

*The Anti-Humans: Student Re-Education in Romanian Prisons:  
A Review of the Historical Evidence and Psychological Theory*

Matthew Raphael Johnson  
Johnstown, PA

*“When you suffer a little, you become hateful. When you suffer a lot, you forgive”*  
Fr. Roman Braga, survivor of the Pitesti GULag

The communist regime in Romania was established between 1944 and 1948 by the force of the Red Army. What followed was typical of the USSR and China, that is, a massive program of purges, prisons and economic collapse that signaled total control by Soviet bureaucrats over a nation. Anyone attached to the former governments, any nationalist or supporter of Orthodox Romania was destroyed in a few years (Dragomir and Stanescu, 2015).

While estimates vary, from the end of the war to the mid 1960s, almost 150 prison camps operated for political crimes housing almost a million unfortunates. Several million were kicked out of the country from 1945 to the end of the Ceausescu era. All told, about two million were victimized by the regime.

The most outrageous of the camps were Mislea, Suceava, Jilava, Pitesti, Cernavoda, Sighet, Aiud, Periprava and Gherla. There were many, many others. These were the core of the Romanian GULag system. For this Hitler was defeated and it received little coverage in the west. The number of deaths were high and, though records exist from the old Ministry of the Interior, these shouldn't be taken seriously.

This occurred all over eastern Europe and soon, the orgy of death would be spread to China. Stalin then set his sights on Greece, Italy and Turkey. All the while, the US was briskly trading and supporting the USSR while placing sanctions on Franco's Spain. Overall, Hitler was defeated so over a billion people from East Berlin to Ho Chi Minh City could be placed under the most violent police regimes of world history.

From 1946 to 1947, the Allied powers began Operation Keelhaul. This was the forcible repatriation of refugees, especially anti-communist ones, from Soviet oppression. The first to go were anti-communist Russians held in western Austria who volunteered in the German army in order to free their homeland. The Allies knew they would be tortured to death. The majority of these men had never been Soviet citizens.

The British Empire stated that only those living in the USSR after the start of the war, that is, September of 1939, would be forced to return. This was ignored. The men were not tried, but the press called them collectively “Nazi collaborators.” Even as early as 1944, Cossack forces were disarmed by the British and sent to the Red Army where they were immediately killed. Most had fled the USSR in the 1920s and weren't under Soviet jurisdiction.

Higher ranking Cossacks were “tried” in the Soviet capital and murdered in 1947. There was no “trial” in any normal sense of the term. Beginning in the Summer of 1945, almost 50,000 Cossacks were disarmed and placed aboard a train shipping them to Stalin. The only survivors were those who could endure the GULag until Khrushchev amnestied them. By 1947, this number was about two million, though histories of the era say about “one thousand” were forcibly sent to their deaths, as Nicholas Tolstoy writes in his (1977) *The Secret Betrayal*. Europe was cleansed of anti-communists and militant rightists by the USSR and the west working in unison.

This information is critical because it shows that these regimes were established and these prisons erected with the support, acceptance and even money of the allied powers. While they would pompously decry the crimes of Hitler, they were supporting real, actual crimes by their “allies.” As always much of this is psychological: fully aware of what was happening in the USSR and elsewhere, creating Hitler as the ultimate demon is the only way that can properly be displaced so as to soothe their collective conscience. Hopefully, this paper will reintroduce them to cognitive dissonance once again.

Once Ceausescu came to power between 1965 and 1967, the west fell all over itself trying to please him. David Funderburk, the American ambassador from 1981 to 1985, was weekly writing to Washington all the local reports of the destruction of churches and the mass imprisonment of clergy and political dissidents. He stated to the BBC “they knew this, but it had no impact on policy. . . it helped keep Ceausescu in power for many more years without exposing him for what he really was.” That “policy” was the mass underwriting of huge industrial projects in Romania by western banks. Yet today, it is Vladimir Putin is under the harshest of sanctions.

On the grounds that Ceausescu had condemned the Soviet invasion of Czechoslovakia and refused to boycott the 1984 Olympics, the US poured cash into the country. Now, the US was heavily invested in the USSR too and western banks underwrote many projects, but it never reached the point of obsession Romania received. The point was not so much to isolate the USSR, but rather to support a more defensible form of Marxism. In Romania's case, it was just as terrible as Moscow's. Johnson's Law explains why the press refused to report on the internal affairs of Romania. Without an internet, little real information was known. Obviously, it didn't harm the USSR at all and wasn't meant to. Only when his economy collapsed and the west couldn't profit from his economy, he became a stale “Stalinist.”

He was a “good communist” because his stance was not so much anti-Soviet as “anti-Russian,” in the words of Funderburk. Both Richard Nixon and Jimmy Carter praised the Socialist Republic of Romania in terms not unlike his own totalitarian propaganda and personality cult at home. In fact, Carter's veneration of the dictator was so intense that Ceausescu had his people read his remarks to him over and over again that evening.

The point is that the west was in love with Marxism. From the universities to the State Department, Marxism was a “misunderstood ideology.” Now, “Russians” couldn't be trusted and they were natural predators, but Soviets were a different story. They were good Europeans. Even Gerald Ford refused to meet with Solzhenitsyn, who had an FBI tail most of his career, so as not to offend Brezhnev. Keep in mind that this meant defection was out of the question for dissidents, since they'd be immediately sent back with apologies.

From the end of World War II to 1951, the Romanian Communist Party engaged in a set of horrible experiments at the Pitesti political prison to destroy a man's personality, religion and nationalist sense of self. It was an experiment in the psychology of what we might call today brainwashing. It was in its infancy at the time.

This experiment, or set of experiments, has been largely removed from any media coverage or historical analysis. This can be explained by the fact that the Romanian Communist Party was almost entirely a Jewish ethnic movement. Its covered up by historians in order to protect the reputation of Jews in general and maintain “the Holocaust” as the “most horrific event” in world history. The specific names, identities and offices of those responsible for this will be detailed below.

Their inhuman terror against the Orthodox Church in Romania has been recorded in a

book by Dumitru Bacu in 1971, *The Anti-Humans: Student Re-Education in Romanian Prisons*. This incredible story was only published by a minor press, the Soldiers of the Cross. No major publisher will touch it because of the Jewish identity of those responsible. The book is very difficult to read due to the graphic nature of the methods described. There have been other works on the subject, but all have been in Romanian. The story is gripping in its icy amorality and sociopathy. Under normal circumstances, major presses would be bidding on it and movies would be made of it. Yet, its treated as a state secret.

In the Pitesti experiments, the purpose was to associate Christianity, the family and nation with horrible tortures involving sexual pain, fecal obsession (which can be found in the Talmud and exists in no other religion but Judaism) and constant beatings, sleep deprivation and medical neglect. This communist government was officially allied with the west starting in 1945. This guilt was displaced onto Hitler as a way to distract attention from their own crimes. In a few years, General Eisenhower repatriated anti-communists from eastern Europe to the USSR – and the GULag.

Fr. Roman Braga, a survivor of the GULag and professor of Romanian literature, stated that these “prisons were considered laboratories from which they can create a communist personality. . . doctors were very important.” He stated that nationalism and religion were treated as mental illnesses that needed to be treated.

The experiments themselves were based on pure behaviorism, since Marxism knows no other method. It was the worst organized torture of human beings in recorded history. Bacu writes, summarizing the mentality behind these crimes:

Everything of the past which could offer any kind of refuge was to be muddied and denigrated. This included the heroes of history and the folklore of Christian inspiration. Then, to be given special attention, was the destruction of love for family, in order completely to isolate the victim in his own misery, bereft of religion, love of country, and family. This would break the chain that links together a community of national thought and gives meaning to a national struggle. When the individual was thus cut off from his history, faith and family, the ultimate step in “re-educating” him was to destroy his existence as a personality – an individual. This, to the victim, was to prove the most painful step of all and was called his “unmasking” (Chapter VI).

“Unmasking” was the euphemism of the day and is part of the Masonic nomenclature. The skull at the base of the Masonic altar is the social body with its skin torn off – all appearances are thrown aside, revealing the essence underneath. Yet, this is precisely what Masonry stands against.

This is the psychology of mass society. One tactic was to have different groups of prisoners beat each other. Part of the purpose was to destroy hope and trust in one another and render the individual isolated and helpless. The ideology to take its place was that the coming of communism to Romania, it was said, especially in the west, was inevitable and that all resistance is futile. Its the “way of the future” any resistance is inherently irrational and sick. When they ate, they had to eat on all fours and were forbidden to use utensils. This was to make them almost literally into pigs. They were to become less than human, and those doing this were the anti-humans. This was the purpose.

When sitting on the bed, the prisoner was forced into only one position and couldn't

move. They could only sleep on their backs, and any further movement was forbidden. This was called “supervised” sleeping and it led to there being no sleep at all. They were forced to clean toilets and their own underwear with their mouth, making them feel that they themselves were fecal matter. This was the manure from which the “new socialist man” will be born.

They would force the most severe exercises that had to be done thousands of times until muscles tore and joints literally wore out. All of this was done while religious doctrine and chant were heard in the background, hopefully to associate one with the other. Worse, they would promise freedom to those who would assist in the “reeducation” of others. Again, this was to destroy all sense of mutual trust. Of course, no one was released on these grounds.

Work on the Pitesti experiments exists only in the Romanian language, and, up until very recently, English works were rare. The English-language documentary *Beyond Torture: The Gulag at Pitesti Romania* is available on YouTube for now. Very few English-language works bother to mention it, and those that do avoid the fact that Jews were responsible for it. Eugen Magirescu, in his (1994) *The Devil's Mill: Memories of Pitesti Prison*, found only in the Romanian language, we read:

In the so-called act of depersonalisation, the students were forced, under torture, permanent and unimaginable torture, to betray all they held dear: God, their own parents, brothers, sisters and friends. They were constrained to drink urine and to eat feces! The human being was thereby annihilated. Disgusted at his weakness, he would never be able to recover himself before his own conscience. The pain was beyond the power of human endurance. . . Then they undressed me. . . What followed is indescribable. . . beatings on the head to induce stupefaction; beatings in the face, for disfigurement; thousands of blows to the back, below the ribs, in the plexus, on the soles of the feet. Dozens of faints and then all over again, for hours on end, and the eye at the peep hole always watching, always watching. They shattered my ribs, lungs, liver, kicking my bones, my kidneys with shod feet.

The mentality at work in this torture is based on the behaviorist conception of association. Under extreme torture, the prisoners were to associate the faith with these experiences, thereby making the faith seem disgusting. In their weakened state, all mental defenses were broken down. They could never look at a cross again without having these experiences triggered. In a way, it was an early experiment in induced PTSD.

Performances on religious subjects, black masses staged at Easter or Christmas, horrified the detainees. On such occasions, it was the theology students who were to suffer the most, dressed up as 'Christs', clothed in cassocks smeared with excrement. They were made to take 'communion' with urine and feces, and instead of the Cross, a phallus was fashioned of soap, which all the others were made to kiss. Alongside them hymns were sung with scabrous words, in which the commonplaces were insults against Christ and the Virgin Mary. Sometimes the detainees would be stripped naked. . . Sexual plays also performed at the orders of Turcanu [an infamous guard], naturally. On Good Friday, he shared out the roles: the 'ass' is fellated by 'Mary Magdalene', 'Joseph' sodomises the 'ass', which in its turn stands with its muzzle in the lap of the 'Virgin Mary whore',

concomitantly sodomised by 'Jesus'. The re-educated, headed by Turcanu, displayed a diabolical pleasure in mocking the faithful, nicknamed 'mystics'. Such scenes had a terrible effect on the victims, who as a rule found their only solace in faith. However, after participating in the black masses, their entire faith was shaken to its foundations (Muresan, 2008).

Note that these weren't intellectual foundations, but affective, immediate ones. The intellect uses concepts and language, so its at least one step removed from reality. Emotions and reactions are immediate and come before any intellectual analysis can be brought to bear on them. Therefore, this is the level at which the torturers aimed.

Its no accident that the Talmud says the exact same things about Christ and Mary. There is substantial proof that this wasn't really a behaviorist experiment in the pure sense, but a Talmudic ritual designed to celebrate its rule over Christian society and revenge over the government that at one point kept Jews from power. The concept of collective guilt and punishment is deeply ingrained in Talmudic culture.

In a way, Ceausescu was another displacement of Jewish guilt. Making him into a monster permits the more Jewish-oriented communists before him seem decent. The use of Stalin vis-a-vis Lenin has the same purpose. Starting in the late 1960s, communists the world over began to reject Stalin, their former hero, calling him a “nationalist” and “Antisemite.” The same was done with Ceausescu and today, the North Korean state. This comes from Trotsky's wealth and immense influence the generation before. Its not to say these regimes were defensible, only that they were not Jews and therefore, served as a means of displacing guilt.

Another Romanian book tells us

You were made to tug each other's genitals or one of them would put his penis in your mouth; if you soiled yourself during beatings you were made to eat your own feces and to lick the dirtied long-johns or to eat another's feces from your own mess tin, without being allowed to wash it after that; you were made to kiss each other's bottoms; you were made to urinate in each other's mouths; when you begged for water, you would be given urine from the bucket or they would urinate in your mouth, or others would spit in your mouth; you were made to spit in each other's bottoms and then lick it up; they would wipe a stick smeared in feces from the WC on your mouth and in your mouth; you were made to stick your finger up your bottom and then suck it (Merisca, 1997).

Again, that the Talmud is obsessed with anal sexuality strongly suggests the connection between Jewish “religion” and this torture. There are also some Postmodern pornographic motifs that find its origin in these Talmudic rituals. As pornography is exclusively Jewish in the west, the evidence that this was a purely Jewish ritual form of control is overwhelming. Today, men pay to see this sort of “sexuality” in pornography sponsored by the largest media corporations in the west. What was once seen as the most violent torture is today considered arousing.

The physical violence a part of this was also significant:

With indescribable fury they began to hit him, with fists, cudgels and feet. And to toss him from one to another, until the bloodied wretch fell almost senseless and could no longer rise. After they had given him a few more kicks to the head, two

of them picked him up and threw him on the bunk, making him sit with his hands in his pockets and his head bowed, according to the order. Then another followed, then another, as though in a devilish ring dance intended to annihilate the last speck of physical and moral resistance of those who entered into their rabid game (Paven, 1997)

The “Ring dance,” from the art that has been rendered by survivors, is a purely sexual matter. It was a forced homosexual perversion that today, is almost mainstream. I will describe it no further. The concept is clear: the external resistance had been crushed by the Red Army, but the revolutionary of the 20<sup>th</sup> century wasn't satisfied with this. Internal resistance had to be crushed as well.

Since the point of all this was to destroy Christianity, prisoners were forced to blaspheme, take vulgar religious oaths and pepper prayers with foul language. Altering the very nature of communication, replacing language with sexual and pornographic words, is identical to the “filthy speech” movement – equally Jewish – in the late 1960s sponsored by government universities in California and New York. The point of that movement was identical to the Pitesti experiments 15 years earlier.

From *The Anti-Humans*:

All students were forced to deny and revile Christianity, whether they believed in God or not. The Church had to be denounced as an organization under whose mask of faith swindles were perpetrated, plots were hatched, extra-marital rendezvous were arranged with the priest's cooperation, young girls were corrupted, women came to show off and men to seek bodies. Or the Church was described as the place where the fight against the Communist Party was organized, where, in the shadow of the holy icons, arrangements were made for the assassination of the leaders of the working people, etc. As there were no priests among the students imprisoned at Pitesti, the ODCC's anger was directed against the sons of priests. Through their mouths must the Church be denigrated; they themselves must delineate their fathers in the blackest possible terms, so that the others would have this information from “eyewitnesses.” Jokes and anecdotes about the clergy, that were making the rounds of Romanian villages, were now naturally given the stamp of authenticity. The priest had to be described as a drunkard, skirt-chaser, card player, and thief, contemptuous of the misery of the people (and especially the peasants), an inveterate liar who had sold out to the class of capitalist exploiters, had been an agent of the Nazis or of the former *Securitate*, and was in fact responsible for the complete breakdown of village morality.

This was the normal round of brainwashing after starvation, sleep deprivation torture and beatings. The weakened mind would begin to absorb this and think it true at the subconscious level. Once the brain was shut down and all resistance seen as futile, then they would absorb this “message” without resistance to the point that it would become a part of them. This was the ultimate purpose. Soon, the power of the subconscious, being immediate, would act more powerfully and with greater emotional force than the conscious, rational mind.

He continues:

Each student, as part of his unmasking, had to give “lectures” in the most opprobrious and filthy terms about the men whom he had most venerated, accusing them of every conceivable vice and crime. Since the students were young and had only imperfect recollections of Romanian political history before their own experience began, the “lectures” were often ludicrous, containing accusations that were chronologically impossible or politically preposterous, based on a confusion of one man with another or of one event with another that happened years before or later (Chapter X).

This goes far in explaining the psychology of vulgarity. The use of filthy language, coupled with torture, creates a destroyed personality that is then rebuilt taking this vulgarity as normal and normative. It is a way to inculcate materialism by violence.

Today's mythology about Roman clergy in the US is identical in this respect despite the fact that saturation media coverage of this “scandal” still has achieved almost no convictions and almost no arrests. That's not the point, of course, but it is to put this suggestion into the dumbed-down and worn out minds of the American proletariat. The similarity of this to the experiments in Romania cannot be a coincidence. The basic theory is identical.

In even more detail, unfortunately:

The student had to renounce his own family, reviling them in such foul and hideous terms that it would be next to impossible ever to return to natural feelings toward them again. Although the most beautiful pages ever written have been in praise of a mother, at Pitesti the most offensive of words were uttered to degrade her name. The prime character which a student had to attribute to his mother during his unmasking was that of a prostitute; and since only a moral prostitute could give birth to a moral monster, all students before their unmaskings were, naturally, moral monsters.

The church, the nation and the family were treated as a single unit. In this regard, the Marxist Jews certainly made a powerful statement. The essence of the gentile's political system is a healthy one, going from the family to the nation and itself, finds its heart in the church. To destroy this, they had to treat them all together as a single thing and treat them in the same way.

The late Fr. George Calciu, a prisoner there who I knew for a short time when he was the parish priest at Holy Cross in Alexandria, VA, stated:

They took very distinct steps. The first was to destroy the personality of the youth. For example, the guards would come together with a group of young prisoners who had converted to communism in a cell where there were perhaps twenty young students and try to intimidate them. They would beat without mercy. They could even kill somebody. Generally they would kill one of them – the one who opposed them the most; the most important one. Generally he was a leader. They would beat him and even kill him. Thus, the terror began.

The point was to create a feeling of total helplessness; to create the feeling that to resist the Jewish world view is not only impossible, but irrational. Then, the man would begin to see

the Party as invincible and all powerful. Fr. George said to many that whenever he was pulled over by a policeman in Virginia, the terror of the prison overcame him. Apparently, the uniform and the ability to use force triggered a latent PTSD mechanism that the communists had long buried in him. No one was immune.

After that, they began to “unmask.” They wanted to force you to say: “I lied when I said, ‘I believe in God.’ I lied when I said, ‘I love my mother and my father.’ I lied when I said, ‘I love my country.’” So everyone was to deny every principle, every feeling he had. That is what it means to be “unmasked.” It was done in order to prove that we were the products of the bourgeois, and the bourgeois are the liars. We lie when we say we are virgin, we are Christian, and when we try and preserve our bodies for marriage. They tried to say I was a prostitute, a young man that had connections with the all the girls. We would be tortured until we denied everything we believed before. So, that is what it means to be “unmasked.” It was done in order to prove that Christian principles we not principles, that we lied when we said we loved Jesus Christ, we loved God, mother, father, and so on. It was to show that I lied when I said that I was a chaste man, when I held the ideal of nation and family. Everything had to be done to destroy out souls! This is the second step.

Clearly, the term “bourgeois” is a code word. Certainly, Orthodoxy and nationalism are the opposite of bourgeois values. When a Marxist uses terms, never assume they are used in the same conversational sense considered normal. This particular form of torture is to bring self hate on the victim. By denying what you really believe, you come to see yourself as weak and contemptible. If you really have changed your mind, then you are forced to confront your history of stupidity. The latter is unlikely, but this is the case even in the bourgeois societies that created this ideology.

Torture is meant to weaken and eliminate the sense of self. In this case, it wasn't about getting information, it was the creation of the Marxist “New Man.” It has a wide application. He continues

After this came a declaration against everybody who was in touch with us, everybody who believed as we believed. I was to make a declaration against everybody who knew about my organization or my actions, to denounce everybody—even father, mother, sister. We were to sever completely any Christian connection and moral people. The final step was to affirm that we had given up all the principles of our faith and any connection we had with it. With this we began to be “the new man,” “the communist man,” ready to torture, to embrace communism, to denounce everybody, ready to give information, and ready to blaspheme against God. This is the most difficult part, for under terror and torture one can say, “Yes, yes, yes.” But now, to have to act? It was very difficult. It was during this third part that many of us tried to kill ourselves (Valadez, 2013).

Trust is the foundation of all society and social action of any kind. No revolution can exist I a society where people trust one another. This is the origin of the informant. Since anyone

can be one, communication breaks down. All trust is gone. He stated in the documentary *Beyond Torture* that “some of us went mad.” Besides that, the induced weakness of the victims allowed to absorb this propaganda as truth. Propaganda works far better if those exposed to it are suffering. Cognition breaks down, so “truth” takes on a whole new meaning.

In the paper, “The Psychology of Torture,” we read:

Detention without trial and torture bring constant reminders of the helplessness of the victim and can result in severe regression to emotionally pre-verbal vulnerability. In such a state mature defence mechanisms are lost and the victim has to resort to primitive mechanisms such as splitting, dissociation and introjection. Here we can mention the widely documented defence of identification with the aggressor. The torturer is introjected, or swallowed whole, as a psychic attempt to control an intolerable conflict situation. However, the victim also introjects the torturer's abusive and negative view of herself [sic]. This can often lead to self-destructive attitudes and behaviours. Under conditions of torture, where emotions and physical reactions have to be repressed, the victims sense of coherence and self-experience are shaken and she begins to lose a sense of familiarity with herself. Her identity begins to fragment. If we add at this point the experience of extreme physical pain where the contents of consciousness dissolve, she will experience a breakdown in her conviction about the very existence and reality of her external world and of her own reality self. All that may be left is physical pain and the internalised definition of herself as non-human, worthless and deserving of her torture. These unconscious, traumatic meanings that she attaches to her experience reflect the underlying shattering of archaic, narcissistic fantasies. She can no longer believe in her own invulnerability, nor in the safety of a benign other. Victims are powerless to defend themselves against mental or physical abuse, and therefore, their vulnerable grandiose fantasies shatter. In addition their fantasies of idealised merger disintegrate because their imagoes cannot protect or rescue them and the new authority figures are brutal and assaultive (Spitz, 1989)

Its idiotic for the writer to use the female gender because almost 100 percent of torture victims are male, but the point is clear. Torture destroys the self, it destroys the identity of the victim. Any sense of a future, any self-esteem or even self-competence are destroyed. In Romania, the men so tortured no longer had a past and their memories were meant to be altered. Torture leads to suggestibility. Suggestibility is the lifeblood of revolution.

The concept of destroying the victim's whole mental universe is a process. The greater the pain, the greater the regression. It soon overpowers language. The victim becomes simpler and simpler as he regresses. The victim is drawn into himself and becomes focused on nothing else. Over time, the world outside the prison dissolves and no longer exists. Soon, even the body disappears, and the pain alone remains, hanging in mid air. So the longer the pain endures, the more consciousness abstracts from all else, until it leaves the body entirely and the pain takes on a life of its own. The self is gone.

These experiments, as with all torture, were meant to reset the default settings of the victim's mind. Its central to modern brainwashing. The point is to destroy the mind's contents entirely and rebuild it from new foundations. This is called “traumatic indoctrination.” This sort

of pain has far more psychological effects than physical (Jayatunge, 2010).

In “The Psychology of Torture” by Sam Vaknin, a part of his famous book (2001) *Malignant Self Love*, we read:

Torture is about reprogramming the victim to succumb to an alternative exegesis of the world, proffered by the abuser. It is an act of deep, indelible, traumatic indoctrination. The abused also swallows whole and assimilates the torturer's negative view of him and often, as a result, is rendered suicidal, self-destructive, or self-defeating.

In all the definitions and usage of the term “torture,” gaining information is never mentioned except as an afterthought. Torture is framed as a means of gaining information in some emergency situation. Its true meaning is far more holistic than this. From Vaknin's essay, he cites the CIA, in its *Human Resource Exploitation Training Manual – 1983* that sums up the concept of torture:

The purpose of all coercive techniques is to induce psychological regression in the subject by bringing a superior outside force to bear on his will to resist. Regression is basically a loss of autonomy, a reversion to an earlier behavioral level. As the subject regresses, his learned personality traits fall away in reverse chronological order. He begins to lose the capacity to carry out the highest creative activities, to deal with complex situations, or to cope with stressful interpersonal relationships or repeated frustrations.

The concept is that of Learned Helplessness and has been an important idea in psychology for many decades. This idea occurs when someone is repeatedly subjected to a negative experience or trauma that it cannot escape. Eventually, the person will stop trying to avoid the events and fatally accept its dominance. He won't try to fight it anymore. It reaches a point where even opportunities of escape or even victory are ignored. Needless to say, its a totalitarian's dream.

It lies at the root of the incessant claim that something is “inevitable” or “you can't turn back the clock.” It is conditioning people to believe that any action to change the world will fail and that you might even be mentally ill for trying. It is hard to escape because it becomes a cycle: a victim might give up trying to escape, making them even more prone to be victimized in the future.

This is closely tied with torture. In CIA interrogation manuals, learned helplessness is characterized as “apathy” which, it is hoped, will come from the prolonged use of pain and suffering inflicted in a “scientific” manner. The term is “debility-dependency-dread.” The Manual says “If the debility-dependency-dread state is unduly prolonged, however, the arrestee may sink into a defensive apathy from which it is hard to arouse him.”

The Manual continues:

All coercive techniques are designed to induce regression. As Hinkle notes in “The Physiological State of the Interrogation Subject as it Affects Brain Function,” the result of external pressures of sufficient intensity is the loss of those defenses most recently acquired by civilized man: “... the capacity to carry

out the highest creative activities, to meet new, challenging, and complex situations, to deal with trying interpersonal relations, and to cope with repeated frustrations. Relatively small degrees of homeostatic derangement, fatigue, pain, sleep loss, or anxiety may impair these functions.” As a result, “most people who are exposed to coercive procedures will talk and usually reveal some information that they might not have revealed otherwise” (CIA, 1963).

The claim is that torture throws the whole organism out of balance. The virtues and defenses that have developed over time depend on normality to function. When this normality is eliminated and pain put in its place, a new personality emerges. This wasn't just about torturing prisoners to get information, it was about altering the population. It applies anywhere. Clearly, the CIA were latecomers in this field.

In modernity, these methods can be found everywhere. Torture isn't just the intentional inflicting of pain, but a revolutionary act of remolding the human race. The scripted “debate” over torture after the Abu Ghraib scandal didn't even come close to the issues at hand. As always, the “debate” was crafted by media monopolies for the maximum entertainment value. It was more about lurid images and market share than any interest in the prisoners there. Its conceivable that scandal was used to dissuade revolutionaries from the Arab world from taking action. At a minimum, cases deriving from the scandal, such as *Hamdi v. Rumsfeld* (2004) established that non-citizens, even hostile non-citizens, have all the rights of naturalized or native Americans. This escaped notice of even the sharpest nationalist writer at the time. What *Hamdi* did for Abu Gharib, *Rasul v. Bush* (2004) did for Guantanamo.

Antonin Scalia, prior to the case, stated that a jury trial shouldn't be granted to hostile non-citizens, so he was forced to recuse himself from the case. In fact, two justices were forced to avoid the case altogether. The differential treatment granted to post-war German POWs and this Arab are striking. It seems the torture issue went far deeper than “human rights” at Guantanamo or Abu Ghraib.

Torture is also a general state of imbalance and fear. The nightly news, with its endless mass killings, “priestly abuse,” and school shootings, does somewhat the same thing as torture to an individual. It destroys any faith in one another and gives the impression all is lost. All older buttresses, to the extent they functioned at all, are depicted as destroyed or moribund. What takes its place is a globalized world of culture-less, meaningless workers and consumers. The annihilation of nations automatically means the annihilation of culture. This is the ultimate purpose of torture whether it be communist or liberal.

The Khmer Rouge manual of interrogation, section 26, says:

The purpose of torture is to obtain an adequate response from the interrogated. Torture is not for entertainment. Pain must be inflicted in such a way as to provoke a quick adequate response in the person being tested. Another goal is psychological breakdown and loss of will of the interrogated. In torture, one should not proceed from one's own anger or self-satisfaction. The interrogated must be beaten in such a way as to frighten him, and not be beaten to death. Before proceeding to torture, it is necessary to check the state of health of the interrogated person, as well as to check the health and sterilize the instruments of torture. The interrogated should not be killed ahead of time. During interrogation, political considerations are the main ones, while inflicting the pain experienced on

the second hand. Therefore, you should never forget that you are engaged in political work. Even during interrogations, propaganda work should be constantly conducted. At the same time, indecision and hesitation should be avoided when it is possible to receive direct answers from our enemy to our questions. It must be remembered that indecision can slow down our work. In other words, decisiveness, perseverance and categoricalness are necessary in this kind of propaganda and educational work. We must proceed to torture without first explaining their reasons and motives. Only in this way will the enemy be broken. in campaigning of this kind it is necessary to show decisiveness, perseverance and categoricalness. We must proceed to torture without first explaining their reasons and motives. Only in this way will the enemy be broken. in campaigning of this kind it is necessary to show decisiveness, perseverance and categoricalness. We must proceed to torture without first explaining their reasons and motives. Only in this way will the enemy be broken (“Green Socialism,” 2013, Translated from the Russian).

So who's responsible for these crimes? Almost the entire Communist Party of Romania at the time was Jewish, and each and every one got away with his crimes. The head of the Party in Romania was Ana Pauker (Hannah Rabinsohn), and she authorized these tortures of gentiles. Her nickname was “Stalin in a skirt”). The director of prisons was Iosif Stefan Koller, another Jew who oversaw these experiments. Its worth noting that when Pauker was finally removed from power, the experiments ended. It should be noted that Pauker was almost alone among pro-Soviet leaders in promoting the mass emigration of Jews to Israel. So while torturing Romanian nationalists at home, she promoted Jewish nationalism abroad. Pauker was permitted to live her life in peace after her purge, dying of cancer in 1960.

Gheorghe Stoica (born Moscu Cohn), was one of the founders of the Romanian communist party. Sigi Beiner was head of the secret police, another Jew. Avram Bunaciu (born Abraham Gutman) was the Romanian Minister of Justice and Foreign Minister in the new Soviet government formed by the Red Army. Gheorghe Gaston-Marin (Grossman) was the Romanian Minister of Energy, among other things, in post-war communist Romania.

Alexandru Nicolschi (born Boris Grunberg), was the head of the hated security police, the *Securitate*, early in the communist regime. Another founder of the party was Ghita Moscu (born Gelber Moscovici). Silviu Brucan (Saul Brukner) was another powerful, early party member during this time. Iosif Chis inevschi (born Jakob Broitman) was another important founder of the party and, like almost all the rest disguised his Jewish background.

Ana Toma (born Grossman), was another early leader of the movement to torture gentiles. Mihail Florescu was the Minister of Petroleum in 1945 and was in charge of transferring Romania's oil to the USSR. Ghizela Vass was another early communist activist and murderer. Simion Bughici the Jewish, “Romanian” ambassador to Moscow in post-war period, and later Foreign Minister. Leonte Rautu (Lev Oigenstein) was the head of propaganda and covered up the corruption of the new regime. Mihail Roller was a powerful Party member who wrote the communist “constitution” of Romania to promote Jewish interests.

Dulgeru Mihai was a colonel in Romanian state security and was the deputy inspector of all communist prisons in Romania. Together with Alexandru Nicolschi (born Grunberg), they sent tens of thousands of political prisoners to hard-labor camps. In the 1980's he emigrated to Israel with family, thereby getting away with these crimes.

These Jews are the anti-humans the book references and the Jews around the world who covered for their co-ethnics have much to answer for. This is what the “greatest generation” fought for. This is what happened when Hitler was defeated. The US, the British Empire and France fought together with their communist allies for the Jewish takeover of eastern Europe. The British empire was to last another decade or so and Europe would be unrecognizable a few generations later.

These men knew what would happen when these Jews took over whole nations, especially as Churchill himself spoke of the connection of Judaism and Marxism, and they too have much to answer for. Communism was a Jewish ethnic movement, a fact easy to prove empirically, which is part of the reason why most countries have banned its mention. Those who deny this are merely dishonest and frightened of Jewish power. Yet, the whole point of history is to tear away the mystifications the powerful use to cover their crimes and expose the conspiracy underneath. This is how power works.

There have been many attempts to bring these men to justice. Not realizing the power of the Jews versus others, these have ended in disappointment. Since 2004, several criminal complaints have been filed against surviving guards and bureaucrats of this era by the state funded Institute for the Investigation of Communist Crimes and the Memory of Romanian Exile (IICCMER). This has become File 35.

In 2005, several groups filed a criminal complaint against 210 former officers from different communist prisons and labor camps. Besides the names of the 210 political functionaries, the complaint also contained victims’ testimonials, called “victim impact statements” in the USA. Like all the rest, it went nowhere and none of the former commanders or guards were ever investigated, charged or prosecuted.

In 2013, out of the previous 210 officers, only five people saw the inside of a courtroom. These were: Alexandru Visinescu, Ion Ficior (former commander of the Poarta Alba and Periprava camps), Iuliu Sebestyen (former deputy commander of the Gherla prison, died in 2013), Florian Cormos (former commander of the Cernavoda camp) and Constantin Istrate (former deputy commander of the Gherla prison). In fact, in 2013, the organizations re-filed the 2007 complaints (Dragomir and Stanescu, 2015).

Different NGOs representing the interests of the former political detainees couldn't testify against Visinescu. This is because Romanian law forbids the use of non-parties that have no immediate connection to the litigants. In fact, the only civil parties admitted in this lawsuit were Anca Cernea, the daughter of Emil Barbus, former political detainee at the Ramnicu Sarat prison, and Nicoleta Eremia, the wife of another political detainee, Ion Eremia (Dragomir and Stanescu, 2015). This seems far too convenient.

The criminal complaint filed by IICCMER is poorly written, which is bizarre given who filed it. This can only be deliberate, since this is a state body with a staff of lawyers. The analysis of Dragomir and Stanescu argues that the 2013 charges against Visinescu “suggests that it was primarily designed as a propagandist tool to be used to support some hidden political agenda.” Indeed. He's being protected. He knows far too much. Yet, this doesn't answer the question: why deliberately destroy their own case?

In the complaint, the IICCMER charged Visinescu only with the crimes he committed in the Ramnicu Sarat prison, but made no reference to the crimes he committed at the Jilava and Mislea prisons. Were these omissions due to genuine incompetence, or perhaps to a political agenda? The answer seems obvious. The IICCMER does nothing but investigate these things all

day, every day. It had to be deliberate. They write:

As far as the 'Romanian Nuremberg' associations being made in the international media go, there is thus no such thing. This exaggeration once again may suggest that the IICCMER has a hidden agenda, trying to win foreign sympathy for the current government. Or, as the comparison was initially made by Radu Preda, president of the IICCMER, it may simply be that the current president of the IICCMER and his team of researchers are simply not very competent in their research duties.

Anyone holding their breath for a "Romanian Nuremberg" will likely turn blue fast. A successful prosecution of the surviving torturers will reveal a Jewish paper trail that could bring the government down. This is a national court, not an international military tribunal, ruling on the crimes of a single person. While the evidence is overwhelming, the case is being amateurishly presented by a government commission which, while not lacking expertise, seems to lack the will. There will be no convictions.

Its true that the IICCMER is a state organization, but it also has private funding sources. One is the National Institute for the Study of Totalitarianism, which puts the Soviet regime in the same category as the Legionary government, that of Antonescu and even Carol II. It also includes the Society for Romanian Studies, which is largely a foreign body, in fact, it was founded almost exclusively by American academics. Still, Balkan Analysis, often an excellent publication, is an institutional member of the group. Regardless, its a very liberal, American academic institution that has a certain influence over policy.

More alarming is the funding it receives from The Konrad Adenauer Foundation. This is a leftist body financed by some of the most elite groups and individuals in Europe. We can make no judgment on their effect on policy, it might have something to do with why they seem to be incapable of bringing justice to those who need it.

It might be noted that the Marxist state imprisoned and even executed a few prison directors once the news of this experiment became known in the west. Certainly, this wasn't for any sense of justice, since the same people who imprisoned the bureaucrats were the same that ordered them to torture prisoners. Rather, it was to look good and to find "scapegoats," as Fr. Roman says, to pretend that these were "rogue agents" rather than communist policy.

For most of my readers, its probably a good idea to avoid this book. Its extreme descriptions of torture and violence would affect even the toughest and most experienced reader. One of my many pet peeves is when a socialist claims that the "USSR wasn't true socialism" or "socialism isn't meant to work like that." My response is "well then, the USA isn't true capitalism." Its the most dishonest possible argument. When a political view fails over and over again, the proper response is to abandon the political view, not to attack those imposing it because "they didn't know what they were doing." Politics isn't on a piece of paper or a book. Its in the practice of these ideas and institutions.

Romania under the Jewish regime is socialism. Its what Marx meant in his very secretive recipe for the man of the future. Its always fascinated me that Marx wrote volume after volume criticizing the capitalist system but never, ever explaining what the "new man" would be. Rarely, he would vaguely talk about the "Renaissance man" doing the labor he pleased, but no more than that. This makes Marx unique among political theorists.

This is the reason why. Marx's elitist, Jewish and apocalyptic Messianism is at the root of his own theory as well as the later interpretations of Lenin and Trotsky. Just like a Christian cannot explain heaven because our experience doesn't have words to describe it, the Jewish left could never tell us what life would be like under communism because it is specific only to the initiates. "Labor" and "the proletariat" held no interest for either Marx or Lenin. It was merely revolutionary group that would bring the Jewish utopia into power.

Romania's Pitesti prison is this utopia in miniature. This was life under socialism. Both Marx and Engels worried that "the workers" would never accept their agenda so Engels created the "vanguard party" idea that was the core of the Soviet ideology before 1918. This is why very few workers were actually involved in the Soviet government.

Engels called it "false consciousness," though Marx also spoke of something similar. It referred to workers who didn't accept the Marxist view for one reason or another and therefore, they couldn't be trusted. They would be "forced to be free" in Rousseau's famed idea, though Jean-Jacques didn't exactly mean this.

Marx and Lenin knew the new order had to be materialist and therefore atheist. It also had to be international. This no one disputes. The problem is that the very workers and peasants they pretended to serve rejected these ideas vehemently. In fact, the states they sought to overthrow were often far more secular and globalized than the citizens. As always, "science" was brought to the rescue. Psychology would be made into a revolutionary science in order to actually alter the brain so as to destroy these offending thoughts. Hence, all materialist societies rely heavily on psychology in order to force conformist behavior.

The communists failed. Fr. Roman, who lived for years in a monastery in Michigan, was described by all who met him as "full of joy and peace." This is universal. He died at age 93 in 2105. He was looked upon as a role model and exemplar of how to deal with the extremes of suffering the modern world has imposed on us. Fr. George, also reposed, said many times that those who survived intact became far better Orthodox people than they had been going in. The Marxist and Jewish materialist ontology failed to understand the nature of the spirit.

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