many comorbidities; and its three main components are probably best understood as separate conditions:

a genetic component linked to bipolar, and two others linked mainly to childhood abuse: emotional dysregulation syndrome and antisocial behavioral.⁶⁴⁸ It is also possible that psychopathy (especially in women) may be (mis)diagnosed as BPD (the two are strongly related in women⁶⁴⁹). Colin Ross argues that BPD is a trauma response and should be grouped with the other Axis I disorders, perhaps as "reactive attachment disorder of adulthood."⁶⁵⁰

characteropathy: Disorder of the central nervous system resulting in character disorder or disturbance, as distinct from **psychopathy**/personality disorder. Łobaczewski distinguishes organic causes (such as early traumatic brain injury, neurotoxins) and functional causes (e.g., characteropathic parenting, emotional abuse) and focuses on two types: paranoid and frontal. He refers to the functional varieties as sociopathies.

conversive thinking: Emotionally motivated thinking in which data have been subconsciously converted (blocked, reversed, or transposed), leading to **paralogical** conclusions. From the psychiatric term *conversion*, i.e., hysterical or dissociative in nature. Examples include commonly known cognitive biases (e.g., cognitive dissonance, motivated reasoning, confirmation bias, Dunning-Kruger, hindsight bias, moral dumbfounding, etc.) and the "defense mechanisms" of psychoanalytic theory (e.g., denial, repression, projection, splitting, rationalization, reaction formation, etc.).

disintegration: A weakening or disordering of personality structure or mental functions, e.g., as in episodes of depression or anxiety. Often associated with intense emotion, inner conflict, life-changing events (such as puberty, menopause, unexpected misfortunes or tragedies, etc.). According to Dąbrowski's theory of positive disintegration, disintegration can be negative (leading to psychosis, suicide, chronic mental illness) or positive (leading to higher-level personality integrations).

egocentrism: Self-centeredness; inability to accurately intuit another's perspective; having an exaggerated sense of entitlement; thinking only of

oneself, without regard for feelings, interests, or well-being of others.

egoism: Selfishness; acting out of self-interest.

egotism: Self-importance; arrogance; narcissism; placing an excessive or exaggerated value in one's opinions and judgments; "right man" syndrome.

essential psychopathy: See **psychopathy**.

etiology: The cause(s) or manner of causation of a disease or condition.

hysteria: Originally considered by Freud to be a number of symptoms caused by hidden trauma, clinical hysteria today is defined as "symptoms of a neurological nature—paralysis, anaesthesia, aphasia, blindness, amnesia, fits, etc.—for which there is no apparent neurological cause."⁶⁵¹ In modern psychiatry the diagnosis of hysteria has been fragmented into histrionic personality disorder (attention-seeking, melodramatic), dissociative disorders (e.g., dissociative identity, dissociative amnesia), and somatic-symptom or related disorders like illness anxiety (e.g., hypochondria), conversion disorder (where psychological stress is "converted" into physical symptoms, e.g., hysterical blindness), factitious disorder (e.g., Munchausen syndrome). Can also refer to various psychogenic illnesses spread through social/emotional contagion (e.g., mass hysteria, mass psychogenic illness). Key symptom of the **hysteroid cycle**. See also **conversive thinking**.

hysterical psychopathy: Histrionic personality disorder. Characterized by excessive attention-seeking behaviors, including provocative or seductive behavior, exaggerated and theatrical displays of emotion. Characterized in the *ICD-11* by dissociality (egocentric), disinhibition (impulsive), negative affectivity (overreactive), low detachment (extraverted).

hysteroid cycle: The cycle during which a society's **hysterical** condition (consisting of individual cases and mass social hysteria) rises and falls, with an average period of around two centuries. The peak of mass hystericization may

be followed by a crisis such as societal collapse, war, revolution, and/or pathocracy. In the hysteroidal state before and during a societal crisis, radical ideologies take hold, especially among young people, intellectuals, and other “bourgeois elites.” Symptoms of this state include: habitually ignoring actual problems and their real causes, focusing on pseudo-problems and convenient but ineffective solutions, the inability to reason and judge evidence soundly, silencing sound criticism and amplifying radical voices, giving overly charitable interpretations to trendy but unscientific ideas (a weakness of “egotism of the natural worldview”). In these conditions, it is very easy for overly simplistic, unscientific, illogical, and totalitarian ideologies to gain adherents. Such ideologies tend to identify the source of society’s problem within some group category, whether based on religion, class, or race, e.g., Jews (in the case of Nazism), property owners (in the

case of Bolshevism), or “whiteness” (in the case of critical race theory).

Strauss and Howe’s generational theory (SHGT) posits a cycle of four human generations, roughly 80 to 90 years total in duration, or the length of a long human life: 1) the high following a crisis, when collective mentality is strong and societies rebuild on a new foundation; 2) an awakening, where individualism confronts and outstrips the conformity of the previous generation; 3) the unraveling, where institutions stagnate and lose public trust; 4) a crisis of upheaval that often destroys the old order. Below is a table⁶⁵² presenting one possible division for the United States and Russia:

<i>Turning (Generation)</i>	<i>United States</i>	<i>Russia</i>
High (Baby Boomer)	1946–1964 (American High)	1922–1945 (Soviet Transformation)
Awakening (Gen X)	1964–1984 (Consciousness Revolution)	1945–1964 (Khrushchev Thaw)
Unraveling (Millennial)	1984–2007 (Culture Wars)	1965–1989 (Era of Stagnation)
Crisis (Gen Z)	2007–2028?	1990–2012 (Wild Nineties)
High		2013–2035?

While SHGT has some similarities with Łobaczewski's description of the hysteroidal cycle, it is not a scientific theory.⁶⁵³ In contrast, Peter Turchin's structural-demographic theory (SDT) attempts to discern general historical principles and develop mathematical models which can be tested against the historical record. It too identifies four stages (expansion, stagflation, crisis, depression), but of much longer duration: 200–300 years in pre-industrial societies. Despite their differences, all three theories suggest the U.S. has entered a period of crisis, one which SHGT and SDT suggest will peak sometime in the 2020s. Whereas cycles in different countries may have similar durations, Turchin argues that societies are nonlinear dynamical systems, and thus durations vary depending on how different components interact. The main drivers of political instability include immiseration (e.g., depressed wages, poor health, and social well-being), intraelite competition/elite overproduction, and state fragility (e.g., fiscal crisis). Labor oversupply depresses wages and is the root of elite overproduction, which leads to growing wealth inequality.

induction (psychological, psychopathological): The transfer of emotions, states, and ways of thinking from one person (or group) to another. Examples include hypnotic induction, persuasion, emotional contagion, and

the pathologizing effect on one's feeling, thoughts, and personality by **psychopathic** and **characteropathic** individuals.

instinctive substratum: The biologically based emotional-instinctive foundation of our characteristic ways of thinking, feeling, and behaving, and our personality development. It includes the structure and function of our central nervous system and our common psychology and cognition: our basic emotions, "moral taste buds," range of personality traits (Big Five), capacity for language and symbolic thought, possibilities for personal development, and capacity for social engagement and organization. In a word, human nature.

macrosocial: A society-, nation-, or empire-wide social phenomenon. A macrosocial phenomenon affects the entire social structure and can apply to mass movements, social classes, and government structures. The dynamics of psychopathology on the individual, family, or small-group level scale up to the macrosocial level. Thus an individual or group can have the same effect on an entire nation that they might have on a single family, through psychopathological **induction** and the effects of pathological terror and abuse. **Pathocracy** is a macrosocial disease process cloaked by a popular, idealistic

ideology.

paralogic (paralogism, paralogistics): An illogical, false logic. A paralogism is a statement or argument intended to be persuasive that is fundamentally illogical. It can either be the result of conversive thinking or deliberate mendacity. Ideological propaganda is a form of paralogistics. It is ostensibly logical, but contains false premises, leaps of logic, and double standards. Paralogic acquires much of its persuasive force due to the presence of **paramoralisms**. Orwell captured the essence of paralogic in *1984*: “War is peace, freedom is slavery, ignorance is strength.” James Lindsay defines ideological paralogic as “an alternative logic—a *paralogic*, an illogical fake logic that operates *beside* logic—that has internally comprehensible rules and structure but that does not produce logical results.”[654](#)

paramorality (paramoralism): An immoral, false morality. Paramoralisms can take the form of slogans or suggestive insults (epithets, terms of abuse) with highly negative connotations. They are the means by which something good or neutral can be deemed evil or immoral, or something evil or neutral deemed good. For example, words with positive, neutral, or negative connotations can be transformed into the words implying the worst form of evil, e.g., traitor, counterrevolutionary, Jew, kulak, racist, sexist, transphobe, etc. Those under the influence of a psychopathological individual will often paramorally defend them and even approve of their behavior. If freedom is slavery according to paralogic, then according to paramorality, evil is good, and conscience is evil. James Lindsay defines ideological paramorality as “an immoral false morality which lies beside (and apart from) anything that deserves to be called ‘moral.’ The goal of the paramorality is to socially enforce the belief that good people accept the paramorality and attendant pseudo-reality while everyone else is morally deficient and evil. That is, it is an inversion of morality.”[655](#)

pathocracy: A **macrosocial** disease of mass social movements and ideologies (whether social, political, or religious) which infects entire societies, nations, and empires. Pathocracy is the result of **ponerized** secondary **ponerogenic unions** which achieve political domination either through revolution from below (a group not in power that gains power, through violent or democratic means) or from above (in which an existing ruling class is infected from within). Pathocracy can also come about through foreign influence, either imposed by force or

through artificial infection (psychological warfare, subversion, infiltration). In its early phases after achieving power it is typically led primarily by characteropathic individuals, inspired by schizoid ideologies. This phase of initial consolidation is the most violent and destructive, as the old social order is destroyed and progressively reordered through successive purges until practically all social positions of influence are occupied by people with a variety of personality disorders and character disturbances. This destructive phase is followed by a dissimulative phase once the new order has stabilized, characterized primarily by psychopathic individuals. During this phase, repressions are less intense—though targeted and ruthless when necessary—and normal people learn to adapt to the new system. The dissimulative phase can last decades or centuries until the society of normal people has a chance to develop and reestablish a normal social and governmental structure. Psychopathy plays an essential role in the **ponerogenesis** of pathocracy; the proportion of a society's essential psychopaths who integrate into the new ruling class approaches 100%. Pathocracy is a pathological inversion of a normal social hierarchy, in which social outcasts, criminals, and other psychological deviants rise to the top.

personality disintegration: See **disintegration**.

ponerization: The process by which **ponerogenic associations** become infected and progressively hijacked by individuals with personality disorders, and social-movement ideologies are transformed into caricatures of themselves. Such a group undergoes negative selection, whereby more normal members either become disaffected and leave, or are pushed out. In the first phase, characteropaths act as spellbinders and leaders, but in the next phase

psychopaths push them out of their positions, at which point they become responsible for upholding ideological purity. Ideology undergoes a similar transformation, with the creation of hermetic “insider” understanding, and an ideology for public consumption and support. While Łobaczewski uses the term exclusively in the context of such groups, a similar dynamic can arguably play itself out in any group (or individual). For example, a family that comes under the influence of pathological members; an individual undergoing the **transpersonification** process; a business; school board; corporation; governmental department or agency, etc.

ponerogenesis (adj. ponerogenic): The origin or mode of emergence of evil, which can appear at any social scale, e.g., in a family, the ponerization of a group or movement, and the development of a **pathocracy**.

ponerogenesis, first criterion of: The inability to recognize pathological individuals as such, which becomes an opening to their activities, and to recognize the association in concern as **ponerogenic**. Noticeable when individuals and groups come to idolize and revere criminals.

ponerogenic association: Any group characterized by **ponerogenic** processes of above-average social intensity, wherein the people with various personality and character disorders function as inspirers, spellbinders, and leaders, and where a genuine pathological social structure is formed. Smaller, less permanent associations may be called “groups” or “unions.” Primary ponerogenic groups are created by individuals with various personality disorders, e.g., criminal gangs, mafias, cartels, cabals, etc. Secondary ponerogenic groups are normal human social movements or organizations which undergo the process of **ponerization**. Such unions frequently aspire to political power and influence.

ponerology: The science of evil, its genesis, and the individual, family, social, and **macrosocial** dynamics involved. Ponerology utilizes findings from neuroscience, psychopathology, clinical psychology, sociology, history, philosophy, and political science.

psychological induction: See **induction**.

psychopathy: Łobaczewski, following an older European convention, uses the term to refer to what are now called personality disorders. In modern psychiatry and psychology, psychopathy refers to a specific personality disorder assessed by instruments such as Robert Hare’s PCL-R, Scott Lilienfeld et al.’s PPI-R, etc. [656](#) The PCL-R scores individuals on 20 items, which fall under two factors and four facets. Factor 1 (interpersonal-affective): glibness/superficial charm,

grandiose sense of self-worth, pathological lying, conning/manipulative, lack of remorse or guilt, shallow affect, callous/lack of empathy, failure to accept responsibility. Factor 2 (impulsive-antisocial): need for stimulation, parasitic lifestyle, no realistic long-term goals, impulsivity, irresponsibility, poor

behavioral controls, early behavioral problems, revoke conditional release, criminal versatility. Factor 1 corresponds to the *ICD-11* “dissociality” trait domain: “Disregard for the rights and feelings of others, encompassing both self-centeredness and lack of empathy.” Factor 2 corresponds to the *ICD-11*’s “disinhibition”: “A tendency to act rashly based on immediate external or internal stimuli (i.e., sensations, emotions, thoughts), without consideration of potential negative consequences.”⁶⁵⁷ In contrast to the PCL-R, David J. Cooke et al.’s CAPP explicitly assesses fearlessness and lack of trait anxiety, and does not directly measure criminal behaviors, only the personality deficits thought to lead to such behavior, thus potentially making it useful in assessing psychopathy in non-criminal community samples.⁶⁵⁸

Kent Kiehl argues that psychopathy is characterized by abnormalities in the paralimbic system of the brain (a core part of the instinctive substratum containing the amygdala, hippocampus, anterior and posterior cingulate, orbital frontal cortex, insula, temporal pole) that develop from birth.⁶⁵⁹ Thomson summarizes: “psychopathy is likely to be explained by a collective system of integrated brain regions that are implicated in the job of emotion regulation, social cognition, threat perception/recognition, attention, decision-making and affective processing.”⁶⁶⁰

Alongside the **schizoid declaration**, a psychopathic declaration could be phrased: “I can do whatever I want because I have been wronged in the past; everyone else is dishonorable, selfish, weak and manipulative; therefore, I am justified to take advantage of them.”⁶⁶¹ Psychopathic moral and economic decision-making tends to be utilitarian in nature.⁶⁶²

As Thomson argues, psychopathy is unlikely to have a single cause; rather it is likely to be more complex and multi-causal in nature, with biological, psychological, and social factors having contributive and interactive effects. While individuals without the genetic predisposition will not develop the full symptomology, specific social factors are likely to have at least an exacerbatory effect on its development, with others having a protective

effect. For example, the following potential social risk factors for the development of psychopathic *traits* have been identified: cortisol and tobacco exposure in utero, lack of breastfeeding, omega-3 deficiency, and lead

exposure.⁶⁶³ Factors contributing to Factor 2 antisocial *behavioral* features include low family socioeconomic status, poor parenting styles, and childhood abuse.

On the lack of identified genes for psychopathy, Essi Viding writes: “The way that genetic risk for psychopathy operates is likely to be probabilistic, rather than deterministic: genes do not directly code for psychopathy. But genes do code for proteins that influence characteristics such as neurocognitive vulnerabilities that may in turn increase the risk for developing psychopathy, particularly under certain environmental conditions. Psychopathy is not a single gene disorder, unlike, for example, Huntington’s.”⁶⁶⁴ Researchers believe psychopathic traits “are best explained by the combination of additive effects, rare alleles, gene–gene interactions, and gene-by-shared-environment interactions.”⁶⁶⁵ Based on behavioral genetics, including twin studies, heredity accounts for 40–60% of the variance of psychopathy, the rest by environment; molecular genetics can only account for 10–20% at this time. That said, the study of psychopathy’s molecular genetics is still in its infancy. One recent study accounted for 30–92% of symptom variance based on gene expression in five genes.⁶⁶⁶

Psychopaths are often also diagnosed with one or more of the following *DSM-5* personality disorders: antisocial, borderline, histrionic, narcissistic, and paranoid. While not identical to “antisocial personality disorder,” the two overlap. Many with antisocial personality disorder are better understood as “secondary” psychopaths, or what Łobaczewski calls frontal **characteropaths** (i.e., the etiology is largely environmental in nature). Closely related to Factor 1 and of importance for ponerology is the “dark personality” or “Dark Tetrad” model: narcissism, Machiavellianism, psychopathy, and sadism, all of which. Sadism, psychopathy, and Machiavellianism are all highly correlated with low agreeableness and conscientiousness (i.e., dissociality and disinhibition), while narcissism is highly correlated with extraversion.⁶⁶⁷ Paulhaus and colleagues propose that all four dark traits may fall under the Honesty-Humility factor (i.e., deceitful, greedy, sly) of the HEXACO personality model (essentially a “Big Five Plus One” model).⁶⁶⁸

schizoid declaration: “Human nature is so bad that order in human society can only be maintained by a strong power created by exceptionally rational

minds in the name of some higher idea.” That is, it can be characterized as cynical regarding human nature, rationalistic, and politically authoritarian and technocratic. For example, the realpolitik of Machiavelli (1469–1527), who characterized men as “ungrateful, fickle, false, cowardly” and the only effective government absolute monarchy,⁶⁶⁹ and Thomas Hobbes (1588–1679), who wrote: “during the time men live without a common power to keep them all in awe, they are in that condition which is called war; and such a war as is of every man against every man. ... In such a condition ... the life of man, solitary, poor, nasty, brutish, and short.” Konstantin Pobedonostsev (1827–1907), authoritarian monarchist and adviser to the last three Russian tsars, thought humanity “weak, vicious, worthless, and rebellious.” Nazi jurist Carl Schmitt’s (1888–1985) views were summarized by Leo Strauss (1899–1973): “because man is by nature evil, he, therefore, needs *dominion*.” Strauss himself was favorable to Plato’s political philosophy, whose final dialogue, *Laws*, advocates a kind of social-engineering totalitarianism. While Strauss’s supporters insist he was apolitical and thought philosophers should understand politics but not participate, Shadia Drury argues that his ideas had a profound influence on the neoconservative movement (e.g., the *covert* rule of the wise⁶⁷⁰).

The Marxian variation tends to be *anti*-authoritarian on the surface. Human nature, which is explicitly denied, is implicitly thought to be wholly at the mercy of environmental forces: *society* is so bad that all states are characterized by exploitation and are by nature coercive. Thus only a revolution in the name of some higher idea (whether led by the oppressed class or an elite vanguard in their name) can create conditions to “fix” the conditions that inevitably corrupt all human interactions.⁶⁷¹

schizoid psychopathy: Originally used to describe the personality of premorbid schizophrenics, schizoidia shares some common symptoms with autism and was the basis for the later “Cluster A” personality disorders: schizoid, schizotypal, and paranoid. The *ICD-11* defines the detachment personality disorder trait domain as a tendency to social detachment (avoidance of social interactions, intimacy, and lack of friendships) and emotional detachment (being reserved, aloofness, limited emotional expression and experience). It is the only personality disorder aside from **psychopathy** that

features low negative affectivity (absence of emotional intensity and sensitivity). Some research suggests the existence of two distinct groups falling under schizoid personality disorder: “an

‘affect constricted’ group, who might better be subsumed within schizotypal personality disorder, and a ‘seclusive’ group, who might better be subsumed within avoidant personality disorder [see **asthenic psychopathy**].”⁶⁷²

systems of normal man: Łobaczewski uses this phrase to describe any society in which the social structure, bonds, and customs are dominated in any way by normal people (i.e., not the **characteropathies** and **psychopathies** identified in the text). This category thus includes practically all historical types of human government and social structures, from monarchy to democracy, liberal to authoritarian (though the two main totalitarianisms of the twentieth century, Nazism and communism, were pathocratic). Łobaczewski is mostly silent on the role and numbers of personality disorders in such governments, though it can be assumed to be more or less proportional to their numbers in society, depending on the context. Barbara Oakley has written on this question, arguing that all power structures will have a higher concentration of pathological individuals than in the general population.⁶⁷³ However, as long as these numbers remain a minority, and society and customs are still overall dominated by relatively normal individuals, such a system will not qualify as a pathocracy. Society will still be stratified primarily based on traditional categories (e.g., talent, wealth, though with various degrees of nepotism and other forms of corruption). If the **ponerization** process begins in an existing power structure, and the numbers and influence of such a group reach a critical mass, the **ponerogenesis** will proceed according to its characteristic dynamics, potentially leading to a **pathocracy**, which extends through all levels of society, radically reorganizing traditional social divisions along primarily biopsychological categories.

transpersonification: The personality transformation undergone by a small percentage of the population in response to psychopathological indoctrination and **macrosocial** psychopathological phenomena. These individuals became fervent supporters of the new pathocracy, to varying degrees. This process only ever affected up to 6% of individuals in Poland, which Łobaczewski identified as

those who either suffered some form of traumatic brain injury that affected their personalities, or who were otherwise personality disordered.

[644](#) This was further developed in their book, *The Authoritarian Personality* (1950). An early critic of their conception was German émigré psychiatrist Hans Eysenck, who argued in his 1954 book *The Psychology of Politics* that the extreme left and right were mirror images of each other, which scandalized leftwing academics “due to their assumption that socialists are well-intended while the Right is inherently malign” (see Smith and McCrae, “From F Scale to Phobias: The Paradoxical Search for the Authoritarian Personality” [2021]).

[645](#) Moss and O’Connor, “The Dark Triad Traits Predict Authoritarian Political Correctness and Alt-Right Attitudes” (2020).

[646](#) Costello et al., “Clarifying the Structure and Nature of Left-wing Authoritarianism” (2021), p. 39. See also Conway et al., “Is the Myth of Left-Wing Authoritarianism Itself a Myth?” (2020).

[647](#) Oakley, *Evil Genes*, p. 203.

[648](#) Peter Tyrer, “Why Borderline Personality Disorder is Neither Borderline Nor a Personality Disorder” (2009).

[649](#) Thomson, *Understanding Psychopathy*, p. 28.

[650](#) Ross, *Trauma Model*, ch. 21.

[651](#) Kelly et al., *Irreducible Mind*, p. 162.

[652](#) Strauss and Howe, *Fourth Turning*, pp. 3, 36, 138. See also Ted Goertzel, “The World Trade Center Bombing as a Fourth Generational Turning Point” (2002). For the timing of Russian generations, see Karashchuk et al., “The Method for Determining Time-Generation Range” (2020).

[653](#) Peter Turchin, “The Prophecy of the Fourth Turning” (2017).

[654](#) Lindsay, “Psychopathy and the Origins of Totalitarianism” (2020).

[655](#) Ibid.

[656](#) For an overview of the various assessment tools, see Thomson, *Understanding Psychopathy*, pp. 21–33. For its relation to the Big Five see pp. 103–105 (primarily low agreeableness and low conscientiousness).

[657](#) Bach and First, “Application of the ICD-11.”

[658](#) For popular treatments on the topic, in addition to the books by Babiak, Hare, and Kiehl, see Martha Stout, *The Sociopath Next Door* (2005) and *Outsmarting the Sociopath Next Door* (2020).

[659](#) Kiehl, *Psychopath Whisperer*, pp. 168-73.

[660](#) Thomson, op. cit., p. 84.

[661](#) Adapted from *ibid.*, pp. 29-30.

[662](#) *Ibid.*, pp. 80, 115.

[663](#) *Ibid.*, pp. 125-128, 146.

[664](#) Viding, *Psychopathy: A Very Short Introduction* (2020), p.

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[665](#) Thomson, op. cit., pp. 71-72.

[666](#) See Tiihonen et al., “Neurobiological Roots of Psychopathy” (2020), and Johanson et al., “A Systematic Literature Review of Neuroimaging of Psychopathic Traits” (2020).

[667](#) Paulhus et al., “Screening for Dark Personalities: The Short Dark Tetrad (SD4)” (2020).

[668](#) Paulhus and Klaiber, “HEXACO, Dark Personalities, and Brunswik Symmetry” (2020); Kaufman et al., “The Light vs. Dark Triad of Personality: Contrasting Two Very Different Profiles of Human Nature” (2019).

[669](#) However, Machiavelli was more of an empiricist than an ideologue, and preferred a republican system to absolute monarchy. Machiavelli wrote to Zanobi Buondelmonti: “I come now to the last branch of my charge: that I teach princes villainy, and how to enslave. ... If I have been a little too punctual in describing these Monsters in all their lineaments and colours, I hope mankind will know them, the better to avoid them, my Treatise being both a Satire against them, and a true Character of them” (*History of Florence* [1891], pp. 439-440). See also James Burnham, *The Machiavellians: Defenders of Freedom* (2020), esp. ch. 3; and Michael McConkey, “Pathologizing Politics, Part 2”

(2022).

[670](#) See Versluis, *New Inquisitions*, p. 50.

[671](#) For another example, see James Lindsay’s discussions on Herbert Marcuse’s essay “Repressive Tolerance” (1965) at *New Discourses* (

<https://newdiscourses.com/tag/repressive-tolerance/>). Marcuse (1898-1979) was a member of the Frankfurt School and father of the “New Left.”

[672](#) Triebwasser et al., “Schizoid Personality Disorder” (2013).

[673](#) “[T]he closer you climb toward the nexus of power in any given social structure, the more likely you’ll be able to find a person with Machiavellian tendencies. ... the larger the social structure and the bigger the payoff, the more Machiavellians eventually seem to find a way to creep to the top in numbers all out of proportion to their underlying percentage in society. ... Machiavellians can have an incalculably restrictive, demoralizing, and corrupt effect on those in their sphere of influence. ... Opaque organizations, systems, and ideologies that easily allow for underhanded interactions play to Machiavellians’ strong suit, allowing them to conceal their deceitful practices more easily. Idealistic systems such as communism and some religious or quasi-religious creeds are perfect for Machiavellians because they often lack checks and balances, or don’t use them” (Oakley, *Evil Genes*, pp. 333–334). As McConkey writes, managerial liberalism advantages those most skilled at persuasion techniques, i.e., those with dark triad traits (*Managerial Class*, pp. 140, 186). See also McConkey, “Psychopaths and the Managerial Class.”

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ABOUT THE AUTHOR



Andrew M. Lobaczewski (1921–2007) grew up on a rural estate in the beautiful piedmountain region of Poland. During the Nazi occupation he worked on the farm and as an apiarist, then as a soldier of the Home Army, the underground Polish resistance. After the Soviet invasion, the authorities confiscated the estate and evicted Lobaczewski's family.

While working for a living, he studied psychology at Jagiellonian University in Krakow. Conditions under Communist rule turned his attention to matters of psychopathology, especially to the role of psychopathic persons in such a system. He was not the first such researcher; an underground network of scientists of the older generation began the work, but was soon broken up by the secret police.

Dr. Lobaczewski improved his skills in clinical diagnosis and psychotherapy working in mental and general hospitals, and the open mental health service. He was forced to emigrate

in 1977 after the political authorities suspected he knew too much about the pathological nature of their rule. In the USA he became a target of Communist agents of intrigue, foreign and domestic. Despite hardship, he completed his book, *Political Ponerology*, in New York in 1984, but was unable to have it published. During this time he completed a draft of a second book, *Logocracy*.

With broken health, he returned to Poland in 1990 under the care of doctors, his old friends. His condition improved gradually, and he was able to complete another book on psychotherapy and socio-psychology, *Word Surgery*, and see his two previous books published in Polish. He passed away in 2007.