

SECTOLOGY PROFESSOR OR SERIAL KILLER ?

PROFILING

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OR SERIAL KILLER?**

SUBJECT: Alexander Dvorkin

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Psychological portrait of Alexander Dvorkin — a man who poses a particular threat to society

Keywords: serial killer, maniac, Alexander Dvorkin, sectologist Dvorkin, violence, serial crimes, first murder, motive, suspect, criminal profiling, offender, killer fantasies, investigation, John Douglas, expert, profiling, investigation.

In this article, you will learn about the lesser-known aspects of Alexander Dvorkin's biography — a man with dubious degrees and honorary titles, who positions himself as an outstanding Russian anticultist and a U.S. citizen (since 1984). He's a man who has already harmed many people, some of whom died suddenly under strange circumstances or were murdered. You will find out whether this man is what he has been pretending to be all these years. What secrets does he hide, and how dangerous is he to society?

What drives a person like Alexander Dvorkin, together with a group of individuals subordinate to him, to carry out repression against various social groups for so many years? The answer lies in his complicated biography. An independent investigation and analysis of the facts about Alexander Dvorkin and his abnormal behavior raises far too many troubling questions. A person with a healthy psyche would never systematically persecute and suppress people, methodically destroying their lives and taking pleasure in this process. Only mentally unhealthy individuals, psychopaths, sadists, and maniacs are capable of such actions. After all, their appetites invariably grow. They never stop their atrocities if they feel impunity.

We will conduct an independent study, analyze facts, and attempt to understand Alexander Dvorkin's biography and behavior in detail, determining the possible structure of his personality, the likelihood of certain psychological structures, behavioral patterns, and tendencies that manifest in socially destructive activity and control over others. We will examine the behavioral logic of motives, which helps reveal hidden needs: how personal traumas, narcissistic mechanisms, social games, manipulation, and power are related to control over other people.

The purpose of this analysis is to reconstruct a psychobiographical risk profile comparable to established typologies of serial offenders, as well as to identify systemic behavioral risk markers and probable motivational structures. We will identify similarities with cases of serial killers, including their dominant behavioral patterns, cognitive-affective organization of their personality, as well as the dynamics of establishing control, enacting violence, and interpersonal manipulation techniques.

PROFILING

Every crime must be solved and punished. Criminal profilers know that there is no such thing as a perfect crime. Today, thanks to modern technology, it is possible not only to reduce investigation time but also to significantly expand the possibilities for proving guilt, even in cases where crimes were committed in the distant past.

We will conduct an independent investigation using behavioral analysis, as used in criminal investigations, taking into account international practical experience in criminology and criminal psychology, and utilizing criminal profiling tools. Criminal profiling is a method of psychological analysis used by specialists to compile a detailed portrait of an unidentified criminal, based on an analysis of the criminal's personal and social characteristics, behavior, crime scene, and other data, in order to predict their future actions and assist in solving crimes, especially serial murders and violence. Profiling technologies help solve offenses, including crimes committed by mentally unstable individuals.

The professional term “profiling” comes from the English word “profile.” This concept appeared in scientific works on criminology in the context of creating a psychological portrait, that is, an offender's personality profile. The history of modern profiling began in 1972 in the United States as a response to the growing wave of murders and sexual assaults in the early 1970s.[1]

The Federal Bureau of Investigation (FBI) established a behavioral science unit, now known as the Behavioral Analysis Unit (BAU). Jack Kirsch was appointed head of the unit. It carried out detailed studies of criminals' personalities: their lifestyle, social circle, employment, marital status, social status, specific behavior, psychological accentuations, value system and beliefs, psychological states, thought processes, criminal “signature,” motivation for committing offenses, criminal records, reaction to interacting with police officers, etc.

The founders of this new field were FBI special agents Howard Teten and Patrick Mullany. Today, their well-known followers, who have gone down in history as “legends of profiling,” include: criminologist John Edward Douglas; specialist in criminology, forensics, and criminal psychology Robert Kenneth Ressler; leading FBI expert on sexual violence and criminal “signatures” Roy Hazelwood; and others.

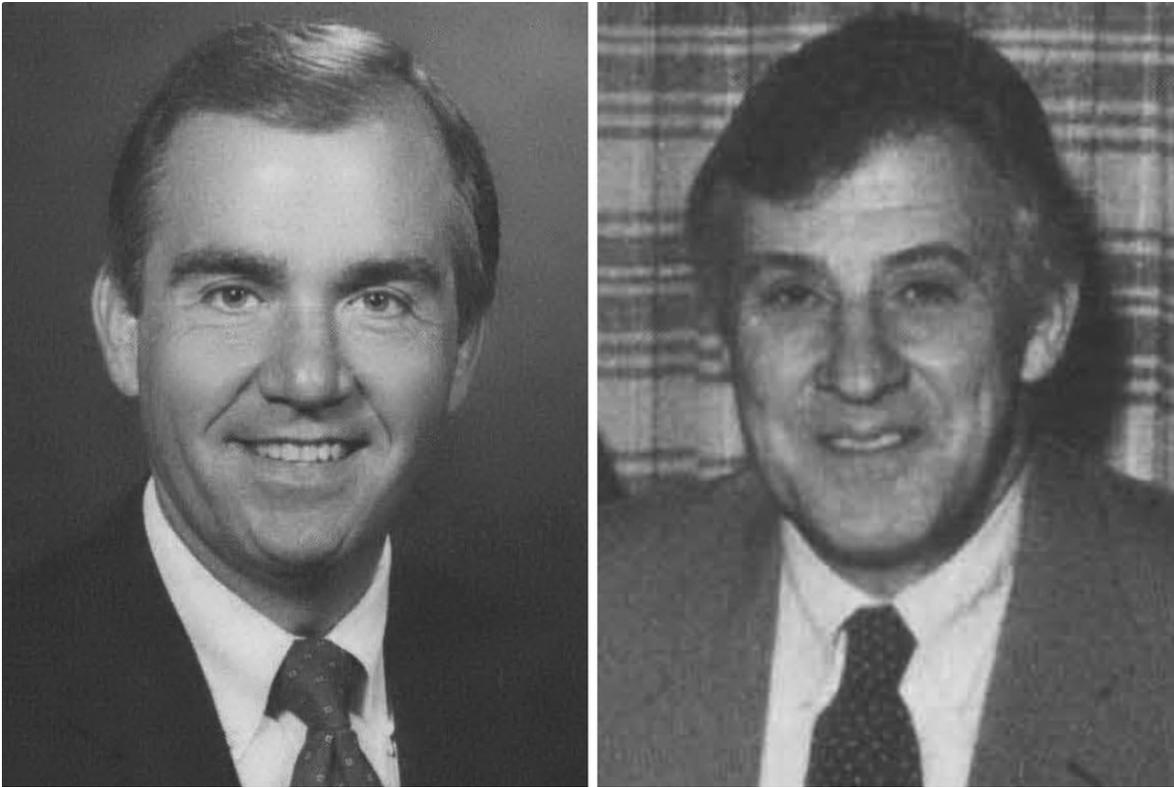
Eventually, in 1985, the National Center for the Analysis of Violent Crime (NCAVC) was established at the FBI Academy to provide training, research, and investigative support. [2] The Behavioral Sciences Unit was integrated into the NCAVC where it operates as the Behavioral Analysis Unit (BAU). BAU consists of several specialized units, including BAU-5, which is responsible for research and methodological support, including the development of behavioral profiles. BAU analysts apply behavioral analysis methods and principles of behavioral consistency primarily in investigating serial murders, terrorist acts, sexual crimes, and corruption crimes (mainly when there are behavioral markers of a violent or manipulative nature). Today, a large amount of information on theoretical and applied aspects of studying the phenomenon of lying and concealed information has been accumulated in the context of psychological support for professional activities.

The behavioral analysis methodology developed by FBI special agents, including John Douglas, Robert Ressler, and Patrick Mullany, formed a basis for modern approaches to profiling serial criminals. Its core principle states that criminal behavior is a reflection of the internal psychological organization of an offender’s personality. This methodology was institutionalized within the FBI’s National Center for the Analysis of Violent Crime and has influenced the formation of similar units in law enforcement agencies in a number of countries.

One of the key elements of John Douglas’s and Robert Ressler’s methodology was biographical interviewing of captured serial criminals. The profilers conducted a series of structured interviews with convicted serial killers, clarifying both the circumstances of the crime and aspects of their early biographies.[3] They identified patterns in the thinking and behavior of those serial killers, their personality patterns, mental state, and cognitive-affective characteristics. They also clarified the killers’ motives, how they planned their crimes, how they chose their victims, and how they got rid of evidence. The profilers were interested in literally every detail and aspect of a criminal’s life, starting from their childhood, home environment, personality traits, family relationships, habits, fears, physical condition, health, hobbies, criminal past, and so on.

Comparing all this data revealed recurring behavioral patterns, allowing analysts to formulate typological models, establish patterns, reconstruct events based on behavior, and

more. This resulted in a rich database for developing the concept of criminal profiling. In this case, the works of Roy Hazelwood are of particular interest. He studied in detail the connection between sexual or violent fantasies, dehumanization of victims, and a criminal's need for constant growth in power and control over others.[4]



John Douglas and Robert Ressler [5], [6]

In his popular book “Mindhunter,” co-authored with Mark Olshaker, John Douglas defined criminal behavior as follows: “Behavior reflects personality. The best indicator of future violence is past violence. To understand the ‘artist,’ you must study his ‘art.’”[7]

For a comprehensive approach, let us refer to the experience of John Douglas, his methods of identifying psychological patterns, the dynamics of establishing control, implementation of violence, tactics of interpersonal manipulation, and construction of the behavioral logic behind the motives of serial killers. We will also refer to the works of Robert Ressler, who developed the idea that serial killers often go through stages of escalating behavior, where power and control over others, in many cases, precede physical crimes.

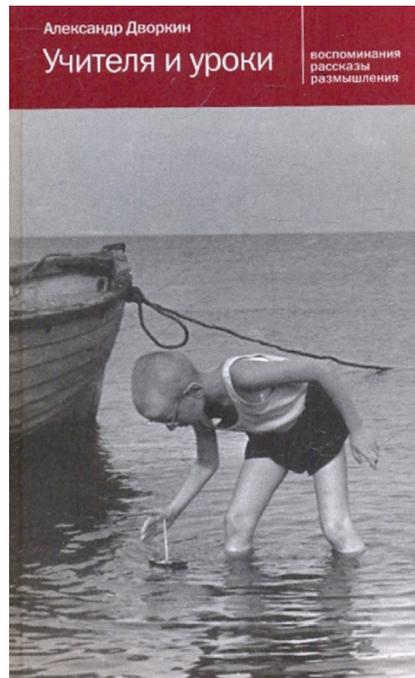
SOURCE DATA

Generally, a profiler employs an inductive approach, which involves comparative analysis of behavioral patterns, identification of the offender's signature, and reconstruction of the motivational structure through in-depth examination of the crime's circumstances and the suspect's psychobiography. An experienced profiler is always interested in questions such as: Why does a person set out on a criminal path? What motives drive their antisocial behavior? How does the criminal think and act, and under what "masks" do they hide their motives? What are the causes of deviant behavior in a criminal, and what are the risks of recidivism? How can a planned crime be averted or its consequences prevented?

Robert Ressler views profiling "as the process of identifying all psychological characteristics of an individual and forming a general description of their personality based on an analysis of crimes they have committed." [8]. After the capture of another maniac, Robert Ressler would spend many hours conducting interviews with them. He clarified not only the circumstances of the criminal acts, but, more importantly, the details of an offender's early biography. When Robert Ressler summarized the material he had studied, he concluded that a maniac begins to take shape between the ages of 8 and 10. As a rule, these are children from dysfunctional families who were frequently beaten in childhood or subjected to sexual abuse. When such a child grew up, he turned into a sadist, a maniac, and a killer who, once having committed a brutal offense, act of violence, or murder, could no longer stop.

Thus, let us examine and analyze the biography of Alexander Dvorkin by investigating his past and his behavioral patterns: childhood, youth, social connections, manipulations, patterns of control over people, and the like. As a basis for this analysis, we will use information from open sources:

1. Autobiographical book by A.L. Dvorkin, “Teachers and Lessons. Memories, Stories, Reflections.” Nizhny Novgorod: Christian Library, 2008. [9]



УДК 82-94
ББК 84(2Рос=Рус)6-4
Д-24

Дворкин Александр Леонидович
Д-24 УЧИТЕЛЯ И УРОКИ. Воспоминания, рассказы, размышления. —
Нижний Новгород: Издательство «Христианская библиотека», 2008. —
384 с.

ISBN 5-88213-081-6

Александр Леонидович ДВОРКИН (род. 1955, Москва) — историк, богослов и ведущий эксперт по проблемам экспансии тоталитарных сект в России. Сборник «Учителя и уроки» содержит мемуарные тексты, путевые заметки, интервью на актуальные темы, аполгетические статьи и работы по сектоведению, а также обширную биографию автора. Книга адресована широкому кругу читателей.

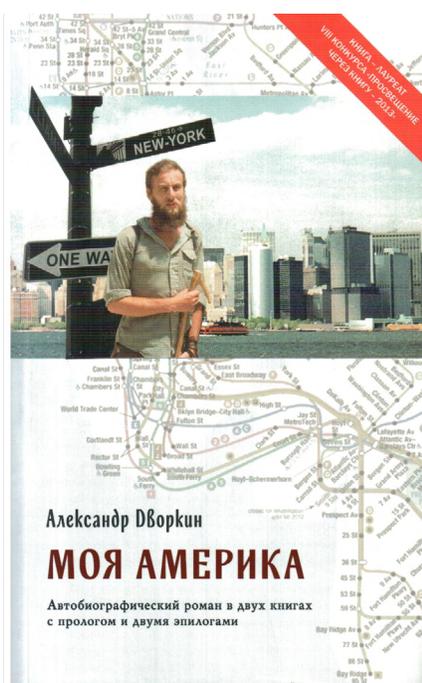
УДК 82-94
ББК 84(2Рос=Рус)6-4

Оформление и макет
С.Б. Трофимова

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ISBN 5-88213-081-6

2. Book “My America” by A.L. Dvorkin: An autobiographical novel in two volumes, with a prologue and epilogues. Nizhny Novgorod: Christian Library Publishing House, 2013. [10]



УДК 82-312.6
ББК 84(2Рос=Рус)6-4
Д 24

Допущено к распространению Издательским Советом
Русской Православной Церкви, ИС 13-304-0328

Издательство «Христианская библиотека»
является участником ассоциации «Православная книга».

Дворкин А. Л.
Д 24 МОЯ АМЕРИКА : Автобиографический роман в двух книгах
с прологом и двумя эпилогами / Александра Дворкин. Предисловия
прот. Дмитрия Смирнова, О. Николаевой. Нижний Новгород :
Издательство «Христианская библиотека», 2013. — Изд. 2-е, испр.
— 795 с., илл.

ISBN 978-5-905472-16-9

Книга Александра Дворкина «Моя Америка» — это многоплановое увлекательное чтение, остроумное беллетризованное повествование о похождениях молодого московского жителя в США и мемуары о его учителе — протопросвитере Александре Шимеяне и протопросвитере Иоанне Мейендорфе, а также о тех людях (как широко известных, так и никому не ведомых), которых встречал автор и в Свято-Владимирской академии, и на Афоне, и в Америке, и в России. Книга также ценна тем, что несет в себе свидетельство очевидца драматических отношений между Русской Православной Церковью и Русской Зарубежной Церковью накануне их воссоединения. Книгу «Моя Америка» А.Л. Дворкина можно назвать богоскитальским романом — стремление к Истине, обращение к Богу, просвещению, красноречиво, таинственная жизнь в лоне Церкви составляют спелую, на котором держится разноплановые впечатления, картинки, сценки, портреты.



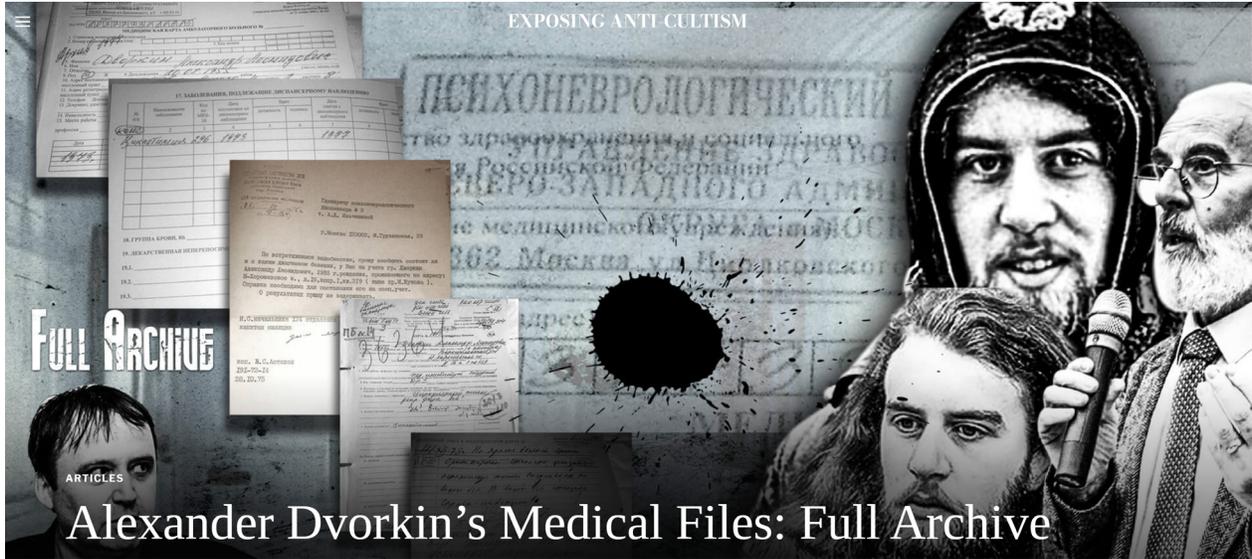
УДК 82-312.6
ББК 84(2Рос=Рус)6-4
Издано по заказу ООО «РИЗА», г. Москва

ISBN 978-5-905472-16-9

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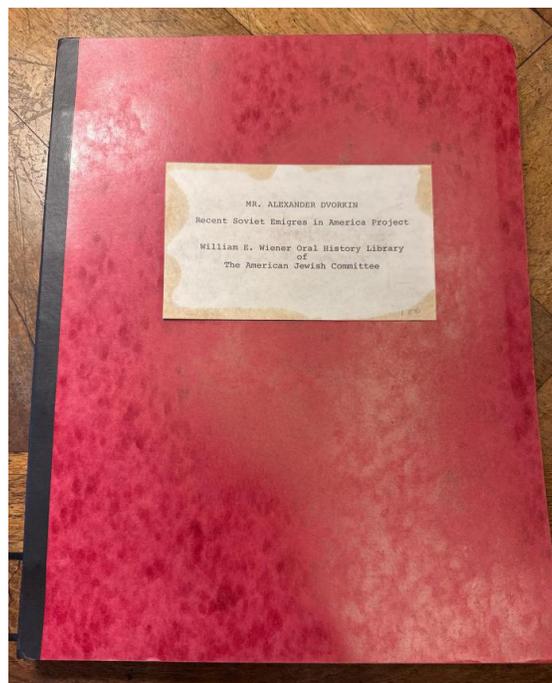
3. Article “Alexander Dvorkin’s Medical Files: Full Archive”

<https://actfiles.org/alexander-dvorkins-medical-files-full-archive/>



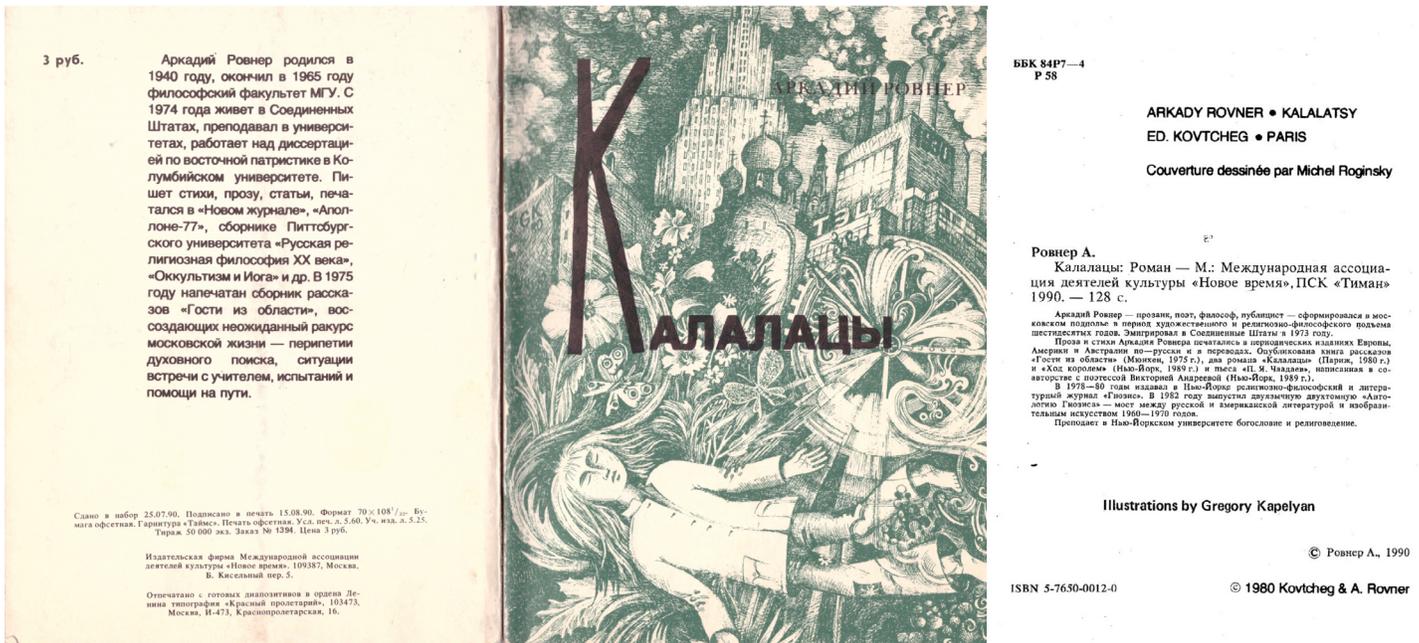
4. A 1979 interview with Alexander Dvorkin for the project “Recent Soviet Immigrants in America.”

Interviewer: Lynn Visson (June 19–20, 1979). William E. Wiener Oral History Library of the American Jewish Committee. New York Public Library (NYPL) Research Libraries.[11]



5. Book “Kalalatsy” by Arkady Rovner — Moscow: “New Time” International Association of People of Culture, PSK Timan, 1990.[12]

Arkady Rovner’s novel “Kalalatsy” was first published in Paris in 1980 and is based on verbal accounts given by a young member of the Moscow System, Alexander Leonidovich Dvorkin.



Here’s brief information on the author of the book “Kalalatsy”. Alexander Rovner is a renowned publicist, philosopher, and poet who has written for newspapers and magazines in Europe, America, and Australia.[13]

In 1973, he and his family emigrated from the USSR to the United States, where he subsequently taught theology and religious studies at New York University. From 1978 to 1980, he published the religio-philosophical and literary magazine Gnosis in New York. Alexander Dvorkin met Arkady Rovner in New York in 1979, when Dvorkin was still young and had emigrated from the USSR to the USA. Dvorkin confirms this fact in two of his books (“Teachers and Lessons: Memories, Stories, Reflections”, p. 25, “My America”, pp. 317, 351), referring to Rovner as “sort of a mentor,” “my former teacher” “Arkady Grodner.” In the book “My America,” Alexander Dvorkin changed Arkady Rovner’s name to Arkady Grodner, specifying in advance that: “All events in the book are real. Certain names have been changed” (“My America,” p. 41).

The context of this novel is the little-known Moscow life associated with a “System” of Soviet hippies and its hippie crowd of the 1960s–70s, which gathered for its hangouts, hitchhiked across the country, experimented with drugs, led promiscuous sexual lives, and was engaged in an intensive religious search.

In the context of psychological analysis of Alexander Dvorkin’s biography, Arkady Rovner’s book is of particular interest. As already noted, the book “Kalalatsy,” written from the oral account of Alexander Dvorkin, was published by Arkady Rovner in Paris in 1980 when Dvorkin was 25 years old. In this book, the young Dvorkin is described under the pseudonym Kostya Lopukhov. The book contains many elements: speech, dreams, ways of thinking, behavior, motivation, and fragments of biography, not only of the character Kostya Lopukhov, but also of other characters in the book, which correspond to and are confirmed by information from Alexander Dvorkin’s autobiographical books written almost 30 years after the publication of “Kalalatsy.”

Additional Supporting Materials:

Acta samizdatica / Notes on Samizdat: Almanac: Issue 2 (3). Compiled by E. N. Strukova and B. I. Belenkin, with the participation of G. G. Superfin. Moscow: State Public Historical Library of Russia; International Historical, Educational, Charitable and Human Rights Society “Memorial,” 2015. [14]

Gordeeva, Irina A. “Freedom: Journal of the System”: From the history of the pacifist underground press in Russia. Research article. Gordeeva, Irina Alexandrovna, Ph.D., associate professor, Russian State University for the Humanities.

This article examines the life and activities of Yuri Popov (1954–1999), an artist and pacifist who was known in the circle of Soviet hippies as the Saboteur. He published the underground journal “Freedom” on behalf of the pacifist hippie organization “Free Initiative.” In the context of the article, the following is mentioned: “In Arkady Rovner’s novel ‘Kalalatsy,’ written on the basis of oral accounts about the Moscow System by its participant A. L. Dvorkin ...”

Dvorkin himself also repeatedly mentions the hippie Saboteur in his books (see: Dvorkin A. L. *My America*. Nizhny Novgorod, 2013. p. 93): “Among the notable loners, the most picturesque was probably Yura the Saboteur. He wore everything in black, which favorably set off his long, almost waist-length, light-colored hair. In his room, Yura had painted everything black: the floor, the walls, the ceiling, and even the sheets. Unlike us, the Saboteur was not a

pacifist; on the wall opposite the bed, he hung a homemade poster reading ‘Let the machine gun work’ and enjoyed discussing the military history of the Third Reich. At the same time, he adhered to strict vegetarianism and even fed his black cat plant-based food, occasionally treating her to milk...”

тает Л. Толстого»¹⁸. Будучи инвалидом второй группы, Юра нигде не работал, жил на пенсию и был оригинальным художником-любителем¹⁹. По воспоминаниям бывшего хиппи и участника советского оккультного «подполья» Владимира Видемана (Кеста)²⁰, «в историю Системы он вошел, прежде всего, тем, что как-то раз наклеил антисоветскую листовку на здание югославского посольства. Однако, прежде всего, Дивер был художником. Его фирменный стиль — миниатюрный сюр, то есть он рисовал акварелью, часто под лупой, крошечные психоделические фигурки, что-то среднее между Босхом и Дали»²¹.

Диверсант упоминается во многих рассказах о хиппи 1970-х как примечательный внешне завсегда хипповых тусовок, любитель кайфа, читатель специфической литературы, озабоченный поисками идеологии хиппи, безбашенный акционист. В романе Аркадия Ровнера «Калаццы», написанном по мотивам устных рассказов о московской Системе его участника А.Л. Дворкина, он выведен под именем «Юры Заложника»:

«У Юры Заложника — светлые волосы до подмышек. Высокий, костистый, ходил он в зеленом френче керенского покроя с растянутой верхней пуговкой, и на шее крестик.

*...
Заложник считался теоретиком — ему приписывали текст: “Вы отняли у нас все — в школах засрали наши мозги, в дурдомах закололи нашу память. Но у нас еще осталась наша жизнь и право выбирать себе способ казни. Мы хозяева своей крови, и можем делать с ней все, что*

¹⁸ Интервью с Татьяной Ивановой, 1 марта 2014 г.

¹⁹ К сожалению, рисунки Диверсанта почти не сохранились.

²⁰ Благодарю автора за возможность ознакомиться с неопубликованной версией воспоминаний «Неизвестный Союз». Более ранний вариант этих воспоминаний «Школа магов: Фрагменты мистического движения в СССР в 70-80 годы XX» (опубликованы на эстонском языке в 2008 г.) см.: Видеман В. Школа магов (доступно по адресу: <http://www.guzmanmedia.com/gm2/cont.php4> [дата обращения 27.04.2015]).

²¹ Там же.

The Saboteur is mentioned in many stories about hippies of the 1970s as a remarkable-looking habitual visitor to hippie parties, a lover of getting high, a reader of specific literature, preoccupied with the search for hippie ideology, and a reckless actionist. In Arkady Rovner's novel "Kalalatsy," based on oral accounts of the Moscow System by its participant AL Dvorkin, he appears under the name "Yura the Hostage": "Yura the Hostage had light hair down to his armpits. Tall and bony, he wore a green Kerensky-style jacket with the top button undone and a cross around his neck."

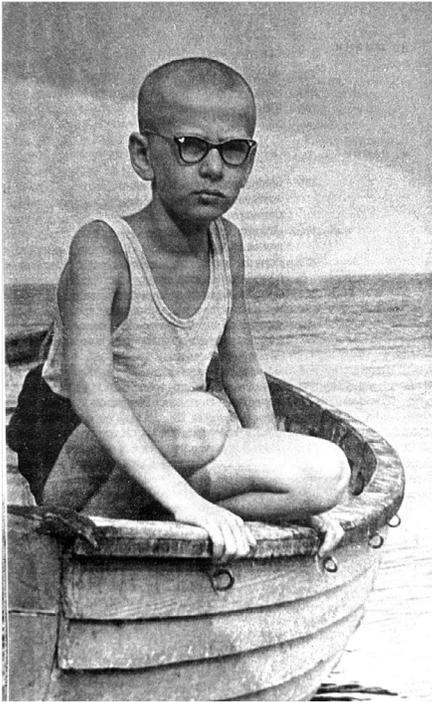
The Hostage was considered a theorist. He was credited with the text: *'You took everything from us: you fucked up our brains in schools and destroyed our memories in madhouses with injections. But we still have our lives and the right to choose how we will be executed. We are the masters of our own blood, and we can do with it whatever we want — poison it with drugs or pour it over fences.'* [14]

CHILDHOOD

"Behavior reflects personality. The best indicator of future violence is past violence. To understand the 'artist,' you must study his 'art.' The crime must be evaluated in its totality. There is no substitute for experience, and if you want to understand the criminal mind, you must go directly to the source and learn to decipher what he tells you. And, above all: Why + How = Who."

John Douglas and Mark Olshaker "Mindhunter. Inside the FBI's Elite Serial Crime Unit." [7]

The story of Alexander Dvorkin is a clear illustration of how personal childhood trauma and mental disorders in childhood and adolescence can transform into an ideology of hatred in adulthood. His latent sadism and pathological hatred of people did not arise out of nowhere. In childhood, living under the conditions of Soviet reality, Alexander Dvorkin experienced a destructive combination of excessive pride and emotional neglect, family collapse, and humiliation. Such psychological wounds inflicted at an early age often become fertile ground for the emergence of a thirst for revenge, aggression, and a desire for absolute control over others.



Sasha (Alexander) Dvorkin, 8 years old. 1963

A.L. Dvorkin, "Teachers and Lessons. Memories, Stories, Reflections" [9]

Dysfunctional family and childhood trauma.

Alexander Dvorkin was born on August 20, 1955, in Moscow, which was the capital of the USSR at the time. His mother, Bronislava Zinovievna Bukchina (1924–2014), was a native of Belarus. She was a candidate of philological sciences, an associate professor, and worked in the Department of Modern Russian Language and Speech Culture at the Institute of Russian Language of the USSR Academy of Sciences. [9]

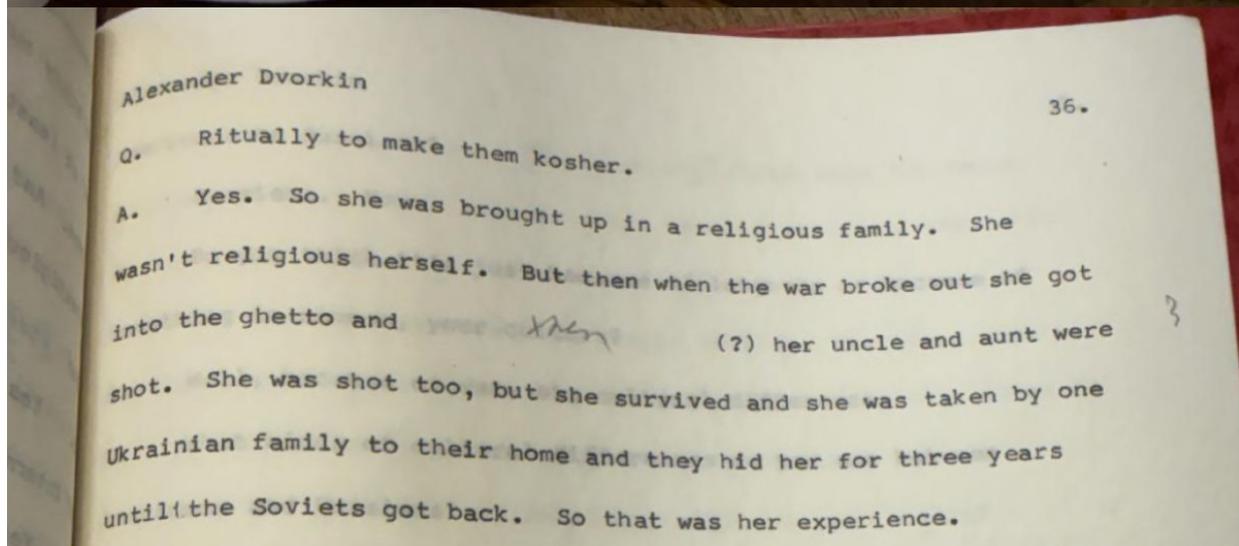
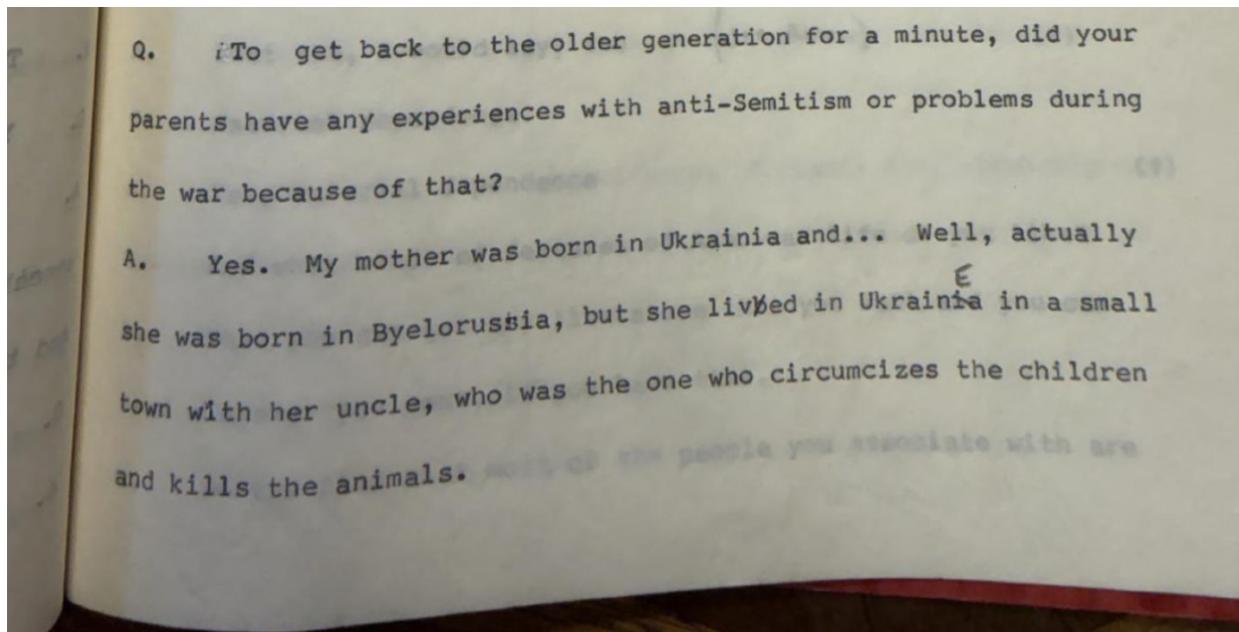
In a 1979 interview for the "Recent Soviet Immigrants in America" project, Alexander Dvorkin provides the following details about his mother:

Q. To get back to the older generation for a minute, did your parents have any experiences with anti-Semitism or problems during the war because of that?

A. Yes. My mother was born in Ukraine and... Well, actually she was born in Byelorussia, but she lived in Ukraine in a small town with her uncle who was the one who circumcised children and killed animals.

Q. Ritually to make them kosher.

A. Yes. So she was brought up in a religious family. She wasn't religious herself. But when the war broke out, she got into a ghetto, and then her uncle and aunt were shot. She was shot too, but she survived and was taken by one Ukrainian family to their home, and they hid her for three years until the Soviets got back. So that was her experience."



A 1979 interview for the “Recent Soviet Immigrants in America” project (pp. 35–36): [11]

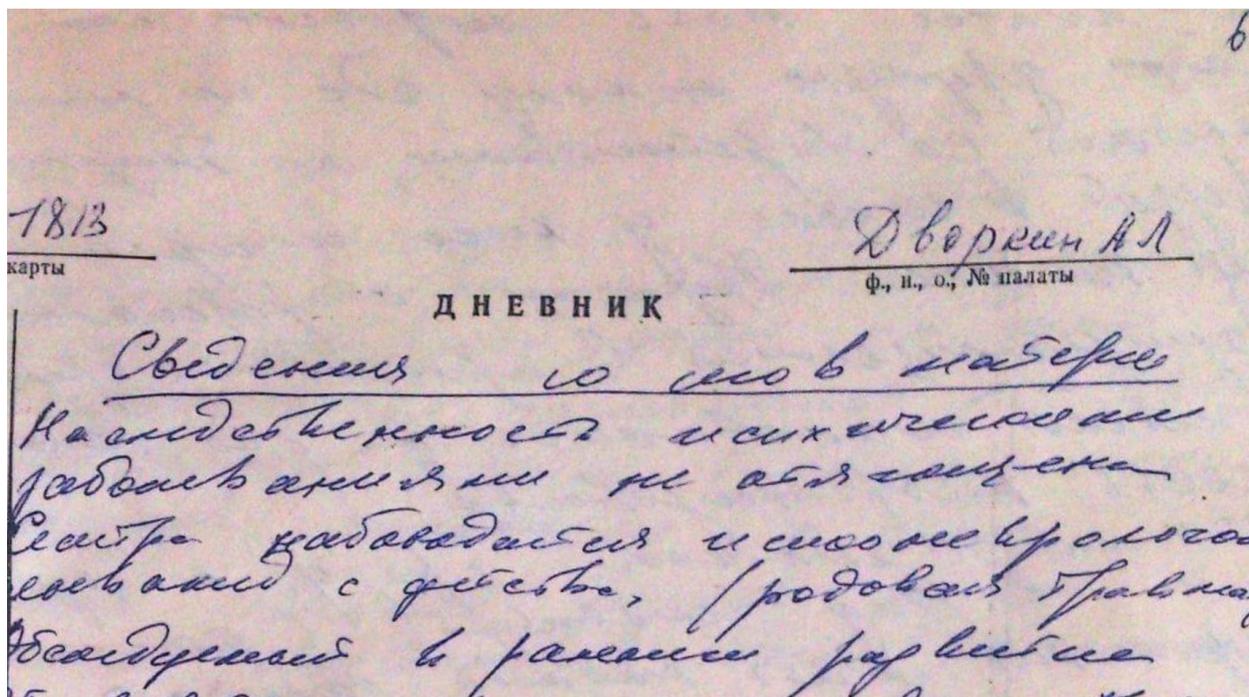
In Alexander Dvorkin’s book “Teachers and Lessons: Memories, Stories, Reflections,” he mentions that from second through eighth grade, he “enjoyed spending summers in a Ukrainian village on the border of Vinnytsia and Odesa regions. A family of schoolteachers lived there who had once sheltered my mother during the German occupation.” “I grew to love this large, hospitable family of five children with all my heart. They became like my own, as did Ukraine itself... Back then, not even in my worst nightmares could I have imagined that this land would one day be declared a foreign country.” [9]

негативным, и с тех пор Дворкин невзлюбил коллективизм, а также все, что с ним связано. Зато потом до восьмого класса он с удовольствием отдыхал летом в украинском селе на границе Винницкой и Одесской областей. Здесь жила семья школьных учителей, приютивших когда-то в годы немецкой оккупации его маму. Мальчик быстро освоился в деревенской жизни и овладел украинским языком, но, помимо обыч-

— Я всем сердцем полюбил и ставшую мне родной большую, с пятью детьми, гостеприимную семью, и саму Украину, — говорит он. — Тогда даже в страшных снах не представлялось, что эта земля будет объявлена заграницей.

Alexander Dvorkin’s book “Teachers and Lessons: Memories, Stories, Reflections” (p. 11) [9]

Dvorkin has a sister who is four years older than him. In his autobiographical book, Dvorkin calls her Evgenia. In the book “Kalalatsy,” she appears under the name Darya. Dvorkin’s medical records mention that his older sister had been treated at a psychoneurological clinic since childhood, was registered with a psychiatrist, and had been disabled since childhood (birth injury).



Information provided by his mother. No history of psychiatric disorders in the family.

His sister is receiving treatment from a psychoneurologist. Disabled since childhood (birth injury).

<https://actfiles.org/alexander-dvorkins-medical-files-full-archive/>

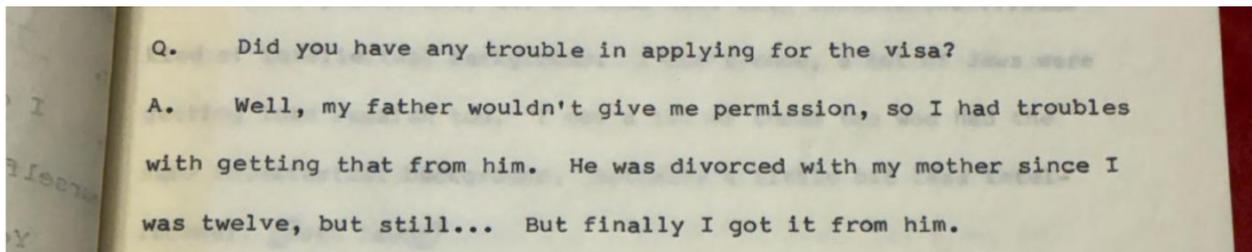


Family: A.L. Dvorkin's mother, Bronislava Zinovievna Bukchina, with her young son Alexander and daughter Evgenia [9]

Father: Dvorkin's parents divorced. His father didn't live with the family.

In a 1979 interview for the "Recent Soviet Immigrants in America" project, the interviewer asked, "Did you have any trouble in applying for the visa?" Alexander Dvorkin replied:

"A. Well, my father wouldn't give me permission, so I had troubles with getting that from him. He was divorced with my mother since I was twelve, but still... But finally I got it from him."

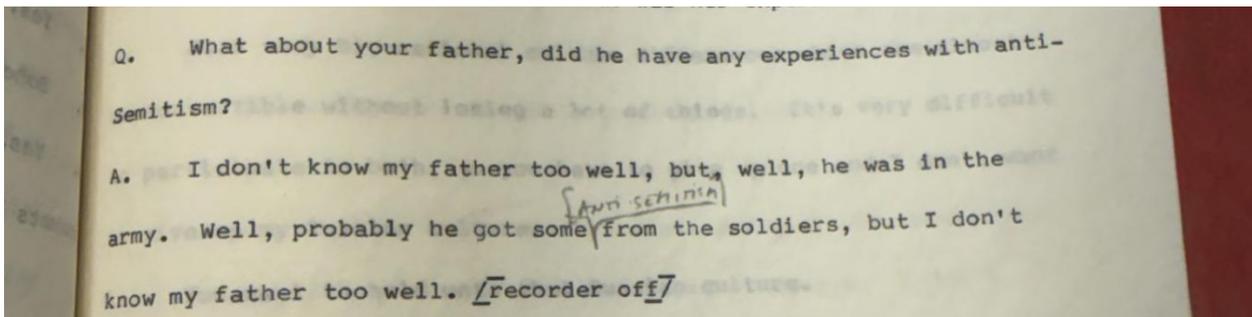


Alexander Dvorkin's 1979 interview for the project "Recent Soviet Immigrants in America," p.17 [11]

In another segment of this interview, Dvorkin speaks about his father:

"Q. What about your father? Did he have any experiences with anti-Semitism?"

A. I don't know my father too well, but, well, he was in the army. Probably he got some anti-Semitism from the soldiers, but I don't know my father too well. [recorder off]"



Alexander Dvorkin's 1979 interview for the project "Recent Soviet Immigrants in America," p.17 [11]

In Dvorkin's autobiographical book "Teachers and Lessons: Memories, Stories, Reflections," he mentions the following regarding his father:

— "My father worked as an engineer" (p. 9).

— "When the boy was 10 years old, his parents divorced; after that, Sasha and his sister were raised by their mother" (p. 10).

From Dvorkin's autobiographical book "My America": "...since my parents divorced when I was very young, I effectively grew up without a father" (p. 468).

In his autobiographical book "Teachers and Lessons: Memories, Stories, Reflections," Dvorkin writes that his father was an engineer. Dvorkin's parents divorced when he was 10 years old. His father did not live with them, so his mother raised the children on her own. Arkady Rovnev's book "Kalalatsy" contains biographical information of Dvorkin' (under the pseudonym Kostya Lopukhov):

THE SYSTEM (memoirs of Kostya Lopukhov)

"My mother wanted me to be an artist, and three times a week I went to art school. 'Kostya,' she said wearily and pitifully, 'study hard, be diligent, I sacrificed my whole life for you.' Two of my evenings were taken up by swimming and the archaeology club. I spent the rest of my evenings at my mother's institute, where she pored over her microscope until midnight, while her colleagues solved school tasks for me and checked my homework.

*I didn't make it as an artist or an archaeologist. At school, **I was bullied and tortured, and at the art school, I was ignored.** I was shy around my mother and **didn't know my father; he didn't live with us.** I was ugly and awkward, with large flat ears sticking out ridiculously on my close-cropped head, and I blushed with embarrassment a hundred times a day."*

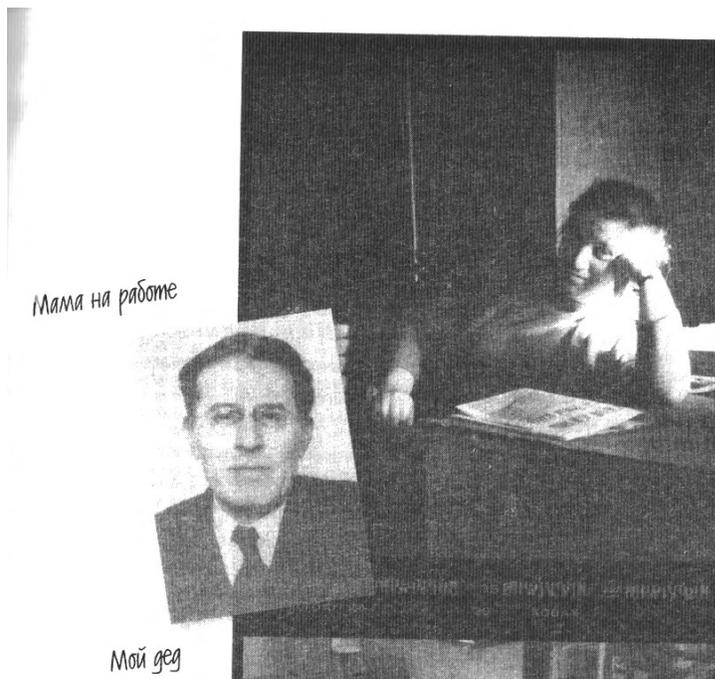
СИСТЕМА (записки Кости Лопухова)

Моей маме хотелось, чтобы я был художником, и три раза в неделю я ходил в художественную школу. «Костя, — говорила она устало и жалко, — учись, старайся, я на тебя всю жизнь положила». Два моих вечера занимали плавание и археологический кружок. Остатки вечеров я проводил в мамином институте, где она до полуночи корпела над микроскопом, а её сослуживцы решали за меня задачи и проверяли упражнения.

Ни художника, ни археолога из меня не вышло. В школе меня дразнили и мучили, в художественной — не замечали. Мамы я стеснялся, отца не знал — он не жил с нами. Я был некрасивым и неловким, на моей постриженной под машинку голове нелепо торчали большие плоские уши, и я сто раз на день краснел от смущения.

Arkady Rovner. "Kalalatsy," p. 33 [12]

Authority figure with a criminal record. Their apartment often hosted the grandmother and grandfather, the father's parents. Dvorkin presented his grandfather in his autobiographical book as someone who *"was a Doctor of Economics, a professor."* However, at one point he was subjected to repression, and in 1955 he was released from detention camps and rehabilitated — a year and a half later. In his book *"My America,"* Dvorkin mentions: *"My grandfather served a considerable sentence in a Stalin's labor camp."* In the book *"Kalalatsy,"* the following clarification is provided: *"He served his term for chemistry."* With a criminal record, Dvorkin's grandfather couldn't get a job in his field in Moscow. Therefore, he was forced to work as a senior economist at a cheese factory in the city of Uglich. According to information from Dvorkin's book, **his grandfather largely filled the role of his father.** [9]



A. L. Dvorkin's grandfather and mother. Source: A. L. Dvorkin. "My America" [10]

Information about Dvorkin's grandfather and family relationships from the book "Kalalatsy":

*"My mom, my sister, and I lived in a small room on the Old Highway. **The room was full of tablecloths, napkins, curtains, and little rugs. In the corner, on a sofa, meningitic Darya purred in front of the TV, wringing her hands and making faces.** From time to time, clinging to the furniture, she tiptoed to the refrigerator, stood in front of the open door, ate plum jam from the jar with a spoon, and then, smeared all over, crawled back to the sofa, turning her head from side to side.*

*"On Sundays, my grandpa would come to visit us and, over tea, rant and rave about my father, cutting up a Prague cake. He also ranted about the Soviet government, Stalin, collective farms, food supplies, and long-haired hippies. **'I would strangle them with my own hands!'** he exclaimed, demonstrating how he would do it with his bony arms and flattened fingers. To that, Darya squealed excitedly and knocked over her cup. Mom bustled about guiltily."*

*"Grandpa was a principled man. He served his term for chemistry. (Stalin said we didn't need chemistry, while grandpa held a different view). He was released under Khrushchev. He disowned his son, my father, for abandoning our mom and us. Long-haired hippies bothered him most of all. 'I understand,' he said, lifting a spoon smeared with cream, **'they are a product of social decay, but then they should have publicly destroyed themselves — at least that would bring a public benefit.'**"*

— — —

Мы с мамой и сестрой жили в маленькой комнате на Старом шоссе. Комната была в скатёрках, салфетках, занавесках, ковриках. В углу на тахте мурлыкала перед телевизором менингитная Дарья, заламывала руки и кривлялась. Время от времени она, цепляясь за мебель, пробиралась на цыпочках к холодильнику и, стоя перед открытой дверцей, ела ложкой из банки сливовый джем и, перемазавшись, ползла назад на тахту, вертя головой.

По воскресеньям к нам приходил дедушка и за чаем ругал на чём свет моего отца, разрезая торт из «Праги». Ещё он ругал совдеп, Сталина, колхозы, снабжение и волосатых. «Я бы их собственными руками передушил!» — восклицал он и показывал, как бы он это сделал сухими ручками с приплюснутыми пальцами. При этом Дарья возбуждённо повизгивала и опрокидывала чашку. Мама виновато суетилась.

Волосатые тогда только появились на улицах, выделяясь

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среди одинаково постриженных пешеходов в чёрных пальто и с тяжёлыми продовольственными сумками своими старательными лохмотьями с каким-нибудь беспомощным жестом на одежде — вышитой веточкой, цветком или детским значком, — что ещё сильнее подчёркивало угрюмость фигур. Я вглядывался в их прикрытые длинными космами мясистые лица, пугаясь мрачной невыразительности и бывалости облика.

Дедушка был принципиальным человеком. Он отсидел своё за химию (Сталин говорил, что химия нам не нужна, а дед придерживался иного мнения) и при Хрущёве вышел. Отказался от сына — моего отца — за то, что тот бросил нас с мамой. Волосатые его особенно донимали. «Я понимаю, — говорил он, поднимая ложечку, вымазанную кремом, — они продукт социального разложения, но тогда им следовало бы публично самоуничтожиться, — это хотя бы принесло общественную пользу».

“I was close-cropped, and everyone either beat me up or ignored me. Then I grew my hair out, just covering my ears, and immediately became a noticeable figure. At school, everyone started seeking my friendship. Girls who had previously walked past me as if I were a chair or a wardrobe suddenly discovered my existence.

“I walked down the street, and people stared at me, talked to me, hissed after me, or looked at me sideways in fear. Mom cried, and Grandpa advised sending me to a corrective labor colony, shouted ‘Parasite!’ and stomped his feet. For several months, he didn’t come to see us at all. Then he couldn’t take it anymore, brought a cake, and started a fight that was cut short by dull shouts of the enraged Darya. As he was leaving, he delivered a speech, from which I remembered one phrase: ‘a thoughtless perversion’.”

“In the spring, mom and I went to Kyiv to see grandma. Grandma lay on a patched, starched sheet and wailed: ‘Kostya, cut your hair. You see I’m dying, I’m asking you, Kostya, cut it.’ I didn’t cut it, and mom could not forgive me for that: ‘Grandma, as she was dying, asked you to cut your hair, and you didn’t listen’.”

— — —

Я был стриженным, и меня все били или игнорировали, а теперь я отрастил волосы, чуть прикрывавшие уши, и сразу стал заметной личностью. В школе все стали искать со мной дружбы. Девочки, проходившие раньше мимо, как будто я стул или шкаф, обнаружили вдруг моё существование.

Я шёл по улице, и на меня глазели, со мной заговаривали, шипели вслед или испуганно косились. Мама плакала, а дед советовал сдать меня в исправительную колонию, кричал «Паразит!» и топал ногами. Несколько месяцев он вообще к нам не приходил. Потом не выдержал, принёс торт и устроил разборку, разбившуюся о тупые выкрики разбушевавшейся Дарьи. На прощанье он сказал речь, из которой мне запомнилось: «бездумный выверт».

Весной мы с мамой поехали в Киев к бабушке. Бабушка лежала на штопаной крахмальной простыне и причитала: «Костик, постриги волосы. Видишь — я умираю, прошу тебя, Костик, постриги». Я не постригся, и мама не могла мне этого простить: «Бабушка, умирая, просила тебя постричься, а ты не послушался».

Волосы у меня густые и рыжеватые, слегка вьющиеся.

“I burst out of the room where Darya, the TV, and the fighting were, onto the street, and there I was, rushing, not knowing where, and happy to be free. Until someone reminded me with a harsh hiss, with mockery. Then I would snap back as usual. It was easy to fight back. I felt the system behind me — our air.”

Я вырвался из комнаты, где Дарья, телевизор, разборки, на улицу, и вот несусь, не знаю куда, и радостно оттого, что свободен. Пока не напомнят грубым шипением, издевкой. Тогда я привычно огрызнулся. Отбиваться было легко, за плечами я чувствовал систему — наш воздух.

Arkady Rovner. “Kalalatsy,” p. 40 [12]

“It’s hard to return home to Darya mooing in front of the TV, to my grandfather’s sermons, to my mother averting her eyes, to a room full of tablecloths and laces — to feel my fatigue and insignificance. It’s hard to lock myself into the system. The System gave me an idea of how to break out of the cycle of repetition, but it didn’t teach me how to sustain the high, how to make it permanent. Not because the high is joy, no. The high is truthful life and duty, while everything else is a lie!”

Трудно возвращаться домой к Дарье, мычащей перед телевизором, к проповедям деда, к отводящей глаза маме, в комнату в скатёрках, оборках, — чувствовать свою усталость и ничтожность. Трудно запирать себя в систему.

Система дала мне идею выхода из круга повторений, но не научила, как удерживать кайф, сделать его постоянным. И не потому, что кайф — это радость, нет. Кайф — это правдивая жизнь и долг, а всё остальное — ложь.

Arkady Rovner. “Kalalatsy,” p. 60 [12]

To summarize the key points from the above, the conditions in which Alexander Dvorkin grew up and was raised were as follows:

- An absent parent (father). His parents divorced when he was 10 years old.
- His sister was a disabled person under observation at a psychoneurological clinic since childhood.
- His grandfather had a criminal record and actively participated in raising his grandson, using methods of suppression and manipulation.

In other words, the emotional trauma of an absent father, the stigmatization associated with the grandfather's criminal record, and the presence of a mentally ill sister created an extremely dysfunctional family environment, similar to the cases of severe childhood adversity where serial criminals grew up, as described by profiler John Douglas and his colleagues.

Let's examine the characteristics of a dysfunctional family and the psychosocial consequences for a child's development in such an environment. This analysis enables the reconstruction of the origins of Alexander Dvorkin's destructive style of thinking and dysfunctional behavior during his childhood and youth. What are the mechanisms that draw an individual into criminal activity? What motives, childhood psychotraumas, and unresolved affective conflicts shape the formation of criminal behavior? What threat and social danger do such criminal subjects pose to people in their immediate environment?

Numerous works and studies in psychiatry and criminal psychology indicate that the atmosphere in dysfunctional families with unhealthy patterns of communication and behavior, including incessant conflicts, unstable emotional states of adults, mutual neglect, and abuse, has a largely negative impact on family members. Even behind a seemingly successful facade, such families have complex psychological mechanisms of destructive relationships that primarily affect children. Extremes during family conflicts, emotional outbursts, lack of empathy, understanding, and compassion toward some family members amid support for others with "special needs," injustice, disrespect, high levels of jealousy, conflicts over marital status (parents' divorce), hatred, cruelty, and fear — all of this hostile atmosphere creates conditions for the development of psychological problems, addictions, violence, or maladaptive behavior in children.

Control and manipulation, poor communication, abuse (physical, emotional, or sexual violence), neglect, substance abuse, drug addiction, and mental illness among family members — all of this can lead to long-term psychological consequences for children. In such dysfunctional families, kids may develop mental health problems, difficulties with emotional regulation, attachment trauma, and low self-esteem.[15]

In such families, signs of unhealthy parenting are often evident. These include, for example, frequent ridicule, humiliation, instilling hostility in a child toward the other (or an absent) parent, along with dogmatism; destructive and narcissistic relatives who are fixated on order, prestige, and power, and impose total control over the child through manipulation by fear. Or they manipulate through devaluation (“You can’t do anything right!”). Manipulation through shame, through hypocrisy (a parent teaches a child to do one thing while doing the opposite). Condemning statements or demonization (“You’re a liar!”). Excessive power over siblings, given the differences in age and level of psychological maturity, and much more.

What consequences can this lead to? Growing up in a dysfunctional family has many negative consequences for a child, including the formation of dysfunctional behavior. For instance, such a teenager may develop mental health problems, including possible depression, anxiety, and suicidal thoughts. He’ll be more susceptible to addictions, including chemical dependencies (such as alcoholism and drug addiction, especially if parents, siblings, friends, or acquaintances were also substance-dependent). He may take on the role of a “persecutor,” intimidating and causing distress to other family members (including a sister or brother), or, conversely, assume the role of a “victim,” depending on the circumstances. Such individuals more often commit sexual offenses, including pedophilia. This is confirmed, for example, by research documented in the article “Cycle of Child Sexual Abuse: Links Between Being a Victim and Becoming a Perpetrator” (authors: M. Glasser, I. Kolvin, D. Campbell, A. Glasser, I. Leitch, S. Farrelly). This study was conducted using a **retrospective analysis** of clinical case histories of patients who attended a specialized center for forensic psychiatric therapy. [16]

Growing up in such conditions in dysfunctional families, adolescents often become inveterate egoists who think only of themselves and experience anger, anxiety, and isolation from other people. Due to emotional abuse in childhood, they may have speech disorders, become distrustful, or even paranoid. At an early age, they run away from home. They experience problems with academic performance and low self-esteem, and struggle to build healthy relationships with their peers. When they grow up, they cruelly “get back” at their parents and authoritarian relatives, “switching places with them.” They project the

dysfunctional behavior they learned in such a family onto other relationships, including relationships with friends, acquaintances, and their own children. They may turn to religion, and not for the sake of religion itself, but rather to find recognition they never had at home, or to adopt other beliefs (philosophical or religious) that are fundamentally different from what they were taught before. They may demonstrate self-harming or self-destructive behavior, including the risk of suicide. They commit offenses of varying degrees of severity.

In their books “Mindhunter” and “Journey Into Darkness,” John Douglas and Mark Olshaker mention that, according to their analysis and research, many criminals (serial killers, rapists, and sadists) were raised in childhoods full of emotional abuse and were subjected to mistreatment at home. *“On a psychological level, our research seems to show that men from abusive backgrounds often come out of the experience hostile and abusive to others...”*. [17] They note that the classic childhood of a maniac or serial killer is a broken, incomplete family without a father and with a domineering mother prone to overprotection. Subsequently, this stimulates them to take action and commit antisocial acts or crimes in order to prove to the entire world that they are not a loser. And despite the fact that their childhood is usually terrible, this by no means implies that their psyche has recovered years later. As a result, in adulthood, their aggression often turned into uncontrolled outbursts of rage, acts of violence, and the commission of crimes. Some ended up in psychiatric clinics and were registered for exhibiting socially dangerous behavior.

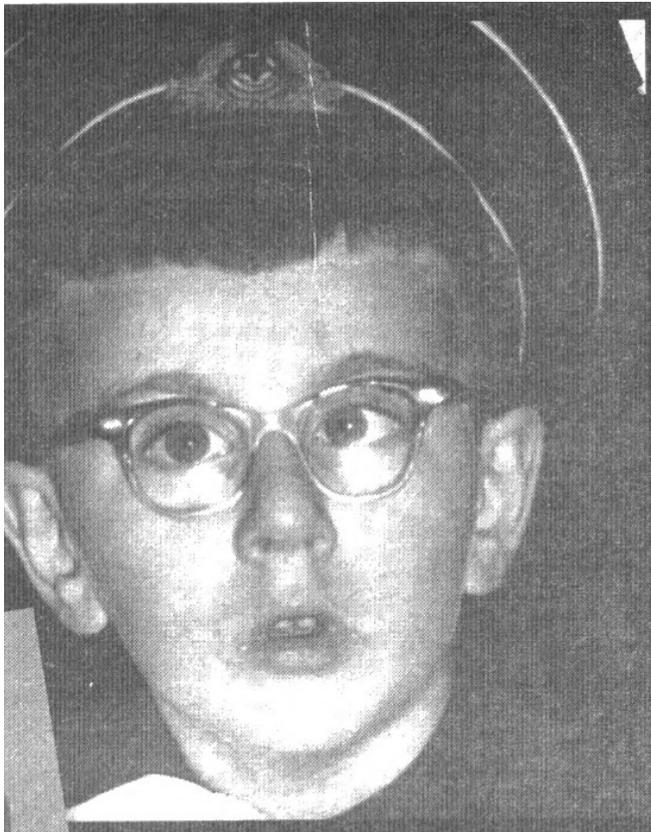
In the book “Mindhunter,” John Douglas and Mark Olshaker write: *“Our research has shown that virtually all serial killers come from dysfunctional backgrounds of sexual or physical abuse, drugs or alcoholism, or any of the related problems.”*[7]

Social isolation and identity problems. Kindergarten. School. Alexander Dvorkin attended kindergarten from the age of 3. According to medical records (<https://actfiles.org/alexander-dvorkins-medical-files-full-archive/>), since childhood, Dvorkin had been particularly vulnerable and susceptible. He grew up as a quiet and obedient boy. He was boastful by nature and enjoyed fantasizing. He enjoyed performing at school events. As a child, he often lied, claiming that he had come from Greece and his father was Greek, and later stating that he was Native American.

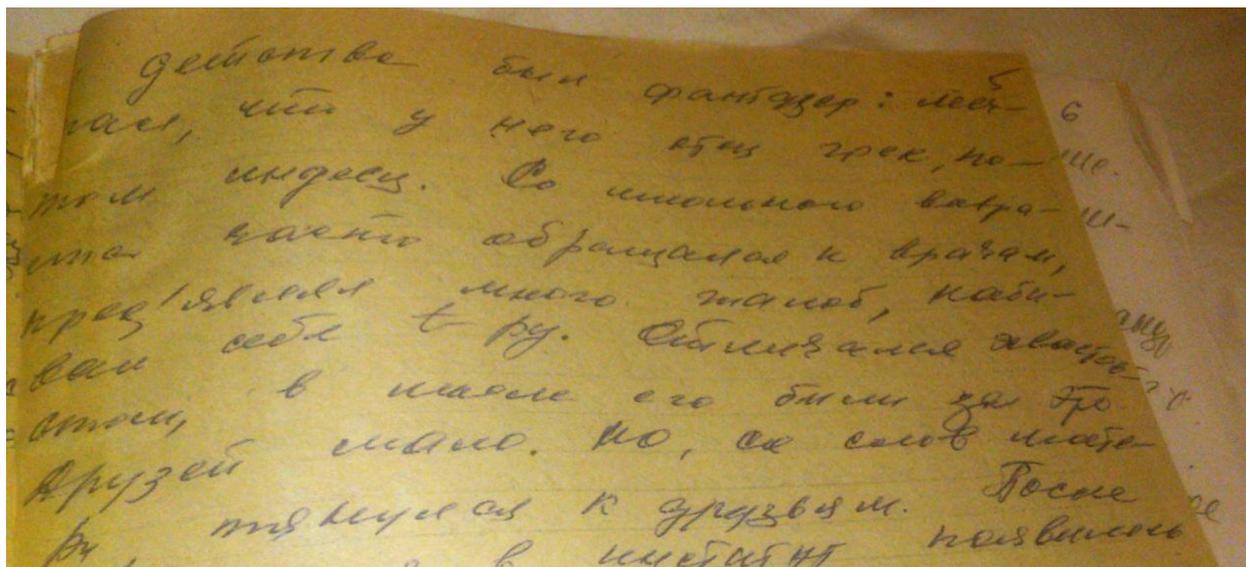


*Sasha (Alexander) Dvorkin
with New Year's gifts*

Sasha (Alexander) Dvorkin in kindergarten



*Sasha (Alexander)
Dvorkin, 6 years old*



From childhood, he was a fantasizer. He dreamed that his father was Greek, then a Native American. From an early age, he often sought medical attention, complained a lot, and faked fevers. He was boastful and beaten at school for that. He had few friends. However, according to his mother, he made an effort to befriend his peers.

“Alexander Dvorkin’s Medical Files: Full Archive”

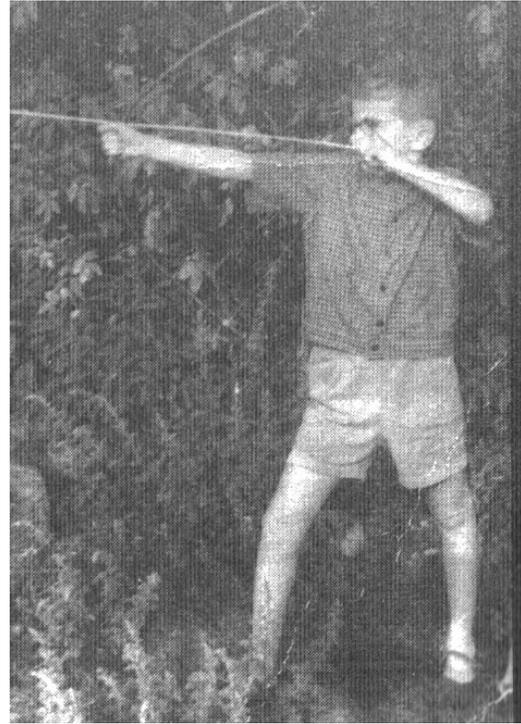
<https://actfiles.org/alexander-dvorkins-medical-files-full-archive/>

In 1962, at the age of 7, Sasha (Alexander) Dvorkin enrolled in School No. 25 in Moscow. His grades were C/B. He had particular difficulty with exact sciences. He disliked math. He was fascinated with history. **Teachers complained about his lack of focus and organization.** He imagined himself as characters in the books he read. He wanted to socialize with his peers, but **they didn’t accept him into their group because of his boastfulness and physical immaturity. He was known for being boastful and was beaten at school for that. He had few friends and no close friends.**

Incidentally, **due to his unsociable character**, Alexander Dvorkin subsequently changed several Moscow schools (he asked his mother to transfer him): No. 25 (grades 1 and 2), No. 91 (from grade 3), and No. 112 (from grade 7).



Sasha (Alexander) Dvorkin



Sasha (Alexander) Dvorkin, 8 years old

A. L. Dvorkin. "My America" [10]

Alexander Dvorkin's medical records state: "From grade 3, he was transferred to another school where he couldn't connect with his peers and was beaten for his boastfulness. The boy constantly asked to be transferred to another school. His character remained the same, but he had no close friends."

В 3 классе перевели его в друцкую школу, где не было знакомства со сверстниками, там его били за хвастливые рассказы про свои поездки. Мальчик постоянно просил перевести его в друцкую школу. Но ему отказывали, но в будущем дружит с кем-то. В будущем в лицей перевели -

7813
карты

Дворкин АЛ
Ф., И., о., № палаты

ДНЕВНИК

Свидетельство по делу в камере
на следствии по поводу исихического
работавшим на следствии
Сестра кабардцкая и сестра уролога
сестры с детства, (родовая травма).
Обследован в рамках раковой
от сиротки не вставал. Перенес
сорок, в, паразит, фобия головы
с истерическим компонентом не
было. Все мизантропические, ноющие-
белочки, геопатологии, одиозная
любовь французов, в детстве
саду раскопки, его он аристократ
из Франции, одиоз у него сфера
любовь консула на убранных.
В школу пошел в 4 лет. Учился
нервно. Увлекался историей, геогра-
фиями, науками, кочевьями.
3 года учился в судном
школе. Обожал сады, са-
модель, его таланты у него не
были масса иррационального
школа, где не научился общаться
со сиротками, там же была
жадность. Мало кто восприни-
мо просит переписать его в
дружеско школу. Но он обожался
аристократом по своим друзьям не
был. В детстве в нем заре-
зался в археологии. Кругом горы
дом кукурузы, судили в
археологии. Последнее

“Alexander Dvorkin’s Medical Files: Full Archive”
<https://actfiles.org/alexander-dvorkins-medical-files-full-archive/>

Семья Дворкиных обитала на улице Герцена (ныне Большая Никитская) в скромной квартире во флигеле, которая раньше служила кухней барского дома, а затем была разделена на три маленькие «проходные» комнаты. Когда мальчику было десять лет, родители развелись — после этого воспитанием Саши и его старшей сестры занималась мама. Кроме них, в квартире подолгу гостили бабушка и дедушка. Последний был доктором экономических наук и профессором — но попал под каток репрессий. Его освободили из сталинских лагерей в 1955-м, вскоре после рождения внука, однако реабилитировали лишь года через полтора. Так как с судимостью деда в Москве на работу не брали, он устроился старшим экономистом на сыроваренный завод в Угличе, где и поселился, а посещая внука, во многом заменял ему отца. В 1962-м Саша Дворкин стал первоклассником школы № 25 города Москвы, а позже перешел в школу № 91.

— Никакого интереса для сверстников я не представлял, — улыбается Александр Леонидович, — спортивными достижениями не блистал, да и учился, прямо скажем, не блестяще. Любил гуманитарные предметы, а вот точные науки мне были совсем неинтересны. По этой причине я на уроках в основном тайком читал исторические и художественные книги. С 8 лет параллельно посещал художественную школу, но в 9 классе, поняв, что не хочу становиться профессиональным художником, бросил ее.

Вечерами после художественной школы мальчик делал уроки в Институте русского языка, где допоздна работала мама. Тогда здесь находилось одно из московских гнезд вольномыслия. В институте выступали Владимир Высоцкий, Булат Окуджава, Александр Галич и Юлий Ким, тихонько перепечатывался самиздат, а один из сотрудников, Константин Бабицкий (отец другого товарища Александра по детскому саду), был в числе тех, кто вышел в 1968-м на Красную площадь с протестом против введения советских войск в Чехословакию. Кончилось это печально: чтобы обуздать крамольный институт, туда назначили новым партийным секретарем некоего Льва Скворцова, начавшего жесткую политику чисток. Именно тогда, как неблагонадежные, были изгнаны великие

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лингвисты — цвет отечественной науки — Виктор Панов, Игорь Мельчук и Виталий Шеворошкин и многие другие ученые. Ветеран войны, кавалер многих боевых орденов профессор Панов, к счастью, нашел другую работу, а вот более молодые по возрасту профессора Мельчук и Шеворошкин вынуждены были эмигрировать. Оба они в конце концов обосновались в престижных университетах США и Канады. Все это обсуждалось и переживалось не только мамой Александра и ее коллегами, но и внимательным мальчиком.

После второго класса Саша побывал в пионерском лагере, но опыт жизни «под горн и барабан» оказался для него резко негативным, и с тех пор Дворкин невзлюбил коллективизм, а также все, что с ним связано. Зато потом до восьмого класса он с удовольствием отдыхал летом в украинском селе на границе Винницкой и Одесской областей. Здесь жила семья школьных учителей, приютивших когда-то в годы немецкой оккупации его маму. Мальчик быстро освоился в деревенской жизни и овладел украинским языком, но, помимо обычного детского времяпрепровождения с купаньем, рыбалкой и играми в индейцев, мальчик все время читал. Вначале прочитал все, что было в сельской библиотеке по-русски, затем осилил и все, что имелось там на украинском языке.

— Я всем сердцем полюбил и ставшую мне родной большую, с пятью детьми, гостеприимную семью, и саму Украину, — говорит он. — Тогда даже в страшных снах не представлялось, что эта земля будет объявлена за границей.

Был у него и краткий период увлечения спортом: Александр, например, два года занимался плаванием в бассейне «Москва», а затем провел полтора года в секции самбо, но потом пришел к мысли, что совершенствовать лучше все же не тело, а разум.

С седьмого класса мама перевела сына в школу № 112 в Большом Козихинском переулке, близ знаменитых Патриарших прудов. А следом юноша записался в археологический кружок при Музее изобразительных искусств им. А.С. Пушкина, и через два года уже потратил все каникулы на археологическую экспедицию, раскапывая греческие и скифские поселения близ Евпатории.

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A. L. Dvorkin's book "Teachers and Lessons. Memories, Stories, Reflections," pp. 10-11 [9]

Critical incident: Psychological trauma at the age of 8. There was one more significant event — an incident in Alexander Dvorkin's childhood — that clearly had a strong influence on the formation of his personality, beliefs, and behavior. After the second grade, at the age of 8, Dvorkin attended a summer camp, and **this experience proved to be extremely negative for him.** Since then, Dvorkin disliked collectivism and everything associated with it. Dvorkin mentions this in his book "Teachers and Lessons. Memories, Stories, Reflections": "After the second grade, Sasha went to a summer camp, but the experience of living 'under the horn and drum' proved to be **extremely negative** for him, and since then Dvorkin disliked collectivism and everything associated with it." He also writes about this in his book "My America": "*The only time I went to a summer camp as a child, I climbed over the fence and ran away after two weeks.*"

What level of stress received at the camp would be required for this kind of fear and “sharply negative experience” to force an 8-year-old obedient boy from the capital city to climb over a fence and run away? Such behavior may indicate that he experienced an acute stress or traumatic event. Whether young Sasha Dvorkin experienced physical violence at the camp as happened at his school, or severe collective sexualized violence accompanied by public humiliation, remains unknown. But if we assume that the incident became a traumatic sexualized contact for Sasha Dvorkin, it could subsequently have contributed to the formation of maladaptive cognitive schemas, reenactment of a traumatic scenario in behavior, and development of patterns associated with control, manipulation, and violence. At the very least, Dvorkin’s subsequent behavior and a number of his behavioral markers in adulthood point to the possible presence of such a fact in his early biography, which is consistent with the typical consequences of early sexual trauma described in criminological literature.[18]

In his book “Profilers,” John Campbell writes about murderers: *“It appears that the childhood physical and sexual abuse experienced by these offenders was manifested in their preference for fantasy life... One begins to understand how **an early pattern used to cope with an unsatisfactory family life might turn a child away from reality and into his own private world of violence where the child can exert control. The control of the fantasy becomes crucial first to the child and later to the man. These are not fantasies of escape to something better, as one often sees in children recovering from sexual assaults and abusive treatment... Rather, their energies were funneled into fantasies of aggression and mastery over other people, suggesting a projected repetition of their own abuse and identification with the aggressor. As one murderer stated, ‘Nobody bothered to find out what my problem was and nobody knew about the fantasy world’.**”*[19]

The role of childhood abuse as one of the key risk factors that can lay a foundation for the formation of serial violent behavior and lead to aggressive thinking should not be underestimated. According to a study conducted by H. Mitchell and M. Aamodt (2005) [20] among male serial killers who experienced abuse in childhood (physical, sexual, or psychological), on average, 50% of offenders reported experiencing psychological abuse in childhood, 36% were subjected to physical abuse, and 26% experienced sexual abuse in childhood. These traumas are directly associated with subsequent crime typologies and specific actions at the crime scene, such as torture, excessive violence, prolonged killing, and so on.

In their book “Journey Into Darkness,” John Douglas and Mark Olshaker write: *“Like the boy abused by his grandfather who got in trouble with the law, many child molesters were themselves victims of some form of abuse as children. While this doesn’t excuse their behavior, it illustrates the cycle of victim / victimization we see over and over again. As Peter Banks puts it, walk into a police department and look at the names of children in the abuse / exploitation files. Then look in the files of juvenile delinquents. Finally, look in the files on prostitution and violent crimes. You’ll find many of the same names in all three. Although not every abused child ends up in the later files, virtually everyone who does get there started out as an abused child. They may be future victimizers (of children and / or adults)...”* [17]

This combination of conditions and circumstances — an unsociable personality, health problems, family breakdown, feeling of abandonment, and constant humiliation — became an explosive mixture in the mentally unstable boy. Under such conditions, a child learns not to love but to take offense and seek revenge; not to trust but to suppress and dominate; not to seek dialogue but to instill fear and inflict suffering on others. This is how the worldview of a future criminal and sadist takes shape, where a person becomes convinced: “Other people are a source of danger,” “to survive means to make others fear me,” “violence against others is the only way to survive,” “others deserve only contempt and punishment.” This is precisely how a sadist is born — someone who knows no pity, provokes conflict, and feeds on domination over others. Someone who is subconsciously oriented toward destruction and gravitates toward a pathological obsession with possessing power.

Social isolation in childhood and adolescence often becomes a foundation for the formation of pathological cognitive mindsets. An individual who experiences persistent difficulties with socialization in childhood and youth often develops **distorted notions of power, control, and interpersonal relationships**. Social isolation becomes a fertile environment for the formation of stable pathological fantasies. Such an environment fosters development of deep distrust toward any form of external authority, including institutional, parental, and religious (divine) authority, which, taken together, can create preconditions for subsequent maladaptive or violent behavior.

In criminological literature, individuals with pronounced antisocial patterning, including those with traits of sadism and psychopathy, often demonstrate a reduced capacity for cognitive and emotional empathy. Such a person perceives others as a threat and a source of pain and therefore convinces himself that the only form of survival is power and violence. Such a subject often disregards moral principles, rules, and laws. He frequently deceives and manipulates others to achieve his goals without experiencing remorse. A belief that people

are unworthy of his respect and love and should experience only pain and suffering turns into a worldview axiom. It is within this logic that an individual is formed who derives pleasure from humiliating others, from destruction and fear.

It is important to emphasize that, as John Douglas and Mark Olshaker note, most serial violent offenders have a history of severe childhood trauma, but this doesn't absolve them of responsibility for their actions. *"In all my years of research and dealing with violent offenders, I've never yet come across one who came from what I would consider a good background and functional, supportive family unit. I believe that the vast majority of violent offenders are responsible for their conduct, made their choices, and should face the consequences of what they do."* [7]

Source:

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PART 2. GENESIS OF THE MOTIVE

Reconstructing the genesis of a serial killer's motive. Motive plays a critically important role in solving crimes, especially in profiling serial killers. The motive of a crime is a stable internal drive that reflects a conscious or unconscious goal for which the offender commits an unlawful act. Analyzing motive makes it possible to answer the key question of behavioral analysis: "For what purpose was the crime committed?" (for example, to establish dominance over the victim, to obtain a sense of omnipotence, to gratify a fantasy, or to compensate for experienced trauma). Unlike single (impulsive) killings, serial murders are always driven by **deep psychological needs** of the offender, such as the pursuit of power, control, sexual arousal, revenge, or the resolution of an internal affective conflict. These needs are reinforced by maladaptive cognitive schemas formed under the influence of early traumatic experience. The motive of a serial killer forms the basis for understanding why the offender will commit crimes again and again.

Reconstructing the genesis of motive in serial murders is a **psychobiographical analysis** that includes the study of the offender's behavioral aspects and is aimed at identifying:

- early traumatic events,
- formed cognitive distortions,
- the evolution of pathological fantasies,
- and behavioral markers that precede the first act of violence.

This approach makes it possible to understand why the offender does not simply kill but repeats the killing. Therefore, understanding motive is critically important not only for solving a specific crime but also for forecasting the risk of recidivism. Motive reflects stable personality determinants of behavior. It reveals the deep causes of criminal conduct associated with unmet needs, negative attitudes, and a distorted perception of reality.

As John Douglas and Mark Olshaker note, when developing methods for analyzing the personality profile of killers, it is necessary to understand **the killer's model of thinking**. Characteristic features of the victim, physical evidence, and other details can reveal a great deal about the planning, the killer's preparation for the crime, and his subsequent actions.

“From these observations, the agents begin to uncover the murderer’s motivation, recognizing **how dependent motivation is to the killer’s dominant thinking patterns**. In many instances, a hidden, sexual motive emerges, a motive that has its origins in fantasy.” (John Douglas, Mark Olshaker, “Journey Into Darkness”) [1]

The motivational drive of a serial offender stems from a range of cognitive-affective processes that develop on the basis of a chronic sense of social rejection. It influences an obsessive search for attention, positive reinforcement, and gratification, as the individual perceives the social environment as hostile or indifferent. The motive shapes the desire to possess and control the social environment that the individual perceives as “evil,” in order to balance all of his frustrations through a single, annihilating act.

PSYCHOPATHOLOGY OF THE “REBELLION AGAINST GOD.” THE “GODLIKENESS” COMPLEX

Among the many motivational categories – power, revenge, sexual arousal, and financial gain – **a distinct group of serial criminals stands out**, whose destructive behavior stems from religiously tinged or anti-religious aggression, often coupled with narcissistic dynamics and an **illusion of personal godlikeness**, driven by a metaphysical rejection of the existing world order. In criminological practice, this phenomenon is classified as the highest form of existential aggression, in which the act of taking someone’s life becomes a form of “judgment” against existence. In this paradigm, murder for the criminal acts as the final argument in his dispute with the Creator (or nature).

It is important to note that anti-religious aggression among such killers does not constitute atheism in the philosophical sense. Instead, it represents a pathological reaction to traumatic religious experience. These offenders do not reject God; they compete with Him. Their violence is a desperate attempt to usurp divine authority and to erase the “moral mirror” reflecting their own negative thoughts and actions.

“Rebellion against God” in the criminological context is not so much a religious act as a pathopsychological orientation of the personality aimed at overthrowing higher moral and ontological laws. Such individuals do not merely deny religious norms. They enter into a

metaphysical struggle with the symbol of a higher order, perceiving God as a competing authority that limits their absolute will, and the existing order of things as a hostile system that must be destroyed.

Specialized literature describes this position as the **“god complex”** (a syndrome of omnipotence), **pathological narcissism** (the desire to be the center of everything), and **“rebellion against God.”** That is a form of existential confrontation in which, driven by pride, a desire for self-aggrandizement, and an unwillingness to acknowledge personal imperfection, the offender seeks not only to destroy the victim but also to demonstrate omnipotence, to parody the divine act of creation and destruction, and to assert total permissiveness.

He forms a conviction in the exclusivity of his own “I,” placing his desires “above the will of God,” refusing to accept that there is any higher power surpassing himself. This pattern frequently appears among serial offenders with narcissistic disorder. Psychopathological aspect: “rebellion against God” manifests as the subject’s drive to “self-deify” through the claimed right to dispose of another person’s life, to act as an alleged “supreme arbiter” of life and death. For such pathological personalities, murder becomes an act of asserting a form of “absolute power that substitutes for the divine.”

“Virtually all sexual homicide perpetrators evidence narcissistic and psychopathic personality traits. The pathological narcissism... is usually seen in the perpetrator’s sense of entitlement, grandiosity, and emotional detachment... I propose that the structuring of such sexual fantasy, in turn, provides the sexual homicide perpetrator with certain positive reinforcements... (c) it stimulates grandiosity, since all fantasies are perfect... (d) it stimulates omnipotence, since the fantasy of omnipotent control of the victim is likely imaged.” Reid Meloy (2000), “The Nature and Dynamics of Sexual Homicide”, *Aggression and Violent Behavior*, Vol. 5, No. 1, pp. 1–22. [2]

The concept of rebellion against God was first theoretically substantiated in the psychoanalytic tradition (Fromm, 1950s). In criminology, it received empirical development in the works of Reid Meloy and Roy Hazelwood. Among serial killers, this complex often emerges against a background of early religious trauma. As a rule, these offenders experienced hypermoralization, religious abuse, or public humiliation in childhood or adolescence, carried out under the guise of moral and spiritual upbringing. As a result, a split forms in consciousness around the religious object. On one side stands the image of a merciful God. Opposing this is the image of a punishing, hostile God who demands sacrifice. Subsequently, the offender does not simply reject God. He becomes immersed in a pathological fantasy in

which he sees only himself as the true arbiter of justice, while the “external God” becomes for him a symbol of hypocrisy and repression.

“Power killers can be said to have a sort of god complex. They seek control over life and death.” [3]

Victims. A killer with this profile does not consider himself a “servant of God” (as a visionary) or a “cleaner of the world” (as a missionary). He secretly believes that he is competing with God. In his pathological fantasy, even the murder of a child becomes a way to supposedly prove that God is powerless to protect the innocent. From this, he concludes that the only real power belongs to him. Victims are perceived by this type of serial killer not as human beings but as “objects of correction,” and violence against them becomes a “ritual of purification.” Identifying himself with the “true” God, the offender believes he is destroying those he considers “sinners” (often a victim associated with moral purity), “unclean,” or “apostates,” reproducing rituals of purification or punishment. In this way, the offender parodies divine judgment in his pathological imagination, deciding who deserves to live and who does not. Such killers often lack a sense of guilt:

The formation of readiness to commit unlawful acts in such offenders unfolds against the development of pathological vectors in consciousness, the main ones being:

— **Pathological narcissism**, which forms a conviction in the exclusivity of one’s own “self,” while any external limitation (law, morality, divine providence) is perceived as an unbearable narcissistic injury.

— **Anti-theistic motivation.** The denial of a higher power, or active struggle against it, serves as an ideological justification for their violence.

The mechanism by which fantasy turns into action unfolds as follows. Chronic alienation flows into the dehumanization of others. The accumulation of metaphysical hatred develops into the formation of a latent homicide structure. An existential trigger culminates in an act of murder as a way of temporarily “healing” a narcissistic injury through the pathological fantasy of “divine” domination over the victim.

Latent homicide as a form of concealed murder. “Latent homicide” is the hidden, systematic elimination of “representatives of the moral law,” who function as substitutes for God or as the “conscience of society.” The term “**latent homicide**” is used in forensic psychology to describe **nonviolent yet lethally dangerous forms of elimination disguised as accidents, suicides, or natural death.** In the context of rebellion against God, victims of latent homicide often include:

- “ideal” victims (children, virgins, activists, virtuous people);
- moral authorities (teachers, parents, psychotherapists);
- clergy.

These individuals function as “moral mirrors.” They reflect the conscience that the offender has rejected. Their elimination temporarily neutralizes cognitive dissonance for the offender and confirms the illusion of control over the moral order.

If the first act of violence (the first murder) goes unpunished, this serves, for the killer’s pathological imagination, as confirmation of the illusion of “divine chosenness.” It lowers the threshold of inhibitors and **activates a mechanism of repeated elimination of “moral mirrors.”** Impunity becomes a form of “sacred approval” for the offender, reinforcing the belief: “God is silent, therefore I am right.”

The psychopathology of “rebellion against God” is psychotic narcissism in which violence replaces theology. Latent homicide in this context functions as a concealed form of blasphemy, aimed at eliminating those who embody an external moral law. **This behavior requires special attention in profiling, as it is often disguised as unrelated deaths** and intensifies on holidays or religious dates.

Thus, the genesis of motive in this category of serial killers lies in an existential-narcissistic conflict, in which violence becomes a means of affirming their pathological fantasies of “personal divinity” and denying an external moral law. This motive is persistent, deeply structured, and virtually impervious to rational persuasion, **which makes such offenders particularly dangerous and resistant to rehabilitation.**

The key to the genesis of the motive can be found in **early cognitive-affective conflicts** formed in childhood, in **stable internal symbolic representations** that may later be activated in criminal behavior. Experiences, images, and conflicts formed at an early age are preserved in long-term memory. They influence motivation, behavior, and self-identification in adulthood and become core beliefs. These are deep cognitive schemas about the self, others, and the world that are formed in childhood. They operate automatically and often unconsciously. [4]

Thus, a detailed analysis of the offender’s biography reveals the key factors shaping motivation.

RECONSTRUCTION OF THE PSYCHOBIOGRAPHY OF ALEXANDER DVORKIN

Relying on the methodology of behavioral analysis, we will conduct a reconstruction of the psychobiography of Alexander Dvorkin in order to identify:

— signs of an existential-narcissistic conflict manifested in the clash between an atheistic worldview and emotionally charged religious images internalized in childhood;

— the specific features of his fantasy structure, including the presence of pathological scenarios oriented toward humiliation, dehumanization, and the symbolic elimination of a “moral mirror”;

— persistent behavioral patterns that constitute a typical offender signature, that is, actions that satisfy deep psychological needs;

— the presence of motivational structures characteristic of established typologies of serial killers, in particular the drive for power, control, revenge, or sexualized violence.

Such an analysis will make it possible to assess whether the life trajectory of Alexander Dvorkin corresponds to a dynamic typical of serial offenders with motivations rooted in a “narcissistic rebellion against God” and a propensity for latent forms of violent elimination.

Episodes from Dvorkin’s childhood. In the book “My America,” Alexander Dvorkin describes several childhood episodes that reflect contradictions in his understanding of the theme of God and cognitive difficulties in assimilating religious concepts. In one such episode, little Sasha (Alexander) Dvorkin asks his mother a question: “Who is God?” Based on her answer, the child forms a simplified dichotomous model: in the past, people were foolish and believed that God created everything, but now they have become smarter and know that, in fact, everything was “created by the Communist Party.” This cognitive schema becomes fixed as a belief: believers are associated with intellectual naivety, and nonbelievers with rational maturity (“foolish people are those who believe in God, smart ones are those who do not believe in Him”). At the level of subconscious attitudes, a hierarchy takes shape in which “intellect dominates over God (religious faith).”

“When I grew up, my mother reminded me of an episode from my early childhood. I was about four years old. When I came home from kindergarten, I asked, “Mom, who is God?”

Уже когда я вырос, мать напомнила мне один эпизод моего раннего детства. Мне было года четыре. Придя из детского сада, я спросил:

– Мам, а кто такой Бог?

– Видишь ли, сынок, – начала моя тогда еще неверующая мама, – в древности наука была еще неразвита. Люди были не такими образованными, как сейчас. Они не знали, откуда происходит все вокруг – леса, поля, деревья, горы, небо, Земля, Солнце, звезды. И они думали, что все это сотворил Бог.

– Раньше люди были глупые, – перебил ее я. – Вот они и думали, что все сотворил Бог. Теперь они поумнели и знают, что на самом деле все – леса, поля, деревья, горы, небо, Землю, Солнце, звезды – сотворила Коммунистическая партия!

Alexander Dvorkin.

“My America,” p. 80 [5]

“You see, son,” my then disbelieving mother began, “in ancient times, science was still undeveloped. People were not as educated as they are now. They did not know where everything was coming from: forests, fields, trees, mountains, the sky, the Earth, the Sun, and the stars. So they thought that God had created it all.”

“People used to be stupid,” I interrupted her. “So they thought that God created everything. They’re smarter now, and they know that, in fact, everything — forests, fields, trees, mountains, the sky, the Earth, the Sun, and the stars — was created by the Communist Party!”

Alexander Dvorkin. *“My America,” p. 80 [5]*

The second episode, dating to his early school years, relates to an atheistic narrative typical of Soviet pedagogical practice. An elderly teacher, explaining the Orthodox feast of Protection of the Mother of God, said: “The meaning of this holiday is that on this day the first snow supposedly covers and protects the land. In reality, as you can see, all of this is **nonsense**.” She pointed to the clear weather outside the window: “All of this refutes the **foolish superstitions** of our ancestors and means that **there is no God whatsoever**.” However, during the class, the weather deteriorated, and a thick first snow began to fall.

The event made a deep emotional impression on little Alexander Dvorkin, accompanied by a sense of amazement and cognitive dissonance. In the psychobiographical context, this episode registers as a moment of fixation of a **symbolic image – snow** as an empirical “**sign**” of **divine presence**, opposing rationalist denial. This image can reasonably be viewed as an early marker of a forming narrative in which God is perceived as a **force capable of demonstratively “refuting” “human superiority” and human confidence, including intellectual confidence**, and thereby provoking internal resistance that may later transform into a narcissistic rebellion.

ПЕРВЫЙ УРОК

Вспоминаю одну давнюю историю из моего детства, когда я учился в первом или втором классе (не помню), ничего не знал о Боге и, как каждый советский школьник, считал себя атеистом. И вот в один день (как я теперь знаю, 14 октября) наша учительница, Анна Ивановна, начала очередной урок примерно со следующих слов: «Дети, сегодня православные отмечают праздник Покров. Смысл этого праздника в том, что в этот день первый снег якобы покрывает землю (?! – *А. Д.*). На самом же деле, как вы видите, все это – глупости. Посмотрите в окно, как ярко светит октябрьское солнышко, как ласково оно пригревает землю, и вы видите, как далеко в этом году до первого снега. Все это опровергает глупые суеверия наших предков и означает, что никакого Бога нет».

Мы посмотрели в окно: стояла теплая и ясная осенняя погода, на голубом небе не было видно ни облачка, и аргумент нашей строгой пожилой учительницы показался нам чрезвычайно убедительным. Первый урок пошел своим чередом.

Но представьте себе, что в ходе урока небо вдруг потемнело, подул сильный холодный ветер, солнце исчезло за серыми облаками, и внезапно повалил густой-густой снег! Учительница изменилась в лице и, выдавив из себя кривую усмешку, сказала: «Что же, всякие бывают совпадения», а я впервые подумал...

Нет, не помню, что я тогда подумал. Помню только чувство изумления, которое я испытал, глядя на густой, мохнатый, валящий плотной стеной снег. Собственно, и вспомнил я об этом эпизоде много лет спустя, когда стал православным христианином и уже давным-давно знал, что на самом деле праздник Покрова Божией Матери ни к какому снегу отношения не имеет.

The third episode relates to Dvorkin's recollection of **a fear that arose when he visited a church alone** in childhood, which led to the formation of a strong affective reaction to religious space. Still a child, he entered an Orthodox church where there were many people. Dvorkin writes: "Suddenly, a panicky thought popped into my head and began to grow about the sectarians who abduct children, as we had been told at school. And I was standing in the very depths of the church, separated from the entrance by a dense crowd. Now they would abduct me, carry me through those decorated gates in front, and no one would ever find Alex Dvorkin again!

When this thought took on precise contours in my poor head, panic seized my entire being, and, pushing people aside, I rushed toward the exit. Without looking back, I ran out of the church into the bright sunlight, and for some time afterward I was afraid to enter churches alone." [5]

The fixed **image is a church** (as a trap), the **abduction of children by sectarians** (cultists), and religious space as a zone of potential abduction and irreversible disappearance. Within the framework of theories of criminal motivation [6], such childhood emotional schemas – especially those associated with fear, shame, or a sense of helplessness – can be retransmitted in adulthood in the form of specific trigger reactions to symbols of vulnerability (for example, mentions of God, church, and so on). In other words, a grown adult who had experienced this may unconsciously perceive references to God, the church, and related symbols as a threat to his control and respond with aggression, detachment, or mockery in order to suppress an internal sense of vulnerability.

В ХРАМЕ

Как-то ребенком я зашел в православный храм. Не помню, где это было. Наверное, в Москве. Шла служба, народу внутри было много. Но я начал протискиваться вперед, к алтарю, и через несколько минут уже стоял перед иконостасом, как замороженный глядя на мерные, неторопливые движения священника и слушая протяжное пение хора. Старушки, стоящие вокруг, одобрительно поглядывали на меня и гладили по головке. Мне было хорошо и спокойно.

Но вдруг в голове возникла и стала нарастать паническая мысль о похищающих детей сектантах, о которых нам рассказывали в школе. А я ведь стоял в самой глубине церкви, отделенный от входа плотной толпой. Вот теперь меня похитят, внесут в эти разукрашенные ворота впереди, и больше никто никогда Саши Дворкина не найдет!

Когда эта мысль обрела отчетливые очертания в моей бедной голове, паника охватила все мое существо, и я, расталкивая народ, ринулся к выходу. Без оглядки выбежал я из храма на яркий солнечный свет и некоторое время потом боялся заходить в церкви в одиночку.

Впрочем, еще лучше я запомнил тусклое золото иконостаса, священника, совершающего непонятные, но столь прекрасные действия и тихое пение, пронизывающее все мое существо...

БОЛЬШЕ НЕ СТУДЕНТ

Вернемся к моей хипповой юности. Да, я по-прежнему выискивал в любой литературе отрывки из недоступной мне Библии и по-прежнему любил заходить в храмы, если они попадались мне по пути, где удивлял старушек знанием иконописных сюжетов. Но все это было не более чем хобби, далекое от моей жизни, ее событий и моих поступков, часто подлых и гадких. В ответ на призывы

It is noteworthy that Dvorkin's fear of abduction was systemic and existed beyond a religious context. In the book "My America", he recalls the courtyard where he spent his childhood: "All kids played in the courtyard, and someone's grandmother who had come out to sit on a bench kept a watchful eye on them. Any stranger who entered the courtyard was immediately noticed, so parents could safely let the children play on their own — nothing threatened them. Only one thing was strictly forbidden: leaving the yard alone and going out into the street." [5]

Classmate Yasha. A literary source titled "Kalalatsy" (a story under the heading "The System. Memoirs of Kostya Lopukhov") [7], which represents a reconstruction of the oral recollections of the young Alexander Dvorkin (referred to in the text as "Kostya Lopukhov"), mentions that from first grade, he had a classmate, a boy named Yasha. Since the figure of the classmate is identified exclusively by this name (Yasha) in this source, for the sake of consistency and identification in the analysis that follows, we will conditionally refer to him as Yasha. Below are relevant excerpts from the book "Kalalatsy" that describe episodes connected with Yasha. These fragments are treated as part of the psychobiographical material necessary to reconstruct early interpersonal patterns and the formation of cognitive-affective schemas of the subject under investigation.

"It was easy for me when I was with Yasha, probably because he blushed, stuttered, and felt guilty even more than I did. He would cough and often get sick — we studied together from first grade — and his grandmother who he lived with would take him to Yelokhovskaya Church." [7]

According to the data presented in the source, Yasha made a deep impression on his friend during a conversation devoted to religious ideas, specifically **the image of God**:

"God lives in the mountains and from there sends lightning and thunder. **You can't see Him, but He can stretch out His hand and reach anyone He wants,**' Yasha told me during botany class, while we were drawing poppy petals and pistils in our notebooks, and the teacher by the window, in a golden beehive of light, lost in thought, rubbed the bridge of his nose with fingers smeared with chalk. Yasha's flower came out large and beautiful, with a confident line of petals and a lively, juicy calyx; mine was puny and lopsided.

'Here in the classroom, can He do it too?' **I asked, frightened, and I saw it:** a huge golden **hand** made of sunlight descended through the window and, embracing the teacher, carefully lifted him into the air, while he, noticing nothing, kept rubbing the bridge of his nose.

‘That’s a mystery. Once He already came, **but they caught Him and threw Him into a pit.**’ [7]

Symbolic images: “God” as an invisible hand; “the pit” as punishment.

According to the cited fragment, it is evident that a conversation with his classmate Yasha during a botany lesson became a memorable episode in Alexander Dvorkin’s early biography. During the conversation, Yasha presented God as an invisible but active force – a “descending hand” – but immediately added that “they caught him and threw him into a pit.” This narrative contains ambivalent symbolic images: “God as a punishing yet inaccessible force,” and at the same time as a “defeated, punished object.”

Such a split in religious representation, intensified by the context of an atheistic school environment, could have become a source of deep cognitive dissonance. In psychoanalytic and Jungian traditions, such images (the hand of God, the pit, snow as a “sign”) are viewed as archetypal or personal symbols that carry emotional and moral weight. Subsequently, they may function as triggers of moral cognitive dissonance. These and similar images could well have become the foundation of an existential conflict for Alexander Dvorkin, in which faith became associated with threat, vulnerability, and, in his understanding, inevitable punishment – both for the higher power and for the believer.

In his autobiographical books written in adulthood, Alexander Dvorkin recounts his youth, mentioning his negative stance toward God. He did not believe in God and condemned negatively everything connected with this sphere, consistently demonstrating an extreme negative attitude toward religious discourse.

If in childhood his atheism relied on the authority of adults (in particular, his mother and school teachers), then in adolescence and young adulthood it transformed into an aggressive position of denial. Dvorkin began arguing even with people close to him – reproaching his mother, grandmother, and grandfather – in response to their reproaches about his “vile and disgusting actions.” **Alexander Dvorkin told them: “What’s the problem? God doesn’t exist, therefore everything is permitted”** (Alexander Dvorkin’s book “My America,” p. 83). This formulation, like other evidence found in Dvorkin’s autobiography, reflects a narcissistic restructuring of the moral system, in which the absence of “divine oversight” legitimizes any actions, including aggression and the removal of “obstacles,” especially those who embody a moral alternative.

9th grade. Death of a classmate. One of the key episodes in the formation of this system was an event that occurred in **9th grade: the death of Yasha**, a classmate with whom Alexander Dvorkin had been friends since first grade. From the book “Kalalatsy”: “When we had time, we wandered around the city. We walked from Herzen Street, along the boulevard, sat down in a little courtyard next to the stooped Gogol monument, through Nikitskie gate past the ‘pleshka’ (Trans. Note: slang word for ‘square’) we made our way to Trubnaya street. Sometimes Alena came with us, and we laughed until we had cramps. **At the end of 9th grade, in the spring, they pulled Yasha out of the Sokolniki ponds and buried him somewhere in Peredelkino. Alena walked around in tears for three days. I kept planning to go there.**” [7]

СИСТЕМА (записки Кости Лопухова)

Моей маме хотелось, чтобы я был художником, и три раза в неделю я ходил в художественную школу. «Костя, — говорила она устало и жалко, — учись, старайся, я на тебя всю жизнь положила». Два моих вечера занимали плавание и археологический кружок. Остатки вечеров я проводил в мамином институте, где она до полуночи корпела над микроскопом, а её сослуживцы решали за меня задачи и проверяли упражнения.

Ни художника, ни археолога из меня не вышло. В школе меня дразнили и мучили, в художественной — не замечали. Мамы я стеснялся, отца не знал — он не жил с нами. Я был некрасивым и неловким, на моей постриженной под машинку голове нелепо торчали большие плоские уши, и я сто раз на день краснел от смущения.

С Яшей мне было просто, наверное, потому, что он краснел, заикался и виноватился даже больше моего. Он кашлял, болел — мы учились вместе с первого класса, — и бабушка — он жил с бабушкой — возила его в Елоховскую церковь.

— Бог живёт в горах и оттуда посылает молнии и громы. Его нельзя увидеть, но он может протянуть руку и достать кого захочет, — рассказывал мне Яша на уроках ботаники, пока мы

рисовали в тетрадах лепестки и пестики маков, а учитель у окна в золотом улье, забывшись, тёр переносицу перепачканными мелом пальцами. Яшин цветок получался большим и красивым с уверенной линией лепестков и живой сочной чашечкой, мой же был чахлым и кривобоким.

— А здесь в классе — тоже может? — спрашивал я, пугаясь, и видел: опускалась в окно огромная золотистая из солнечного сияния рука и, обняв учителя, осторожно поднимала его в воздух, а он, не замечая ничего, продолжал тереть переносицу.

— Это тайна. Однажды он уже приходил, но его поймали и бросили в яму.

Когда было время, мы шныряли по городу. Шли от Герцена по бульвару, присаживались во дворике рядом с согбенным Гоголем, через Никитские мимо «плешки» добирались до Трубной. Иногда с нами ходила Алёнка — мы смеялись до колик. В конце девятого класса весной Яшу выловили в Сокольничьих прудах и похоронили где-то в Переделкино. Алёна ходила три дня зарёванная. Я всё собирался туда поехать.



Мы с мамой и сестрой жили в маленькой комнате на Старом шоссе. Комната была в скатёрках, салфетках, занавесках, ковриках. В углу на тахте мурлыкала перед телевизором менингитная Дарья, заламывала руки и кривлялась. Время от времени она, цепляясь за мебель, пробиралась на цыпочках к холодильнику и, стоя перед открытой дверцей, ела ложкой из банки сливовый джем и, перемазавшись, ползла назад на тахту, вертя головой.

По воскресеньям к нам приходил дедушка и за чаем ругал на чём свет моего отца, разрезая торт из «Праги». Ещё он ругал совдеп, Сталина, колхозы, снабжение и волосатых. «Я бы их собственными руками передушил!» — восклицал он и показывал, как бы он это сделал сухими ручками с приплюснутыми пальцами. При этом Дарья возбуждённо повизгивала и опрокидывала чашку. Мама виновато суежилась.

Волосатые тогда только появились на улицах, выделяясь

Information about the fact of the drowning of Dvorkin's friend appears in two sources separated in time: in Arkady Rovner's book "Kalalatsy" (1980), when Dvorkin was 25 years old at the time of the book's publication, and in Alexander Dvorkin's autobiographical book "My America" (2013), when Dvorkin was 58 at the time his book was published:

1. In the first source ("Kalalatsy"), the event is presented as follows: **"At the end of 9th grade, in the spring, they pulled Yasha out of the Sokolniki ponds and buried him somewhere in Peredelkino.** Alena walked around in tears for three days. I kept planning to go there." [7]

2. In the second source, it takes the form of a recollection of a traumatic reaction in the social environment: "And recently, my mother's friend lost her son: the boy **drowned**. Since then, they have kept me away from her so as not to remind her of her son and aggravate her grief. How I dreaded the moment when her tall, heavy figure appeared at the far end of the corridor at my mother's workplace, when I had to turn into the nearest room and hide behind the wardrobe!"[5]

A comparative analysis indicates that this is clearly the same event: the sudden death of Yasha (his drowning) in ninth grade, a classmate of Alexander, with whom he had maintained a long-standing relationship since first grade. The coincidence of certain details confirms this hypothesis. Among them are a recurring narrative structure and stylistic features of the storytelling, as well as additional details, such as the mention that Dvorkin used to spend evenings at the Institute of the Russian Language, where his mother worked late (Alexander Dvorkin, "Teachers and Lessons," p. 10). [8]

Both episodes, separated in time, share the same approach to narration: first, the topic of God appears, followed by the sudden death of Dvorkin's friend. An important detail is that the event of Yasha's death is presented with deliberate detachment, almost as a background element. The minimization of the tragedy and the emphasis on everyday details while simultaneously mentioning death create an effect of affective detachment. Within the framework of psychobiographical analysis, such a narrative pattern can be interpreted as a defense mechanism aimed at suppressing trauma, as well as a marker of a weakened capacity for empathy. In criminal psychology, similar patterns of dissociation and moral disintegration often appear in profiles of serial offenders of the "power/control" type.

In the episode from Alexander Dvorkin's autobiographical book "My America," one can observe an attempt to rationalize and mask guilt. It is evident that Dvorkin did not merely suffer through it; he was involved in the event. In his reflections on his youth, Dvorkin

emphasizes themes of lies, fear of death, confrontation with God, and a panicked fear of punishment by law enforcement agencies. Subsequently, while touching on the topic of God, he moves on to recollect the sudden death of his friend Yasha, who drowned.

From Alexander Dvorkin's book "My America": "The idea to get rid of external lies gradually began to take shape in my mind. The hippie lifestyle seemed like a way to live an honest and sincere life. However, **I paid no attention to the falsehood of my inner being, to the deep immorality of my own actions, and I did not even think of paying attention. I did not look inside myself. Everything hostile concentrated outside, and my confrontation also found expression almost exclusively in external forms.**

At that time, **I was a spontaneous atheist. A free life and the pursuit of pleasures almost completely silenced in me the subconscious striving for God that I had felt in childhood**" (Alexander Dvorkin, "My America," p. 79). [5]

"I will recount here several stories from my childhood... How hard it is for a child not to believe in God! How painful it is for a child's soul not to know the experience of prayer and to have no vertical dimension in life at all! I remember how, at night in my bed, I dreamed about what it would be like if God existed, how I would converse with Him, tell Him about my affairs, ask Him for help for a girl on crutches or a blind man whom I saw on the street, and I felt how sharp pity squeezed my heart. **And recently, my mother's friend lost her son: the boy drowned. Since then, they have kept me away from her so as not to remind her of her son and aggravate her grief. How I dreaded the moment when her tall, heavy figure appeared at the far end of the corridor at my mother's workplace, when I had to turn into the nearest room and hide behind the wardrobe!** I would definitely ask God to bring her son back so that they could live together again. And how frightening death is!

It is impossible to come to terms with the thought of this horror: you exist, you live, you think, you move, you love, you emote, and **then – suddenly – you are no more. Gone completely. And everything was futile and unnecessary. If only God existed,** then after death one could meet everyone who lived before you, communicate with them, rejoice, thank God...

But God does not exist, and none of this will happen. There will be no life, no joy, nothing. Absolutely nothing. **There is only an utterly empty sky overhead.** This is proven. After all, astronauts didn't see God." (Alexander Dvorkin, "My America," pp. 79, 80). [5]

в этом и перестали лгать – тогда система изменилась бы. Идея отказаться от внешней лжи постепенно начала вызревать во мне. Хипповое бытие казалось способом вести такую честную и непритворную жизнь. Однако на ложь своего внутреннего существа, на глубокую безнравственность собственных поступков внимания я не обращал, да и не думал обращать. Внутрь себя я не заглядывал. Все враждебное сосредоточивалось снаружи, и мое противостояние выражалось тоже почти исключительно во внешних формах.

В то время я был стихийным атеистом. Вольная жизнь и погоня за наслаждениями почти полностью заглушили во мне подсознательное стремление к Богу, которое я ощущал в детстве.

Приведу тут несколько историй из моего детства. Мне кажется, что без них честный рассказ о моем сложном, запутанном пути был бы неполным.

ТВОРЕНИЕ КПСС

Как тяжело ребенку не верить в Бога! Как мучительно для детской души не знать опыта молитвы и не иметь в жизни никакого вертикального измерения! Помню, как ночью в своей кровати я мечтал о том, что было бы, если бы Бог существовал, как я беседовал бы с Ним, рассказывал Ему о своих делах, просил бы Его о помощи девочке на костылях или слепому дяденьке, которых я видел на улице, и почувствовал, как острая жалость сдавливает мое сердце. А недавно мамина подруга потеряла сына: мальчик утонул. С тех пор меня от нее прятали, чтобы не напоминать ей о сыне и не усугублять горя. Как я боялся момента появления ее высокой, грузной фигуры в дальнем конце коридора маминой работы, когда мне приходилось сворачивать в ближайшую комнату и прятаться там за шкафом! Я точно попросил бы Бога вернуть ей сына, чтобы они опять жили вместе. А как страшна смерть!

С мыслью об этом ужасе невозможно примириться: ты есть, живешь, думаешь, двигаешься, любишь, переживаешь, а потом раз – и тебя больше нет. Совсем нет. И все было напрасно и ненужно. Вот если бы Бог существовал, то после смерти можно было бы встретить всех, кто жил до тебя, общаться с ними, радоваться, благодарить Бога...

Но Бога нет, и ничего этого не будет. Не будет жизни, не будет радости, не будет ничего. Вообще ничего. Есть только абсолютно пустое небо над головой. Это доказано. Ведь космонавты Бога не видели.

Alexander Dvorkin. "My America," p. 80 [5]

Yet, what was the true cause of Alexander Dvorkin's fear and strange behavior? What did Yasha's mother suspect, and why did her appearance in the institute's corridors provoke such fear in Dvorkin that he had to avoid her by all means and hide whenever he was at his mother's workplace? The panicked avoidance of a friend's mother, sharply contrasting with his declared "acute compassion" for those who suffer, reveals a deep dissociation between the narrative "self" (kind, compassionate) and the behavioral "self" (avoidant, guilt-ridden). In criminological literature, such a pattern is typical of latent homicidal personalities whose criminal activity is accompanied by a developed system of psychological defenses aimed at preserving a positive self-image while simultaneously suppressing guilt through dissociation and projection.

In this episode, Dvorkin's panicked avoidance of his friend's mother functions as a specific behavioral marker typical of a person concealing involvement in a victim's death. Typically, a natural reaction to the death of a close friend includes grief (strong emotions, the pain of loss), sympathy, condolences, and a desire to help or support the family. With Dvorkin, by contrast, we see phobic avoidance of the friend's mother: he hides behind a wardrobe, fears her "tall, heavy figure," and was deliberately "hidden" from her, which implies that others (possibly his mother) were aware of his involvement in the friend's death. In behavioral

analysis, such avoidance of a key witness (for example, the victim's mother) is considered a strong indicator of concealed involvement in the death.

Analysis of the symbolic narrative of the “injured hand.” In Arkady Rovner's book “Kalalatsy,” written from Alexander Dvorkin's oral account, there is a third episode connected to Yasha's death. It represents a symbolic reconstruction of a traumatic experience, expressed through a conversation between drug-addicted friends, Butov and Kostya Lopukhov, in which Kostya Lopukhov recounts:

“I had a friend, Yasha. He killed himself in ninth grade. His grave is in Peredelkino. He was such a timid boy, stuttered, and was always apologizing. I had never visited his grave before, but then I found myself there. I stood by his grave and tried, but I couldn't get a foothold. I was trembling with terror. And there was that **dazzling snow**, and everything was so sharp and clear. On the way back I stumbled and injured my hand. **The blood on the snow frightened me terribly. But then I felt light and loose, as if something dark, thick, and tormenting had left me.** Everything that happened after **wrapped itself around the hand I was carrying in front of me like a bundle.** I knocked somewhere, they didn't open at first, but eventually they let me in. A gloomy husband and wife washed my wound and bandaged it with a dirty bandage. They were getting ready to go visit someone, and instead they fussed over me. I heard them arguing behind the wall about which bandage to use – a new one or one already used. **Their voices were distorted and hollow.** Then I stood on the platform, and my **hand was quietly aching and burning**, and I was thinking, or rather **trying to think, and it was hard to make sense of everything** that had happened: **the grave, the snow, the blood on the snow.** And suddenly someone comes up from behind and asks quietly, ‘So how was it?’

From fear, everything inside me collapsed. Then I realized it could have been the same people – the husband and wife who had bandaged my hand. But at that moment **I could not force myself to turn around.**

I don't know how long I stood on the platform. I didn't feel cold; on the contrary, I even felt hot. I sat down on a bench and seemed to doze off. **I woke up to the voices of Yasha and Alena: they were talking, but I couldn't make out a word. I kept looking, unable to tear my eyes away from his face. My God, what a face it was! Black with sunken eyes—I had never seen him like that before. I had never seen such a face in anyone before, so full of torment and seriousness, without a trace of playfulness. And then Yasha brought her over to me, let go of her hand, turned around, and walked away with the same terrifying expression on his face. I asked Alena,**

‘Who was that just now?’

‘I didn’t think it would be so scary. I never thought about it at all. How am I going to live now? Tell me, what should I do?’

I began to calm her down as best I could, kissed her, sat her down on a bench, and then felt warm and dozed off myself. When I woke up, she was gone, and there was no one else there—just **me alone on an empty platform**.

At home, I tried to write down everything that had happened to me to **get rid of the obsessive intensity**. But I got bored and ashamed: the words weren’t honest. **Behind that there was breath and life, whereas behind the sheet of paper—only impunity and evil will. And do you know what I realized? Everything is nothing, a puff of air. The only thing that is serious is what gets wound around pain, around a wound. And through pain, through wounds, you come to yourself, to your deepest depths.**

Yasha often said, ‘Come on, Kostya, stop rushing around. He already came and suffered. Everything has already been said, what more do you need?’ But **I don’t want to**, you hear me, Buptov, **I don’t want to masochistically endure someone else’s pain. And I refuse to play other people’s games, to run around in circles like a hound. I stop. I’m done. Enough.**”[7]

— Знаете, Буптов, вчера я чуть было не накатал рассказ. У меня был друг Яша, он покончил с собой в девятом классе. Могилка его в Переделкино. Он был такой тихоня, заикался и всегда виноватился. Я не был у него ни разу, а тут выбрался. Я стоял у его могилки, пробовал, но никак не мог зацепиться. Дрожал от ужаса. И ещё — этот ослепительный снег, и всё так чётко и ясно. А на обратном пути я споткнулся и поранил себе руку. Очень меня испугала кровь на снегу. Но зато стало легко и зыбко, будто вышло из меня тёмное, густое, мучавшее. Всё, что

случилось потом, наматывалось на руку, которую я нёс перед собой, как свёрток. Я куда-то стучался, мне не открывали сперва, но всё же впустили. Угрюмые муж и жена промывали мне рану, перевязывали грязным бинтом. Они собрались в гости, и вот вместо этого возились со мной. Я слышал их перебранку за стеной по поводу того, каким бинтом — новым или уже использованным — меня перевязывать. Их голоса были перекошенными, гулками. Потом я стоял на платформе, а рука тихонько ныла и жгла, а я думал, вернее, пытался думать, и было трудно понять всё, что случилось: могилка, снег, кровь на снегу. И вдруг сзади подходят и спрашивают тихо:

— Ну как?

От страха всё во мне оборвалось. Потом я понял, что это могли быть они же — муж и жена, перевязавшие мою руку. Но в ту минуту я не мог заставить себя оглянуться.

Сколько я простоял на платформе — не знаю. Холода я не слышал, напротив, даже жарко было. Я сел на лавку и как будто задремал даже. Проснулся от голосов Яши с Алёной: они говорили, но я не мог разобрать ни слова. Я всё смотрел, не мог оторваться от его лица. Господи, что это было за лицо! Чёрное с ввалившимися глазами — я его никогда таким не видел. Я вообще таких лиц не видел у людей, чтобы столько в них муки и серьёзности, и чтоб не было баловства — никакого. И вот Яша подвёл её ко мне, отпустил её руку, повернулся и ушёл с тем же жутким лицом. Я Алёну спрашиваю:

— Кто это был только что?

— Я не думала, что это так страшно. Я вообще никогда об этом не думала. Как я теперь буду жить? Скажи — что мне делать?

Я её начал успокаивать, как мог, целовал, усадил на скамейку, а потом угрелся, и сам задремал. Когда я проснулся, её не было, и вообще никого не было — один я на пустой платформе.

Дома я попробовал записать всё, что со мной было, чтобы избавиться от навязчивой яркости. Но мне стало скучно и стыдно — слова были не настоящие. За тем были дыхание,

жизнь, а за листом бумаги — только безнаказанность и дурная воля. И вы знаете, что я понял? Всё — ничто, пшик. Серьёзно только то, что накручивается на боль, на рану. И через боль, через раны приходишь к себе в самую главную глубину.

Яша часто говорил: «Ну что ты, Кость, мечешься. Ведь Он уже приходил и пострадал. И слова уже все сказаны, что тебе ещё нужно?» Но я не хочу, слышите, Буптов, не хочу чужой болью мазохировать. И в чужие игры отказываюсь играть, бегать, как гончая, по кругу. Стоп. Я завязываю. Баста.

Arkady Rovner. "Kalalatsy," p. 91 [7]

Symbolic images: the grave, snow, an injured hand, blood on the snow.

The symbolism of the “injured hand.” The description of the hand injury sustained by the subject in the context of visiting Yasha’s grave is particularly noteworthy. For Dvorkin, visiting the grave is not an act of mourning but represents a ritual of psychological release (“But then I felt light and loose, as if something dark, thick, and tormenting had left me”), during which bodily injury substitutes for the impossibility of moral atonement.

The hand usually functions as a symbol of responsibility. In religious and moral traditions, “hands” are often associated with guilt (“blood on one’s hands,” “hands stained with blood”). The hand can also function as a symbol of a criminal act (it is with the hands that murder is committed, for example, in the case of drowning, through holding, suppression, and control). Consequently, the injury to the hand in this case may function as a psychosomatic “punishment” for the act committed, a form of self-punishment, a psychosomatic marker of guilt: “Everything that happened after wrapped itself around the hand I was carrying in front of me like a bundle.” The image of the hand corresponds to the phenomenon of bodily incorporation (emotions and trauma manifest in bodily constrictions) described in psychoanalytic literature.

Moreover, this image functions as a symbolic localization of guilt, shifting attention to the source of the existential: “The only thing that is serious is what gets wound around pain, around a wound. And through pain, through wounds, you come to yourself, to your deepest depths.” This strategy is typical of pathological narcissism with elements of moral disintegration.

Visual fixation on the face of the dead Yasha: “I kept looking, unable to tear my eyes away from his face. My God, what a face it was! Black with sunken eyes... so full of torment and seriousness...” Fixation on the face of the dead man is an indicator of post-traumatic symptoms combined with mechanisms of projective identification and deindividuation of the victim. The subject “sees” in the dead man’s face what he represses in himself – torment, hopelessness, and accusation.

These and other narratives contained in this text point to a projective reconstruction of the subject’s internal conflict, involving an individual implicated in Yasha’s death, possibly as a direct participant.

Dissociative state. The book “Kalalatsy” contains a fourth episode related to Yasha’s death, which contains a reference to a dissociative state experienced by the subject. This fragment describes the classic phenomenon of depersonalization – a form of dissociation in which an individual feels alienated from their own body, thoughts, or actions, perceiving themselves as an outside observer. This is a psychological defense mechanism in which a person wholly or partially loses touch with reality, their thoughts, feelings, memory, or body, feeling detachment and unreality of what is happening, or as if observing themselves from the outside (depersonalization): **“I woke up for the first time in ninth grade when Yasha died, and since then I’m as if looking at myself from the outside.”** [7] This is a reaction to severe stress or trauma that helps the psyche cope with unbearable emotions.

Such dissociative reactions are especially characteristic of adolescence, when the ego structure has not yet developed sufficient stability to integrate traumatic experience. **Chronic depersonalization**, as in the cited case (“since then I’m as if looking at myself from the outside”), may indicate structural disorganization of the personality and increase the risk of developing dissociative disorders, including dissociative identity disorder (formerly — “split personality”).

“When I was little, I often thought: ‘Whatever happens to me, it will all be the same, and there is no hope of waking up.’ My entire childhood was an anxious sleep with flights, falls, and nightmares, and when I grew up, nothing changed. When this sleep began, I do not remember. It seems to me that I am always slowly flying by: one thing replaces another. **I woke up for the first time in ninth grade when Yasha died, and since then I’m as if looking at myself from the outside.**

Nothing can be trusted, neither joy nor sorrow, nor even pain; everything comes and goes, and I watch and cannot look away. And nothing really interests me. Even death does not seem frightening to me. I know that when I die, the same thing will happen.

At seventeen, I figured it out: getting high was the way out. I'm under hypnosis, and not even death can wake me up. But there are moments of partial awakening—from music, from conversation, from junk. It is like an alarm clock in the morning—jump up and run.

The goal of the system is to pump the high. The high is otherworldly labor. Systems raise masters of the high.” [7]

Маленьким я часто думал: «Что бы со мной ни случилось — будет всё то же, и нет никакой надежды проснуться». Всё моё детство было беспокойным сном с полётами, падениями и кошмарами, и когда я повзрослел, ничего не изменилось. Когда он начался, этот сон, я не помню. Мне кажется, я всё время медленно лечу: одно сменяется другим. Я очнулся впервые в девятом классе, когда умер Яша, и вот с тех пор точно смотрю на себя со стороны.

Ничему нельзя верить — и радость, и печаль, и даже боль — всё приходит и уходит, а я смотрю и не могу оторваться. И ничего меня не интересует по-настоящему. Даже смерть не кажется мне страшной. Я знаю: умру — и случится то же.

В семнадцать лет я догадался: кайф — это выход. Я — под гипнозом, и не проснуться даже от смерти. Но возможны секунды полупробуждения — от музыки, от разговора, от дряни. Это как будильник по утрам — вскакивай и беги.

Цель системы — качать кайф. Кайф — надмирная работа. Системы растят мастеров кайфа.

Arkady Rovner. “Kalalatsy,” p. 41[7]

In the context of criminal profiling, persistent dissociation is treated as a behavioral marker of concealed homicide. It allows the subject to psychologically distance himself from his own violent act, minimize guilt, and preserve social adaptation. As FBI profiling veteran Robert K. Ressler notes about a killer's experiences after a murder: “Belief that they do not have a memory of the moment of killing is common among multiple murderers, although often the opposite is true — they cannot forget the moment of murder, get gratification from the act, and want to repeat it. Conventional psychiatric explanations... [say] **a dissociative state is induced at the moment of greatest tension**, [causing] a blackout.”[9]

Details: “the boat, memory, and the oar.” Other details also draw attention. They are seemingly secondary at first glance, but their significance becomes apparent through a specialized analysis. For example, Arkady Rovner’s novel “Kalalatsy” (p. 96) contains a phrase that the narrator interprets as a kind of “formula” for good luck, mentioned in the context of a drug addict successfully avoiding detention by law enforcement: **“Universal God, hello — here I stand, a bit covered in grease; the boat, the memory, and the oar drifted away, praised be heaven for this.”**[7] At first glance, this appears to be a chaotic utterance within the flow of conversation. However, in the context of a psychobiographical analysis of Alexander Dvorkin, whose memories, views, and behavioral patterns formed the basis of this book and are projected onto its characters, such details take on diagnostic significance.

Выскочил в коридор, а они тут как тут — дежурная с милиционером. Бросился я к лестнице, они за мной, потом передумали и к лифту рванули — перехватить меня решили, значит. Я как из общежития выскочил, ещё пять кварталов бежал, как помешанный. А Дыркач застрѣл. Как он выпутался — неизвестно. Сегодня я его спрашиваю: «Помнишь чего?», — а он смеётся: формула, дескать, вывела. А какая может быть формула: «Здравствуй, Бог универсальный, я стою немного сальный, лодку, память и весло, слава небу, унесло». Обнимемся, друзья! А «формуле» вы пить не давайте, а то хлопот не оберётесь. Ах, уже

96

Arkady Rovner. “Kalalatsy”, p. 96 [7]

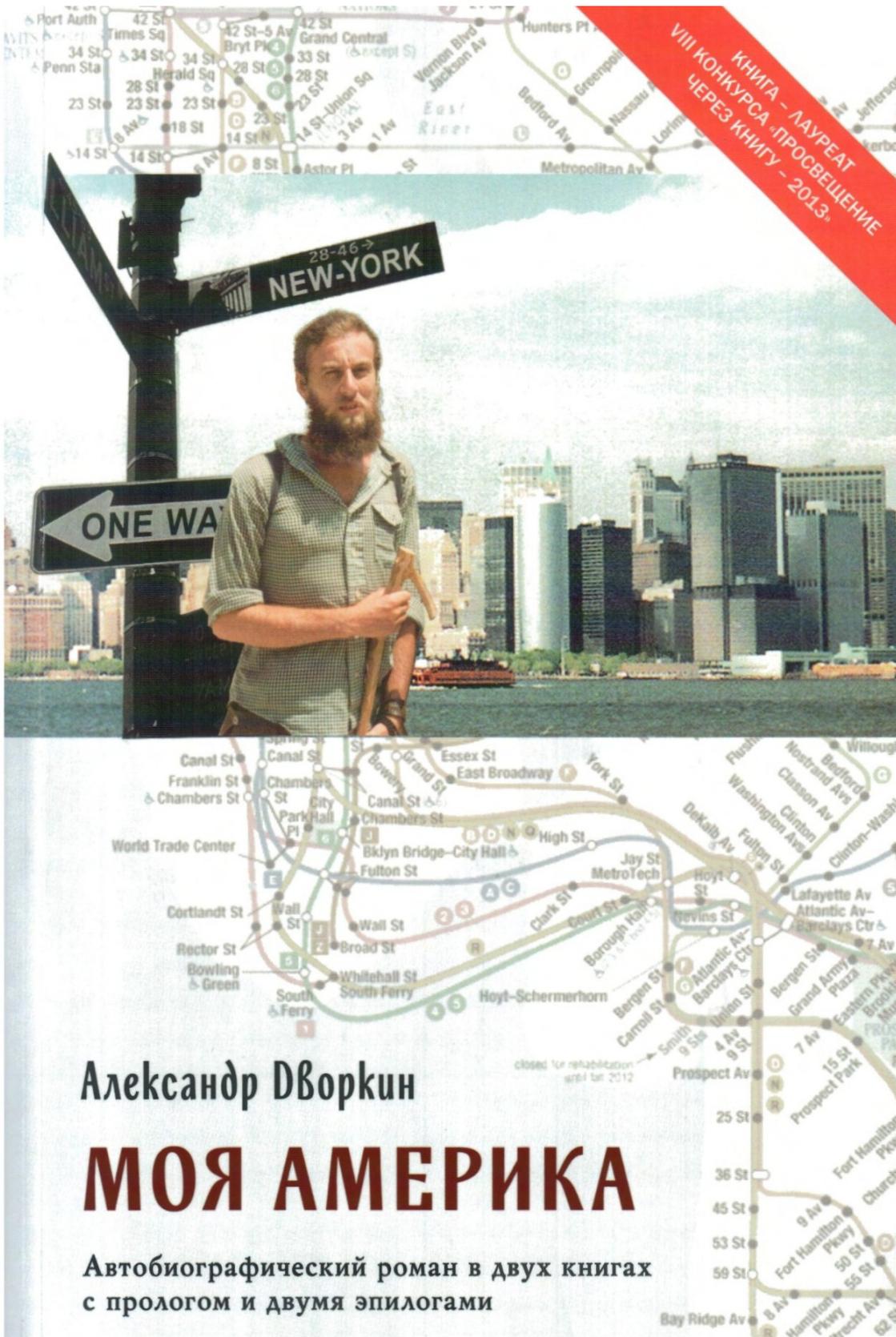
Details. “Sky. Water. Boat.” Within the framework of psychobiographical analysis, the symbolic content of the covers of the author’s books “Teachers and Lessons. Memories, Stories, Reflections” and “My America” merits attention. These covers feature photographs that Alexander Dvorkin selected for the public presentation of his identity. This is especially important in the case of autobiographical works, where the selection of photographs, covers, and key images represents an act of conscious and unconscious self-definition by the author. The covers of Alexander Dvorkin’s two autobiographical books feature a recurring motif: **an image of the author standing alone against a backdrop of sky, water, and a boat.**

Александр Дворкин

Учителя и уроки

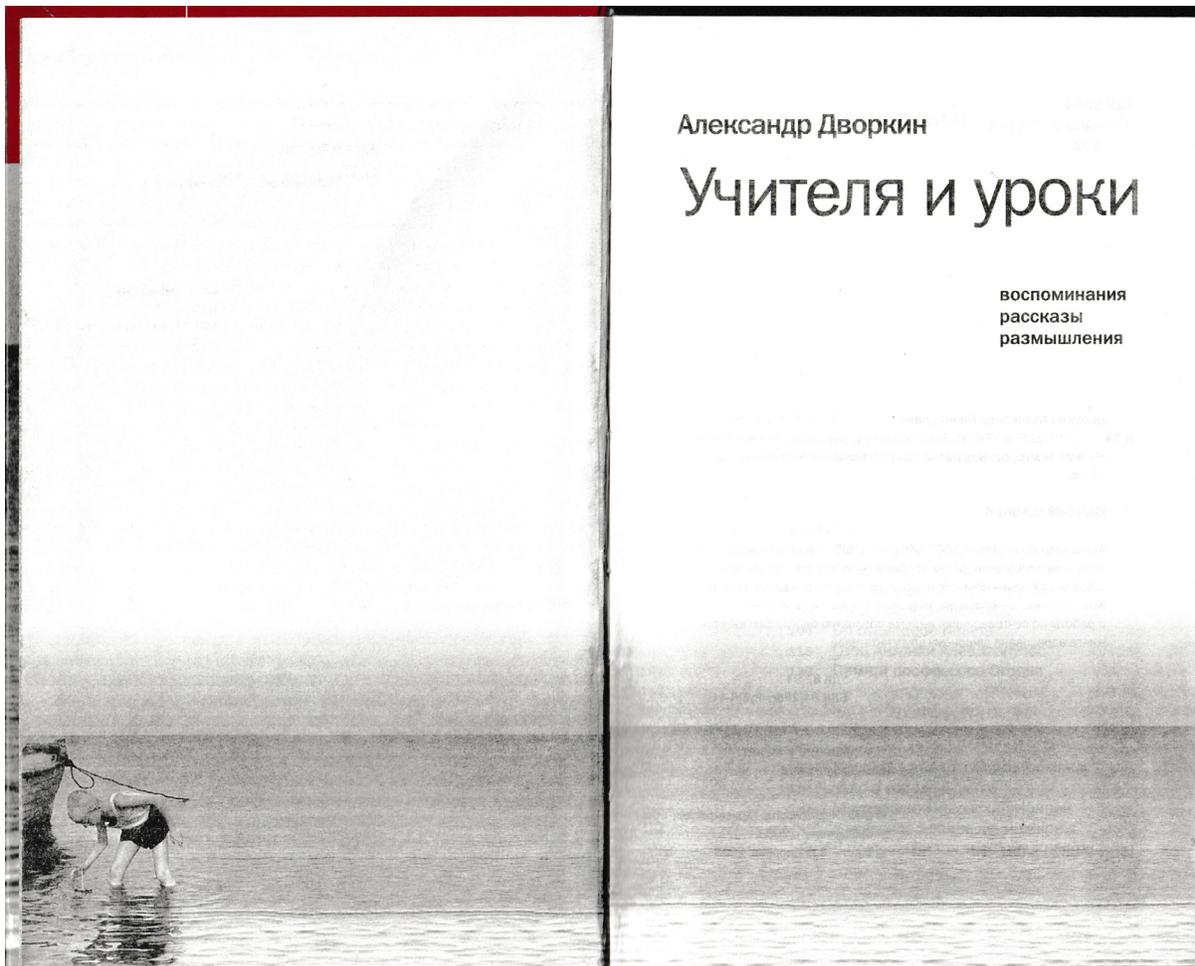
воспоминания
рассказы
размышления





When preparing autobiographical publications, especially by well-known figures, the selection of materials for the book, including the author's personal photographs (including those placed on the cover), is typically made by the author and coordinated with the publisher. Authors, particularly those who have reached maturity and possess an established social status, when selecting images and personal photographs for public self-presentation, generally seek to demonstrate the most representative (status-oriented) image of the "self," or to choose a visual narrative that symbolically reflects a key stage, central theme, or the most significant (traumatic or transformative) experience of their life path.

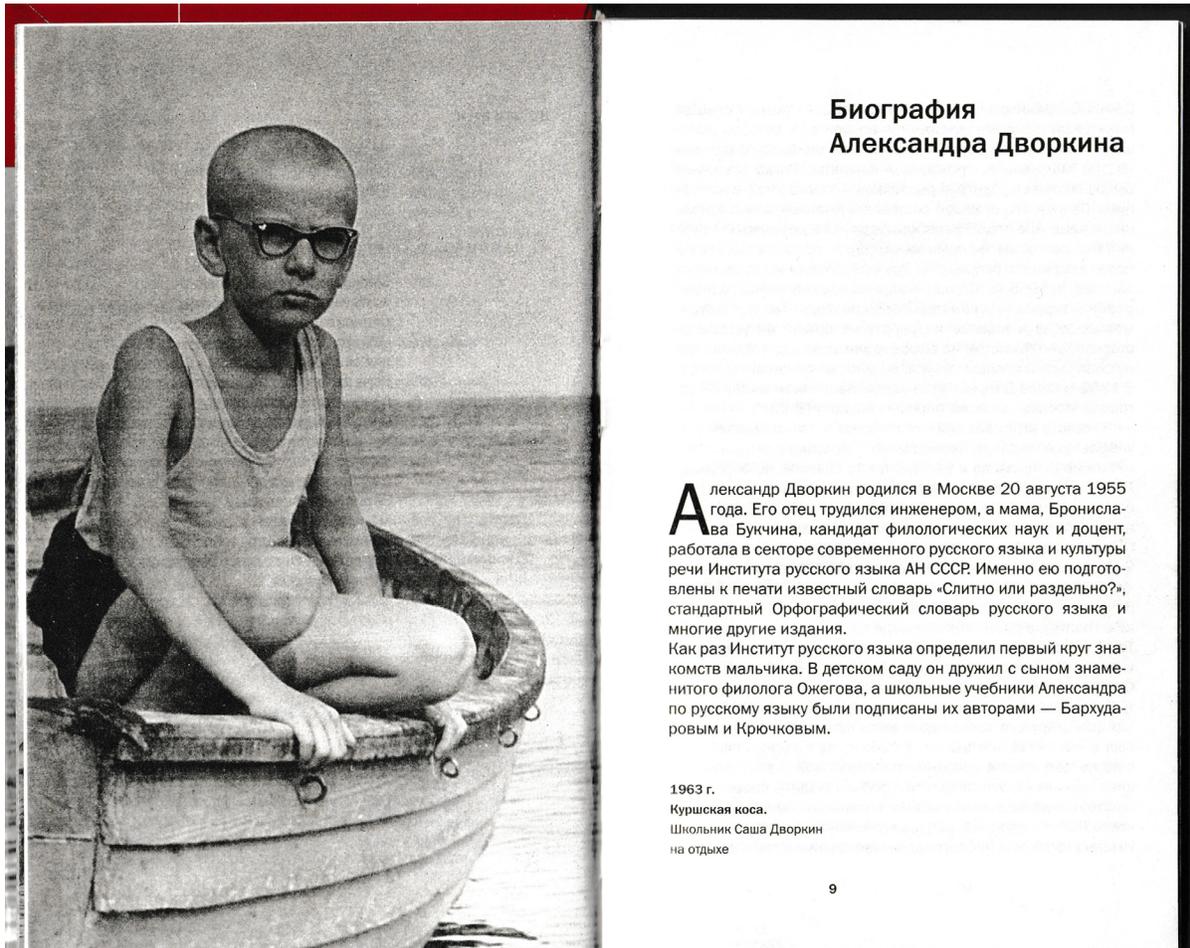
On the cover of Alexander Dvorkin's autobiographical book "Teachers and Lessons. Memories, Stories, Reflections" (2008), the emphasis is placed on a photograph from 1963, when **Alexander Dvorkin was 8 years old**. The image shows a boy wearing glasses, a white sleeveless undershirt, and dark briefs, standing in a leaning posture in the water next to a moored wooden boat. **The child's right hand hangs over a toy boat floating on the water.** The background of the composition is formed by the water surface and the sky, lacking any visual details ("empty sky"). The same image is reproduced on the publication's frontispiece, where images of **the water surface and the "empty sky" predominate**.



Александр Дворкин

Учителя и уроки

воспоминания
рассказы
размышления



Биография Александра Дворкина

Александр Дворкин родился в Москве 20 августа 1955 года. Его отец трудился инженером, а мама, Бронислава Букчина, кандидат филологических наук и доцент, работала в секторе современного русского языка и культуры речи Института русского языка АН СССР. Именно ею подготовлены к печати известный словарь «Слитно или раздельно?», стандартный Орфографический словарь русского языка и многие другие издания. Как раз Институт русского языка определил первый круг знакомств мальчика. В детском саду он дружил с сыном знаменитого филолога Ожегова, а школьные учебники Александра по русскому языку были подписаны их авторами — Бархударовым и Крючковым.

1963 г.
Кушская коса.
Школьник Саша Дворкин
на отдыхе

9

On page 8, immediately before the start of the chapter “Biography of Alexander Dvorkin,” the book has a photograph of **8-year-old Sasha Dvorkin with a frown on his face**. In the image, he is sitting in an empty boat against the backdrop of the water’s surface and the sky. The caption reads: “1963. Curonian Spit. Schoolboy Sasha Dvorkin on vacation.” [8]

The key visual and narrative elements in these photographs that warrant attention are: the “empty sky,” water, the boat, the right-hand gesture (hovering over the toy boat), the subject’s age (8 years), and his affective state (frowning).

From the perspective of the psychology of symbolism, this set of images may contain significant information about the structure of the personality and experienced traumas. The key element requiring attention is the composition in which the subject’s hand hovers over the boat. In the psychoanalytic tradition, the hand, especially in a context of dominance over an object, is interpreted as a symbol of power and may also symbolize control over another subject’s fate or life. This and other symbols, visual and narrative elements in the photograph

placed on the cover of the autobiographical book, acquire particular significance in light of the psychobiographical information about Alexander Dvorkin outlined above:

- **The symbol of the “outstretched hand.”** An episode from the subject’s childhood, connected with stories told in first grade by his classmate Yasha, who described God as an invisible force capable of **“stretching out a hand and reaching anyone”** (“You can’t see Him, but He can stretch out His hand and reach anyone He wants.”)

- **The symbol of water.** An episode connected with Yasha’s death in ninth grade: **“At the end of 9th grade, in the spring, they pulled Yasha out of the Sokolniki ponds.”** This introduces the symbol of water as a space of death and loss into the narrative.

- **The symbol of the “empty sky.”** An episode connected with reflections after Yasha’s death. In response to the loss of Yasha, the subject formulates his existential experience through the image of an “empty sky”: **“But God does not exist, and none of this will happen.** There will be no life, no joy, nothing. Absolutely nothing. There is only an utterly empty sky overhead.”

- **The symbol of the “boat.”** An episode involving the “formula” for good luck mentioned in the context of successfully avoiding detention by law enforcement: **“Universal God, hello—here I stand, a bit covered in grease; the boat, the memory, the oar drifted away, praised be heaven for this.”** One more fact is worth noting: in 1970, when Alexander Dvorkin was in 9th grade, and Yasha died, Sokolniki Park (a park located in the Sokolniki District in eastern Moscow) and its ponds at that time offered rentals of traditional **wooden rowboats.**

- Separately, one must consider a critical incident at age 8 involving Sasha Dvorkin’s stay at a summer camp. He described the experience as “extremely negative” and so traumatic that it prompted an otherwise obedient child to run away from the camp. Subsequently, the subject of our research states that he developed a persistent antipathy toward collectivism and everything associated with it, **indicating the early formation of a pattern of social isolation and distrust toward institutional structures.**

Taken together, the choice of these specific and recurring images — loneliness, water as a symbol associated in memory with death, a boat as an isolated vessel (in another photograph, where the “I” is alone in the boat), a hand gesture as a manifestation of power and control over someone’s “fate” (the boat) — goes beyond a random aesthetic preference. Such a configuration can be interpreted as a narrative indicator reflecting the deep structure of

the personality and, possibly, a fundamental traumatic experience connected to themes of power, guilt, existential loneliness, and loss. In psychotraumatology, such recurring symbols in images (including photographs), subconsciously chosen by the author, can serve as a way of unconsciously representing non-integrated traumatic experience.

Such patterns, while not evidence of involvement in a crime, **correspond to themes identified in the narratives of individuals concealing latent violent episodes in their past**, as described in research on behavioral analysis and forensic psychiatry.

Testing this hypothesis requires a comprehensive retrospective analysis, including correlating these symbolic indicators with other behavioral, psychological, and factual data from Alexander Dvorkin's biography.

Criminological and behavioral research indicates that serial offenders often display a persistent tendency to reproduce the symbolism, spatial characteristics, or affective components of their first crime in their fantasies, creative output, or behavior. This reproduction can manifest both at the level of conscious behavior and in unconscious forms (through fantasies, verbal narratives, literary creativity, as well as recurring behavioral patterns) as an expression of compulsive reenactment, control, and processing of traumatic experience associated with the first act of killing. According to conceptual works by leading specialists in serial killer profiling, including Robert Ressler and John Douglas, the scene of the first murder often becomes the "core" of the offender's future fantasy life and behavioral patterns.

Analysis of the psychobiographical data of the research subject (including verbal and behavioral markers, features of the narrative structure of his statements, selectivity of memories, as well as the presence of dissociative or rationalizing strategies) makes it possible to identify indicators typical of individuals concealing involvement in the violent deaths of other people. These indicators may include an abnormal fixation on certain themes, avoidance of specific temporal or spatial references, the use of passive constructions when describing traumatic events, and the projection of responsibility onto external circumstances.

Nevertheless, such observations are preliminary and require systematic verification through retrospective analysis of available data and the totality of existing facts, including chronological reconstruction of the life course, cross-checking of testimonies, and comparison with established behavioral profiles.

In the context of this article, a selective retrospective reconstruction of the psychobiography of the research subject, including the period of his youth, will be presented below. Before

that, however, it is methodologically appropriate to outline the concept of the “first murder” based on international research data — specifically, the significance of this turning point for serial killers and the dynamics of its influence on subsequent behavioral and fantasy-narrative changes.

Source:

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PART 3. BEHAVIORAL MARKERS

FIRST MURDER: BEHAVIORAL MARKERS

In every serial killer's life story, three categories of factors can usually be identified: **predisposing** factors (shaping personal vulnerability), **facilitating** factors (supporting the development of patterns of violence), and **trigger** factors (directly initiating criminal behavior). The first murder plays a key role in this dynamic. It acts as a catalyst, initiating profound transformations in the individual's psychological structure and behavioral patterns. These changes are especially pronounced in cases where the crime remains latent – that is, undiscovered by law enforcement and unnoticed by the social environment – which contributes to the consolidation of the violent scenario in the offender.

John Douglas writes in his work: “The first homicide is often the most difficult for the offender to commit because of the psychological barriers that must be overcome. Once he has done it and gotten away with it, however, his inhibitions are significantly lowered, and he is more likely to kill again.” [1]

The first murder represents a critical point in the development of a serial offender – a kind of “point of no return.” This is the event in which an individual first crosses the inner psychological barrier between aggressive fantasy and an act of violence. After this transition, the former identity collapses, and the offender enters a new behavioral phase characterized by repeated violence as an attempt to reproduce a sense of control and power and to resolve internal tension.

This event initiates deep, destructive transformations in the personality's structure, laying the foundation for the subsequent criminal trajectory. From this point, the offender develops a stable propensity and drive toward the violent taking of other people's lives, often combined with antisocial personality traits, destructive behavior, pathological narcissism, or psychopathy.

Many serial offenders display a pronounced dichotomy in their behavioral profile. At the level of personality structure, this manifests as **a splitting of identity into a social “I”** (externally adaptive, normative, integrated into social structures) **and a hidden “I”** (a concealed inner reality that contains the secret of the crime, dominated by fantasies of power and control over life and death, as well as associated feelings of anxiety and guilt). This split

underlies **the double life** characteristic of many serial offenders. **For them, the first murder becomes the “core” of the hidden “I,”** the central event around which subsequent fantasies, ritual elements, and behavioral patterns consolidate. This hidden aspect of the personality is accompanied by chronic internal tension and anxiety caused by the constant risk of exposure.

As John Douglas and Mark Olshaker note, serial killers can maintain a socially acceptable pattern of behavior for many years while effectively concealing their criminal activity. This phenomenon, known in forensic psychiatry as the “mask of sanity,” occurs when individuals with antisocial or psychopathic traits **imitate** empathy, adherence to social norms, and emotional engagement. The hidden killer does this not for genuine integration but for manipulation, concealment of crimes, and survival in the social environment. In other words, he demonstrates such behavior as social camouflage.

A number of identifiable behavioral, psychological, and narrative markers emerge after the first murder and are predictive of the risk of recidivism, meaning a propensity for subsequent killings. These include changes in the emotional sphere (reduced empathy, increased cynicism), transformation of worldview attitudes (moral disintegration, a sense of chosenness), restructuring of social ties (selective isolation, seeking “like-minded” individuals), and **a shift of interests toward themes of violence, death, power, and control.**

After the first murder, a set of defense mechanisms are activated in the individual, aimed at resolving acute cognitive dissonance and psychologically adapting to the traumatic experience and to a new criminal identity. The most significant and frequently documented patterns in profiling practice within the analysis of post-offense behavior (adaptive mechanisms after the first murder) include the following:

— **dissociation**, manifesting in forms of **depersonalization** (a sense of alienation from one’s own “I” and actions) and **derealization** (perceiving the surrounding reality as unreal or surreal); research [2] confirms that dissociation is a common risk factor in violent crime.

— **narcissistic overestimation of one’s own importance and grandiosity**, accompanied by a distorted self-image based on a sense of chosenness, uniqueness, or superiority;

— **antisocial attribution**, accompanied by a negative **attitude toward social norms, the law, and authority figures**; such behavior is interpreted as a defensive reaction aimed at shifting blame and justifying one’s actions against a system the individual now perceives as hostile;

— **behavioral strategies of suppression and avoidance:** to manage escalating internal conflict and anxiety, the individual often resorts to seeking ways to **suppress inner conflict** and to destructive behavior patterns, including **abuse of psychoactive substances (alcohol, drugs)**, engagement in impulsive or risky actions (thrill-seeking behavior), as well as emotional isolation as a way to **avoid close interpersonal contacts that could expose the offender's hidden identity and pose a threat to his safety.**

The formation of murderous fantasies as a predictor of serial killing. Analysis of the biographies of serial offenders indicates that long before committing their first murder, many of them **developed complex internal fantasies** over an extended period.

Violence constituted the central element of this process. The individual experienced prolonged fixation on violent fantasy. These fantasies are not merely thoughts; they are dynamic, recurring scenarios that play a key role in shaping future criminal behavior.

A critical factor contributing to the development of such patterns, including the formation of pathological psychological mechanisms, is a **dysfunctional childhood environment** characterized by abuse, neglect, or other forms of psychological trauma.

In response to these chronic stressors, future serial offenders – often already displaying signs of a propensity for extreme aggression in childhood – develop complex fantasy constructs within their imagined world. These internal scenarios function as a behavioral strategy for emotional regulation, aimed at reducing anxiety and restoring a sense of control and power lost in the real world.

In these imagined scenarios, real traumatic experiences – fear, anger, hatred, and a sense of helplessness – were projected and transformed into controllable imagined images of domination, revenge, and violence. These scenes of violence were obsessively replayed in their imagination in a loop. The longer the future offender focused on them, the more brutal and often sexualized these fantasies became over time, gradually shifting from passive imagination to active, aggressive, emotionally charged scenarios of future crimes.

Early psychological trauma played a particularly significant role in this process, acting as a catalyst. It not only stimulated the development of pathological fantasies but also contributed to the weakening of internal inhibitors that restrain aggressive impulses and antisocial behavior.

The longer an individual remained immersed in such violent fantasies, the stronger the psychological **dependence** on them became. These fantasy scenarios began to serve the function of regulating self-esteem and strengthening the fragmented “I,” thus compensating for chronically low self-esteem.

The violent act, up to and including murder, was repeatedly “relived” in imagination via increasingly detailed and emotionally intense fantasies, which over time became more obsessive and compulsive and turned into the dominant component of the offender’s inner life.

“Murder is compensatory in the fantasy world of the murderer. Because these offenders believe they are entitled to whatever they want and that they live in an unjust world, fantasy emerges as an important escape and a place in which to express emotion and control regarding other human beings. The preference for fantasy and its centrality in the life of these men marks it as a private and powerful reality.” [3]

Violent fantasies can arise in many people. However, for most individuals, internal and external inhibitors – psychological and social barriers – are strong enough to prevent crossing the line and to block the transition from fantasy to criminal behavior, to action. **Internal inhibitors** include moral principles, self-awareness, sound judgment, religious taboos, and fear of public condemnation; **external inhibitors** include the perceived risk of being caught, fear of punishment, or social isolation.

In a potential serial killer, these inhibitors are systematically suppressed under the influence of childhood trauma, social isolation, cognitive distortions (for example, rationalization of violence), and constant immersion in violent fantasies. As interest in the violent act intensifies and resistance to it weakens, the individual approaches the so-called “point of no return” – the moment when he commits his first murder. Criminal behavior emerges when motivational interest in it exceeds the combined strength of inhibitors (action inhibitors).

After the first victim, fantasy ceases to be purely imaginary and becomes integrated into real experience. If before the first murder fantasies focused primarily on the act of taking a life itself, after the first murder they became directed toward refining various phases of the killing – detailing and “polishing” individual stages of the crime, from selecting a victim to the method of killing and post-offense behavior. Dependence on pathological fantasies only increases over the years: they continue to substitute for genuine feelings of control and serve as an outlet for anger, as well as compensation for chronically low self-esteem and a sense of personal inadequacy.

The first murder in a series plays a critical role in the formation of a **criminal signature and modus operandi**. From this event onward, the offender develops a stable propensity and drive toward the violent taking of other people’s lives, often associated with antisocial personality traits, pronounced narcissism, and destructive behavior.

As noted earlier, research in behavioral criminology, forensic psychiatry, and the psychology of serial violence has shown that **the latent first murder** – one that goes unsolved by law enforcement – poses a particular danger. In such cases, after successfully avoiding detention, the offender often experiences a sense of power, impunity, and existential superiority.

This experience reinforces contempt for social norms and the law. Combined with the escalation of mental problems, it significantly increases the likelihood of subsequent crimes when suitable conditions and available victims arise. He learns to minimize traces, avoid mistakes from past acts, and refine his methods for concealing his behavior. Interviews with convicted offenders have shown that this process of “learning from experience” is a key factor in the evolution of their criminal behavior.

In subsequent actions, the offender typically selects locations and victims **within his psychological comfort zone**, where he feels most confident, in control, and relatively safe.

When circumstances align favorably for the killer and a suitable victim appears, he usually once again manifests his criminal nature. Although the first murder may be disorganized, with each subsequent act his modus operandi – the set of tactics and methods used to commit the crime – becomes increasingly deliberate, systematic, and organized, which is reflected in the refinement of behavioral strategies and improved skills for avoiding detection.

Neuropsychological research confirms that some individuals display a biological predisposition [4] to violence. This predisposition is caused by impairments in brain function, associated with low frustration tolerance (LFT) [5] (resistance to disappointment), which results from dysfunctional neural networks responsible for executive functions and emotional regulation. This may involve frontal lobe dysfunction [6], including impairments in the prefrontal cortex, which plays a key role in response inhibition, planning, and evaluation of consequences; its dysfunction leads to a reduced ability to cope with failure. These may include impairments of executive functions or emotional dysregulation — problems processing negative emotions, rapid loss of self-control, and a tendency toward aggression or depressive states, increased reactivity of the stress system, and so on. All of this manifests in behavioral reactions [7] such as outbursts of anger, impulsive actions, or protest behavior; cognitive distortions (e.g., focus on the negative), and psychological problems (chronic anxiety, depression, or psychosomatic disorders). On top of this labile brain structure, there are also stressful events and trauma related to the environment.

Analysis of the biographies of serial killers reveals a series of recurring behavioral markers that are frequently observed among them. These include pronounced narcissistic and antisocial personality traits, chronic lying, rebellious behavior, difficulties in interpersonal relationships, displays of cruelty toward animals in childhood, and others. Many offenders reported a preference for autoerotic activity and fetishistic practices, which were often integrated into their criminal scenarios.

One of the central psychological characteristics of many serial killers is a deep internal conflict between a sense of omnipotence and chronically low self-esteem – a deeply rooted sense of inadequacy. This unresolved conflict serves as a powerful motivational driver, prompting the individual to manipulate, seek power, control, and humiliate others as a temporary compensation for their own feelings of inferiority. It is this need for dominance and demonstration of control over the victim that underlies the criminal behavior of many serial killers.

As confirmed by scientific research on violent crimes, especially sexual homicides, a key idea for serial killers is the **preoccupation with themes of violence and murder** as a behavioral pattern. They often demonstrate an obsessive fixation on violence and murder, and a peculiar attitude toward death. John Douglas, Ann Burgess, and Robert K. Ressler write in their book “Sexual Homicide: Patterns and Motives”[3]:

“In analyzing the data we obtained through interviews with the murderers, we attempted to link our quantifiable findings with indications from the murderers themselves of **aggressive thoughts and fantasies directed toward sexualized death**. The findings suggest that **these thought patterns were established early and existed in a context of social isolation**.”

“**One of the indications of the presence of a fantasy is the great amount of detail provided by a subject. These details provide the best information about how the subject operates.** For many of the murderers we interviewed, their **detailed planning was their statement of superiority, control, and cleverness**. The fantasy life usually provided a sense of power and control as well as emotional stimulation. In some instances, the fantasy appeared to protect them from becoming **totally disorganized or psychotic**. We discovered this, through the interviews, in the subjects’ reports of becoming enraged when victims interrupted their plans. These **murderers were very sensitive to being called crazy or maniacal, for they associated these characteristics with carrying out acts that are stupid, foolish or out of control**.”

The instinctive aversion to death, inherent in all people, is weakened or absent in serial killers. **They are drawn to death and everything associated with it.** They constantly thought about it, read literature, watched films about violence, collected “trophies,” and sometimes hinted or disclosed information to acquaintances in a veiled manner. Before the first murder, their focus was on the act of violence itself; afterward, it shifted to perfecting the murder scenario. To the offender, killing became the “highest expression of dominance” and a confirmation of control, while the boundary between fantasy and reality became blurred.

Fear of punishment (fear of legal consequences) is one of the most powerful external inhibitors for an offender. If crimes remain unsolved and the offender escapes justice, their criminal needs and the escalation of violence will only grow, and their behavior will evolve toward greater organization and control. The offender becomes more methodical, and their actions more deliberate and consistent.

Over time, the offender develops a practical understanding of law enforcement methods and begins implementing countermeasures to reduce the risk of detection. This manifests in efforts to minimize evidence, alter victim-selection tactics, and complicate crime scenarios. This “learning effect” is key to understanding why some serial killers often appear as “experts” in their field and, over time, demonstrate a high level of sophistication in their crimes.

Their confidence and professionalism are the result of a series of unpunished crimes. The primary motivation for many serial killers is not merely the act of violence but the pursuit of absolute control and power over the victim. Success and impunity serve to confirm their imagined superiority, compensating for deep-seated feelings of inadequacy.

Serial killers often begin with simpler, riskier crimes and gradually progress to more complex and controlled scenarios. The risks the offender is willing to take increase, and the structure of the killing series shows clear evolution. They devise increasingly perverse methods of killing and derive satisfaction from their own power, manipulation, and control. **A serial killer does not stop voluntarily.**

Serial killers and social and environmental factors shaping homicidal tendencies. Analysis of serial killers’ biographies identifies factors shaping their behavior and inclination to kill. In practice, there is no single universal profile of a serial killer, as causal factors in each case are a complex combination of psychological, socio-cultural, and biological variables. However, many studies focus on the influence of social-environmental and individual factors.

For example, a 2020 study by Abbie Jean Marono et al., “A Behaviour Sequence Analysis of Serial Killers’[8] Lives: From Childhood Abuse to Methods of Murder,” notes that the profile of a serial killer typically includes childhood abuse and trauma linked to aggressive cognitive distortions.

In another study, “Biopsychosocial Characteristics of Children Who Later Murder: A Prospective Study” (Lewis et al., 1985)[9], authors describe the neuropsychiatric and family characteristics of nine adolescents who were clinically evaluated as adolescents and were later arrested for murder. The future murderers displayed a combination of biopsychosocial characteristics that included psychotic symptoms, major neurological impairment, a psychotic first-degree relative, violent acts during childhood, and severe physical abuse.

Another example is a 2022 study, “Youth Serial Killers: Psychological and Criminological Profiles” (García-Baamonde et al., 2022) [10], which reviews profiles of young serial killers, including common traits such as risk-seeking, lack of empathy, impulsivity, and a desire for control.

Researchers have developed many distinct concepts. Thus, for greater clarity of presentation in the format of a popular science article, we will cite the concept of the Italian school of criminology – the typology of social-environmental, individual, and relational factors (“modello SIR”), which was created based on research conducted in 2011 by Italian psychiatrists Marco De Luca and Vincenzo Mastronardi. De Luca formulated his theory after analyzing an international sample of 2,230 identified murderers.

This model views serial killer behavior as the result of interactions among innate traits, personal predispositions, social systems, and their relationships. It is also known as the systemic-relational theory for explaining serial murder.

Nicola Malizia of Università degli Studi di Enna Kore (Italy), in his work “Serial Killer: The Mechanism from Imagination to the Murder Phases” (Sociology Mind, Vol. 7, No. 2, March 17, 2017) [11], cites this SIR model (“modello SIR”):

“Serial homicidal behavior is the product of the circular combination of three factors (F) which are interwoven with each other, with variable importance from individual to individual, and of different intensities of the respective sub-factors (SF). The initials of the three factors: Social and environmental (S), Individual (I) and Relational (R) identify the SIR model, which constitutes the starting point for creating a new taxonomy of serial murder that takes into account the real complexity of the phenomenon and that can explain why a

person becomes serial killer (De Luca & Mastronardi, 2011). The F factor (S) includes all social and environmental components that can affect the behavior of a serial murderer.”

1) Socio-Environmental Factor

SF1: Original family environment. In most cases, the family in which a serial killer grows up does not allow a healthy development of empathy and, consequently, the formation of a balanced personality. Physical, sexual and psychological abuse, and emotional deprivation are some of the many traumas which the subject undergoes during childhood that establish the foundations for future criminal behavior.

SF2: Insertion in society. During adolescence, and, later, as an adult, a serial murderer has, in principle, a low level of inclusion in society; in fact, very often, he does not have a rewarding job and has few friends, and is a person with few cultural interests. Even in those cases where, apparently, the subject shows a “facade of normality” (for example, is married, has children, a stable job and is considered positively by the community in which he lives), in reality it is an inclusion which stops at a superficial level and does not involve the core of the personality, haunted by deep inner anxieties.

SF3: Predisposing, facilitating and triggering events. In every life story of a serial killer, you can find predisposing, facilitating and triggering events that may occur at any time, triggering the homicidal chain reaction; these events, which for another person may seem completely harmless, instead, for a serial murderer have a disruptive emotional energy, which is able to shatter a fragile identity. The list of these events is not the same for everyone, but among the most common, there are sudden deaths, which upset the precarious internal balance of the subject, sudden abandonment by a person, easy access to a weapon, and the presence of a certain type of easily approachable victim.

SF4: Sub-cultural influences. This factor assumes considerable importance in those cases in which the serial killer grows up in a criminal environment, where, for example, the parents exhibit criminal behavior, or the subject is inserted, especially during adolescence, in a group of criminal peers who exercise a significant influence over him. Several serial killers start a criminal career early because they are included in a context that facilitates and supports the shift to an aggressive action.

SF5: Rewards and punishments by the environment. The way society reacts to the first deviant and criminal acts by a potential serial killer plays an important role in guiding the future behavior of the subject. The criminal path of an individual does not begin with a serial

murder, but with less serious incidents. The subject may receive rewards or punishments for their actions, or a punishment with an educational function, which can serve to slow or block the evolution of serial homicidal behavior.

2) Individual Factor

SF1: Psychological and psychopathological traits. A serial killer has peculiar psychological characteristics that, in many cases, are related to psychopathological traits and can take different forms (mental illness, neurological deficits) and orientate his behavior. In some subjects, a “predisposition to evil” seems to exist with very early criminal behavior, even in families where there is no presence of trauma.

SF2: Sexuality. The quality and quantity of sexual impulses of the subject during the developmental period feeds their fantasy life and is a key determinant of adult behavior. The development of a perverse sexuality can be a central component of a future serial killer.

SF3: Imaginative Life (fantasies). A common feature of all serial killers is to have a very rich and varied imaginative life. Compared to the fantasies of normal individuals, those of potential serial killers are oriented early on the domain, control and destruction of other people who are imagined as “objects” at disposal for personal gratification.

SF4: Subjective needs (motivations). Throughout life, everyone has aspirations and motivations that lead them to exhibit certain behaviors. In serial killers, murder is always linked to purely personal psychological motivations; in fact, when they are captured and interrogated about what prompted them to kill, it is very difficult to understand their justification.

SF5: Processing capacity of trauma. This individual factor is very important to understand why some people become serial killers and others do not, even though there are similar life experiences in their personal history. A traumatic event (for example, the mourning of a loved one, humiliation caused by schoolmates, rejection by a sexual partner) can be handled in different ways by different people.

3) Relational Factor

SF1: Communication with himself. Serial murderers have difficulty establishing and maintaining genuinely empathic relationships with others and prefer to live in a dimension of loneliness, accompanied only by their imaginations. The quality of these fantasies and the internal dialogue that every serial killer has with himself, are of fundamental importance and influence his future action.

SF2: Communication of the individual-family of origin. The devaluing attitude of a father or a mother could irreversibly compromise the development of a child's personality. Indeed, tensions with parents can determine future adult behavior, which can also lead them to kill women "that remind them of their mother" because, despite not having the courage to murder their own mother, they murder her symbolically by using other victims.

SF3: Communication of the individual-sexual partners. Sex is one of the fundamental aspects of human life and the type of interaction created by the individual with sexual partners has definite influence on his personality. Many of the serial killers analyzed, have developed an inadequate path composed of refusal, abandonment and humiliation of every kind. Therefore, they come to hate a certain category of people (in most cases, women) against whom they wish to take revenge by killing them.

SF4: Communication of the individual-society. Some serial killers manage to camouflage themselves behind a mask of normality by opening very superficial relationships with other social subjects, but, in fact, continue to treat people as mere "objects" and do not believe that it is possible to establish a positive relationship. In the event that serial murderers have their own family (maybe married with children), the relationship with the family has the same trend as the external ones: a "facade of normality", while, in reality, domestic life is marked by a daily underlying tension.

SF5: Ways of learning violence. From what we can deduce, a human being is not born a serial killer, but, over years, learns the use of violence to satisfy his needs (identity, sexual, personal gratification, omnipotence) and ways of learning are always a question of interaction with one or more negative patterns taken as reference points."

In the book "Journey Into Darkness," John Douglas and Mark Olshaker [12] write: *"Like many offenders, this one would likely display changes of behavior after the first killings which would be noticeable to those around him. These could include heavier reliance on alcohol or drugs, change in sleeping or eating habits, weight loss, anxiety, more eagerness to associate with others. He would also closely follow the news of the investigation. We told the police that the public could be extremely instrumental in identifying the killer if these traits were publicized and it was made clear that there would be at least one person close enough to him to have a sense of what he'd done."*

Source:

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PART 4. RETROSPECTIVE ANALYSIS

Retrospective analysis is an essential part of reconstructing a biography. It allows for a deep dive into the past of a person to examine facts and events, and identify patterns and causal relationships in order to understand the origins of present-day behavior and to see the person's life as a coherent whole, with its key stages and transformations. In criminal profiling, there is a principle that a person's thinking determines their behavior. This means that the inner world, motivation, and personality characteristics of a criminal are inevitably reflected in external manifestations, especially in stressful situations or when committing violent acts. Therefore, analyzing a subject's psychobiography helps to understand the logic behind their behavior.

In this article, we present a retrospective reconstruction of the psychobiography of a fifteen-year fragment of Alexander Dvorkin's life, focusing on the period beginning in the ninth grade of school. The goal of the analysis is to identify potential psychological, behavioral, and narrative shifts that could indicate the formation of maladaptive or criminogenic patterns in subsequent stages of life (high school, college, and immigration to the United States). Particular attention is paid to the dynamics of these changes and how they influenced the further trajectory of behavioral development. Such analysis is necessary to determine whether the identified psychological, behavioral, and narrative markers correspond to already known established patterns characteristic of serial killers.

A detection of significant changes in the subject's psychobiography requires additional verification to determine the extent to which the identified indicators are consistent with the established behavioral patterns and existing models of behavioral dynamics of serial offenders described in studies, which will allow determining their diagnostic significance.

Fact No. 1. Ninth grade. Predisposing event. Behavioral change, alcohol, drugs, and subcultural influences

Based on analysis of the sources listed above, including autobiographical accounts, we may conclude that Alexander Dvorkin began consuming alcohol and "experimenting" with psychoactive substances (drugs) during his ninth-grade year. Subsequent stages of his life path, as described in the sources, contain a significant number of episodes related to drug use and interaction with a social environment immersed in drug culture, both as consumers and as participants in their distribution.



Alexander Dvorkin

Alexander Dvorkin. "My America" [1]

Ninth grade. Alexander Dvorkin's involvement in a drug environment. A key predisposing event noted in several sources (the books "Kalalatsy" and "My America") was Alexander Dvorkin's acquaintance in ninth grade with a new classmate who had a substantial influence on the formation of his deviant mindsets. In the book "Kalalatsy," this individual appears under the name Pavel; in the book "My America," under the name Tolya Weinberg. The new classmate introduced Alexander Dvorkin to hippie subculture. At the time, alcohol and drug use was widespread in informal youth groups in Moscow that identified with this subculture. In his autobiography, Alexander Dvorkin notes that before his new acquaintance was expelled from school, a friendship developed between them. Alexander Dvorkin also "visited him at home," which facilitated further socialization within a deviant environment.

An excerpt from Arkady Rovner's book "Kalalatsy"[2]: **"Pavel transferred to our school in ninth grade and brought with him** the trappings of the system: clothes, hair, and **drugs...** Pavel spoke slowly, with a nasal twang, as if he were begging. He talked trash and showed off the holes in his veins. Once he brought a little bag to school: heroin, he said, to sell to Georgians for a hundred bucks. He talked about how to fuck. I kept hoping he'd take me to where the fucking was happening. Various characters visited him, took him out into the courtyard to talk, and then disappeared. Then he disappeared from home for two weeks, and his mother (also wobbly and with a distinctive profile) appeared at the school, rushing into the principal's office with her bag pressed against her stomach. There, she was already awaited by the precinct officer Kuzyakin and the historian who was also the secretary of the party committee, Vas' Vasich Koshechkin. They started digging and learned a few things — a trail had followed Pavel from his old school. As soon as he showed up, he was immediately kicked out of school.

"That's when it clicked for Pavel that I was the one who snitched on him. He cornered me in an alley and said, 'I'm going to cut you up.' He pinned me in a corner — he had his

crew with him — and started messing with me: ‘Don’t be scared, unbutton your coat, it won’t hurt a bit.’ Ophelia took pity on me and said to him, ‘Let him go.’ But he wouldn’t budge for a long time. He said, nodding toward Ophelia, ‘If you say she’s the most beautiful, then maybe I’ll let you go.’ I said it, and he let me go.

“I ran home, locked myself in with all the locks and bolts, and started writing a note. I wrote it, my hands were shaking, the letters wobbling — what Pavel wanted... In the morning my mother found the note in the kitchen, ran to the principal, they called the precinct officer, shoved me into the office, and there I told Kuzyakin and Vas’ Vasich everything I knew: about the holes, about the heroin, about everything. I knew I was ratting him out, that I would suffer for it all my life afterward, and still I told them.

“I thought that was the end of me after that, but it turned out differently. He saw me in the little park, came up, and offered to smoke a joint. We smoked and sorted it out. A day later Pavel brought me to Ophelia.” [2]



Павел перешёл в нашу школу в девятом классе и принёс с собой атрибутику системы — одежду, волосы и наркотики. Это был худющий вихлявый юнец с сальными волосами до подмышек: без фаса — один профиль. У него была кошка вегетарианка, и сам он был вегетарианцем. Кошку он вначале морил три дня голодом, после чего она съела солёный огурец.

Говорил Павел медленно, гнусаво, будто упрашивал. Гнал телеги, показывал дырки на венах. Однажды принёс в школу пакетик: героин-де, несёт продавать грузинам за сотню. Рассказывал, как трахаются. Я всё надеялся, что он сведёт меня туда, где трахаются. Ходили к нему разные персонажи, уводили во двор разговаривать и растворялись.

Потом он пропал из дому на две недели, и в школе появилась его мама (тоже вихлявая и тоже с профилем), проскочила, прижимая к животу сумку, в кабинет директорши. Там её уже поджидали участковый Кузякин и историк, он же секретарь нарткомы Вась Васич Кошечкин. Стали копать и кое-что узнали — след тянулся за Павлом ещё из его старой школы. Как

только он объявился, его сразу из школы вытолкали.

Тогда Павел врубился, что это я на него донёс. Поймал в подворотне и говорит: «Сейчас тебя резать буду». Прижал меня в угол — с ним была его команда — и начал издеваться: «Не бойся, расстегни пальто, это не больно». Офелия пожалела меня и говорит ему: «Отпусти его». Но он долго не пускал. «Скажи, — говорит, кивая на Офелию, — что она самая красивая, тогда, может быть, отпущу». Я сказал, и он меня отпустил.

Добежал я до дому, заперся на все замки и задвижки и стал писать записку. Написал, руки у меня дрожали, буквы шатались, что Павел хочет... Мама утром нашла записку на кухне, побежала к директорше, вызвали участкового, втолкнули меня в кабинет, и там я рассказал Кузякину и Васю Васичу всё, что знал и о дырках, и о героине, и обо всём. Знал, что закладываю, что всю жизнь буду мучиться потом, и всё же рассказал.

Я думал, что после этого мне конец, но вышло по-другому. Он увидел меня в скверике, подошёл и предложил покурить косяк. Покурили и разобрались. Через день Павел привёл меня к Офелии.

— — —

Arkady Rovner. "Kalalatsy," p. 36 [2]

According to the data presented in the book "Kalalatsy" and in Dvorkin's autobiography "My America," it can be concluded that Ophelia's apartment functioned as a gathering place for people using psychoactive substances, and that Alexander Dvorkin also visited this space. Ophelia is mentioned among Alexander Dvorkin's acquaintances from his youth:

"One of the most famous among the hippie groups was a band that called itself simply: 'The Hair.' I often met with them, but I was held back from forming closer relationships because of their organization and obedience to their leader, a rather unattractive girl nicknamed Ophelia, something that was unacceptable to me and atypical for hippies." [1]

Одной из самых известных среди хипповых компаний стала группа, называвшая себя просто: «Волосы». Я часто встречался с ними, но от более тесных отношений меня удерживала неприемлемая для меня, да и нетипичная для хиппи, организованность и подчинение своему лидеру — довольно некрасивой девушке по кличке Офелия. С эстетической точки зрения «Волосы» выделя-

Alexander Dvorkin. "My America," p. 91 [1]

“In the hallway there was a buzz, doors slamming, and stomping — a crew of long-haired guys tumbled into the room: the Black Shirt, Lyosha, Boston, and the elated Ophelia zipping around them like Nike, the goddess of victory. The Hostage, having put down Vonnegut, was fussing with the record player. Then Alena came in and brought some grub, I didn’t know she was tagging along with Ophelia. They passed a joint around.” [2]

В коридоре раздался звонок, хлопанье дверьми, топот — в комнату ввалилась команда волосатых — Чёрнорубашечник, Лёша, Бостон, — окрылённая Офелия носилась между ними, как богиня победы Ника. Заложник, оставив Воннегута, возился с проигрывателем. Потом пришла Алёна и принесла жратву,

38

Arkady Rovner. “Kalalatsy,” p. 38 [2]

я не знал, что она пасётся при Офелии. Пустили по кругу косяк.

Взвилась и с гиканьем понеслась бездомная циничная

Arkady Rovner. “Kalalatsy,” p. 39 [2]

It is noteworthy that the book “Kalalatsy,” based on the oral memoirs of a young Alexander Dvorkin, contains numerous episodes reflecting his involvement in a drug-using subculture, including **descriptions of psychoactive substance use, methods of their preparation, as well as polypharmacological combining of pharmaceutical drugs to achieve specific mental states.** These aspects will be examined in greater detail in the following sections of this study.

Another episode from Alexander Dvorkin’s autobiographical book “My America” reflects the same event — the meeting between Dvorkin and his new classmate in the ninth grade. It’s important to take into account that at the time the book was published, the author was about 58 years old. As with many retrospective autobiographies, the presentation of early stages of life may be subject to later reinterpretation aimed at aligning the past with the author’s current status. This implies the possibility of selective presentation of events, in particular omitting, reducing, or softening details and interpreting them differently, whereas thirty years earlier, when Alexander Dvorkin was a little-known young immigrant from the USSR, they could have been recounted with greater candor.

“I did, in fact, know one of the members of the System quite well. When we moved up to the ninth grade, a new student was introduced to us, Tolya Weinberg. His black, straight, shiny hair, almost covering his ears (which was seen as an unheard-of length), and his dark complexion made him look like an Indian as portrayed by the popular Yugoslav actor Gojko Mitic. His slightly flared jeans, which cost a fabulous amount of money at that time, immediately elevated him to an unprecedented height among my classmates. Tolya spoke little, preferring proud silence broken by fragmentary, laconic phrases that he dropped only in cases of the most acute necessity. He clearly did not wish to socialize with us, but he did so with such dignity that everyone took it for granted.

“What followed was a long story: teachers tried to force him to get his hair cut and change his clothes — he did not do so; they barred him from classes, summoned his mother to the school, she cried that her son had completely gotten out of hand, and so on. In the end, they expelled him from our exemplary model school, and his mother placed him in working youth school. But during that time I managed to befriend him. He was the first person to tell me about hippies and, in a confidential conversation, revealed that he was one of them. I used to go to his place and listen to cassettes of then-popular rock bands on his Smena tape recorder: first and foremost, of course, the Beatles and the Rolling Stones, but also Led Zeppelin, Deep Purple, Black Sabbath, and Uriah Heep. All these names sounded like music to my ears, and I eagerly absorbed new rhythms and new sounds.” [1]

А ведь я хорошо был знаком с одним из членов Системы. Когда мы перешли в девятый класс, нам представили нового ученика – Толю Вайнберга. Его черные, прямые, блестящие волосы, почти закрывавшие уши (что виделось неслыханной длиной), и смуглая кожа делали его похожим на индейца в исполнении популярного югославского актера Гойко Митича. Джинсы с небольшим клешем, стоившие по тем временам баснословных денег, сразу же поставили его на небывалую высоту среди моих одноклассников. Говорил Толик мало, предпочитая гордое молчание, пре-

рываемое отрывочными лаконичными фразами, которые он ронял лишь в случаях самой острой необходимости. Общаться с нами он явно не желал, но делал это с таким достоинством, что все восприняли это как должное.

Дальше последовала долгая история: учителя заставляли его стричься и переодеваться – он этого не делал; его не пускали на занятия, вызывали в школу его мать, она плакала, что сын совсем от рук отбился, и так далее. В конце концов его выгнали из нашей образцово-показательной школы, и мать устроила его в ШРМ*. Но за это время я успел с ним подружиться. Он-то впервые и рассказал мне о хиппи и по секрету сообщил, что он – один из их числа. Я ходил к нему в гости и слушал на магнитофоне «Смена» записи тогдашних рок-групп: в первую очередь, конечно, Beatles и Rolling Stones, но также и Led Zeppelin, Deep Purple, Black Sabbath и Uriah Heep. Все эти названия звучали музыкой для моих ушей, и я жадно впитывал новые ритмы и новое звучание.

Alexander Dvorkin. "My America," p. 66 [1]

Tolya (Tolik) Weinberg. A few words about Tolya Weinberg who in the ninth grade first introduced Alexander Dvorkin to the hippie subculture. Subsequently, he played a significant role in Dvorkin's biography, including participation in events directly connected with Dvorkin's immigration to the United States (the city of New York). While in New York, Tolya Weinberg made a strong impression on the atheist Dvorkin by being baptized and becoming Orthodox. Soon afterwards, Dvorkin followed his example. Dvorkin's autobiographical book "My America" [1] contains several episodes connected with Tolya Weinberg (among hippie friends he was called "Tolik-Winnetou"):

- "When we moved up to the ninth grade, a new student was introduced to us, Tolya Weinberg," "...during that time I managed to befriend him. He was the first person to tell me about hippies and, in a confidential conversation, revealed that he was one of them. I used to go to his place..." (p. 66) [1]

- Moscow period. “After Tolik was expelled from school, I lost sight of him, but now I began running into him again on the Street. He usually walked among Solnyshko’s entourage.” “Everyone called him Winnetou now. Tolik introduced me to the Sun, and I was honored with a limp handshake from the great man.” (p. 67) [1] Note: ‘Solnyshko’ was a local hippie (‘from the System’) and authority figure of the early 1970s, nicknamed ‘Solnyshko (Sun)’ (Yury Popov).
 - 1977. “Then I met Tolik-Winnetou who had long since disappeared from my horizon. He told me that he was leaving for America on an Israeli visa and asked whether he should send me an invitation. Without even thinking, I agreed.” (p. 100) [1] Note: two months later, the invitation arrived.
 - “Even earlier, I had found Tolik-Winnetou in New York. As it turned out, the very first hippie in my life had finished computer courses, gotten a job, and become a full-fledged member of society. He lived in a cramped and stuffy apartment (but in the prestigious Upper East Side, which he was very proud of) with his wife Venera (she was Tatar) and their three-year-old son.” “Tolik introduced me to his friend, a Kyiv hippie named Marik, with whom they constantly spent time together. Marik, who lived in Greenwich Village...” (pp. 182, 183). [1]
 - “...Tolik had long since stopped being a hippie. But he did tell me that he had been baptized and became Orthodox Christian. He gave no details, despite all my persistent questioning. Tolik didn’t attend church, and I saw no manifestations of religiosity in his life. Yet, the very fact that a person I had known since school and who had first introduced me to the System identified himself with Christianity and the Church made a strong though not very conscious impression on me.” (p. 184) [1]
- “Spring came. One day Tolik told me that it was Easter night, and that he was going to go to a church service. I volunteered to go with him.” (p. 189) [1]

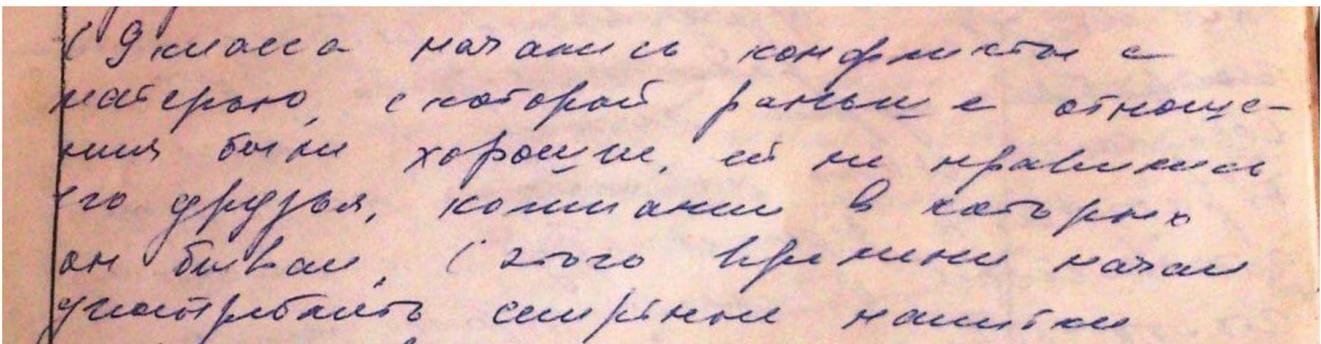
Alcohol. Change in behavior. According to medical documentation, beginning in the ninth grade, Alexander Dvorkin experienced conflicts with his mother whom he had previously maintained good relations with. As noted in the records, the cause of disagreements was his mother’s disapproval of his new social environment and circle of acquaintances. During the same period, Dvorkin began consuming alcoholic beverages.



Alexander Dvorkin in his youth

Alexander Dvorkin. "My America" [1]

Quote from his medical records: “**From the ninth grade onwards**, he began to have conflicts with his mother whom he had previously had a good relationship with. She did not like his friends or the circles he hung out in. From that time, he began to drink alcohol...”



<https://actfiles.org/alexander-dvorkins-medical-files-full-archive/>

Taken together, this indicates that Alexander Dvorkin experienced noticeable behavioral changes in the ninth grade, which were noted by close relatives (in particular, his mother): he started drinking alcohol and became involved in a drug-using subculture, joining one of the informal groups associated with the hippie movement.

Correlation with the social-ecological factor, subfactors “Predisposing, facilitating and triggering events.” and “Subcultural influences” in the SIR model:

- **SF3: Predisposing, facilitating and triggering events.** In every life story of a serial killer, you can find predisposing, facilitating and triggering events that may occur at any time, triggering the homicidal chain reaction; these events, which for another person may seem completely harmless, instead, for a serial murderer have a disruptive emotional energy, which is able to shatter a fragile identity.
- **SF4: Sub-cultural influences.** This factor assumes considerable importance in those cases in which the serial killer... is inserted, especially during adolescence, in a group of criminal peers who exercise a significant influence over him. Several serial killers start a criminal career early because they are included in a context that facilitates and supports the shift to an aggressive action.



*First-year students at the pedagogical institute
Alexander Dvorkin. “My America” [1]*

Fact No. 2. Involvement in society. Changes in the social sphere

Chronology of social and behavioral changes of Alexander Dvorkin during the period 1972–1975. Based on biographical and medical sources, it is possible to reconstruct the key stages of Alexander Dvorkin’s social maladjustment after finishing school:

- 1972: enrollment at the Moscow State Pedagogical Institute (MSPI), Faculty of Russian Language and Literature.
- Soon after enrollment, Alexander Dvorkin started frequently attending various informal youth groups associated with the “hippie” subculture.
- 1973. From the second year of studies, a sharp decline in academic engagement was noted: Alexander Dvorkin systematically skipped classes, criticized the educational process as “primitive,” and conflicted with lecturers.
- Social ties with fellow students at the institute were severed: in his own words, “they irritated him.”
- His main social circle formed from individuals who used psychoactive substances together with him (cannabis, stain remover as an inhalant, seduxen, etc.) in order “to disconnect from reality,” “to distract.”
- From 1973 to 1977, he was registered at Moscow Psychoneurological Dispensary No. 3.
- His lifestyle becomes marginal: vagrancy, refusal to work or study, which in Soviet terminology was classified as a “parasitic lifestyle.”
- Alexander Dvorkin’s behavior repeatedly became the focus of attention of law enforcement agencies.
- In 1975, the faculty received a letter from official authorities containing a negative assessment of Alexander Dvorkin.
- Autumn 1975: Alexander Dvorkin was expelled from his third year at MSPI “for beliefs incompatible with those that a future Soviet teacher should have.”
- At the same time, Alexander Dvorkin repeatedly caused scandals in his family environment. Medical records document an episode of hyperemotional breakdown with hysterics, sobbing, and attempted suicide against the backdrop of family conflict — signs of deep emotional instability and inability to constructively cope with stress.

Further on in the study, there are supporting quotes from Alexander Dvorkin's medical records and autobiographical materials. Some of them will be examined and analyzed in detail in separate sections of the study.

“Individual outpatient medical record: Dvorkin, Alexander Leonidovich... August 20, 1955, student at the Lenin Moscow State Pedagogical Institute.

Mother: Bronislava Bukchina.

Father does not live with the family... Complaints: since spring 1973, he became apathetic, lethargic, and lost friends. His relationship with parents changed. He developed a feeling of ‘hatred’ towards them. On September 11, 1973 he left home. There were conflicts at home over his long hair. He had a beard, and after shaving, he experienced a sensation of bleeding. In the summer, he felt anguish and attempted suicide (cut his veins on his forearm). He lost interest in studying.

Medical history unknown.

Status: untidy appearance, long hair down to his shoulders.”

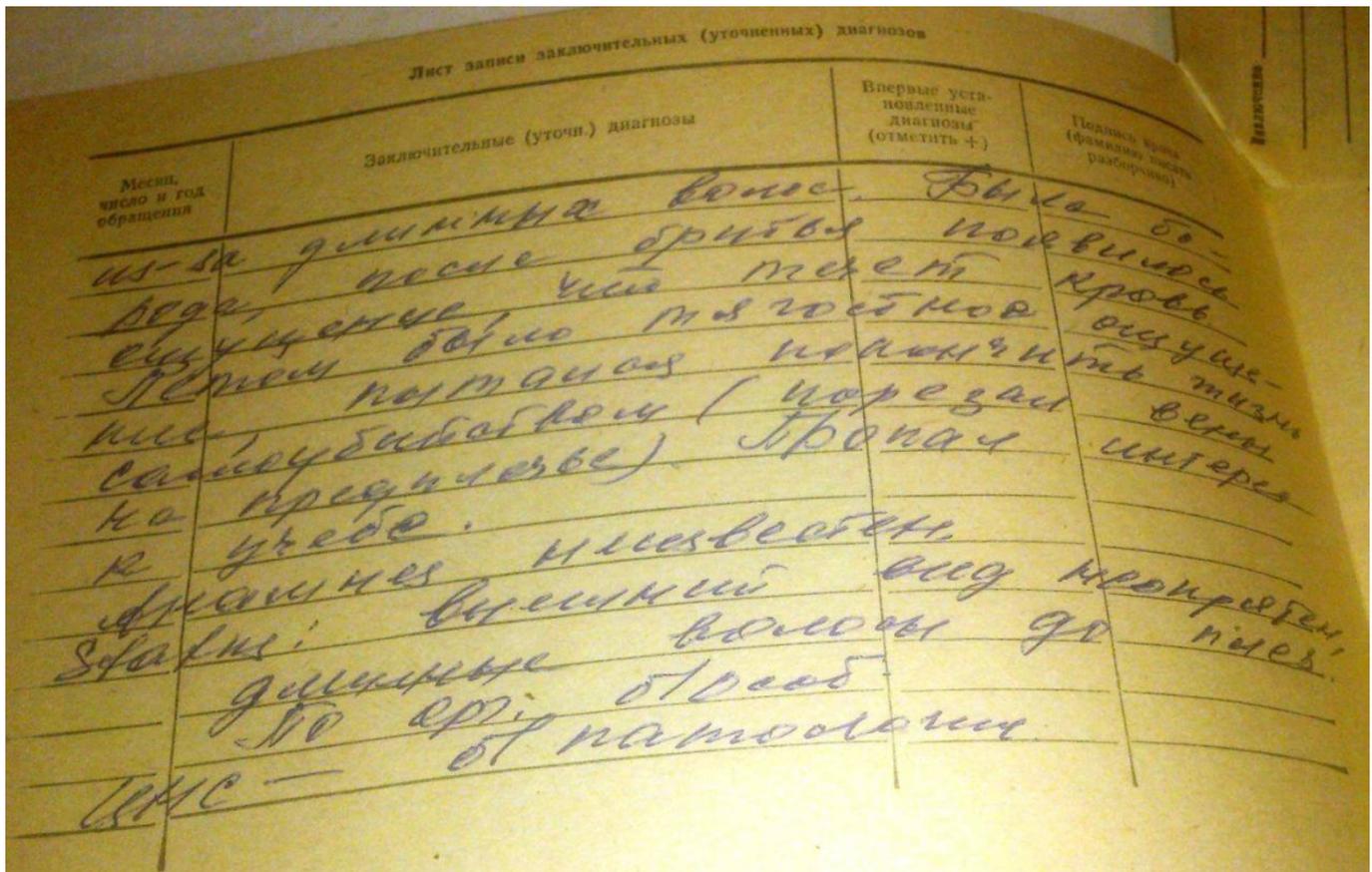
СССР
Министерство здравоохранения
подпись _____
вспомогательные лечебные учреждения) _____

Шифр или № _____
Дата составления карты _____ 1973 г.
A-043358

Утверждена Министерством здравоохранения СССР
16.11.55
Общественная группа _____
Стаж в данной профессии _____ лет

Индивидуальная карта амбулаторного больного
Фамилия, имя, отчество: Дворкин Александр Леонидович
Дата рождения: 1955 лет 20 месяцев 11 недель. Адрес больного: СССР
район: Вершинковский
улица (переулок): Ново-Мариинский дом № 1 кв. № 219
Твардовского 4-2-8

Службы, работы (наименование и характер производ.): МПИ имени Ленина студент
Семья, должность: Мать: с весны 1973г. потерял связь с матерью, расстался с друзьями. Мать и сестра живут в доме родителей. По адресу "улица Чехова 11/12-73" ушел из дома. Дома конформисты



<https://actfiles.org/alexander-dvorkins-medical-files-full-archive/>

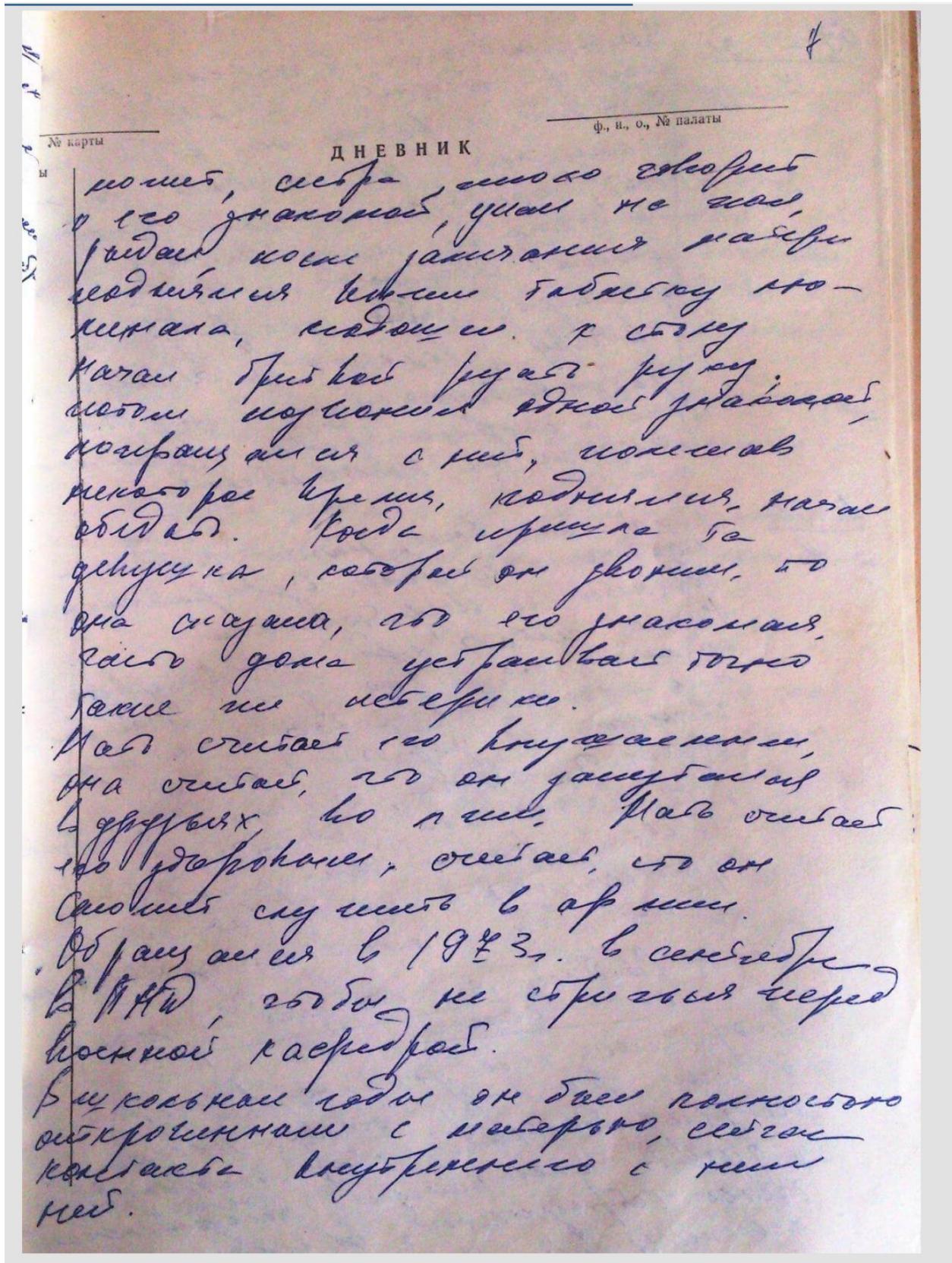
Medical details based on the account of Alexander Dvorkin’s mother: “In seventh grade, the mother transferred him to another school where he found contact with peers, but he still didn’t have close friends there. He was friends with boys involved in an archeology club. Teachers complained about his lack of focus and poor organization.

After completing the tenth grade, he immediately enrolled in the pedagogical institute. From that time on, his mother began to notice that he now had new friends, “hippies with long hair,” who were loose and unrestrained, and one of whom was being treated in a PH (psychiatric hospital). It is believed that the patient succumbed to unhealthy influences. He became deceitful with his mother, very lazy, and sometimes spent 10-11 hours doing nothing. He listened to pop music all day long. He began to grow his hair long, explaining that it was more flattering to him. In the summer of 1973, he voluntarily went to work at Mosfilm to earn some extra money.

Starting in the autumn of 1973, he began hanging out with various groups of people, sometimes coming home drunk. Once he told his mother that he had taken several seduxen pills to achieve a 'pleasant blackout.' During the winter session, after the first exam, he was very upset. One day, he started shouting, saying that he couldn't take it anymore, and that his sister was saying bad things about his girlfriend. He fell to the floor and cried. After his mother's remark, he got up, took a pill of luminal, and went to the table. He began to cut his arm with a razor, then called one of his female friends, said goodbye to her, lay down for a while, got up, and began to eat lunch. When the girl he called arrived, she said that his girlfriend often had the same hysterics at home. His mother considers him malleable; she believes he became confused by his friends and lies. At that, his mother considers him healthy and believes he can serve in the army.

In September 1973, he went to a psychoneurological clinic so that he wouldn't have to get a haircut before joining the military program at the institute.

During his school years, he was totally open with his mother, but now he doesn't really connect with her on a personal level."



Ста в 4 классе мать переехала
 в село дружно и кому где он
 мислился с серебряными, но там
 в школе у него по-прежнему
 не было. Дружил с ребятами
 как и раньше в археологии. С
 Губенкой шаловалось на его
 ность, морганизовал.
 в 10 классе сразу пошел
 в мед институт. С того
 времени мать начала жаловаться
 что по вечерам не выспит
 с детьми с детьми и комедиями
 разбавляла, разнухав, один из
 всех мам в НВ. Выбав, но
 но доб подает мудрости у
 что он стал лить слезы с матерью,
 что очень тяжело, до 10 часов
 не вышло и делал, но жаловался
 во всем доме пересраживал
 свои музыка. Каким-то образом
 там были волосы, обвисшая, что
 до сих пор идет. Рядом 1973. по
 событиям тому же акту словесно рабо
 мать на посылки, с целью под
 выбав. 1975.
 Катар V осенью жаловался все
 бы было в каких-то сонатах, себе
 в переходил в митруком. Виде, од
 на начал мазать, но иррект
 кем-то было Габриелем едуче
 иррибного объектом 4 в Бессе
 сосию носил I знамена, было
 обилием, однажды начал кричать
 скажал что он выбав с Габриелем

Alexander Dvorkin's behavior repeatedly attracted the attention of law enforcement and educators:

“The hippie lifestyle seemed to him to be the most radical embodiment of this idea. It's understandable why the authorities began to take a growing interest in Dvorkin, and while ordinary ‘longhairs’ were dispersed by citizen patrols, Alexander and his few like-minded friends were given special attention by KGB agents.

‘We would be walking around downtown, and suddenly the police would appear: “Come with us!”’ Dvorkin recalls. Security agencies themselves never made an appearance during the arrests. But after filling out the paperwork at the police station, the most prominent members of the group were taken one by one to a room where ‘men in plain clothes’ were waiting. Apparently, after the arrests, they were notified by phone: ‘The birds are in the cage, you can come.’ These people scolded the arrestees for their wrong way of thinking, tried to force them to reveal ‘addresses, passwords, and meeting places’ from them, and constantly offered to cooperate with the authorities. Everyone, of course, refused. After that, they kept us at the police station for a while longer to scare us, sometimes even beating us, and then let us go home.” [3]

жизни хиппи казался ему самым радикальным воплощением этой идеи. Понятно, почему «органы» стали испытывать к Дворкину растущий интерес, и если обычных «волосатых» разгоняли дружинники, то Александру и его нескольким единомышленниками уделяли повышенное внимание работники КГБ.

— Бывало, гуляем по центру, и тут вдруг появляются милиционеры: «Пройдемте!», — вспоминает Дворкин. — Сама госбезопасность при задержаниях никогда не «отсвечивала». Просто в отделении милиции, оформив протоколы, самых ярких представителей группы поочередно отводили в помещение, где сидели уже «люди в штатском». Их, видимо, после задержания оповещали по телефону — «птички в клетке»-де, можете приезжать. Эти люди журили собеседника за неправильный образ мыслей, пытались вытянуть из него «адреса, пароли, явки» и непрестанно предлагали сотрудничать с органами. Все, понятное дело, отказывались. После этого нас, подержав еще некоторое время для острастки в отделении милиции, а иногда и побив, отпускали по домам.

В сентябре 1974-го на весь мир прогремела так называемая «Бульдозерная выставка». Полтора десятка самодеятельных

“An article appeared in the institute’s newspaper about the immoral behavior of a student named Dvorkin who had been summoned for questioning on numerous occasions, but had no intention of reforming himself. ‘What he is thinking is unknown,’ the article concluded. ‘If only they knew what I was really thinking,’ I said with a sly smile, showing the newspaper to my friends.”

Волосатые

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В институтской многотиражке появилась статья о моральном облике студента Дворкина, которого неоднократно вызывали на проработку, но который так и не думает исправляться. «О чем он думает – неизвестно» – так завершалась статья. «Знали бы они, о чем я думаю на самом деле», – с ехидной улыбкой говорил я, показывая газету своим приятелям.

Alexander Dvorkin. “My America,” p. 77 [1]

“I wasn’t involved in anti-Soviet propaganda, but my open disregard for the established way of life could not fail to be noticed. This was also an ideological position. Of course, my studies at the institute were going from bad to worse. No one was going to tolerate my demonstratively provocative behavior indefinitely, especially since I had no intention of changing my ways.”

свое мнение. Антисоветской агитацией я не занимался, но открытое пренебрежение тем, что составляло общепринятый образ жизни, не могло не бросаться в глаза. Это тоже была идеологическая позиция. Разумеется, в институте дела мои шли все хуже. Мое демонстративно вызывающее поведение никто не собирался терпеть бесконечно, тем более что исправляться я не собирался.

Alexander Dvorkin. “My America,” p. 84 [1]

“A new round of persecution began: letters flying in from various authorities to the places of work and study of the ‘hippies,’ claiming that those people were ‘disgracing our order.’ Such a letter also arrived at the faculty where Alexander was studying. Thus, ‘for beliefs incompatible with those that a future Soviet teacher should have,’ he was expelled from the institute in the fall of 1975, in his third year of studies.”

щечиной. Начался новый виток преследований — из разных инстанций на места работы и учебы «хиппов» полетели письма, в которых утверждалось, что эти люди «позорят наш строй». Пришла такая бумага и на факультет, где учился Александр. Вот так «за убеждения, несовместимые с теми, которые должны быть у будущего советского педагога», его и отчислили осенью 1975 года с третьего курса института. Правда, со-

Alexander Dvorkin. “Teachers and Lessons. Memories, Stories, Reflections,” p. 15 [3]

Correlation with the socio-environmental factor — “insertion in society” subfactor — in the SIR model:

SF2: Insertion in society. During adolescence, and, later, as an adult, a serial murderer has, in principle, a low level of inclusion in society; in fact, very often, he does not have a rewarding job and has few friends, and is a person with few cultural interests.

The behavioral trajectory of Alexander Dvorkin in 1972–1975, marked by a sharp transformation of personality and social functioning, corresponds to a structure of post-offense adaptation typical of serial violent offenders after committing a first murder. Given the hypothesis that an extreme violent act was committed by the subject of this study at the age of 15 (in ninth grade), the subsequent changes, including avoidance of institutional control (systematic evasion of social oversight), involvement in deviant subcultures, use of psychoactive substances, and social isolation, point to a deliberate strategy of psychological stabilization and concealment.

Such behavior functioned as a **compensatory mechanism**. A fringe lifestyle and affiliation with a deviant group created an illusion of autonomy and control amid a sense of inferiority. At the same time, growing isolation from mainstream society contributed to **intensification of an internal fantasy world**, in which violence and domination became the only available means of asserting his “I.”

As a result, Dvorkin developed a **stable behavioral trajectory** that included patterns of antisocial behavior, social disintegration, cognitive distortions linked to the rationalization of aggression and a deficit of empathy, as well as pronounced difficulties with emotional regulation. Taken together, these characteristics correspond to a behavioral profile typical of individuals who committed serial violent crimes with an early onset of criminal activity. The observed chronic social disintegration serves simultaneously as a masking factor and as a condition facilitating the preservation and development of a criminal career.

Fact No. 3. Communication between the individual and society. Protest behavior. Antisocial attribution

Analysis of Alexander Dvorkin's autobiographical materials reveals a stable pattern of **antisocial attribution** and demonstration of marginality as a form of power. Particularly revealing is Dvorkin's description of his internal worldview, formed during his "hippie youth":

"Let's return to my hippie youth. Yes, I still picked out passages from the Bible, inaccessible to me, in any literature, and I still loved to visit churches if I came across them on my way, where I surprised old women with my knowledge of the scenes depicted in the icons. However, all of this was nothing more than a hobby, far removed from my life, its events, and my actions, which were often despicable and nasty. In response to the pleas of my mother, grandfather, and grandmother who pointed this out to me, I would logically remark, 'What's the problem? God doesn't exist, therefore everything is permitted. Where did you get the idea that this or that is forbidden?' Perhaps, the only thing I admitted, to my current surprise, was that betrayal was forbidden. Although, of course, this was illogical on my part. Why is it forbidden if there's no God? After all, when everyone dies, there will be nothing at all. And in the post-mortem non-existence, what is the difference between a traitor and a hero? Although, at the time, I failed to see this illogicality. Moreover, I understood betrayal only as something political, shall we say. For example, not betraying friends to the police. Betrayal in personal relationships, which I committed left and right at the time, seemed completely natural to me. But everything else, apart from this very specific understanding of betrayal (well, and causing physical harm to another person — I called myself a pacifist, after all), I considered it completely normal and acceptable.

"My atheist relatives couldn't convince me why I shouldn't do certain things. My answers baffled them. Immoral, unethical? Then where do morality and ethics come from, and what are they anyway? If a completely different model of behavior is natural for me, what makes

it more immoral than the model they prefer? At the same time, I didn't even think about the fact that my 'model of behavior,' i.e. my way of life, caused great suffering to my family and loved ones. On the contrary, I resented them and got into arguments with them, accusing them of interfering in my life because they wouldn't let me do everything I wanted. At the same time, I wasn't ashamed to take money from them and considered it normal.

"I persisted in this harsh and shameful blindness more and more, sinking deeper and deeper into it. I blamed my inexorable inner dissatisfaction with myself, which I couldn't help but feel, on my outside environment, on the disgusting Soviet system, and on all of Soviet society." [1]

БОЛЬШЕ НЕ СТУДЕНТ

Вернемся к моей хипповой юности. Да, я по-прежнему выискивал в любой литературе отрывки из недоступной мне Библии и по-прежнему любил заходить в храмы, если они попадались мне по пути, где удивлял старушек знанием иконописных сюжетов. Но все это было не более чем хобби, далекое от моей жизни, ее событий и моих поступков, часто подлых и гадких. В ответ на призывы

Alexander Dvorkin. "My America", p. 82 [1]

мамы, деда, бабушки, которые указывали мне на это, я вполне логично говорил: а в чем дело? Ведь Бога нет, соответственно, все позволено. С чего вы взяли, что нельзя то, нельзя это? Пожалуй, единственное, что я, к нынешнему своему удивлению, признавал, – что нельзя предавать. Хотя, конечно, это было нелогичным с моей стороны. Почему нельзя, если Бога нет? Все равно, когда все умрут, ничего не будет. И какая в посмертном небытии разница между предателем и героем? Правда, этой нелогичности я тогда не видел. Более того, под предательством я понимал только нечто, ну, скажем, политическое. Например, не выдать друзей милиции. Предательства в личных отношениях, которые я совершал тогда налево и направо, для меня виделись чем-то совершенно естественным. Но все остальное, кроме такого весьма специфического понимания предательства (ну и причинения физического вреда другому человеку – я ведь называл себя пацифистом), я считал вполне нормальным и допустимым. Мои неверующие родные не могли меня убедить, почему нельзя совершать те или иные поступки. Мои ответы ставили их в тупик. Аморально, безнравственно? А откуда тогда берутся мораль и нравственность и что это такое вообще? А если для меня естественна совсем другая модель поведения, то чем она безнравственнее предпочитаемой ими модели? При этом я даже не задумывался над тем, что моя «модель поведения», то есть мой образ жизни, причинял тяжелые страдания моей семье, моим близким. Напротив, я обижался на них и скандалил с ними, обвиняя их во вмешательстве в мою жизнь, так как они не позволяют мне делать все, что я хочу. Но брать у них деньги не стыдился и считал это нормой.

В такой тяжелой и постыдной слепоте я пребывал все дольше и дольше и увязал в ней все глубже и глубже. Ту неизбывную внутреннюю неудовлетворенность собой, которую не мог не ощущать, я списывал на внешнюю

84 книга первая: В ПОИСКАХ СВОБОДЫ

среду, на обрыдший советский строй и все советское общество. Страна моей мечты – Америка, в которой царят

Alexander Dvorkin. "My America", pp. 84 [1]

Such a narrative demonstrates a cognitive structure typical of serial violent offenders: a complete rejection of objective morality, relativization of ethics (an assertion that norms such as good and evil do not exist, leading to the idea that “everything is permitted”), and a complete absence of empathy toward those close to him. At the same time, the subject maintains a selective morality typical of individuals with psychopathic traits. Morality functions not as an inner regulator, but as a tool of social maneuvering and self-perception.

It is noteworthy that this kind of belief system takes shape in the subject immediately after the period which, according to the current hypothesis, coincides with his first murder at the age of 15. This allows it to be interpreted as a **psychological mechanism for rationalizing a violent act**. The denial of morality and the shifting of blame onto the “Soviet system” and the surrounding “external environment” function as **protection against cognitive dissonance**. Similar behavior — a denial of morality and laws and a displacement of one’s own guilt onto the external environment — is also characteristic of people who have committed murder, but are forced to continue living within society.

Another autobiographical episode from Alexander Dvorkin reflects the **grandiose yet fragmented self-identity** characteristic of individuals who engage in criminal activity at an early age:

“I returned to Moscow as an experienced traveler. The Moscow System was beginning to accept me as one of their own. In my worn-out flared trousers and with my hair falling over my shoulders, I looked like a true hippie, which allowed me to enjoy well-deserved attention: enthusiastic from the student youth and sharply hostile from the Soviet mainstream. In the subway car or on a trolleybus, I inevitably became the subject of loud and lively discussion among passengers around me. People yelled at me, threatened me, the police checked my documents, street hooligans kicked me, slapped me in the face, and dragged me by my hair. But thanks to that, I felt like a lone hero, bravely resisting the soulless machine of oppression. Narcissism and pride completely took hold of me. At school, I felt like an ugly duckling. Now I

have become... no, not a swan, of course, but probably a peacock. A stupid, vain, self-loving peacock. I delighted in myself and my newfound popularity.” [1]

В Москву я вернулся уже бывалым путешественником. Московская Система начинала признавать меня за своего. В своих обтрепанных расклешенных брюках и с лежащими на плечах волосами я выглядел настоящим хиппи, что позволяло мне наслаждаться заслуженным вниманием: как восторженным – со стороны студенческой молодежи, так и резко враждебным – со стороны советского мэйнстрима. В вагоне метро или в троллейбусе я неизбежно делался предметом громкого и оживленного обсуждения окружающих меня пассажиров. На меня орали, мне грозили, милиция проверяла документы,

Alexander Dvorkin. “My America”, pp. 74 [1]

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уличные хулиганы пинали, зашали и таскали за волосы. Но благодаря этому я ощущал себя героем-одиночкой, отважно противостоящим бездушной машине подавления. Нарциссизм и гордыня полностью овладели мной. В школе я ощущал себя гадким утенком. Теперь я стал... – нет, конечно, не лебедем, но, наверное, павлином. Глупым, тщеславным, самовлюбленным павлином. Я наслаждался собою и своей новообретенной популярностью.

* * *

Alexander Dvorkin. “My America”, p. 75 [1]

Alexander Dvorkin's behavior and self-representation demonstrate signs of **pathological narcissism with a pronounced disturbance of identity**, which is one of the key markers in profiling serial killers, especially those whose criminal careers begin in adolescence. This is not mere "self-love." It's a deep deficit in personality structure, compensated for by grandiose fantasies and violent control over reality.

Grandiose narcissists tend to present an inflated view of their abilities and shift blame onto others, even when confronted with criticism. In this context, the attention of others, including negative attention, is interpreted as confirmation of one's own exceptionalism. It fuels an illusion of control and power that compensates for the absence of real achievements. In the subject's perception, social marginalization transforms into an image of "heroic resistance," allowing him to justify inner emptiness and a sense of inferiority.

The **following episode** further confirms the above, deepening the understanding of motivational dynamics. Dvorkin constantly oscillates between grandiosity and a sense of inner emptiness (a dead end), which makes him especially vulnerable to a transition to violent behavior as a "solution" to internal conflict:

"Anyway, our initial festivity soon turned into a painful routine. Now I understand that, despite our proud sense of being chosen loners, an 'elite' who dared to challenge the 'hegemons' and start a new life, separate from everyone else, in a kind of 'internal emigration,' there was a latent desire to belong to something bigger, united, and right. There is nothing more tiring and disappointing for a person who is not yet completely corrupted and not entirely stupid than the role of a proud loner in the company of equally proud loners. We pretended that everything was the same as before, but we couldn't help but see that we had wandered into an even worse dead end." [1]

В любом случае, наш изначальный праздник скоро выродился в мучительные будни. Сейчас я понимаю, что, несмотря на горделивое ощущение себя избранными одиночками, «элитой», посмевшей бросить вызов «гегемонам» и начать новую, отдельную от всех жизнь в своего рода «внутренней эмиграции», подспудно зрело желание принадлежности к чему-то большему, единому, правильному. Ничто так не утомляет и не разочаровывает еще не совсем испорченного и не совсем тупого человека, как роль гордого одиночки в компании таких же гордых одиночек. Мы притворялись, что все остается по-старому, но не могли не видеть, что забрели в еще худший тупик.

Alexander Dvorkin. "My America", p. 95 [1]

The described episode reveals the internal contradiction of Alexander Dvorkin's narcissistic identity. Behind the pose of a "chosen loner" and the declared "elitism" lies a deep need for affiliation and legitimation, which points to a fundamental instability of his own self. The ambivalence between striving for absolute autonomy and unconscious longing for a stable identity within "something greater," combined with the already described conditions of life, is typical of individuals with an early onset of criminal activity, whose identity forms under conditions of chronic disintegration. The inability to satisfy this need through legitimate means intensifies frustration and cognitive dissonance, which in turn feed a fantasy narrative of personal omnipotence and justify the transition from symbolic "resistance" to real violence as the only available form of asserting one's own self.

Correlation with the relational factor — subfactor 4: Communication of the individual-society in the SIR model:

SF4: Communication of the individual-society. Some serial killers manage to camouflage themselves behind a mask of normality by opening very superficial relationships with other social subjects, but, in fact, continue to treat people as mere "objects" and do not believe that it is possible to establish a positive relationship.

This type of behavior is characteristic of individuals in whom **pathological fantasies develop and empathy is absent**. Based on biographical data, it can be assumed that Alexander Dvorkin's behavior at this stage of his life corresponds to a **pattern of early social disintegration** typical of individuals predisposed to serial violent criminality. His **antisocial attribution**, manifested in the rejection of authority, contempt for social norms, and shifting responsibility onto a "hostile system," wasn't merely a form of protest behavior. Such behavior is interpreted as a defensive reaction aimed at shifting blame and justifying one's own actions through a system that the individual now perceives as hostile.

The subject of this study establishes superficial, utilitarian relationships with those around them, perceiving them either as an **audience** (students, passengers), a **source of money** (relatives who provide money), or **enemies** (the "Soviet mainstream"). Genuine empathy, the capacity for reciprocity, and recognition of others as subjects are absent. His antisocial attribution, narcissistic identity, selective morality, and use of the social environment as a stage for self-assertion, all point to signs of **formation of a stable serial killer profile with an early onset of violent activity**.

The key mechanism is the **shifting of responsibility onto the external social system**, which allows the subject to maintain cognitive coherence and a positive self-image against

the background of systematic violations of basic social and moral norms. In this context, his narrative of “heroic resistance” performs primarily a **psychological** rather than a political function. It gives meaning to violence and transforms the subject from a social failure into a mythological figure — an archetypal image of a “lone fighter” whose power manifests in the ability to **evoke fear, disgust, and admiration** simultaneously. Thus, the described period of Alexander Dvorkin’s life may be interpreted not as a stage of “searching for himself,” but as a process of consolidating a criminal identity which, according to existing models of behavioral criminology, creates psychological prerequisites for subsequent serial acts of violence.

Fact No. 4. Psychological and psychopathological characteristics. Alexander Dvorkin’s diagnosis: cyclothymia, pathological personality development, psychophysical infantilism

According to archival records from the Moscow Psychoneurological Dispensary (1973–1977), Alexander Dvorkin was registered with a clinical **diagnosis of cyclothymia** (under the modern International Classification of Diseases, 11th Revision (ICD-11) — cyclothymic disorder (code: 6A62)), as well as conclusions of **“pathological personality development” and “psychophysical infantilism”** — terms used in Soviet psychiatric practice to denote persistent impairments of emotional regulation, social adaptation, and psychosocial maturity. In contemporary terminology, these characteristics may be interpreted as manifestations of a personality disorder with elements of emotional immaturity and affective instability.

Dvorkin’s initial visits to a psychiatrist were prompted by the following symptoms: persistent anxiety and apathy, affective outbursts (including hatred toward close relatives), hysterical reactions, obsessive states, a demonstrative suicide attempt, somatic complaints (“something tightens in his chest”), perceptual disturbances (he “hears the same melody in his head and feels someone’s presence behind his back”), and an ambivalent attitude toward social contacts — disgust toward peers combined with suffering from loneliness. Clinicians noted distortions in a number of mental processes and operations. Subsequently, Alexander Dvorkin was hospitalized at Psychiatric Hospital No. 14 where he underwent inpatient treatment for one month. Psychiatric observation ended due to his departure from the USSR and subsequent immigration to the United States.

In Russian and international psychiatric practice, a complete cure for these disorders is impossible; only temporary remission is achievable. With bipolar-spectrum disorders (which include cyclothymic disorder), a patient should remain under psychiatric supervision, attend regular appointments, and receive the necessary maintenance treatment. Cyclothymic

disorder and personality disorder significantly reduce the capacity for reflection and for an adequate assessment of the consequences of one's actions. Such conditions render a patient unfit for any kind of scholarly, public, or political activities because of extreme subjectivity of perception, the inability to adequately assess the consequences of one's own actions, and the inability to bear responsibility for them.

Excerpts from Alexander Dvorkin's interview (1979) [4]:

Q. Did you yourself have any experiences with mental hospitals?

A. Yes.

Q. On what grounds were you put into one of these?

A. First I went there myself because I didn't want to go into the army, and I knew that... I was still at the university then, but I knew that my university career soon will be over, and I went there to save myself from the army. And after, twice I was taken there with the police.

Q. By the police?

A. With the police, with a police escort and then by the police. Well, actually they just called it an emergency, they even had an ambulance.

Q. What provoked them to do this, or what was the reason for their doing that?

A. First time I was just taken to the police because I didn't work, and they wanted to know why. Then they started to beat me, and I had a razorblade, so I cut my wrist, and they took me to the emergency room inside the mental hospital they got there as if I was committing suicide. So [laughs] that was enough reason.

Q. Yes. Sounds like a pretty horrible situation. When you... Yes, go ahead.

A. And the second time I was just taken there. I had to visit my dispenser... a few times per year, and once I was taken there from there, they just didn't let me out.

Q. How did you finally get out?

A. As everyone else, for the Israeli reason.

Q. With what?

A. Israeli reason.

Q. Yes. Did you yourself have any experiences with mental hospitals?

A. Yes.

Q. On what grounds were you put into one of these?

Alexander Dvorkin 5.

A. First I went there myself because I didn't want to go into the army and I knew that...I was still at the university then, but I knew that my university career soon will be over and I went there to save myself from the army. And after, twice I was taken there with the police.

Q. By the police?

A. With the police, with a police escort and then by the police. Well, actually they just called it an emergency, they even had an ambulance.

Q. What provoked them to do this or what was the reason for their doing that?

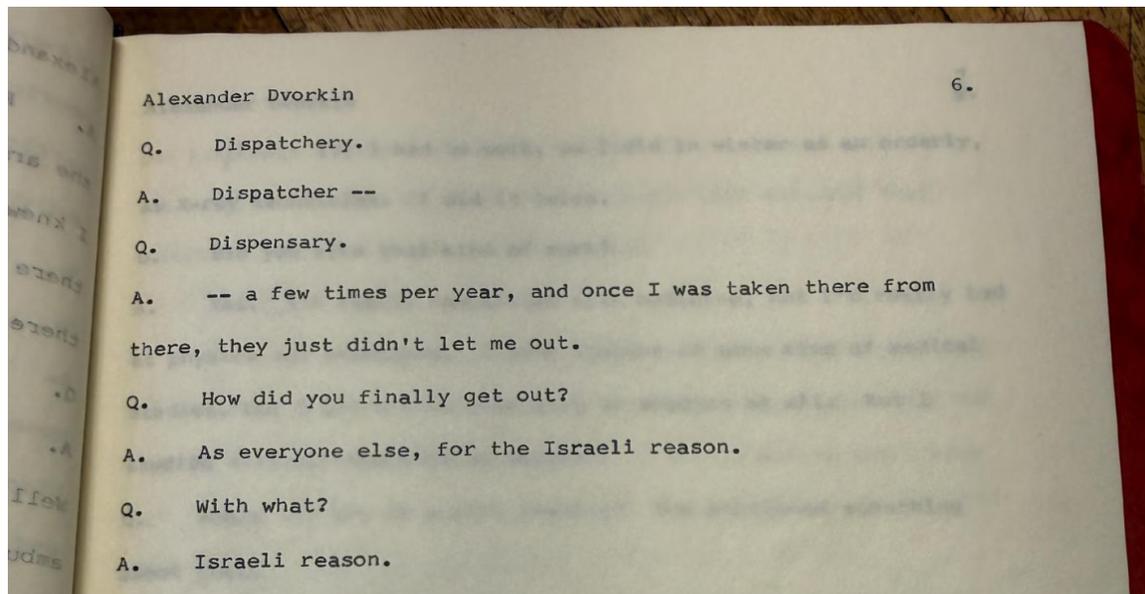
A. *→ just a minute* (?)

Q. Yes, that's okay. recorder off I was in Kazakhstan I twice

A. First time I was just taken to the police because I didn't work and they wanted to know why. Then they started to beat me and I had a razorblade, so I cut my wrist and they took me to the emergency room *inside the* (?) mental hospital they got there as if I was committing suicide. So laugh that was enough reason.

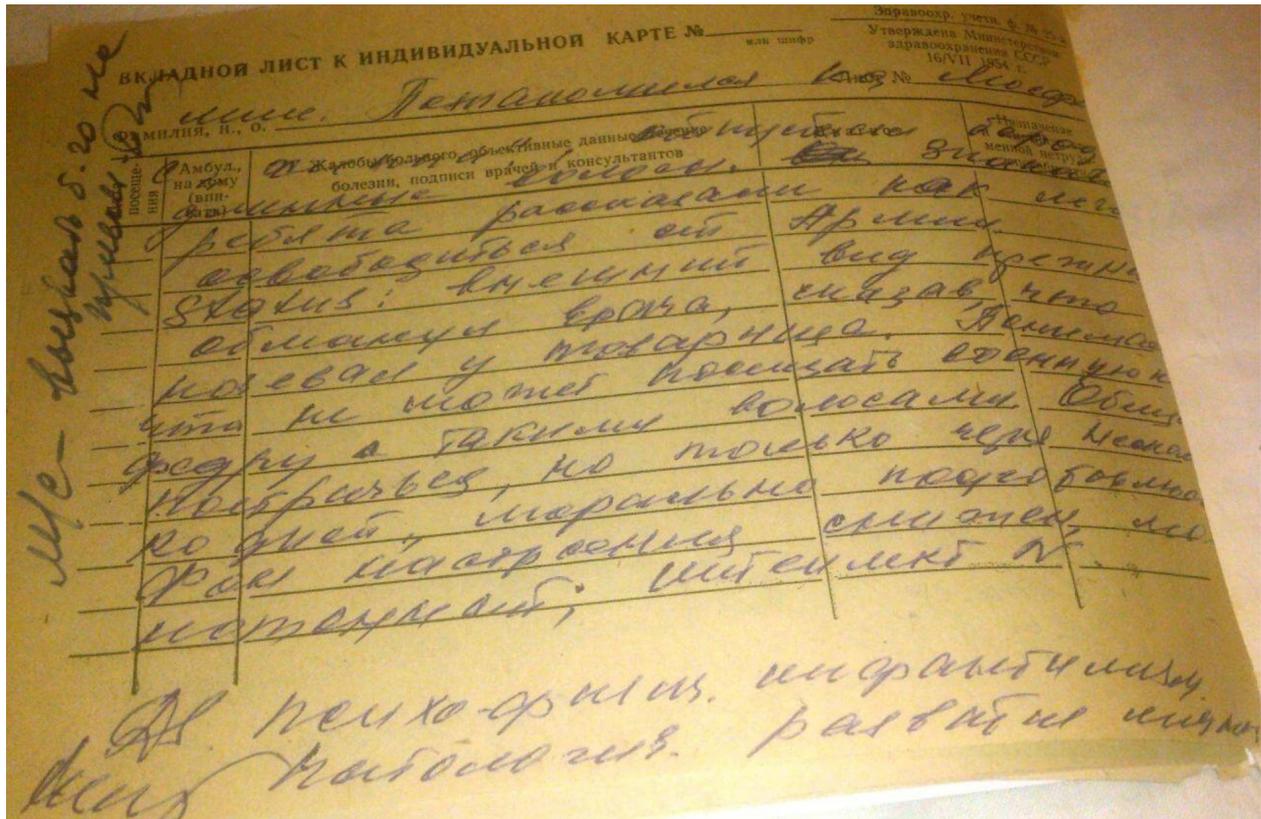
Q. Yes. Sounds like a pretty horrible situation. When you... Yes, go ahead.

A. And the second time I was just taken there. I had to visit my dispenser -- (?) there. So



*Alexander Dvorkin's 1979 interview for the project
"Recent Soviet Immigrants in America," pp. 5, 6. [4]*

Information about Alexander Dvorkin from medical archives



“While with the hippies, he grew a beard and long hair. Friends told him how easy it was to avoid military service.

Status: appearance unchanged; deceived the doctor by saying he spent the night at a friend’s place. He understands that he cannot attend the military department with hair like this. Promised to get a haircut, but only after several days, once morally prepared. Mood background reduced, monotonous; intellect N (normal).

Diagnosis: Psychophysical infantilism. Pathological personality development.”

Патологоанатомическое (гистологическое) заключение

б-цу на стац. ВВК.

Соматически: кожные покровы чистые. По внутренним органам с

логии.
Клинические анализы в пределах нормы.

Неврологически: неврологический статус в пределах нормы. Не
ме видимых патологических изменений не обнару

Психический статус: спокоен, вял, медлителен в движениях. Лица грустное. Охотно беседует, говорит тихим, голосом. Жалуется на то, что трудно сосредоточиться при чтении учебной литературы, "часто не улавливаю ^{смысла}". Он не может заставить себя заниматься, "нет желания, прежнего интереса, нет сил". Наступило у него "грустно-тоскливое", в груди что-то сжимается". Он не со всеми сверстниками рассорился, они его раздражают, в то время тяготит одиночество. По утрам он с трудом встает, сильная вялость, тяжесть во всем теле, скованность, ему стыдно, что короткая прическа, кажется, что все окружающие обращают на него внимание. С длинными волосами он чувствует себя спокойнее, иначе. Сам говорит, что несколько раз употреблял седуксен, по 8 табл. за прием. Начал пиявизителем, вначале с целью реде, затем, "чтобы отключиться от действительности". Влуживаясь обману отрицает, бредовых идей не высказывает. В отделении время заливается постели, ни с кем не общается, печален, но к врачу не обращается. Тихим голосом жалуется на слабость, вялость, пониженное настроение, "то тоска, то ^{визитики} обескураживающая тревога". Особенно плохо себя чувствует по утрам. К вечеру появляется "активность". В дальнейшем в процессе лечения стал более активнее, начал избирательно общаться со сверстниками, по просьбе начала помогать в отделении, начал читать художественную литературу. Отмечал, что по утрам оставалась "тяжелой голова", с трудом вставал себя подняться с постели из-за сильной слабости.

Перед выпиской - спокоен, избирательно общается со сверстниками, охотно читает, принимает участие в трудовых процессах. Охотно беседует с врачом. Жалоб не предъявляет. Наступило в течение дня ровное. Просит о выписке. Намерен продолжать занятия в ин-те. Продуктивной психосимптоматики в форме бреда галлюцинаций не выявляется. В отд. прлучал лечение: мелипрамин 50мг, амитриптилин до 100 мг, транквилизаторы, автоматическое лечение.

25/IV 74г ВВК - заключение: циклотимия.

Председатель ВВК -

а) сопутствующий

Члены ВВК -

/Сорокин/

/Поляков/

/Булатова/

Подпись врача

“Pathoanatomical (histological) report.

Somatic condition: no abnormalities in the skin. No abnormalities detected in internal organs.

Clinical tests: within normal limits.

Nervous system: no abnormality detected in neurological status... no visible pathological changes detected.

*Mental status: calm, sluggish, slow in movements. Facial expressions are sad. He willingly engages in conversation, speaking in a quiet voice. He complains that it is difficult to concentrate when reading academic literature, ‘I often can’t grasp the meaning.’ He cannot force himself to study; ‘there is no desire, no former interest, no strength.’ His mood is ‘sad and melancholic,’ ‘something tightens in the chest.’ He has quarreled with almost all his peers; they irritate him, yet he is oppressed by loneliness at the same time. In the mornings, he has difficulty getting up; marked lethargy, heaviness throughout the body, stiffness. He feels ashamed of having a short haircut, thinks everyone around him is paying attention to him. With long hair he feels calmer and more confident. **He himself says that several times he took Seduxen and Cyclodol, 8 tablets at a time. He inhaled stain remover** — at first for the purpose of ‘distraction, out of curiosity,’ and later ‘to disconnect from reality.’ He denies auditory hallucinations and does not express delusional ideas.*

In the ward, he’s lying in bed all the time, does not communicate with anyone; he is sad, but doesn’t approach the doctor. In a quiet voice he complains of weakness, drowsiness, low mood, ‘sometimes melancholy, sometimes groundless anxiety.’ He feels especially bad in the mornings. By evening, he becomes ‘active.’ Later, during treatment, he became more active, began selectively communicating with peers, at the staff’s request began helping in the ward, and started reading fiction. He noted that in the mornings a ‘heavy head’ remained; he had difficulty forcing himself to get out of bed because of severe weakness.

Before discharge he was calm, selectively communicated with peers, enjoyed reading, and participated in labour activities. He willingly conversed with the doctor, made no complaints. His mood was stable throughout the day. He requested to be discharged. He intended to continue his studies at the institute. No productive psychosymptomatology in the form of delusions or hallucinations were identified. In the ward, he received treatment with melipramine 500 g, amitriptyline up to 100 mg, tranquilizers, and symptomatic treatment.

25 April 1974 — Military Medical Board conclusion: Cyclothymia.

MMB Chair — Sorokin

MMB Members — Polyakov, Bulatova”

20/477. Ответ в 124 фм. 18

Дата посещения	Адрес на дому (лиц. часть)	Жалобы больного, объективные данные, течение болезни, подписи врача и коллегамантов	Назначение лечения, рекомендации, способность
		на Дворкина А. Л. 1955 г.р. проживающего... наблюдается дисциркуляторно-вегетативное нервное-психическое заболевание в форме циклотимии.	наблюдается по поводу дисциркуляторно-вегетативного нервного-психического заболевания в форме циклотимии.
		20/77 183	Врач Дворкина Александр
31/10/77		Звонил горный наркор Котов В. П. сообщил, что А. Л. уехал за границу	
31/10/77		Звонил доктор, со слов матери: Б. как 9 месяцев уехал в Израиль	ПО «Печатник» УИМ. Зап.

Изд. 01-282.

“January 20, 1977. In response to your inquiry, we inform you that A. L. Dvorkin, born in 1955, residing at... has been under observation at the dispensary for a neuropsychiatric disorder in the form of cyclothymia.

31 October 1977. The city psychiatrist, V. P. Kotov, called. He reported that the patient had left the country.

31 October 1977. Called the patient’s home; according to his mother, the patient left for Israel 9 months ago.”

<https://actfiles.org/alexander-dvorkins-medical-files-full-archive/>

Alexander Dvorkin's diagnosis — **cyclothymia combined with pathological personality development** — constitutes a key individual factor that determined an increased vulnerability of his psyche to the formation of a pathological identity. This includes not only different “selves” within one person, pronounced emotional fluctuations, and distrust of others, but also an **obsessive desire to act in opposition to everyone** (negativism). Cyclothymic disorder, characterized by oscillations between hypomanic states (e.g., irritability, expansiveness, inflated self-esteem) and depressive phases (e.g., apathy, a sense of decline, reduced interest in activities, fatigue), creates conditions favorable for manifestation or intensification of traits of **pathological narcissism**.

The presence of these disorders, documented in adolescence, can be regarded as a significant **risk factor** that contributed to the formation of an aggressive identity prone to compensatory fantasies and difficulty establishing empathic connections. Under conditions of extreme stress or experiencing violence, such mental instability likely intensified, manifesting in a progressive disorganization of personality functioning.

Along with previously described traits, including narcissistic features, identity instability, a tendency toward hostile attribution, and dependence on compensatory fantasies, the above data point to correspondence with the behavioral profile described in studies of serial violent offenders with early onset of criminal activity, whose subsequent criminal trajectory developed against a background of chronic emotional and behavioral instability.

Correlation with the individual factor, subfactor “Psychological and psychopathological traits,” in the SIR model:

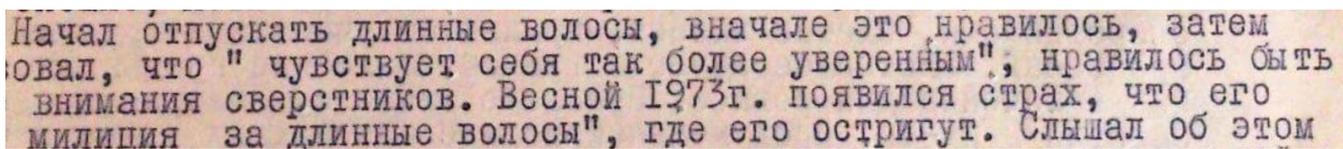
SF1: Psychological and psychopathological traits. A serial killer has peculiar psychological characteristics that, in many cases, are related to psychopathological traits and can take different forms (mental illness, neurological deficits) and orientate his behavior. In some subjects, a “predisposition to evil” seems to exist with very early criminal behavior, even in families where there is no presence of trauma.

Correlation with the relational factor, subfactor “Communication with himself,” in the SIR model:

SF1: Communication with himself. Serial murderers have difficulty establishing and maintaining genuinely empathic relationships with others and prefer to live in a dimension of loneliness, accompanied only by their imaginations. The quality of these fantasies and the internal dialogue that every serial killer has with himself, are of fundamental importance and influence his future action.

Narcissistic traits. Fixation on long hair. Of particular note is an episode from Alexander Dvorkin’s autobiography associated with his fixation on his long hair — an element of his appearance that he endowed with deep symbolic meaning and was very proud of. According to medical records, he developed a persistent fear that the “police would arrest him for long hair, where they would cut it off.”

Quote from medical records: “He began growing long hair; at first he liked it, then he felt that he ‘felt more confident,’ liked being the center of attention among peers. In the spring of 1973, a fear appeared that the police would arrest him for long hair, where they would cut it off.”



Начал отпускать длинные волосы, вначале это нравилось, затем овал, что " чувствует себя так более уверенным", нравилось быть внимания сверстников. Весной 1973г. появился страх, что его милиция за длинные волосы", где его остригут. Слышал об этом

Source: <https://actfiles.org/alexander-dvorkins-medical-files-full-archive/>

In one episode, Dvorkin recounts how he ultimately had to cut his hair after visiting the “military department,” when he was still enrolled at a pedagogical institute in Moscow:

“My father, contrary to the lieutenant colonel’s confidence, was not a ‘commander in chief,’ so I had to get a haircut. As my locks fell to the floor under the barber’s hand, **I felt strength draining out of me.** I left the barbershop demoted from general to private. Now **I again merged with the crowd and stood out in no way. No one stared at me anymore or turned to look. Even acquaintances on the Street stopped recognizing me. I took out my photograph with hair lying on my shoulders, showed it to everyone,** and said it was a forced measure. Acquaintances politely sympathized and moved on. It was me who cast myself out of the hippie brotherhood!

I fussed, made excuses, and in completely insane vanity went so far as to pin to my chest a homemade badge with my own hairy, bearded image, so that everyone could see what I had been like. However, this didn’t help. Without having truly become a hippie, I lost this title that was so high for me. Something had to be decided.” [1]

Отец мой, вопреки уверенности подполковника, «главком» не был, и стричься мне пришлось. По мере того как под рукой парикмахера падали на пол мои локоны, я ощущал вытекающую из меня силу. Из парикмахерской я вышел разжалованным из генералов в рядовые. Теперь я опять сливался с толпой и ничем не выделялся из нее. На меня никто больше не пялил глаза и не оглядывался. Даже знакомые на Стриту перестали узнавать. Я доставал свою фотографию с волосами, лежащими на плечах, показывал ее всем, говорил, что это – вынужденная мера. Знакомые вежливо мне сочувствовали и шли дальше. Я сам отторг себя от хиппового братства!

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Я суетился, оправдывался и в совершенно безумном тщеславии дошел до того, что прикрепил к груди самодельный значок с собственным волосато-бородатым изображением, чтобы все видели, каким я был. Однако это не помогало. Не успев по-настоящему стать хиппи, я утратил это высокое для меня звание. Нужно было что-то решать.

Alexander Dvorkin. "My America," pp. 75-76 [1]

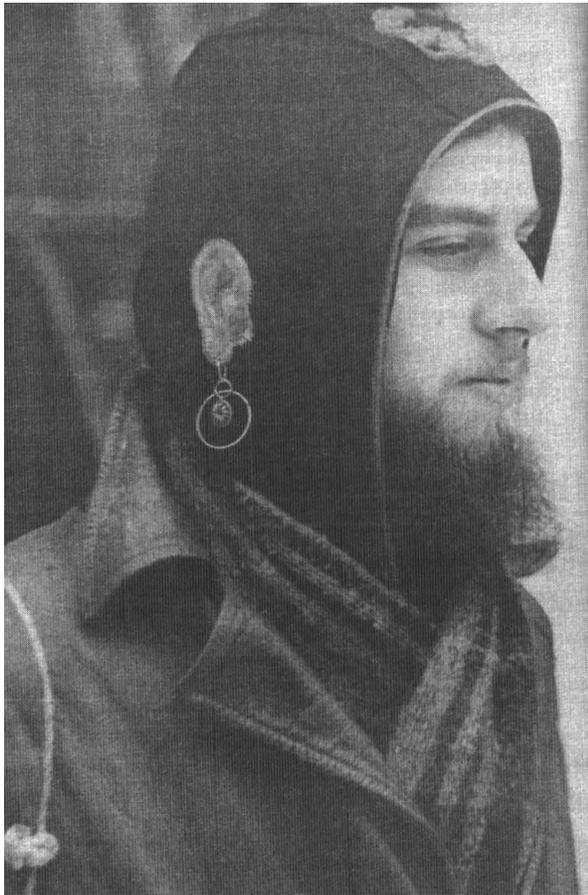
Dvorkin describes the cutting of his hair as a traumatic loss: "As my locks fell to the floor under the barber's hand, I felt strength draining out of me... I left the barbershop demoted from general to private." This metaphor of "strength" draining out, "rank," and "recognizability" points not simply to egocentrism or ostentation, but to the narrative construction of himself as an exceptional figure whose external form serves as a visible sign of inner power.

For Alexander Dvorkin, long hair (and later a grown beard) apparently carried meaning not only as an external symbol of belonging to the “elite” of the hippie subculture or as a means of attracting social attention, but also functioned as a bearer of deep symbolic significance. At the same time, in his inner world this symbol likely touched on an even deeper image in his subconscious. It was familiar to him from childhood — the image of Jesus Christ with whom Dvorkin, as he grew older, evidently began to identify himself.

Given **Alexander Dvorkin’s narcissistic traits**, his tendency toward **grandiose fantasies**, and the peculiarities of his thinking, this image most likely functioned in his cognitive-affective system not as a symbol of compassion or sacrifice, but as an archetype of absolute power. For Dvorkin, taking into account his atheistic worldview, mental illnesses, narcissistic traits, and striving for absolute power, identification with a divine image likely transformed into a conviction of his own exclusivity and a personal usurpation of the right to dispose of the lives and deaths of others, that is, into an internal belief in a right to violence. Thus, outward appearance became for Dvorkin a **sacral attribute of “divine chosenness,”** a marker of transcendental significance, unaccountability, and secret power.

The loss of this symbol was perceived by Dvorkin as an act of desecralization, humiliation, and an existential crisis accompanied by a sense of losing uniqueness and “godlikeness”: *“Now I again merged with the crowd and stood out in no way.”* The attempt to compensate for this loss by creating a homemade badge with his own image can be interpreted as an **acute anxiety-driven reaction to a perceived threat to his identity**, aimed at preserving a connection with the idealized self.

Such dynamics correspond to the behavioral pattern described in studies of narcissistic personality [5]: **fixation on external symbols of exclusivity, extreme vulnerability of self-esteem, and an identity crisis** when those symbols are lost. These traits are often observed in individuals prone to extreme forms of compensating for their inner emptiness and sense of inferiority, including violent behavior aimed at restoring a sense of control and uniqueness.



Alexander Dvorkin.

Alexander Dvorkin. "My America" [1]

Comparison with Jesus Christ. Additional confirmation of Alexander Dvorkin's tendency to identify himself with a divine archetype is provided by an episode he describes in his autobiographical novel "My America." After Dvorkin was expelled from a pedagogical institute for failing to meet the "moral standards of a teacher," he temporarily took a job as an X-ray technician (radiology lab assistant) in the intensive care unit of a cardiology institute. Dvorkin didn't work there long.

At the beginning of summer, he happened to run into the director of the cardiology institute, Academician Petrovsky, in a corridor. Petrovsky made a brief ironic remark about Dvorkin's unkempt appearance and long hair: "Hey, you, **Jesus Christ**, march to the barbershop immediately!" Dvorkin not only remembered this incident, but also incorporated it into his autobiographical narrative, presenting himself to readers in a favorable light — as someone morally superior to the local authority figure. In the context of the previously described **motif of "godlikeness,"** this allusion takes on particular significance: what is at issue here is not Alexander Dvorkin's religious identity (at that time he identified himself as a fervent atheist), but the **projection of divine status onto his own self.**

“...One time, it was already early summer, he happened to run into me in the corridor. I had finished my shift and was walking down the hallway, with my medical headcap pulled off. My long hair hung down in artistic disarray. Seeing me, the academician flushed crimson and asked his entourage where someone like me had come from. They reported. Then the luminary of science addressed me directly, saying literally the following: ‘Hey, you, **Jesus Christ**, march to the barbershop immediately!’ I calmly replied that we were not buddies and that he had no right to address me casually. The academician blushed even more and said I was young enough to be his grandson, so he could address me however he wanted. I quietly objected that I wasn’t his grandson, that adults and responsible people address each other formally, and since, I hope, we are both adults, I have the right to expect him to address me formally. The minister barked, ‘Get out!’ and left with his entourage. I immediately went to the personnel department and wrote a letter of resignation for personal reasons.” [1]

и обычно ему подсовывали безнадежных больных. Как-то, это было уже в начале лета, он случайно столкнулся в коридоре со мной. Я отработал смену и шел по коридору, стянув с головы медицинскую шапочку. Длинные волосы висели в художественном беспорядке. Увидев меня, академик побагровел и осведомился у своей свиты, откуда я такой взялся. Ему доложили. Тогда светило науки обратился непосредственно ко мне, сказав буквально следующее: «Ну, ты, Иисус Христос, немедленно марш в парикмахерскую!» Я очень спокойно ответил ему, что мы на брудершафт с ним не пили, что обращаться ко мне

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на «ты» он не имеет права. Академик еще больше побагровел и сообщил, что я ему во внуки гожусь, поэтому он может ко мне обращаться как хочет. Я тихим голосом возразил, что все же не являюсь его внуком, а взрослые и ответственные люди обращаются друг к другу на «Вы», и поскольку, надеюсь, мы с ним оба взрослые люди, то я вправе ожидать от него обращения на «Вы». Министр рывкнул: «Вон!» – и вместе со своей свитой удалился. Я сразу же пошел в отдел кадров и написал заявление об уходе по собственному желанию. Врачи, под началом ко-

Alexander Dvorkin. “My America,” pp. 85-86 [1]

Taken together, the presented data may be regarded as an early indicator of the formation of a criminal identity whose central motive is the striving for absolute power, projected through “divine rivalry” (the archetype of divinity). Public comparison with Jesus Christ, humiliation that followed it, and the threat of losing a symbolic attribute (long hair) likely intensified in Alexander Dvorkin not only a sense of his own chosenness, but also **resentment toward a social environment perceived by him as hostile and denying his exclusivity**.

Such dynamics correspond to the behavioral pattern described in studies of serial killers whose violence often serves as an attempt to imitate or **appropriate a divine function** (functions of transcendental power) and to **erase or redefine the moral order** in which they feel humiliated, unrecognized, or rejected. Thus, Dvorkin’s pathological fixation on long hair can be interpreted as a narrative marker of an emerging **claim to absolute power (omnipotence)** — one of the key characteristics of the behavioral profile of individuals who have committed serial violent crimes based on grandiose, “godlike” fantasies (with the motif of “godlikeness”).

Fear of arrest, punishment, and the police. As John Douglas notes in his books, serial offenders have a genuine fear of being found and punished. In his autobiographical texts, Alexander Dvorkin repeatedly recounts situations demonstrating his persistent fear of law enforcement, fear of arrest and punishment. Those fears appear both in episodes describing events that occurred in Dvorkin’s life and in episodes where he describes his nightmares, including frequently recurring dreams.

According to psychoanalytic tradition, dreams may reflect unconscious conflicts, fears, traumatic experiences, and feelings inaccessible to awareness in waking life. Freud called dreams “the royal road to the unconscious” and emphasized that dreams are disguised fulfillments of repressed wishes. Dreams mask their true meaning through censorship, where decoding the “manifest” content leads to the latent (hidden) meaning, which is revealed through analysis of symbolism and defense mechanisms, uncovering deep, including traumatic, experiences and secret desires. Fear of the police manifested in dreams may be a projection of one’s own guilt and anxiety.

Particularly revealing in this context is a dream that Alexander Dvorkin describes in his autobiographical book “My America.” In the plot of this dream, he is pursued by a law enforcement officer, and then Dvorkin attempts to kill him. Notably, the same dream plot appears in Arkady Rovner’s book “Kalalatsy” that was written based on Alexander Dvorkin’s oral account when he was about 25 years old.

Interestingly, the book “Kalalatsy” mentions that this dream was experienced by a character named Boston. Given that this story was written from Dvorkin’s oral account, we take this to be an accurate representation of the information. Freud’s psychoanalysis describes a phenomenon where a person attributes their best qualities to themselves and shifts their shortcomings onto others. This is a classic manifestation of the defense mechanism of projection, especially characteristic of individuals with neurotic or narcissistic behavioral patterns. Projection is an unconscious psychological defense mechanism in which a person attributes to another person their own unacceptable, repressed thoughts, emotions, motives, or qualities, as well as their own anxieties and insecurities, in order to avoid the discomfort of acknowledging those in themselves.

An analysis of Alexander Dvorkin’s autobiographical books indicates that they contain a substantial number of episodes where Dvorkin idealizes himself, attributing to himself the best qualities and actions, while devaluing or “demonizing” others, including authoritative or well-known figures, in order to preserve his “ideal self.” Such behavior is highly characteristic of narcissistic personality disorder or borderline disorder, where there is a strong need to maintain an idealized self-image. Recall that narcissistic personality disorder (NPD) [6] is a complex psychological condition characterized by a persistent pattern of grandiosity, a need for admiration, and a lack of empathy. NPD can cause significant social and professional problems and is often accompanied by comorbid mental disorders and substance use disorders.

An excerpt from the book “Kalalatsy”: *“Boston had extraordinary dreams. Once he was **running across a rutted field away from the local precinct officer major Kuzyakin.** Major Kuzyakin chased him for a long time, waving a gun and shouting, ‘No way, you won’t escape!’ Finally, Boston broke away, **hid near a pit, pushed Kuzyakin into it, and even piled stones on top of him.** Then, suddenly, he saw Kuzyakin **climbing out of the pit and shouting: ‘No way, you fool — Kuzyakin is immortal!’**”*

*Another time he dreamed that **his house was surrounded, and a crowd burst into his room.** He began to climb a ladder that appeared out of nowhere in the middle of the room. He kept climbing and climbing, passing through ceilings and the roof, and the ladder never ended. Finally, he made it to the second floor, and with the thought that he was on the second floor of life, he woke up.”* [2]

Бостону снились необыкновенные сны. Однажды он убегал по рытвинам от участкового майора Кузякина. Участковый Кузякин долго его преследовал, размахивал пистолетом и кричал: «врешь, не уйдёшь!» Наконец, Бостон оторвался, спрятался — там была яма — и столкнул Кузякина в яму, и даже завалил камнями. И вдруг видит: Кузякин лезет из ямы и кричит: «врешь, дурак, — Кузякин бессмертен!»

Другой раз ему приснилось, что дом его окружён, и в комнату к нему вламывается толпа, и тогда он начинает подниматься по лестнице, неизвестно откуда явившейся посреди комнаты, он всё лезет и лезет, проходит потолки, крышу, а лестница всё не кончается, и, наконец, он выбирается на второй этаж, и с этой мыслью, что он на втором этаже жизни, он просыпается.

Arkady Rovner. "Kalalatsy," p. 46 [2]

An excerpt from Alexander Dvorkin's book "My America": *"In the evening of that same day, the local precinct officer captain Kuzyakin finally caught me at home. He had been hunting me down for a long time, but finding me at home wasn't that easy. The captain hated me vehemently: I was the only 'black sheep' on his territory. The rest were an easy case: they messed up, got caught, and went to jail. The district was clean again. However, in my case, he couldn't manage to get me out of his jurisdiction, while I kept messing up his stats, which is why he never got promoted to major.*

"He harassed me quite a lot. I even remember a dream I had once, where I was running away through some ravines from the valiant captain who was hot on my heels. Despite all my tricks, he wouldn't fall behind. Finally, I managed to trip him up so he fell into a pit. I covered it with the heaviest boulders and had only breathed a sigh of relief when I saw the policeman crawling out from under the rocks, shouting excitedly: 'No way, you bastard, you won't get me! Kuzyakin is immortal!' I woke up in cold sweat." [1]

А под вечер этого же дня меня наконец-то застал дома участковый капитан Кузякин. Он давно охотился за мною, но обнаружить меня дома было не так-то просто. Капитан ненавидел меня лютой ненавистью: я был единственной «паршивой овцой» на его участке. С остальными было проще: набедокурил, попался и отправился в тюрьму. Участок опять чистый. А меня никак не удалось отправить с подведомственной ему территории, и я продолжал портить статистику, из-за чего ему никак не давали майора.

Досаждал он мне изрядно. Помню даже однажды приснившийся мне сон, в котором я убегал по каким-то буеракам от преследовавшего меня по пятам доблестного капитана. Несмотря на все мои уловки, он никак не отставал. Наконец мне удалось подстроить так, что он свалился в яму. Я засыпал ее тяжелейшими валунами и только успел вздохнуть с облегчением, как увидел выползающего из-под камней милиционера, задорно кричащего: «Врешь, паскуда, не возьмешь! Кузякин бессмертен!»

Проснулся я в холодном поту.

Alexander Dvorkin. "My America," p. 130 [1]

Contemporary neuropsychological research notes that traumatic experiences a person underwent in the past leave deep marks on their psychological structure and can resurface in the form of traumatic dreams. Traumatic or recurring dreams are often associated with unresolved inner conflicts and the ongoing processing of trauma. The overt plot of Alexander Dvorkin's dream masks a latent meaning reflecting repressed desires and fears. Uncovering its content requires analysis of symbolism and defense mechanisms. Considering that the subject remembers his dream 30 years later, this further points to a marker of fixation on a traumatic conflict related to the desire for absolute power, preservation of anonymity, and inevitable punishment.

Paranoid anxiety and latent guilt. So what is behind Alexander Dvorkin's real inner fears? An analysis of open-source data reveals Dvorkin's dissonant reaction to interactions with law enforcement, which may indicate the presence of latent guilt and accompanying paranoid anxiety.

On the one hand, in his 1979 interview, the young Alexander Dvorkin ironically mentions that when he was a vagrant (in his autobiography, he would later call this vagrancy a hitchhiking trip), he was detained by law enforcement many times, almost every day.

Excerpts from Alexander Dvorkin's interview (1979) [4]

Q. ... I remember you talked also about run-ins with the militia. When and where did that happen to you that I think you said you had some trouble with the militia?

A. Every other day /both laugh/ in every city and town. I just looked suspicious.

Q. /laugh/ /recorder off/

A. Okay. Well, the most heavy, once we were in Crimea where I was shaved once, then in the city of Kherson I was taken to prison for two weeks. Well, besides the ones where I was beaten, but, okay, it happened too much, so I can't remember all the times.

Q. Why did they take you to prison in Kherson?

A. Because they said that my friend and me had false passports, and if a person can't prove his identification, they have a right to arrest him in his city for three days and in a strange city for two weeks. So there, of course, it took them two weeks to call to Moscow and prove...

Q. That you were you.

A. — my passport. Yes.

Q. What was the prison like?

A. Actually it wasn't prison, it was prison for all the people with unproven I.D., like all the bums. That's some kind of prison (?) what do you call it? In Russian it's called "priyomnoye otdeleniye".

Q. We call it preliminary detention here.

Alexander Dvorkin 30.

are a mentally sick person, and if you were sick at the time of committing the crime you just get a year or more of cure in the mental hospital. So some people would prefer it. They didn't know what would *be better* (?) }
 Q. Prefer that to prison. I remember you talked also about run-ins with the militia. When and where did that happen to you that I think you said you had some trouble with the militia?
 A. Every other day *[Both laugh]* in every city and town. I just looked suspicious.
 Q. *[Laugh]* *[Recorder off]*
 A. Okay. Well, the most heavy, once we were in Crimea where I was shaved once, then in the City of Kherson I was taken to prison for two weeks. Well, besides the ones where I was beaten, but, okay, it happened too much, so I can't remember all the times.
 Q. Why did they take [#] you to prison in Kherson?
 A. Because they said that my friend and me had false passports, and if a person can't prove his identification, they have a right to arrest him in his city for three days and in a strange city for two weeks. So there of course it took them two weeks to call to Moscow and prove --
 Q. That you were you.
 A. -- my passport. Yes.
 Q. What was the prison like?

Alexander Dvorkin 31.

A. Actually it wasn't prison, it was prison for all the people with unproven I.D., like all the bums. That's some kind of *prison*
 (?) What do you call it? In Russian it's called *(preliminary detention in Russian)* (?)
 Q. We call it preliminary detention here.

A 1979 interview with Alexander Dvorkin for the project “Recent Soviet Immigrants in America” [4]

On the other hand, in his autobiographical book “My America,” Alexander Dvorkin recounts episodes indicating a pronounced panic reaction to contact with authorities and law enforcement, both in a **recurring dream** and in real-life situations: “*For most of my time in emigration (until the beginning of Perestroika and the possibility of returning), I often had the same recurring dream.*”

*“I return home, walk along the streets I’ve known since childhood, and talk with relatives and friends. I am filled with a piercing feeling of joy: the separation has been overcome! But suddenly a police patrol approaches, they put me into a police van and take me away; and I realize they won’t let me back to America and **that nothing but long years in prison await me...**”*

“I wake up in a cold sweat, see that I’m in America, free, sigh with relief, but... that means I’m not home! And the relief is replaced with deep sadness.” [1]

В течение большей части моей эмиграции (до начала перестройки и появления возможности вернуться) мне часто снился один и тот же сон.

Я возвращаюсь домой, хожу по знакомым с детства улицам, общаюсь с родными и друзьями. Меня переполняет щемящее чувство радости: разлука преодолена! Но вдруг подходит наряд милиции, меня сажают в «воронок» и увозят, причем я понимаю, что назад в Америку меня уже не отпустят и что ничего, кроме долгих лет тюрьмы, мне не светит...

Я просыпаюсь в холодном поту, вижу, что я в Америке, на свободе, с облегчением вздыхаю, но... Значит, я не дома! И облегчение сменяется глубокой печалью.

Alexander Dvorkin. “My America,” p. 39 [1]

Another episode describes Dvorkin's panic-stricken fear of law enforcement just before his flight abroad:

“Then champagne and customs. They gave my things a superficial check, then started on Laimi. I stood waiting and dreaming of how we would wave to everyone from the balcony and what parting words I would say. They took a long time checking Lyosha's things. Okay, seems like they're done. No, they found something. Then his visa went missing, and as he frantically turned his pockets inside out, a border guard captain arrived and said we were detained. I remember a primal fear: knees shaking, a near-fainting state, a fear of death... but then the visa was found. Phew, what a relief. But he still told us to follow him — the fear rushed back. He led us through roundabout ways, past burly soldiers, through rooms and underground passages with pipes overhead. I could barely walk; my knees were buckling. Suddenly, we entered a large hall with plenty of light and foreigners. Then I realized I would be departing after all, but there would be no final goodbyes. That was it.” [1]

но. Потом шампанское – и таможня. Досмотрели мои вещи поверхностно, потом принялись за Лайми. Я стоял, ждал и мечтал, как мы помашем всем рукой с балкончика и какие слова я скажу на прощанье. Что-то долго Лешу шмонают. Ну, вроде все. Нет, опять нашли что-то. Потом у него куда-то запропастилась виза, и, когда он лихорадочно выворачивал карманы, пришел капитан-пограничник и сказал, что мы задержаны. Помню животный страх до дрожи в коленках, до обморочного состояния, до смерти... но тут виза нашлась. Ух, полегчало. Но он все равно приглашает следовать за собой – страх нахлынул опять. Он ведет нас какими-то окольными путями, мимо солдат-мордovorотов, через комнаты и подземные переходы с трубами над головой. Еле иду, подгибаются коленки. И вдруг – большой зал с обилием света и иностранцев. Тут я понял, что все-таки улечу, но что слов прощания не будет. Все.

Alexander Dvorkin. “My America,” p. 59 [1]

The contradiction between Alexander Dvorkin's ironic mention of police detentions during his time vagabonding through various towns and villages in a 1979 interview and the panic-stricken memories in his autobiography "My America," written three decades later, reflects an **evolution of narrative and psychological defense mechanisms**. They point to a **deep-seated, unconscious sense of guilt** transforming into paranoid anxiety. In the absence of a real threat of prosecution, Dvorkin could afford to retrospectively acknowledge the deep fear he had previously suppressed. Nevertheless, the very need to describe this fear with such intensity may be viewed as an indirect **marker of latent guilt associated with undisclosed grave deeds from the past**.

In criminal psychology, such dynamics are often observed in individuals who conceal severe crimes. Despite the absence of objective grounds for concern, they experience an **obsessive fear of exposure**, a sense of being pursued, and a conviction that those around them, especially authority figures, "know the truth." [1]

Source:

1. Dvorkin, Alexander. 2013. *My America*. Moscow: FB2.top. Accessed March 16, 2026. <https://fb2.top/moya-amerika-813075>.
2. Rovner, Arkady. 1990. *Kalalatsy*. Moscow: New Time International Association of People of Culture.
3. Dvorkin, Alexander. 2008. *Teachers and Lessons: Memories, Stories, Reflections*. Nizhny Novgorod: Khristianskaya Biblioteka. <https://www.labirint.ru/books/240384/>.
4. Dvorkin, Alexander. 1979. "Interview with Alexander Dvorkin." Interview by Lynn Visson, June 19–20, 1979. *Recent Soviet Immigrants in America*. William E. Wiener Oral History Library of the American Jewish Committee. New York Public Library (NYPL) Research Libraries. <https://archive.org/details/alexander-dvorkin-interview-june-19-1979/>.
5. Ronningstam, Elsa F. 2005. *Identifying and Understanding the Narcissistic Personality*. New York: Oxford University Press. <https://psycnet.apa.org/record/2005-05680-000>.
6. Mitra, Parijat, and Dimple J. Fluyau. 2023. "Narcissistic Personality Disorder." StatPearls. Treasure Island, FL: StatPearls Publishing. Accessed March 16, 2026. <https://www.ncbi.nlm.nih.gov/books/NBK556001/>.

PART 5. POLYSUBSTANCE ADDICTION. DESTRUCTIVE DEVIATION

We consider it appropriate to conduct a comprehensive criminological and psychobiographical analysis of the role of psychoactive substances in shaping Alexander Dvorkin's behavioral trajectory. **His practical knowledge of pharmacological properties of various psychoactive substances deserves particular attention, including their combinations, effects, overdose risks, and potentially lethal consequences.**

Substance abuse is defined as non-medical intake of chemical substances that affect one's central nervous system and mental functions. It further damages areas of the brain, leading to impulsivity, aggression, and antisocial behavior. This closely correlates with rising criminal aggression and crime.

A neuroimaging study on addiction (Goldstein & Volkow, 2011) [1], supported by the U.S. National Institute on Drug Abuse, shows that **chronic intake of psychoactive substances and intoxication itself disrupt functioning of the prefrontal cortex in drug-addicted individuals.** This lowers frustration tolerance, impairs impulse control and the ability to assess consequences, which intensifies aggression and antisocial behavior, and explains the impulsive and risky behavior of addicts.

Neuropsychiatric studies [2] also note that individuals with criminal behavior and violent offenses often show damage to the prefrontal cortex. When combined with addiction, the **risk of aggression rises sharply.**

In the context of criminal psychology, abuse of psychoactive substances is viewed as a concomitant factor that can lower the threshold of self-control, increase impulsivity and a propensity for risk-taking, alter values, and determine antisocial behavior, often leading to recidivism. Studies indicate that psychological deformations, aggressive behavior, and cognitive distortions serve as the primary psychological factor underlying the criminal behavior of a drug addict. Offenders exhibit similar patterns of thinking. Those include persistent lying, lack of self-criticism, inability to empathize, a drive for immediate gratification, and shifting blame onto other people and circumstances. In individuals predisposed to antisocial behavior (for example, those with pathological personality development or psychopathic traits), chronic substance abuse can exacerbate existing cognitive distortions, contributing

to criminalization. Thus, drug addiction and psychoactive intoxication act as catalysts and amplifiers of latent deviant tendencies.

Despite Alexander Dvorkin's public claims about his lack of knowledge of "physics and chemistry," data from autobiographical and biographical sources indicate that **Alexander Dvorkin possesses a detailed understanding of how psychotropic substances work**. Not only does he know how to induce certain mental states with their help, but he also knows how to combine them with medications to enhance or modulate their effect, **even to the point of creating potentially life-threatening combinations**.

This level of competence is explained by a combination of factors:

1. **Family environment:** His grandfather, who largely replaced his absent father, served a sentence for crimes related to "chemistry" ("my grandfather **served a considerable sentence** in a Stalin's labor camp," "he **served his term for chemistry**."), which suggests the presence of specific information in the family environment where Dvorkin grew up.

2. **Immediate relatives:** Alexander Dvorkin's sister was raised in the family and registered with a psychoneurological clinic, suggesting **Dvorkin had access to psychotropic medications at home** and observed their effects.

3. **Personal experience as a patient:** Dvorkin himself spent several years under the supervision of specialists at a psychoneurological clinic and underwent inpatient treatment in a psychiatric hospital where he acquired **practical knowledge of dosages, mechanisms of action, and side effects of psychopharmacological agents**.

4. **Professional episode in the medical field:** While registered with a psychoneurological clinic, Alexander Dvorkin briefly worked as an orderly in a trauma intensive care unit where he had access to psychoactive substances.

5. **Long-term experience using psychoactive substances:** As a person with a long history of psychoactive substance use, Dvorkin acquired experience and knowledge, including an understanding of psychopharmacological agents, their various combinations, dosages, methods of manufacturing narcotic substances, as well as skills in managing psychoactive states — **achieving targeted alterations of consciousness and recognizing risks associated with overdose and lethal combinations of substances**.

Thus, Alexander Dvorkin's knowledge of psychopharmacology goes far beyond everyday experience and approaches a practical, albeit informal, competence. This makes him potentially

capable of **deliberately using psychoactive substances as a tool of influence, including for criminal purposes**. Information from the examined autobiographical, biographical, and other open sources contains a significant number of episodes with content indicating the role of psychoactive substances in shaping Dvorkin's behavioral trajectory, his practical knowledge of the pharmacological properties of various psychoactive substances, his substance use (polydrug use), and his interaction with social circles involved in the drug environment, both as consumers and as participants in their distribution.

This article provides only a few illustrative examples — excerpts taken from:

- Arkady Rovner's novel "Kalalatsy" [3] (first published in 1980) written based on Alexander Dvorkin's oral accounts;
- A 1979 interview given by Alexander Dvorkin for the project "Recent Soviet Immigrants in America"[4];
- Alexander Dvorkin's autobiographical book "My America" (2013) [5].

Episode 1. "Hello, kids," Lopukhov nodded, laughing, "My name is Jimi Hendrix. I've taken a dose of heroin; in five minutes it'll start to take effect, but in the meantime, I'll play something for you. To be honest, guys, I'm a scumbag, but I can play the guitar." Then, switching back to his own voice, he said, "Alright, keep singing, Buptov. I like listening to you and then passing it off as my own. I'm considered a theoretician among my gang — thanks to you. You got any booze?"[3]

— Hello children, — смеясь, закивал головой Лопухов, — my name is Jimmy Hendrix. Я принял порцию героина, через пять минут он начнет действовать, а пока я вам что-нибудь сыграю. Вообще-то я, ребята, дрянь, но на гитаре умею играть. — И переходя на свой голос. — Ну ладно, вокайте дальше, Буптов. Люблю я вас слушать, а потом за свое выдавать. Я у своей коды в теоретиках хожу — вашей милостью. А выпить у вас есть? Не

Episode 2. *“Usually they started with sleeping pills, some diphenhydramine — half a pack, a pack or two. I didn’t go through the diphenhydramine stage and was very proud of that: it gives you a heavy dullness. Diphenhydramine is an antiallergic drug with a sedative side effect. There was a funny story in Kyiv: a guy walked into a pharmacy and asked for diphenhydramine, and they told him, ‘We’ve run out of it. Hippies ate it all.’*

“After diphenhydramine they started taking seduxen, eunoktin, noxiron, as well as all barbiturate-class sleeping pills: Barbamil, phenobarbital and others — in short, barbiturates. At this same stage they started smoking dope: hashish, hemp, anasha, marijuana resin — roughly sifted hashish (cannabis pollen) — and marijuana (ground leaves). The entire ‘old system’ went through the barbiturate stage and got stuck on seduxen.

“If a hospital gives you an antidepressant, it can cause severe convulsions, so you need cyclodol as a corrective. But if you take cyclodol on its own, you get vivid hallucinations. Noxiron, like seduxen, is eaten by the handful — five or more at a time. Then it stops putting you to sleep and starts working as intended.

“Once — I was already studying at the institute then — Alyona and I took a lot of seduxen and walked around in bliss. She stole five eggs from the cafeteria. I asked why, and she said, ‘Wait, you’ll see.’ When we went outside, she started throwing the eggs at the institute wall and, as she threw them, kept saying, ‘That’s why! that’s why!’” [3]

Обычно начинали со снотворного, с какого-нибудь димедрола — полпачки, пачки, двух. Я стадию димедрола не прошёл и очень этим гордился: от него тяжёлая тупость. Димедрол — это антиаллергетик с побочным снотворным эффектом. Была смешная история в Киеве: парень вошёл в аптеку и спросил димедрол, а ему говорят: да ни, нимае,

усё хипы поили.

После димедрола начинали есть седуксен, энокрин, ноксирон, а также все снотворные барбитурного ряда: барбамил, фенобарбитал и другие — одним словом, барбитуру. На этой же ступени начинали курить дурь: план, паль, анашу — грубо просеянный гашиш (пыльцу с конопли) — и марихуану (листки протёртые). Вся старая система прошла через барбитурную стадию и застряла на седуксене.

Если в больнице дают антидепрессант, то от него бывают сильные судороги, потому нужен и циклодол как корректор. Но если циклодол есть отдельно, то бывают яркие галлюцинации. Ноксирон же едят, как седуксен, — закидываются от пяти и больше. Тогда он перестаёт усыплять и начинает действовать по назначению.

Однажды — я тогда уже учился в институте — мы вместе с Алёной наелись седуксена, ходили и блаженствовали. Она украла из столовой пять яиц — я спросил: зачем? — она сказала: подожди — увидишь. А когда мы вышли, она стала бросать яйца в институтскую стену и, бросая, приговаривать: вот зачем! вот зачем!

— — —

Arkady Rovner. "Kalalatsy," pp. 53-54 [3]

Episode 3. "Anyone who went through the seduxen stage — if they went through it, because people got stuck at every stage — moved on to codeine with noxiron, and that was when the true meaning of noxiron revealed itself. If you take one noxiron for every five codeine pills, the high comes out beautiful and clean, like a Chinese engraving.

One day, someone played a cruel joke on me. Poppy season had ended, I hadn't yet hustled up new injection sites, and the old ones had closed. So I went to a doctor I knew — he gave me fentopil. I shot it into my butt — I'd heard from someone that if you inject it into a muscle, you get a beautiful codeine-like high — and headed to Alyona's birthday. Suddenly my back arched backward and my neck forward — my whole body twisted up." [3]

пошли по лагерям, потому что в дурдомах их не обнаружили.

Тот, кто проходил седуксеновую стадию — если проходил, потому что застревали на всех этапах, — переходил к кодеину с ноксироном, и тогда проявлялся подлинный смысл ноксирона. Если на пять кодеинин брать одну ноксиронину, то кайф получался красивый и чистый, как китайская гравюра.

Однажды надо мной жестоко подшутили. Маковый сезон

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закончился, дырок новых я ещё не вышустрил, а старые закрылись. Тогда я пошёл к знакомому врачу — тот дал мне фентопил. Я вмазался в задницу — я от кого-то слышал, что если вмазать в мышцу, то выходит красивая кодеиновая таска — и поехал на день рождения к Алёне. И вдруг спина моя ушла назад, а шея вперёд — меня всего скрутило.

Arkady Rovner. "Kalalatsy," pp. 54, 57 [3]

Episode 4. "Somewhere between seduxen, codeine, and cyclodol, people started sniffing — smoking weed continued at all levels. After passing the lower stages, a person switched into the 'noble' drugs, and all the rest were cut off. What remained was dope, opiates, and cocaine.

Opiates are codeine, morphine, fentopil, and, of course, homemade opium from poppies. (Fentopil is a Hungarian drug; it is given with droperidol before surgery so a patient doesn't get anxious.) There are several technologies for producing homemade opium..." [3]

Где-то между седуксеном, кодеином и циклодолом начинали шмыгаться — курение дури продолжалось на всех ступенях. Пройдя низшие ступени, человек выходил к благородным

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наркотикам, а все остальные отсекались. Оставались — дурь, опиаты и кокаин.

Опиаты — это кодеин, морфин, фентопил, ну и, конечно, самодельный опий из маков. (Фентопил — венгерский препарат, его дают с дренопериодолом перед операцией, чтобы больной не волновался).

Есть несколько технологий для получения самодельного опия. Всё зависит от того, воруеть ли ты маки или вольготно

Arkady Rovner. "Kalalatsy," pp. 57-58 [3]

These and other data indicate that the subject of our study practiced simultaneous use of multiple psychoactive substances (polysubstance addiction) and understood their potentially lethal consequences, including based on observing the fates of his acquaintances. It is known that in the late 1970s, a common combination among people using psychoactive substances was diazepam belonging to the benzodiazepine family (in the USSR, it was marketed under the trade name seduxen) and other central nervous system depressants, including alcohol and opioids (e.g., morphine). When diazepam (seduxen) is used with these substances, the depressive and sedative effects of both drugs intensify exponentially, sharply increasing the risk of overdose.

A simultaneous combination of diazepam and opioids causes dangerous side effects. According to pharmacological studies [6], the concurrent use of benzodiazepines and opioids leads to a synergistic amplification of their depressive effects: respiratory depression, lowered blood pressure, impaired consciousness, and a sharp increase in the risk of coma and death. Even at therapeutic doses, such a combination can cause deep sedation, cognitive impairment, disorientation, and a loss of sound judgment. In cases of overdose, the risk of death rises exponentially.

Episode 5.

“Existing from summer to the psychiatric hospital, and then again — from the psychiatric hospital to summer... Thank God, this affected me less so far, my friends much more, but in this alternation of periods of free life with psychiatric dungeons there was a fatal inevitability that came at a high price.”

к распаду личности. Существовать от лета до психбольницы, а затем опять – от психбольницы до лета... Слава Богу, меня это пока коснулось меньше, моих друзей – гораздо больше, но в этом чередовании периодов вольной жизни с психиатрическими застенками была роковая неизбежность, которая стоила слишком дорого.

Alexander Dvorkin. "My America," p. 118 [5]

Episode 6.

*"In addition, there was yet another extremely important problem: **drugs**. Gradually they seeped into our environment and, like poison, contaminated it. I'm not talking about the inevitable disintegration of personality which they led to. They also corrupted our entire brotherhood. In fact, with the spread of drugs, it ceased to exist: only isolated loners remained, each interested solely in where to get the next dose. Over time, a dose began to replace all ideas, friends, love, and, eventually, life itself. We increasingly encountered dealing among ourselves, theft, betrayal of friends, and abandonment of the closest people. Arrests also became more frequent: authorities now had an absolutely impeccable pretext to fight us. **Then we started seeing the first people among us dying from overdoses and other drug-related causes.**"*

Волосатые

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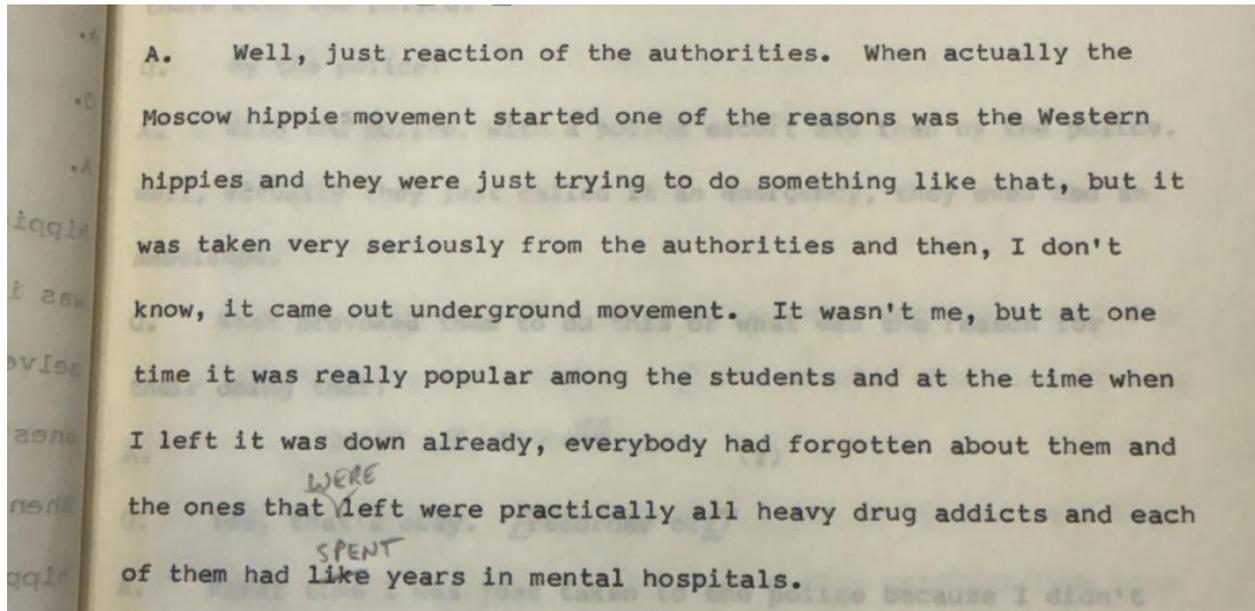
Кроме того, имелась и еще одна крайне важная проблема: наркотики. Постепенно они проникли в нашу среду и, как яд, отравляли ее. Я не говорю о неотвратимом распаде личности, к которому они приводили. Но они разлагали и все наше братство. Собственно, с распространением наркотиков оно перестало существовать: остались лишь изолированные одиночки, каждый из которых был заинтересован только тем, где раздобыть новую дозу. Постепенно доза начала заменять все – идеи, друзей, любовь, да и жизнь, наконец. Все чаще мы сталкивались с торговлей между своими, с воровством, с предательством друзей, с отказом от самых близких людей. Участились и аресты: теперь у властей нарисовался абсолютно безупречный повод борьбы с нами. Появились и первые среди нас погибшие от передозировок и других связанных с наркотиками причин.

Alexander Dvorkin. "My America," p. 121 [5]

Episode 7.

Excerpts from Alexander Dvorkin's interview [1979]:

“A: Well, just reaction of the authorities. When actually the Moscow hippie movement started one of the reasons was the Western hippies and they were just trying to do something like that, but it was taken very seriously from the authorities and then, I don't know, it came out underground movement. It wasn't me, but at one time it was really popular among the students, and at the time when I left it was down already, everybody had forgotten about them and the ones that were left were practically all heavy drug addicts and each of them had spent years in mental hospitals.”



Alexander Dvorkin's 1979 interview for the project "Recent Soviet Immigrants in America," p. 4 [4]

Episode 8.

“Q. When you say hippie culture for the Soviet Union, are you using that to mean drug culture, or are you making a difference between the two?”

A. Yes, I'm making a difference for it because hippie culture weren't born on drugs, so... The drug culture appeared just much later, and it was very tightly tied together. But there was drug culture by prisoners and the (handwritten: "katorzhny / prison word?")

Q. Convicts.

A. And the convicts, so it was different. Besides the Moslem culture, which is old hashish culture.

Q. And has been for a very long time. Did you find any link between either of these, either the hippie or the drug culture and any religious underground groups or mystical groups?

A. Well, a lot of hippies were interested in mystics and all kinds of religions, and a lot of them went with the different religious sects and groups afterwards or at the time of their being — hippies.

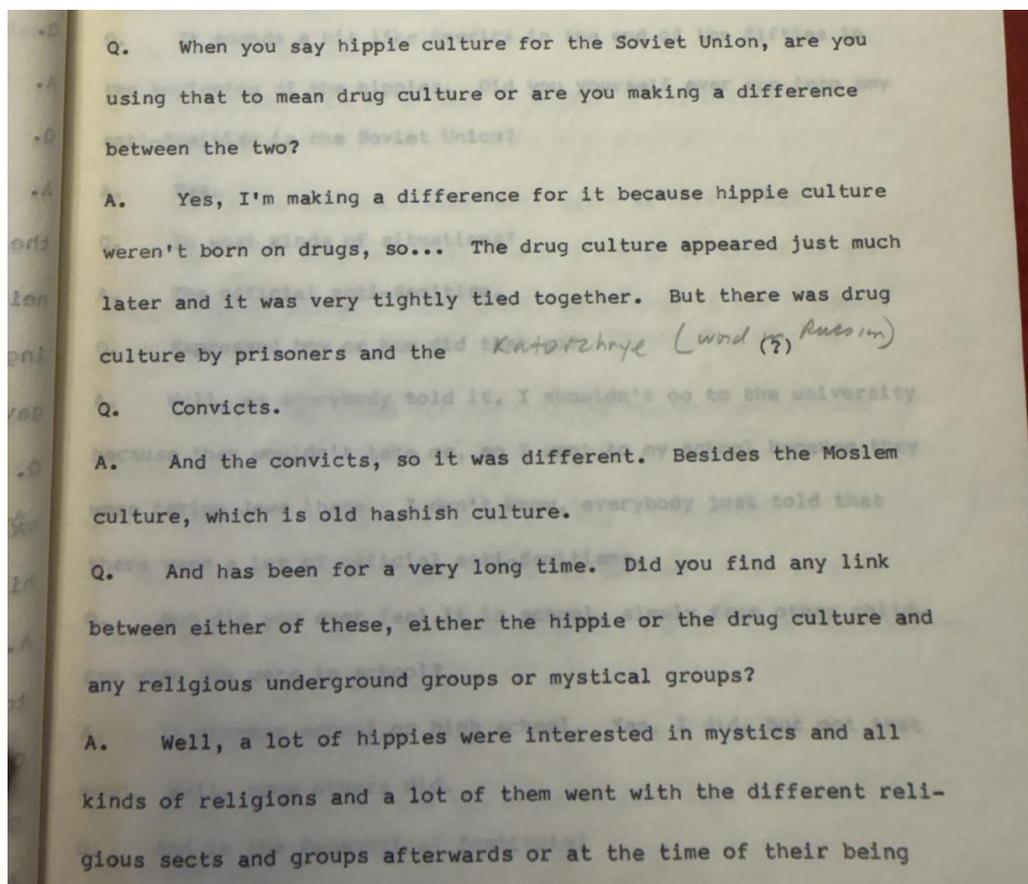
Q. What kinds of religious groups?

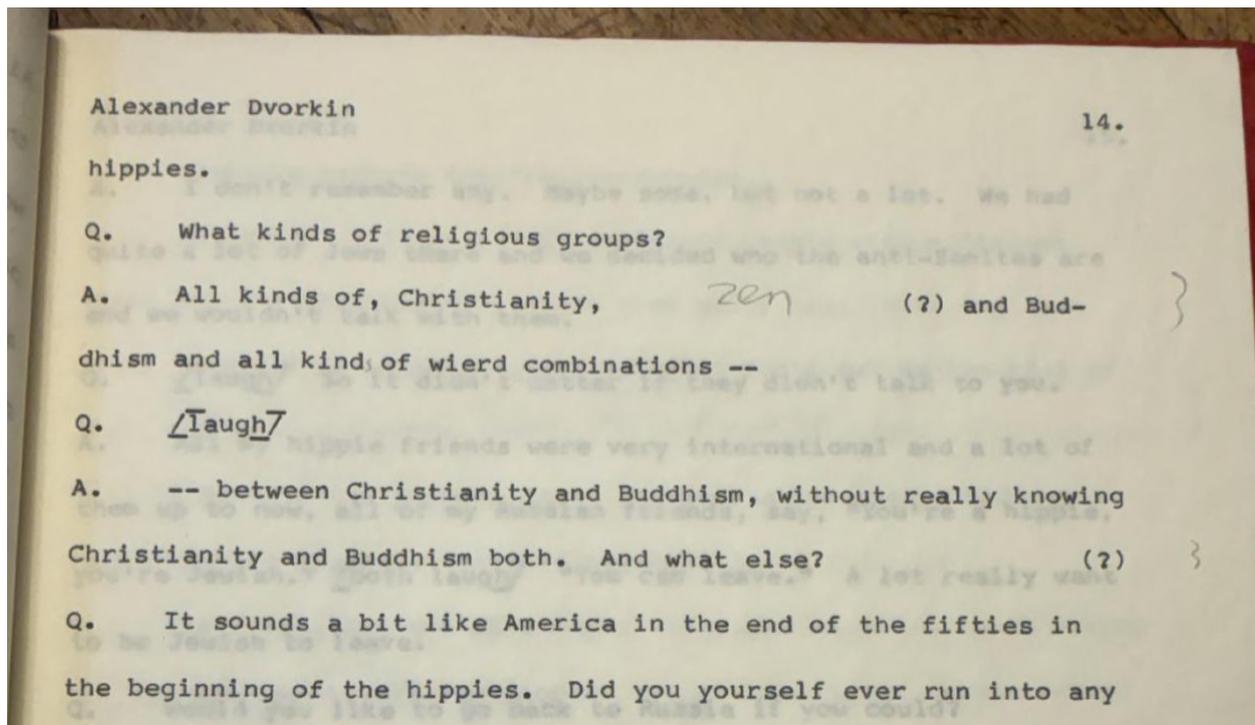
A. All kinds of, Christianity, zen (?) and Buddhism and all kinds of weird combinations —

Q. [laugh]

A. — between Christianity and Buddhism, without really knowing Christianity and Buddhism both. And what else?

Q. It sounds a bit like America in the end of the fifties in the beginning of the hippies.”



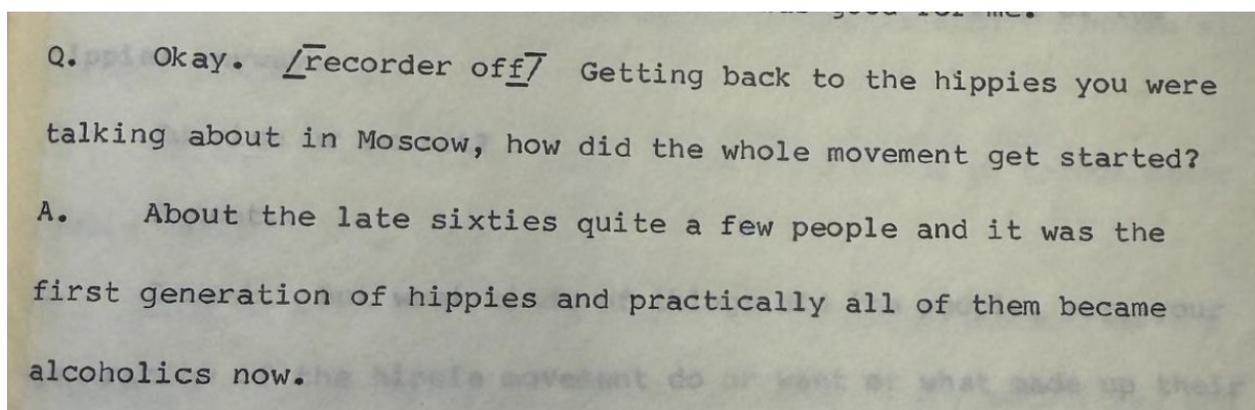


Alexander Dvorkin's 1979 interview for the project "Recent Soviet Immigrants in America," pp. 13, 14. [4]

Episode 9.

Q. Okay. [recorder off] Getting back to the hippies you were talking about in Moscow, how did the whole movement get started?

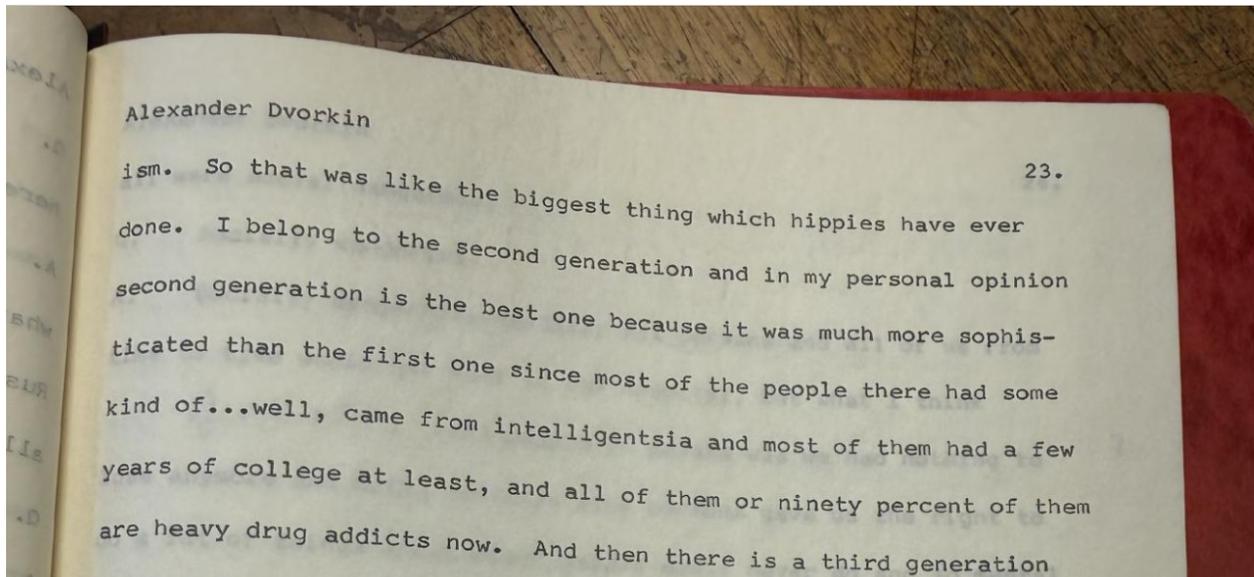
A. About the late sixties, quite a few people and it was the first generation of hippies and practically all of them became alcoholics now."



Alexander Dvorkin's 1979 interview for the project "Recent Soviet Immigrants in America," p. 22 [4]

Episode 10.

“A: I belong to the second generation, and in my personal opinion second generation is the best one because it was much more sophisticated than the first one, since most of the people there had some kind of... well, came from intelligentsia, and most of them had a few years of college at least, and *all of them or ninety percent of them are heavy drug addicts now.*”



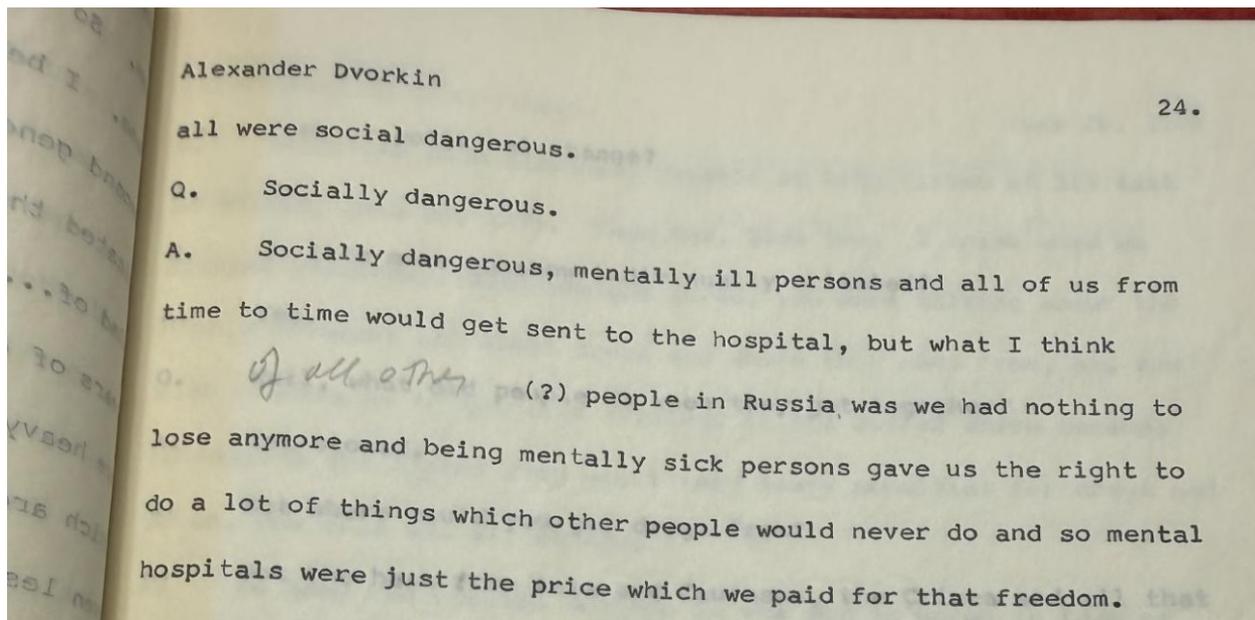
Alexander Dvorkin's 1979 interview for the project "Recent Soviet Immigrants in America," p. 23 [4]

Episode 11.

“A. We — all were social dangerous.

Q. Socially dangerous.

A. Socially dangerous, mentally ill persons, and all of us from time to time would get sent to the hospital, but what I think of all other people in Russia was we had nothing to lose anymore, and being mentally sick persons gave us the right to do a lot of things which other people would never do, and so mental hospitals were just the price which we paid for that freedom.”



Alexander Dvorkin's 1979 interview for the project "Recent Soviet Immigrants in America," p. 24 [4]

Episode 12.

Q: *Well, what did people do when they got together?*

A. *Get stoned.*

Q. *But where could you get drugs from?*

A. *Got the hash from Asia and Caucasus, the Crimea and all that southern part. Got all the heavy drugs from the hospitals because they have a special savings in the –*

A. *So they had special savings in the Soviet Union in case of addicts, medical savings of drugs.*

Q. *You mean supplies or reserves?*

A. *Reserves.*

Q. *Reserves.*

A. *And they had to change it every five years, to destroy it, to get new ones. But drugs, all drugs are very good after five years, nothing happens to them —*

Q.

/laugh/

A. — *so people would just sell a lot of them, the people who were in charge of these reserves, and that's how most part of drugs are gotten in the Soviet Union. But a lot of people just work in the hospitals —*

Q.

/laugh/

A. — *and do whatever they can do there. And about the penalties. Well, all of us, again, were mental patients, so instead of a penalty we would get confined to a year in mental hospital, year or more, but actually a year is about the deadline. After a year, you can get a lot of the stuff back, and a lot of the things that you got there, it's neobratimye (irreversible).*

Q. *Irreversible.*

A. *Irreversible. So that's enough, and most of my friends went through that by now.*

Q. *What kind of treatments do people get in these mental hospitals?*

A. *All kind of neuroleptics, very heavy doses, and —*

Q. *Narcoleptics?*

A. *No, neuroleptics.*

Q. *Oh, drugs that affect the nervous system.*

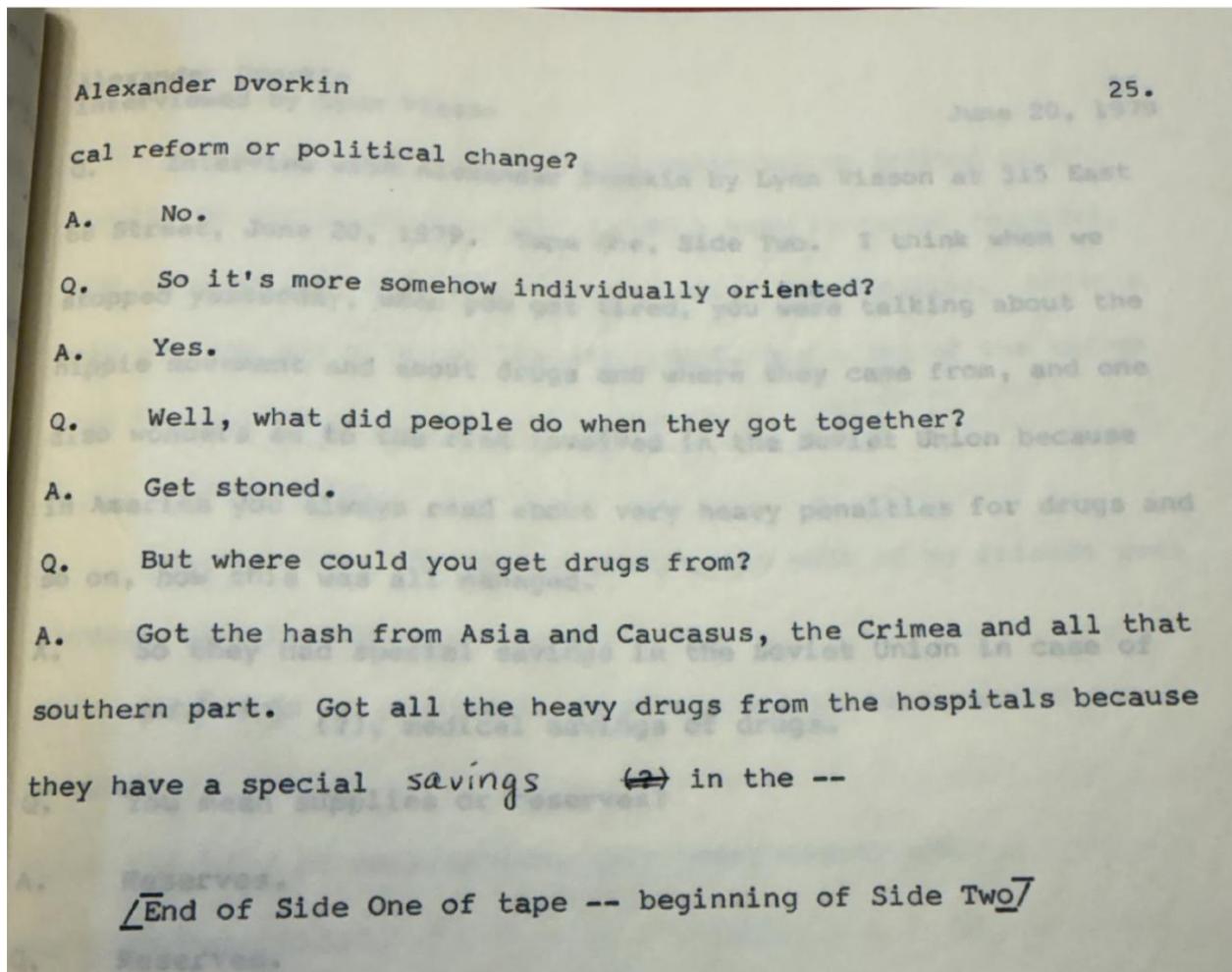
A. *Yes, and psycholeptics and shock treatments, _____ (?) and electrical shock, and those drugs (?) whatever.*

Q. *And what?*

A. *Those drugs. Those are special drugs which you have to take in addition to the other drugs always to take the "proproblem effects" (?) —*

Q. *Side effects.*

A. *Side effects, to take off that. They're very bad too, (?)."*



Alexander Dvorkin's 1979 interview for the project "Recent Soviet Immigrants in America," p. 25 [4]

Alexander Dvorkin
interviewed by Lynn Visson

26.
June 20, 1979

Q. Interview with Alexander Dvorkin by Lynn Visson at 315 East 68 Street, June 20, 1979. Tape One, Side Two. I think when we stopped yesterday, when you got tired, you were talking about the hippie movement and about drugs and where they came from, and one also wonders as to the risk involved in the Soviet Union because in America you always read about very heavy penalties for drugs and so on, how this was all managed.

A. So they had special savings in the Soviet Union in case of addicts (?), medical savings of drugs.

Q. You mean supplies or reserves?

A. Reserves.

Q. Reserves.

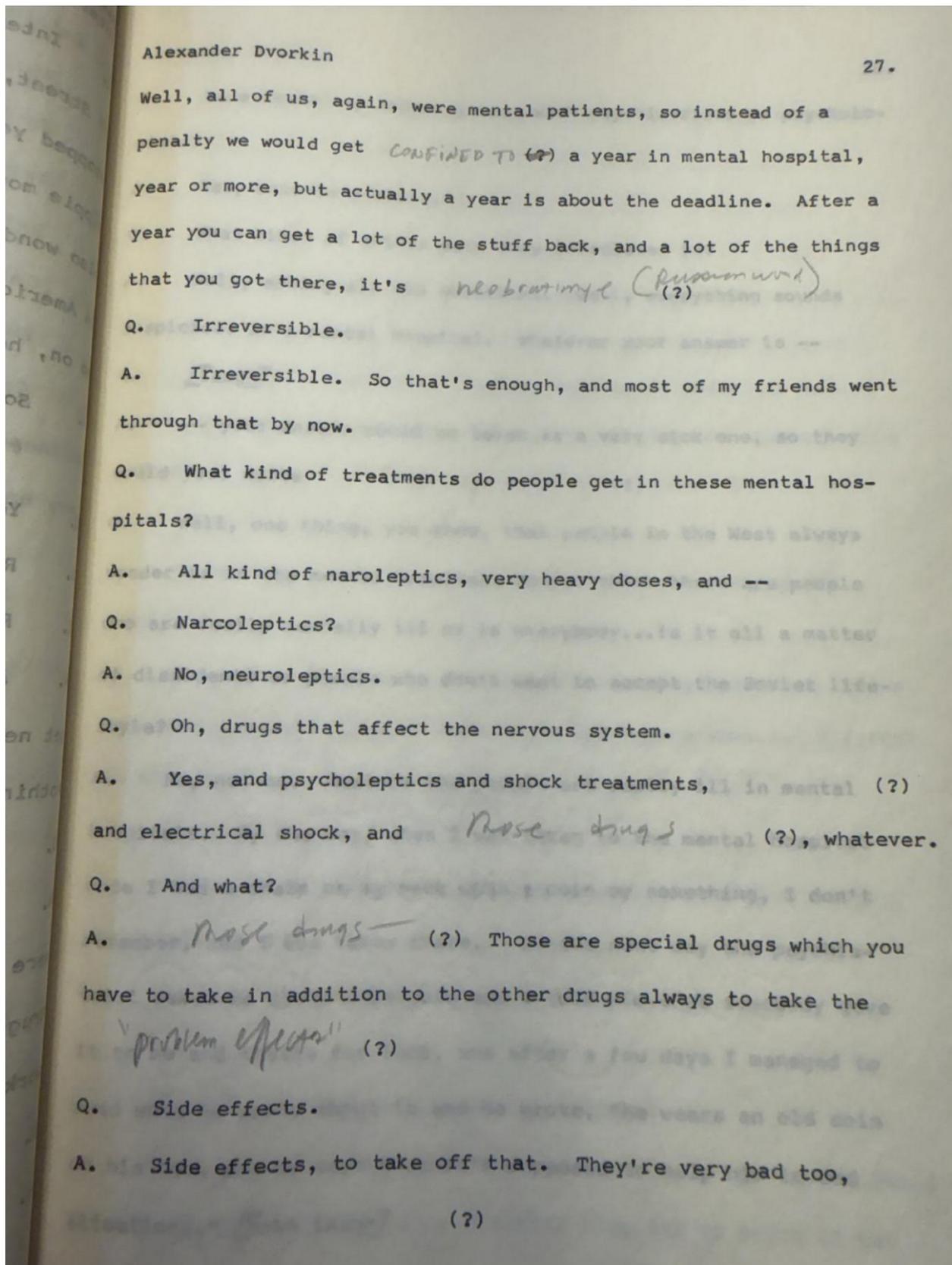
A. And they had to change it every five years, to destroy it, to get new ones. But drugs, all drugs are very good after five years, nothing happens to them --

Q. [laugh]

A. -- so people would just sell a lot of them, the people who were in charge of these reserves, and that's how most part of drugs are gotten in the Soviet Union. But a lot of people just work in the hospitals --

Q. [laugh]

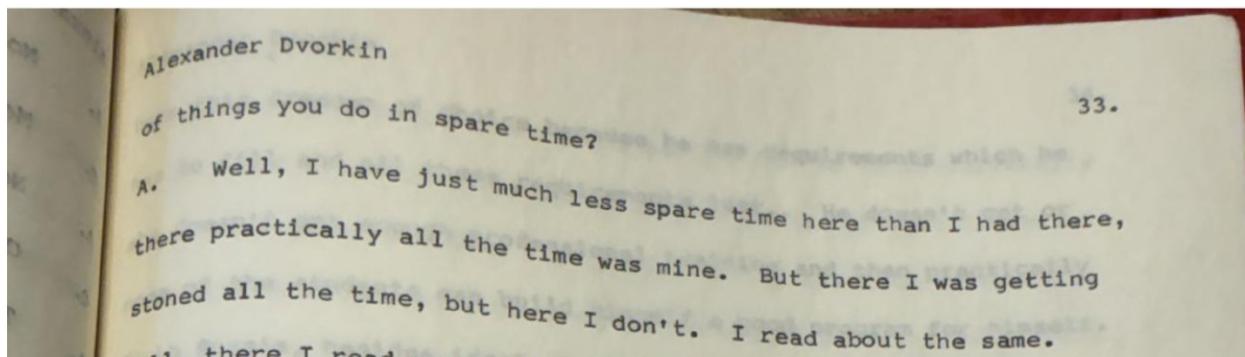
A. -- and do whatever they can do there. And about the penalties.



Alexander Dvorkin's 1979 interview for the project "Recent Soviet Immigrants in America," pp. 26, 27 [4]

Episode 13.

“A. Well, I have just much less spare time here than I had there; there practically all the time was mine. But there I was getting stoned all the time, but here I don’t.”



Alexander Dvorkin’s 1979 interview for the project “Recent Soviet Immigrants in America,” pp. 25, 26, 27 [4]

Episode 14.

“Q. Did you feel there was ever anything positive in the mental hospitals, was there any effort to help at all?”

A. For the mentally ill persons?

Q. Yes.

A. Well, they were just on a very heavy drug curement.

Q. Treatment.

A. Treatment, treatment. So they were quiet under all these drugs, with all these drugs. They were just put down for all this time, and I don’t think it’s very helpful for them. It made them quiet down.

Q. Were there people you could talk to there in the mental hospital?

A. Yes. Yes, there were some very interesting patients. There were some... usually in each department there were some... I forgot the word again, katorzhnye.

Q. Convicts.

A. Convicts who were trying to get away with something, and I would talk to them.

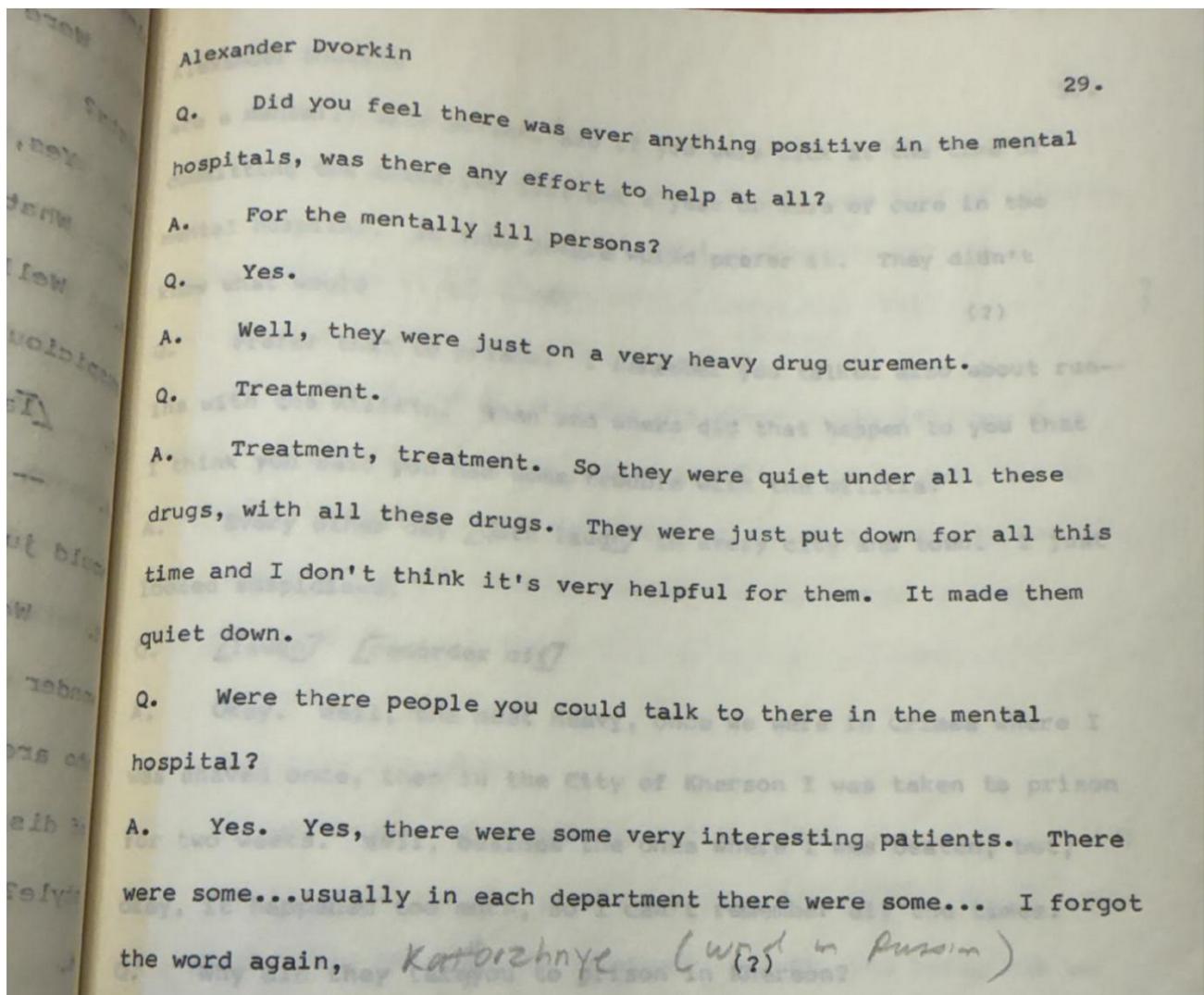
Q. You mean by pretending to be mentally ill?

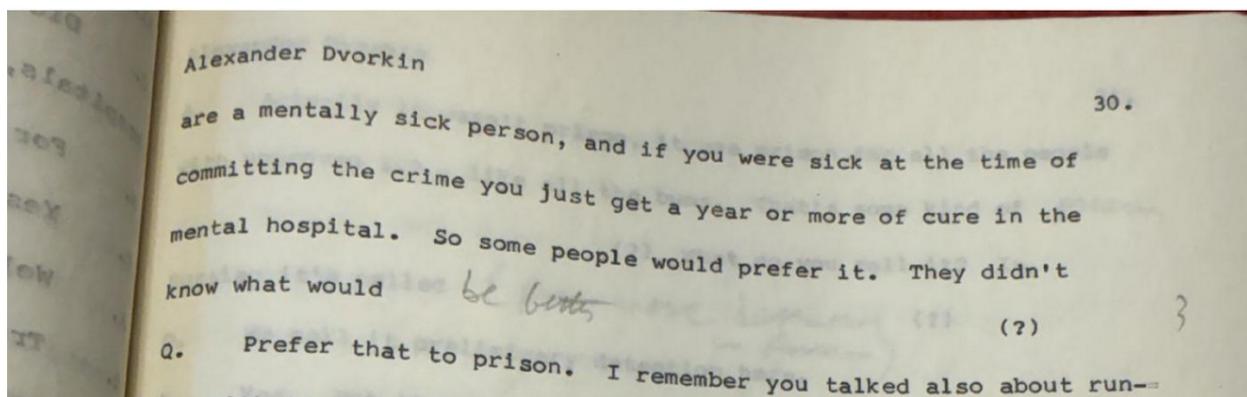
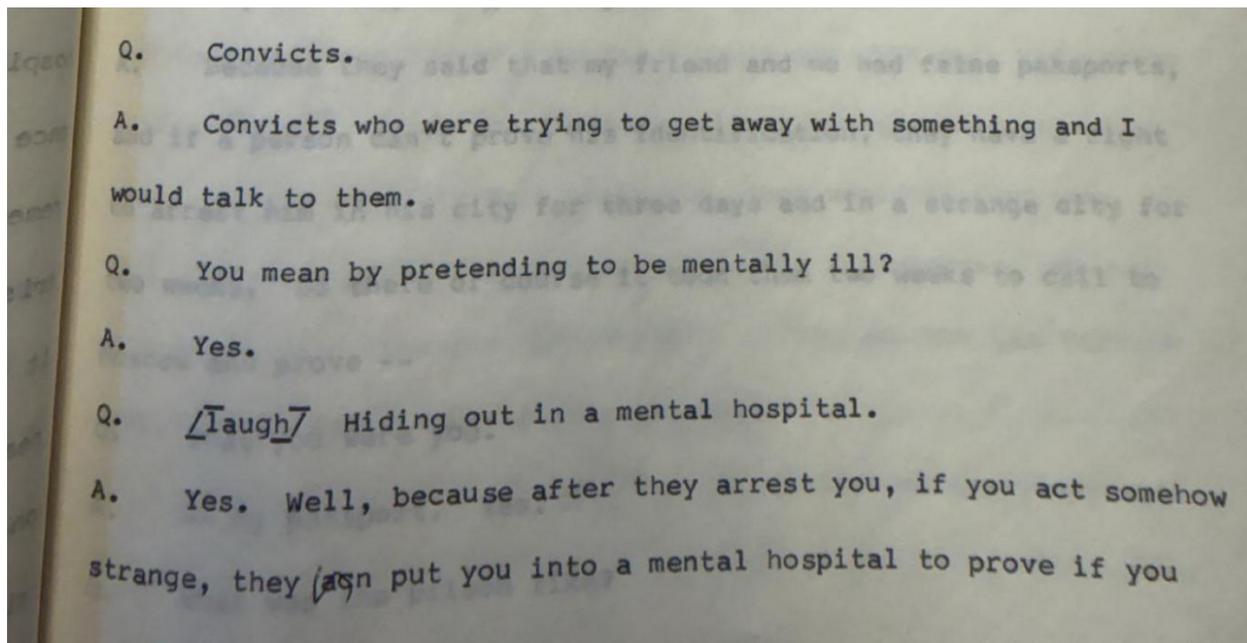
A. Yes.

Q. /laugh/ Hiding out in a mental hospital.

A. Yes. Well, because after they arrest you, if you act somehow strange, they can put you into a mental hospital to prove if you... are a mentally sick person, and if you were sick at the time of committing the crime you just get a year or more of cure in the mental hospital. So some people would prefer it. They didn't know what would be better (?).

Q. Prefer that to prison..."

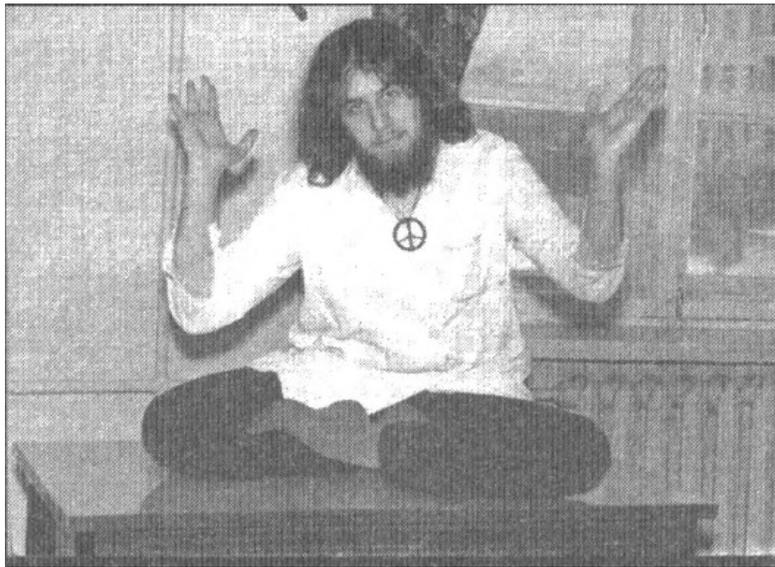




Alexander Dvorkin's 1979 interview for the project "Recent Soviet Immigrants in America," pp. 29-30 [4]

Abuse of psychoactive substances is a significant catalyst for deviant behavior. **Combined with neural dysfunctions, psychopathic traits, and trauma, it reduces one's ability to control aggression and increases the likelihood of criminal acts including serial murder.** Empirical criminological data [7] show that a substantial proportion of murderers and other violent offenders actively use drugs or alcohol before committing crimes. Abuse of psychoactive substances is often accompanied by cognitive distortions, lying, a lack of empathy, and a drive for immediate gratification.

“The orderly.” Methods of learning violence. After Alexander Dvorkin was expelled from the pedagogical institute, he worked for a short period as an X-ray technician in the intensive care unit of the cardiology center at City Clinical Hospital No. 1 named after N.I. Pirogov (Moscow). However, he was fired following a conflict with the head of the facility’s administration. He then lived as a vagrant in Odesa. Later, he took a job as an orderly in the trauma intensive care unit of City Clinical Hospital No. 67 in Moscow and worked there until the summer of 1976.



*Alexander Dvorkin, an orderly in the trauma intensive care unit
Alexander Dvorkin. “My America” [5]*

For the 20-year-old Alexander Dvorkin who displayed pronounced narcissistic personality traits, an ambitious cognitive mindset of “godlikeness,” and persistent manifestations of a pathological drive for control and power over other people, the position of an orderly in a trauma intensive care unit, by his own account, seemed “appealing.” From the standpoint of psychobiographical analysis, this choice can be viewed not as accidental, but as functionally determined by his internal motivational structure and pathological needs. A trauma intensive care unit is an extreme environment involving daily encounters with human suffering, pre-death states, and technical management of vital functions through medical equipment and medications.

Given the combination of the factors listed above, including his psychiatric **diagnosis**, **practice of polysubstance use**, possession of specialized **knowledge** in psychopharmacology, and his **motivation**, Alexander Dvorkin’s professional presence in the intensive care unit

created conditions for the development and escalation of his criminal inclinations. In such an environment, the subject had **access to**:

- high-potency pharmacological drugs including narcotic analgesics and sedatives;
- medical records containing data on diagnoses, health status, prognoses, and patients' degree of vulnerability;
- direct contact with patients in critical condition with minimal external oversight (without witnesses), especially during his night shifts.

Such conditions could potentially facilitate the transformation of his pathological cognitive attitudes into criminal behavior.

This pattern finds confirmation in behavioral analysis research. **John E. Douglas and Mark Olshaker note in their book "Mindhunter: Inside the FBI's Elite Serial Crime Unit"** [8] (published in Russian as "Psychological Portrait of a Killer") that hospitals or nursing homes often served as places where, from time to time, they encountered serial killers who resorted to some "clean" means, such as a high-potency drug, preferring it to firearms or edged weapons. This satisfied serial killers' need for covert control over the life and death of their victims. Moreover, **this allowed serial killers to minimize external signs of violent intervention, helping to classify death as natural or resulting from the severity of an underlying illness.** A factor helping to mask these crimes was the statistical expectation of fatalities in a hospital setting, which reduced the likelihood of criminal investigations and forensic examinations. This created conditions for serial killers to continue their criminal activity over extended periods of time.

In criminal psychology, this type of serial killer is referred to as a "healthcare serial killer," while in popular literature, they are known as "angels of death." As a rule, such an individual works as a physician, medical worker, or caregiver. They often hold a position that allows them to make decisions about terminating or continuing patients' lives and use their knowledge to kill their victims. This type of serial killer deliberately inflicts harm and suffering on their victims. They kill patients or people under their care who suffer from incurable diseases. However, it's important to note that their motivational structure is rarely limited exclusively to terminally ill patients: in a number of documented cases, **criminal behavior extends to individuals with a favorable prognosis** (healthy or easily treatable people), **which indicates the dominance of controlling or sadistic motives over pseudo-altruistic ones.** Injection is the most common method of administration, but it is not

universal: cases have been recorded involving other methods (overdosing oral medications, altering medical equipment parameters, etc.).

In the American journal “Prosecutor,” Volume: 38 Issue 1, dated January-February 2004, an article by Karin H. Cather (2004) ‘Serial Killers, Hidden Murders: The Prosecution of Health Care Professionals Who Kill Patients’ [9] presents case studies from a number of U.S. jurisdictions to show how prosecutors and investigators have successfully met the challenges of cases in which healthcare workers intentionally killed their patients:

*“What makes this class of offense so difficult to detect and prosecute is that perpetrators target victims who are severely ill, even terminally ill, who cannot speak for themselves. Such patients are vulnerable to death from natural causes and to healthcare professionals who can intentionally inject lethal doses of therapeutic substances, or even essentially toxic substances, in the presence of eyewitnesses. Often there is no autopsy. End-stage Alzheimer’s patients, **cancer patients, comatose persons, or the elderly and ill thus become targets for murderers in the healthcare professions.***

*Even if such crimes can be detected, proving them requires extensive medical evidence and winning a battle of the experts, which may include a ‘Daubert’ challenge to the admissibility of the evidence. In one of the cases described in this article, murders of two elderly nursing home patients were suspected because of the suspicious timing and circumstances of their deaths, as well as several admissions made to coworkers by the defendant. The case was driven by expert witnesses who clashed over the relative significance of **extremely high postmortem morphine levels in a cancer-ridden nursing home patient.** In another case, a serial murderer was detected due to a **‘spike’ in the death rate at a county hospital after the defendant was hired.**”*

Many documented cases indicate that **healthcare serial killers** [10] exhibit behavioral characteristics consistent with the organized type of serial killer: crime planning, maintaining outward control over the situation, an ability to conceal illegal activity for extended periods, etc. These killers are typically intelligent and know how to carefully and skillfully hide their crimes, using as cover the fact that deaths in hospitals are not uncommon.

There are several motivational configurations characteristic of subjects of this type:

— **Controlling / sadistic motive:** implementation of a need for power and control over a victim’s vital functions, when the killer exploits his position; deriving sadistic gratification from observing suffering or manifestations of patient vulnerability; in some cases, a belief

in one's own right to determine the fate of others ("I can do this," "I'm easing the patient's pain," "I'm relieving suffering");

— **Pseudo-altruistic motive** ("mercy killing"): when a perpetrator is convinced that he is relieving a victim of "unbearable suffering" or believes that the victim "cannot be helped anymore." It is noteworthy that this belief may be delusional in nature or serve as a rationalization for deviant needs rather than reflecting an objective clinical picture;

— **"Hero syndrome"**: creation of an artificial crisis situation (e.g., by administering lethal doses of drugs that provoke deterioration in a patient's condition), followed by the imitation of rescue measures in order to obtain social approval, recognition of professional merit, or satisfaction of narcissistic needs.

An example of a **medical serial killer** is Donald Harvey, an orderly convicted of serial murder. In his MasterClass guide "**John Douglas Teaches How to Think Like an FBI Profiler**,"[11] Douglas notes: *"Donald Harvey killed up to 87 people (he was only convicted of 37 murders) over 17 years while working as an orderly and nurse's assistant at hospitals in both Kentucky and Ohio. Though he expanded to murder outside of healthcare facilities, he typically killed in the hospitals that employed him, since he could exercise maximum control without drawing attention. That said, his nickname came from coworkers who noted, without suspicion, the number of deaths under his care. Harvey suffocated some patients, poisoned others, and even altered the settings on life-preserving devices. In 1987, police finally discovered Harvey after an autopsy of one patient revealed the presence of cyanide. He maintained that his many murders were acts of mercy for the dying."*

In their book "Mindhunter: Inside the FBI's Elite Serial Crime Unit," John Douglas and Mark Olshaker [8] note:

"As part of the psychobiographical analysis, it is advisable to consider retrospective data concerning Alexander Dvorkin's professional experience as an orderly, as well as his cognitive patterns and attitudes (stable socio-psychological dispositions of his personality). Particular attention should be paid to the distorted system of beliefs, emotional reactions, and behavioral tendencies associated with the phenomenon of death. An analysis of autobiographical narratives makes it possible to reconstruct the process by which his notions of the boundary between life and death were formed, as well as to identify the relationship between the professional environment, personality traits, and deviant motivational patterns."

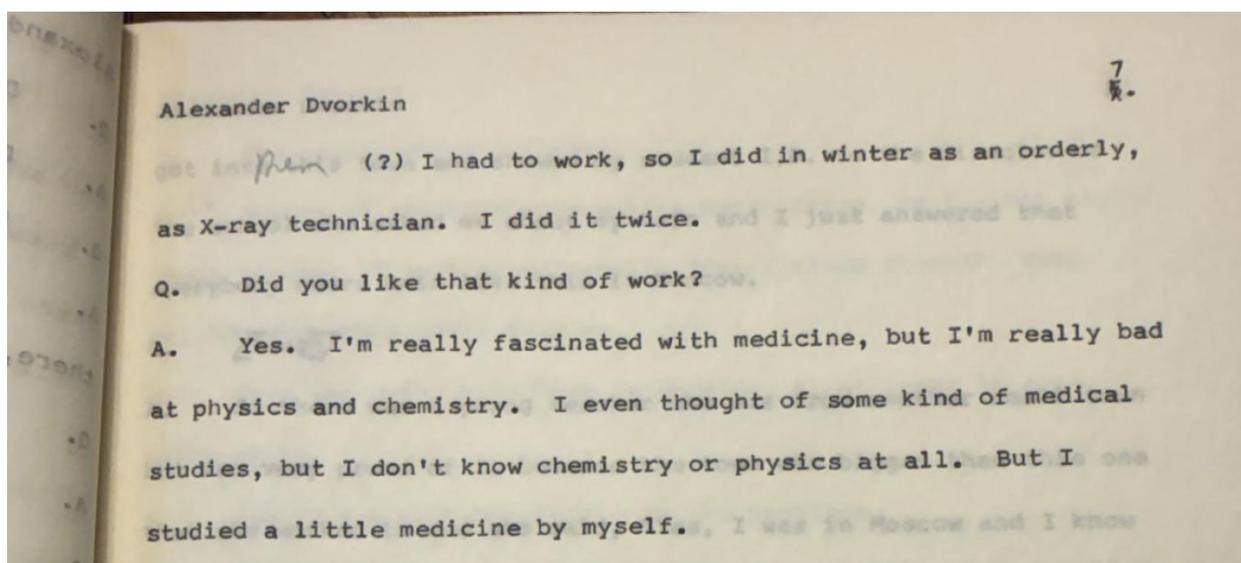
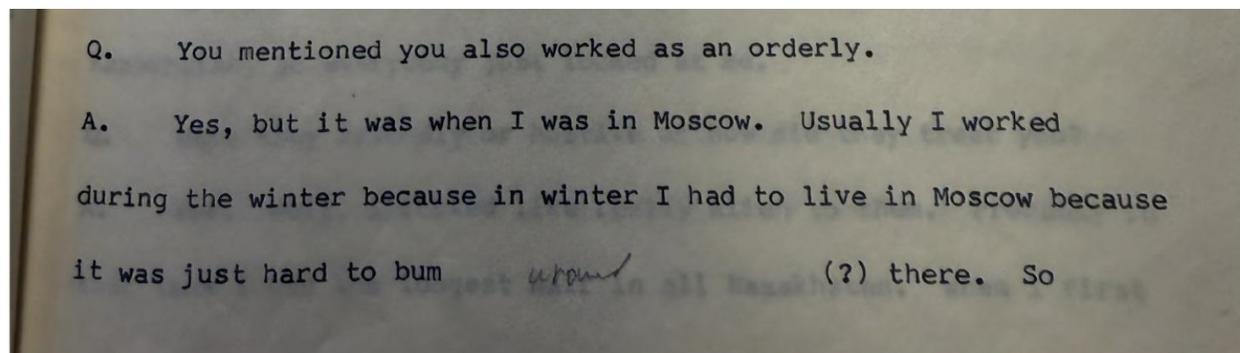
Episode 1: Alexander Dvorkin's 1979 interview for the project "Recent Soviet Immigrants in America." [4]

Q. You mentioned you also worked as an **orderly**.

A. Yes, but it was when I was in Moscow. Usually I worked during the winter since in winter I had to live in Moscow because it was **just hard to bum around there**. So then I had to work, so **I did in winter as an orderly, as X-ray technician**. I did it twice.

Q. Did you like that kind of work?

A. Yes. I'm really fascinated with medicine, but I'm really bad at physics and chemistry. I even thought of some kind of medical studies, but I don't know chemistry or physics at all. **But I studied a little medicine by myself.**"



Alexander Dvorkin's 1979 interview for the project "Recent Soviet Immigrants in America", pp. 6-7 [4]

Episode 2. Information about Alexander Dvorkin from the medical archive:

ВКЛАДНОЙ ЛИСТ К МЕДИЦИНСКОЙ КАРТЕ № Земское Учрежд. № 18 76
 Утверждена Министерством здравоохранения СССР 16/VII 1954 г.

Фамилия, и. И.И. Дворкин На правах домашней Средней

Дата посещения 11/IV 75г. Амбул. на дому (вписать) Острые боли в груди. Стенд. про. для уточнения диагноза. Назначение и отметка о выполнении Средней

Жалобы больного, объективные данные, течение болезни, подпись врача и консультанта

апрельским жаром. Не страдался, на фоне дл. В виде дл. стенокардия

Справка - медиком

1976 г 7

6/1/76, В-май работает самотаром в отделении разнорабочих в 67 кв. 8-й. Жалобы на слабость, усталость, нервно-вегетативные расстройства, безразличие

на весну. Скорее не вышел на работу. Выкуривая, носил оружие, дымил в войсках.

6/1 8-10 ч. 76г. Деловые: адипонитический 1/2 г + 3/4

0 66661

12/1/76, Лекарства принимаю, если надо, чувствую себя лучше, ровнее настроен, меньше чувствую усталости, энергии по сравнению с прошлым. Деловые: адипонитический 1 г + 3/4

6/1 11-13 ч. 76г.

Treatment: unchanged

Sick leave Jan. 14, 1976; return to work Jan. 15.

Source: <https://actfiles.org/alexander-dvorkins-medical-files-full-archive/>

Episode 3. Excerpt from Alexander Dvorkin’s book “Teachers and Lessons. Memories, Stories, Reflections”[12]:

“Naturally, being permanently expelled from the university only led Alexander to become even more actively involved in the ‘hippie’ movement.

Then, until the summer of 1976, Dvorkin worked as an orderly in the trauma intensive care unit of a hospital in Khoroshevka where his colleague was, incidentally, Evgeny Margulis, the bass guitarist for the band Mashina Vremeni [“Time Machine”]. How many tragedies and sufferings the young hippie encountered there! Nevertheless, he loved his job, and he did his best to ease the plight of the patients in the intensive care unit and provide them with at least some comfort, even before their death. Working as an orderly — a position at the very bottom of the social ladder — meant he didn’t have to lie or ‘play games’ that everyone else in Soviet society played.”

Причем, понятное дело, окончательное отчисление из вуза привело лишь к тому, что Александр стал еще активнее участвовать в «хипповском» движении.

Затем до лета 1976-го Дворкин работал санитаром в отделении травматологической реанимации больницы на Хорошевке, где его коллегой был, кстати, бас-гитарист «Машины времени» Евгений Маргулис. С какими только трагедиями и страданиями не сталкивался там юный хиппи! Но он любил свою работу — и во всем, что от него зависело, он старался изо всех сил облегчить тяжелую участь пациентов реанимационного отделения и предоставить им хоть какой-то комфорт — даже перед смертью. А работа санитаром — должность на самом низу социальной лестницы — не требовала от него кривить душой и «играть в те игры», в которые играло все советское общество.

Alexander Dvorkin. “Teachers and Lessons. Memories, Stories, Reflections,” p. 18 [12]

Episode 4. In his book “My America,”[5] Alexander Dvorkin shares his impressions of the course “Liturgy of Death” which he attended during his stay in the US. It was taught by Professor Alexander Schmemmann, a priest. According to Dvorkin, it turned out to be “incredibly interesting” (the reasons for his interest in the topic of this lecture and the lecturer himself will be discussed in subsequent sections of our study). In this context, Alexander Dvorkin writes in his autobiographical book:

*“Death has been pushed out of life; a person lives as if it does not exist, and nothing should remind him of it. Even when it is already near, everything is done so that the patient doesn’t know he is dying until the very last moment. He is constantly reassured: ‘You’re fine, there’s nothing serious, you look great, you just have a minor ailment that will soon pass. Take another medicine, and everything will be fine.’ Dying is moved within hospital walls, where a person living their last days is loaded with drugs, tranquilizers, and antidepressants — **anything to keep them from being fully aware, throwing tantrums, or acting out unpredictably, so that they are not tormented by fears and may pass away into another world in a semi-conscious state.** Thus, the main event of life, the final transition, takes place in a **sterile, impersonal hospital setting**, surrounded by orderlies, doctors, and nurses, far from home, family, and loved ones, far from any awareness of the importance of what is happening.”*

Смерть вытеснена из жизни, человек живет, как будто ее нет, и ничто не должно напоминать ему о ней. Даже когда она уже рядом, делается все, чтобы больной до последнего не знал, что он умирает. Его все время уверяют: «С вами все нормально, у вас ничего страшного, вы прекрасно выглядите, у вас лишь небольшое недомогание, которое скоро пройдет. Вот примите еще такое лекарство, и у вас все будет хорошо». Умирание переносится в больничные стены, где живущего последние дни человека загружают наркотиками, транквилизаторами, антидепрессантами – чем угодно, только бы он не пребывал в полном сознании, не устроил бы никаких истерик или незапланированных выходов, чтобы его самого не мучили страхи и чтобы он в таком полубессознательном состоянии отошел в мир иной. И так, главное событие жизни, главный переход свершается в стерильном безличном больничном окружении, среди сиделок, врачей и сестер, вдали от дома, домашних, близких, вдали от осознания важности того, что происходит.

Alexander Dvorkin. “My America,” p. 453 [5]

Episode 5. Excerpt from Alexander Dvorkin's book "My America" [5]:

"What was I to do? By that ti Episode 5. Excerpt from Alexander Dvorkin's book "My America" [5]:

"What was I to do?

*By that time, I was working as an orderly in the trauma intensive care unit of City Hospital No. 67, not far from my then home in Khoroshevka. I got the job immediately after returning from a hitchhiking trip to Odesa. The work was very demanding, **but it brought me satisfaction, since I saw I was helping people in the most helpless state and thereby doing something useful. Unlike the cardiac clinic where my contact with patients was episodic (I took an X-ray and wheeled away), here I was with patients constantly. People came to us severely injured, after accidents and disasters. I tried to perform my simple duties not out of obligation, but out of conscience: I gave the patients a bedpan and a urinal, changed their beds, put pillows under them, brought them food and drink. I even learned how to give injections and, according to the patients, did it well: they often asked that I be the one to give them their shots.**"*

*"My partner in the unit turned out to be Yevgeny (Zhenya) Margulis, a bass guitarist from the very Mashina Vremeni (Russian 'Time Machine'), which was gradually moving into a leading position among Moscow bands. At that time, like all the very best of them, it played English music. Zhenya and I transferred patients onto gurneys and wheeled them to surgery, then back again. We happily wheeled patients who were getting better upstairs to the medical or surgical ward, while those who had died were covered with a sheet and taken downstairs to the morgue. I remember crying when I encountered the first death of one of our patients. Although later, like most medical workers, my soul became calloused, I still felt deeply affected by each of the **very frequent deaths in our unit.**"*

"In my free time, I traveled several times to nearby cities: Leningrad and Kyiv, where I stayed with familiar 'longhairs.' If something didn't work out, I could always spend a night or two in the stairwell. Few people dared to go hitchhiking in winter, so I adapted to riding trains without a ticket: because of the cold, ticket inspectors usually stood in the carriage, near their compartment, so you could go in and immediately jump into the rear buffer of the next carriage, pretending to be a passenger who had gone out for a smoke. When the ticket inspection was over, all that remained was to go to the reserved-seat carriage and quietly take a free seat. At worst, the upper luggage rack would do."

мне было все равно. Вокруг царил беспросветный мрак. Я ощущал себя ограбленным: у меня только что отняли лучший момент жизни. Это оказался не мой день.

ЧТО ДЕЛАТЬ?

К тому времени я работал санитаром в отделе травматической реанимации 67-й горбольницы, недалеко от моего тогдашнего дома на Хорошевке. Туда я устроился сразу же по возвращении из автостопного путешествия в Одессу. Работа была весьма напряженной, но приносила мне удовлетворение, так как я видел, что помогаю людям в самом беспомощном состоянии и тем самым приношу пользу. В отличие от клиники сердца, где мой контакт с больными был эпизодическим (сделал рентгеновский снимок и укатил), тут я был при пациентах постоянно. Люди к нам поступали сильно искалеченные, после аварий и катастроф. Я старался исполнять свои нехитрые обязанности не за страх, а за совесть: подавал больным утку и судно, перестилал им постели, подкладывал подушки, приносил еду и питье. Даже уколы научился делать и делал их, по словам больных, хорошо: они часто просили, чтобы уколол их именно я. Напарником моим по отделению оказался Женя Маргулис – бас-гитарист из той самой «Машины времени», которая постепенно выдвигалась на лидирующее место среди московских групп. Тогда она, как и все самые лучшие из них, играла английскую музыку. Мы с Женей перекладывали больных на каталки и везли их на операции, потом назад. Больных, которым делалось лучше, мы с радостью катили наверх, в терапевтическое или хирургическое отделение, умерших же покрывали простыней и отвозили вниз – в морг. Помню, как я плакал, столкнувшись с первой смертью одного из наших пациентов. И хотя потом, как и у всех медицинских работников, душа моя огрубела, я все же сильно переживал по поводу каждой из весьма частых в нашем отделении смертей.

В свободное время я несколько раз ездил в ближай-
шие города: в Питер и в Киев, где останавливался у зна-
комых «волосатых». Если что-то не получалось, всегда
можно было перекантоваться ночь-другую в подъезде.
Отправиться зимой в автостопные путешествия мало
кто рисковал, так что я приспособился ездить зайцем на
поездах: из-за холода проверяющие билеты проводники
обычно стояли в вагоне, возле своего купе, так что можно
было зайти и тут же перескочить в задний тамбур сосед-
него вагона, изображая на минутку вышедшего покурить
пассажира. Когда проверка билетов заканчивалась, оста-
валось пройти в плацкартный вагон и тихонько занять
свободное место. На худой конец годилась и верхняя
багажная полка.

* * *

Alexander Dvorkin. "My America," pp. 97-98 [5]

These episodes from Alexander Dvorkin's autobiography are a valuable source for psychobiographical and behavioral analysis, allowing us to reconstruct the deep psychological mechanisms underlying his self-presentation and motivational structure. The retrospective text demonstrates a high degree of narrative self-presentation. It serves as a tool for post-factum legitimization of past experiences. This is not simply a recollection arising three decades later, but a conscious construction of a personal narrative. Dvorkin creates an image of himself as an "enlightened" existential observer. This narrative structure serves not so much as a memory as a mechanism for post-factum rationalization and cognitive **justification of his own actions**. This pattern corresponds to the forms of narrative defense described in the literature for individuals with pronounced traits of grandiose narcissism and a tendency toward moral dissociation.

This is a typical technique described in the history of criminology, used by serial killers with a high level of intellectual reflection and moral dissociation: they rarely deny their actions outright, but **reinterpret them within a philosophical, existential, or pseudo-moral system** in which they present themselves not as criminals, but as “enlighteners,” “liberators,” or “witnesses to the truth.” Justifying themselves, many serial killers avoid direct statements such as “I killed,” preferring instead to say things like, “Society lies about death, but I knew the truth.” This kind of narrative allowed them to maintain a positive self-image by compensating for the cognitive dissonance between their own actions and social norms, and even to elevate their experiences, transforming violence into a form of “existential testimony.”

These and other episodes from Alexander Dvorkin’s autobiography reveal a complex duality of his inner world, demonstrating a **pronounced dissociation between the image of a “humanistic person” presented in self-presentation and the real motivation of his behavior**. The phrase that he “loved his job” and “tried to ease the patients’ fate” at first glance is perceived as a manifestation of altruism. However, in the context of his entire psychobiography, it takes on a different meaning. Here, a classic mechanism of moral dissociation is evident: **splitting of the “good self” (the caring orderly) and the “dark self” (the controller of death)**. This is indicated by a number of latent yet significant details obvious to specialists in behavioral analysis, which allow for a deeper understanding of his personality, motivational frameworks, and cognitive strategies of self-description.

For example, Alexander Dvorkin’s phrases such as **“very frequent deaths in our unit” and “I even learned how to give injections”** testify to his violation of professional and ethical boundaries during his work as an orderly. In the Soviet healthcare system, **an orderly (junior medical staff) had no right to administer injections** — this fell exclusively within the competence of nurses and physicians. Alexander Dvorkin’s assertion that he “learned how to give injections” and that patients “asked that it be him” may point to the following aspects of his behavioral and motivational structure:

- **Conscious violation of professional and institutional norms**, which aligns with the previously described stance of “rebellion against the system” and a striving for personal autonomy;
- **Desire to expand the scope of control over another person**: an injection is not merely a technical procedure, but an act of direct **physical intervention into a patient’s body**, associated with pain, vulnerability, trust, and potential danger. For an individual with a pathological interest in power over life and death, such an act becomes a perfect means of obtaining a sense of control under the cover of care and assistance;

- **A need for social approval and recognition:** his mention that patients “asked that it be him” indicates a striving for external validation. This reinforces not only a sense of power, but also forms positive feedback that is extremely significant for a personality with pronounced traits of grandiose narcissism.

Notably, Dvorkin doesn’t conceal these episodes. On the contrary, he includes them in the narrative as evidence of personal autonomy and independence from institutional norms. This indicates that he **takes pride in his ability to exist outside the established system**, and this attitude extends to his behavior in the medical institution as well, where he “played by his own rules” (in particular, administering injections despite an official ban). Thus, the episode with injections isn’t just a mundane detail, but a **behavioral marker of using the medical role as a cover to satisfy pathological needs**. It also demonstrates Alexander Dvorkin’s inclination toward **self-education and experimentation** — traits previously noted in the context of his knowledge of psychopharmacology.

Another example — the assertion that the subject “felt deeply affected by each of the very frequent deaths” — appears as a rhetorical device aimed at creating the image of a “compassionate person.” However, in the context of his existential confrontation, narcissistic and psychopathic personality traits underlying the motivational structure (including the complex of “godlikeness” and “rebellion against God”), death for him is not a tragedy, but rather **a field for exercising power and control**. For him, patients were not simply suffering people, but bearers of death, so dealing with them required a certain ritual. His criticism of hospital practices more closely resembles disappointment over death being deprived of its awareness and significance: *“Dying is moved within hospital walls, where a person living their last days is loaded with drugs, tranquilizers, and antidepressants — anything to keep them from being fully aware, throwing tantrums, or acting out unpredictably, so that they are not tormented by fears and may pass away into another world in a semi-conscious state.”* [5] This is reminiscent of an executioner’s attitude toward the condemned. His understanding of “comfort before death” may have included not only the real alleviation of physical suffering, but also the psychological preparation of a patient for transition, possibly even for a transition under his control.

The subject’s described interest in death as an object of control fits the pattern characteristic of serial killers with a pronounced sadistic component and a need for domination. Empirical studies [13] demonstrate that such offenders do not perceive death as an abstract category, but strive for its instrumentalization, transforming it into a means of demonstrating power over their victim. The key motive is a need to control the dying process, including manipulation

of a victim's emotional state in the pre-death period. Such behavior reflects manifestations of grandiose narcissism with elements of sadism [14]:

an offender seeks to occupy the position of an absolute controller of life and death, which serves to satisfy the need to confirm his own omnipotence. The demand for a victim's "conscious participation" in the act of dying corresponds to the phenomenon described in the literature as "playing with the victim" (victim torture and psychological manipulation), where the offender prolongs the victim's agony in order to derive pleasure from observing fear and helplessness. He wants the victim to understand what is happening, to be aware of their fate, and possibly even to enter into a pre-death dialogue with him. Such patterns reflect cognitive distortions characteristic of individuals with antisocial and sadistic personality traits.

Thus, Alexander Dvorkin's statements become not a "justification," but a key to understanding his inner world, for which death was evidently not an end, but a field for manifestation of his own complex of "godlikeness." His text is less an expression of compassion than an aesthetic-ontological claim about the quality of death. In all likelihood, his "care" for patients was part of a ritual of power rather than altruism. His criticism of the hospital system may point to a projection of his own desire to control death as a meaningful, conscious act. This is typical of killers with a high level of narcissism and intellectualization of violence: **they want their act to be noticed, recognized, and understood — even if the understanding belongs only to themselves.**

Empirical studies show that medical serial killers systematically use professional legitimacy to mask their crimes. Medical institutions where they obtained employment provided them with specific knowledge and skills, access to resources, and anonymity necessary to commit murders without immediate detection. Daily observation of how physicians make decisions about saving lives or withholding treatment, how they use various drugs to maintain vital functions, became for potential killers a valuable source of information, including that about methods of administering medications, their effects on the body, side effects, and, most importantly, the possibility of using them as a means to accelerate death.

At the beginning of their criminal careers, serial killers learned what previously existed only in their fantasies: they learned how to minimize traces, give the process the appearance of a natural cause of death, and how to deceive the surveillance system. This was a decisive stage in their transformation from an individual with pathological desires into a perpetrator of murder — the one who wanted not merely to see death, but to control it consciously, personally, and without intermediaries. Such practice provided them not just with technical

preparation for the use of pharmacological substances for non-clinical purposes, but also with rehearsal of role behavior associated with managing extreme states of the human organism. Thus, working in healthcare institutions became for them a “school of violence” and a place to acquire skills for implementing a pathological need to control life and death under the cover of social usefulness. Subsequent events in their lives became catalysts for escalation and modification of their murder methodology.

Correlation with the relational factor, subfactor “Ways of learning violence” in the SIR model:

SF5: Ways of learning violence. From what we can deduce, a human being is not born a serial killer, but, over years, learns the use of violence to satisfy his needs (identity, sexual, personal gratification, omnipotence) and ways of learning are always a question of interaction with one or more negative patterns taken as reference points.

Source:

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Part 6. VAGRANCY

According to autobiographical accounts, in late spring 1976, Alexander Dvorkin resigned from his position as an orderly in the trauma intensive care unit at Moscow City Hospital No. 67. In his book, Dvorkin told readers that the reason for his resignation was that he had allegedly received a call-up invitation from abroad for permanent residence in Israel. However, he then clarified that he had shown the invitation to “relatives and friends and put the letter in a back drawer. This was in early spring 1976.”

It should be recalled that during his time working as an orderly, there were frequent patient deaths (“...*I still felt deeply affected by each of the very frequent deaths in our unit.*” Book “My America,” p. 97 [1]). Immediately prior to his resignation, according to Dvorkin, “he had to go into the enemy’s lair — the local police station” (ibid., p. 101) because he “lost his passport and had to get a new one.”

“Then I met Tolik-Winnetou who had long since disappeared from my horizon. He told me that he was leaving for America on an Israeli visa and asked whether he should send me an invitation. Without even thinking, I agreed — why not, especially since the proposal sounded more than abstract.

But suddenly, a couple of months later, I pulled from the mailbox a defiantly foreign-looking, long white envelope with a transparent window revealing my address. The invitation had arrived. I was being summoned for permanent residence in Israel by someone who called himself my relative. The name resembled nothing familiar — it was not even clear whether the sender was a man or a woman.”

It should be noted that Alexander Dvorkin resigned after a night shift at the hospital. In his book, he describes an episode that occurred during that final shift: **late at night**, he entered the assembly hall and “*wrote-scratched an obscene word on the plaster forehead of the white bust of the Leader of All Working People*” (ibid., pp. 101–102). This account indirectly indicates that Dvorkin’s night shifts took place **without witnesses**, which created conditions conducive to committing acts that would not be immediately detected.

* * *

И тут я встретил Толика-Виннету, давно уже не появлявшегося на моем горизонте. Он сообщил, что уезжает в Америку по израильской визе, и спросил, не прислать ли мне приглашение. Даже не думая, я согласился – почему бы и нет, тем более что звучало это предложение более чем абстрактно.

Но вдруг через пару месяцев я извлек из почтового ящика вызывающе иностранный, длинный белый конверт с прозрачным окошечком, открывающим мой адрес. Приглашение пришло. Меня вызывал на постоянное место жительства в Израиль некто называвшийся моим родственником. Имя было не похоже ни на что – даже не было понятно, кто отправитель: мужчина или женщина.

Alexander Dvorkin. "My America," p. 100 [1]

Волосатые

101

видывал. Я показал диковинную вещь родственникам и приятелям и задвинул письмо в дальний ящик.

Было это в начале весны 1976 года. Вскоре мне пришлось идти в логово врага – в местное отделение милиции. Я потерял паспорт и должен был получить новый.

Alexander Dvorkin. "My America," p. 101 [1]

Following this act of hooliganism, Dvorkin explains his motive for why he so quickly left Moscow and embarked on a hitchhiking journey: "*I realized I could be sentenced to ten years for such a crime, but seeing such an opportunity, I couldn't restrain myself*" (ibid., p. 102).

"The proposal was serious. I decided to disappear from Moscow and reflect on my future at my leisure. After quitting the job, I started preparing for a large hitchhiking trip across the entire country that I still knew very little about.

The day before I resigned, I was on duty at the hospital for my last shift. Late at night, I went into the assembly hall and wrote-scratched an obscene word on the plaster forehead of the white bust of the Leader of All Working People.” Such images of Ulyanov were an obligatory attribute of all public places. The situation was further aggravated by the fact that, as I knew, a hospital-wide party meeting was scheduled for the following morning, which would now find itself in a rather amusing position — the deeply carved profanity would not simply wash off. I realized I could be sentenced to ten years for such a crime, but seeing such an opportunity, I couldn’t restrain myself.”

Предложение было серьезным. Я решил скрыться из Москвы и поразмыслить о своем будущем на досуге. Уволившись с работы, я стал собираться в большое авто-стопное путешествие по всей стране, которую я знал еще весьма мало.

Накануне увольнения я дежурил в больнице последнюю смену. Поздно ночью я зашел в актовый зал и написал-нацарапал неприличное слово на гипсовом лбу белого бюста Вождя всех трудящихся. Такие изображения

102 книга первая: В ПОИСКАХ СВОБОДЫ

Ульянова были неизменным атрибутом всех публичных мест. Ситуация усугублялась еще и тем, что на завтрашнее утро, как я знал, было назначено всебольничное партийное собрание, которое теперь окажется в весьма забавном положении – глубоко процарапанное матерное слово просто так смыть будет невозможно. Я понимал, что за подобное преступление можно получить лет десять, но, увидев такую возможность, удержаться не смог.

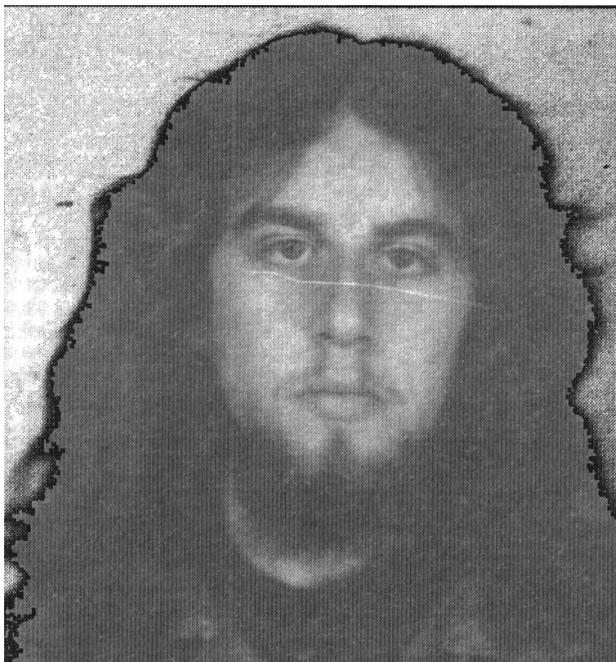
Alexander Dvorkin. “My America,” pp. 101–102 [1]

Here it is necessary to clarify the historical legal context. In 1976, the Criminal Code of 1960 was in force in the USSR, with all amendments adopted up to that time. Under it, hooliganism (Article 206) or intentional destruction, demolition, or damage of historical and cultural monuments (Article 230) carried penalties of up to two years' imprisonment, or corrective labor for the same term, or a fine.

By contrast, a sentence of 10-year imprisonment constituted the maximum penalty for a serious crime against a person, specifically intentional homicide (Article 103), or was standard for grave crimes against a person, in particular intentional homicide under aggravating circumstances (Article 102).

After that shift, Alexander Dvorkin, in his own words, *“disappeared from Moscow;”* *“I decided to flee Moscow.”* And then, **for the next four months, he “went into hiding,”** **vagrantly** with his friend Dmitry Stepanov: *“We left in mid-May and returned home in mid-September.”*

However, the question remains open: **for what specific crime did Alexander Dvorkin actually fear receiving a 10-year prison sentence**, and what exactly prompted him to so hastily disappear from Moscow? Given the discrepancy between the actual criminal liability for the hooliganism he committed and his own assessment of the threat (“could be sentenced to ten years for such a crime”), his fear, hasty departure (by hitchhiking), and subsequent vagrancy, a possibility arises that the true reason for his flight was not the vandalism of the bust, but another, more serious act possibly committed the day before or during his final night shift.



Alexander Dvorkin, 1976

Alexander Dvorkin. “My America” [1]



Dmitry Stepanov.

Alexander Dvorkin. "My America" [1]

"HITCHHIKING AROUND RUSSIA

The entire journey took *about four months: we left in mid-May and returned home in mid-September.*"

АВТОСТОПОМ ВОКРУГ РОССИИ

Все путешествие заняло около четырех месяцев: мы выехали в середине мая, а вернулись домой в середине сентября. Я был абсолютно городским жителем, из ин-

Alexander Dvorkin. "My America," p. 102 [1]

In the summer of 1976, over four months of vagrancy described by Dvorkin as "hitchhiking trip," he and his friend **traveled both within Russia (RSFSR) and across several Soviet republics: Georgia, Ukraine, Moldova, Belarus, Estonia, Lithuania, and Latvia.**

"Initially we headed to Tbilisi where two of my Georgian friends lived. I had befriended them two years earlier in Pärnu, and they had invited me to visit. The route would take us through Eastern Ukraine, Rostov, and then the Stavropol Krai."

Первоначально мы направились в Тбилиси, где жили двое моих приятелей-грузин. Я подружился с ними два года назад в Пярну, и они приглашали в гости. Ехать предстояло через Восточную Украину, Ростов и далее Ставропольский край.

Alexander Dvorkin. "My America," p. 103 [1]

In Soviet-era historical criminological literature, **vagrancy and parasitism** were regarded as antisocial phenomena, often facilitating offenses ranging from fraud and petty theft to robbery, armed assault, and, in rare cases, homicide. Individuals without a permanent place of residence or address were traditionally considered a group posing an elevated criminogenic risk. The causes of vagrancy were seen as both socioeconomic — lack of housing, employment, and severed social ties — and individual, such as mental disorders as well as addiction and abuse of psychoactive substances, including drugs.

It was believed that prolonged existence in conditions of social isolation, combined with forced adaptation to a criminal milieu, created circumstances where certain vagrants exerted a corrosive influence on others, particularly youth, adolescents, and children, drawing them into begging, prostitution, alcohol and drug abuse, and criminal activity. At the time, the vagrant subculture was becoming an increasingly active channel for the spread of drug addiction and illicit trafficking. Among vagrants were people with sexually transmitted diseases, mental disorders, substance abuse problems, and individuals wanted by law enforcement, making this group potentially vulnerable and requiring special attention from law enforcement and social agencies.

If the question concerned wanted offenders, within the criminological framework of that time it is noteworthy that hitchhiking was viewed as one of the methods of criminal movement that created serious investigative difficulties: absence of documentary traces, use of false names and travel purposes, as well as selection of random drivers complicated the establishment of routes and suspects' identities. In other words, suspects typically traveled in passing vehicles and provided false information about themselves and the purpose of their trip. Even when witnesses were available and they remembered such a passenger at all, their description was limited to general physical characteristics that made subsequent identification extremely difficult. Such mobility combined with anonymity and deliberate misleading of other people, allowed wanted individuals to remain unnoticed by law enforcement for extended periods of time.

In forensic literature, there exists a category of **geographically mobile serial offenders**. Research indicates that such individuals deliberately move across large territories in search of victims, and bodies are often left in remote or hard-to-reach locations. Importantly, their movements are driven not by a lack of potential victims in a particular district or region, but by their desire to complicate identification of serial patterns and detection of behavioral regularities, and to mislead the investigation, that is, to disorient law enforcement.

“Mobile serial offenders” frequently cross administrative or national borders, committing crimes in various jurisdictions. This significantly complicates case resolution, since investigations begin and are conducted at the location where the crime has been committed. As a result, the number of victims of such offenders may grow over long periods of time. Effective counteraction against such serial offenders and resolution of their cases requires interagency, interregional, and sometimes international cooperation among law enforcement units.

Legendary FBI profiler **John Douglas**, who co-authored the book “The Killer’s Shadow: The FBI’s Hunt for a White Supremacist Serial Killer” [2] with Mark Olshaker, describes in it the investigation of Joseph Franklin — one of the most dangerous psychopaths in his practice: “In evaluating crimes, we think about means, motive, and opportunity. Franklin was versatile and adaptable enough that he was able to **shift his means and take advantage of diverse opportunities. His motive never changed.** Looking back, the reign of terror that Franklin wrought was clearly far greater than anyone, including myself, could have initially imagined. One of the things we knew about Franklin when we first became aware of him was that he’d been a highly mobile killer. As it turned out, this had proven perhaps his greatest asset. **He’d killed over such a large area, during such a broad stretch of time, that many of his crimes and methods had been difficult to link together definitively, given his different methods and victimology**». [2]

In the history of the Ministry of Internal Affairs (MIA) of the USSR in the 1970s, in the practice of operational law enforcement (militia), geographically mobile serial offenders were informally referred to as “touring offenders,” meaning individuals who committed crimes outside their place of residence or permanent location. When such a “touring offender” or a “gang of touring offenders” [3] appeared in a region, the transit nature of their travel and the frequent absence of witnesses significantly complicated investigations that lasted for years and required coordination of MIA forces across the entire Soviet Union.

In his autobiographical books and other open sources, as noted above, Alexander Dvorkin mentions that in 1976 he spent four months wandering across several republics of the USSR, specifically **Russia (RSFSR), Georgia, Ukraine, Moldova, Belarus, Estonia, Lithuania, and Latvia**. Later, after emigrating from the USSR, he periodically returned to a similar lifestyle, but already in the **United States, European countries**, as well as **Türkiye, Israel**, and other regions. In many of those hitchhiking trips, he travelled **alone**.

For example, let us cite several episodes that indicate certain details of such trips.

Episode 1.

“Alexander did not immediately decide to emigrate. In order to think things through carefully, he quit his job and disappeared from Moscow, setting off with his then best friend Dmitry Stepanov on a long hitchhiking trip.

*‘Within four months, we visited Georgia, Crimea, Novorossiya, Moldova, Western Ukraine, Belarus, all three Baltic republics, and then returned to Moscow via St. Petersburg,’ Dvorkin recalls. ‘As befits hippies, we sought lodging with like-minded people and begged for food. Of course, we couldn’t stay out of trouble with the police. In Sudak, Crimea, I was forcibly given a haircut, and in Kherson, I was held for about two weeks in a special detention center. But still, this trip brought a lot of positive experiences. **For four months, my friend and I were left to our own devices, and our lives depended directly on our ability to communicate with people and win them over. This experience proved very useful to me later on.** And, of course, I got to know my country and its national outskirts not just as a tourist, but through the people in whose midst I spent all this time. People of all kinds — from police officers to prisoners in a detention center, from long-distance truck drivers to members of the artistic bohemian community, from Carpathian peasants to Georgia’s “silver-spooners.” Later, during my years in exile, the memory of this long journey became one of my most precious treasures.’”*

Эмигрировать Александр решился не сразу. Чтобы как следует подумать, он уволился с работы и исчез из Москвы, отправившись с тогдашним своим лучшим другом Дмитрием Степановым в долгое «автостопное» путешествие.

— За четыре месяца мы побывали в Грузии, Крыму, Новороссии, Молдавии, Западной Украине, Белоруссии, во всех трех прибалтийских республиках, а затем через Питер вернулись в Москву, — вспоминает Дворкин. — Как и полагается хиппи, искали ночлега у единомышленников, «аскали» на пропитание. Не обошлось, конечно, и без милиции. В крымском Судаке меня насильно постригли, а в Херсоне продержали около двух недель в спецприемнике. Но все же это путешествие

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принесло массу позитивного опыта. Четыре месяца мы с другом были предоставлены лишь самим себе, и наша жизнь напрямую зависела от умения общаться с людьми и их к себе располагать. Эта школа очень пригодилась мне впоследствии. Ну и, конечно, я познакомился со своей страной, с ее национальными окраинами — не просто как турист, а через людей, в гуще которых провел все это время. Людей самых разных — от милиционеров до заключенных в спецприемнике, от шоферов-дальнобойщиков до артистической богемы, от карпатских крестьян до грузинской «золотой молодежи». И память об этом долгом путешествии уже потом, в годы эмиграции, воспринималась мной как одно из самых драгоценных сокровищ. Об

Alexander Dvorkin. "Teachers and Lessons. Memories, Stories, Reflections," pp. 19-20 [4]

Episode 2.

During their period of vagrancy, Alexander Dvorkin and Dmitry Stepanov found themselves in the city of Kharkiv, Ukraine, where an incident occurred in a local cafeteria, described in the autobiography as follows:

“When at last we sat down to eat, some indistinct-looking man sat down at our table. He started questioning us in a fairly friendly way about who we were, why we looked the way we did, and what kind of life we lived. After our detailed answers, he suddenly changed his tone and hissed: ‘I’m a respectable bandit! I’m giving you half an hour. If I see you in Kharkiv after that time, I promise you won’t live!’”

шество. Когда в конце концов мы сели обедать, к нам за столик подсел какой-то человек неопределенного вида. Он стал нас довольно дружелюбно расспрашивать, кто мы такие, отчего так выглядим и какой жизнью живем. После наших подробных ответов он, неожиданно резко переменив тон, прошипел: «Я – интеллигентный бандит! Даю вам полчаса. Если через это время я встречу вас в Харькове, обещаю, что вам не жить!»

Alexander Dvorkin. “My America,” p. 103 [1]

Clearly, this situational conflict was an accidental encounter between Alexander Dvorkin and his friend and a representative of the local criminal milieu who performed territorial surveillance functions. Most likely, relying on his experience, the man regarded them as potentially dangerous outsiders, marginals, or competitors (outside thieves, criminals, bandits, or “touring offenders”). In conditions where criminal groups of the 1970s sought to minimize external threats and maintain a monopoly on criminal activity in their district, such a reaction was typical.

The use of the phrase “respectable bandit” reflects a paradoxical code that existed in certain layers of the Soviet criminal subculture where aggression was combined with formal politeness and a threat with a preliminary “dialogue.” Granting half an hour to leave the city also corresponds to the practice of controlled expulsion.

Episode 3. Illegal harvesting of poppies and cannabis from private gardens.

“Usually poppies are grown on household land plots. Once I came across a plot where one half was planted with poppies and the other with cannabis. An old woman came out and began wailing: “Moscovites have come and are taking everything!”

I said to her, “Grandma, why do you need poppies?”

She was embarrassed and said: “For various reasons.” — “For food, perhaps?”

“Yes,” she said, “for food.”

“And what’s cannabis for?” — “For the same reason.”

Another time, a man came out and said, “I won’t give them to you. I need them for the same reason you do,” and he showed me his hand covered in puncture wounds.

Обычно маки выращивают на приусадебных участках. Однажды я набрёл на участок, одна половина которого была в маках, другая в конопле. Вышла бабка, заголосила:

— Москали пришли, всё отбирают!

Я ей:

— Бабка, а зачем тебе маки?

Она смутилась, говорит: то да сё.

— Для пици, что ли?

— Да, — говорит, — для пици.

— А конопля для чего?

— Да для того же.

В другой раз мужик вышел и говорит:

— Не дам вам. Мне они нужны для того же, для чего и вам,

— и показал всю руку исколотую.

Arkady Rovner. “Kalalatsy,” p. 59 [5]

Episode 4. Boarding school for blind and visually impaired children in the city of **Bălți** (Moldavia, USSR).

Let us recall that in his book “My America,” Dvorkin mentioned that Alexander Rovner, while taking notes for his novel “Kalalatsy,” asked the young Dvorkin not only about his hippie life, but also inquired about the sexual side of his life with particular detail (“My America,” p. 233).

“Me and my buddies took off to bum around. We hitchhiked in pairs, agreeing to meet up later. In Bălți, we stumbled upon a boarding school for blind kids and told the caretaker we were botany students studying poppies and other medicinal plants. She was skeptical: the director was on vacation, and she couldn’t take responsibility, but she let us stay anyway.

“It was a luxurious time: we sat like princes in the gym, locals brought us poppies, children brought us sandwiches; we openly prepared decoctions and injected them, and in the evenings we went to dinner for free. But then the director returned from vacation, and we had to say goodbye to the boarding school.

“Then we settled in a dormitory of an agricultural institute. We said we were actors from Moscow waiting for our troupe. The director was doubtful, requested our documents, and feared trouble. At parting she still couldn’t resist asking for autographs. We had to leave because of the Black Shirt. He completely got hooked on poppies and turned into a typical drug addict from medical textbooks.”

Мы отправились с ребятами бродяжничать. Ехали автостопом по двое с уговором встретиться. В Бельцах мы набрали на интернат для слепых детей, сказали завхозу: мы студенты-ботаники, изучаем маки и другие лекарственные растения. Та засомневалась: директор в отпуске, не могу взять ответственности, — но всё же поселила.

Время было роскошное: мы сидели князьками в спортзале, абorigены носили маки, дети — бутерброды, мы открыто готовили отвары, мазались, а вечерами ходили бесплатно на ужин. Но вернулся из отпуска директор, и нам пришлось распрощаться с интернатом.

Тогда мы устроились в общежитии сельскохозяйственного института. Сказались артистами из Москвы, поджидающими труппу. Директорша сомневалась, спрашивала документы, боялась неприятностей. На прощанье всё же не удержалась и попросила автографы.

Уехать пришлось из-за Чёрнорубашечника. Он круто засел на маки и превратился в типичного наркомана из медицинских учебников. Он ездил в паре со своей Пингвинихой — короткой,

Episode 5.

Thirty years later, Alexander Dvorkin mentions a similar episode in his book “My America,” referring to a boarding school for **children** with developmental disabilities in **Mogilev-Podolsk (Ukraine)** located near Bălți (Moldavia):

*“After resting a couple of days with Dmitry’s relatives in Odessa, we moved on to Kishinev where we ran into four Moscow hippies who had arrived there a few days earlier. We visited our Moldavian counterparts (the entire Kishinev System probably didn’t exceed a dozen and a half people) and headed north — **through Bălți and Edineț** into Western Ukraine. I remember a beautiful old monastery **in Mogilev-Podolsk, on the border of Moldavia and Ukraine**. As we approached it, we discovered it was in a semi-ruined condition. Nevertheless, **a boarding school for children with developmental delays was housed in its crumbling buildings. We entered the unguarded grounds** where we were immediately **surrounded by a group of little Mowglis** — nimble teenagers in torn and tattered orphanage uniforms. All of them, both boys and girls, had their hair cut close to the scalp. Those small and frail children looked about **eight to ten years old**. How great was our surprise when, in response to a question, they began naming their ages: usually thirteen or fourteen! We spoke to them in a friendly way, as we usually spoke with everyone we met.*

*“Those few words were enough to become the best friends of those abandoned and intimidated kids who evidently very rarely encountered simple, nonaggressive treatment from adults. **They began to bring us food, taking it from themselves (after all, they were hardly being fed very well), and even gave us some trinkets, apparently their most precious treasures. We refused everything, taking only cigarettes** (we reasoned that they were unhealthy for children). ‘Take us with you,’ the boys begged. ‘We want to go with you. We’ll do everything you say, we’ll obey you all the time — just take us!’*

“As painfully sorry as we felt for those unfortunate children, we refused. What could we have done anyway? ‘We’ll escape from here anyway,’ the children said. We strongly advised them to wait until they turned sixteen and obtained passports, and until then not to take any decisive action so as not to end up in a place far worse than their orphanage. I don’t know whether they listened to us...”

Отдохнув пару дней у Диминых родственников в Одессе, мы перебрались в Кишинев, где натолкнулись на четырех московских хиппи, приехавших туда несколькими днями раньше. Мы погостили у молдавских братьев (вся кишиневская Система вряд ли превышала полтора десятка человек) и направились на север – через Бельцы и Единцы в Западную Украину.

Помню красивый старый монастырь в городе Могилеве-Подольском – на границе Молдавии и Украины. Приблизившись к нему, мы обнаружили, что он

находится в полуразрушенном состоянии. Тем не менее в его осыпающихся корпусах размещался интернат для детей с задержками развития. Мы зашли на никем не охраняемую территорию, где нас немедленно облепила кучка маленьких маугли – шустрых подростков в оборванных и обтрепанных сиротских униформах. Все они – и мальчики и девочки – были стрижены «под ноль». Выглядели эти маленькие и щуплые дети лет на восемь-десять. Каково же было наше удивление, когда они, в ответ на вопрос, стали называть свой возраст: как правило, тринадцать-четырнадцать лет! Мы дружелюбно поговорили с ними – как мы обычно говорили со всеми, кто нам встречался. И этих нескольких слов оказалось достаточно, чтобы стать лучшими друзьями заброшенных и затравленных детей, видимо чрезвычайно редко встречавших простое, неагрессивное отношение со стороны взрослых. Они

стали приносить нам еду (отрывая ее от себя – ведь вряд ли их очень сытно кормили) и даже отдавать какие-то безделушки, видно главные свои сокровища. Мы отказались от всего, забрав только сигареты (они-то, рассудили мы, детям совсем ни к чему). «Возьмите нас с собой, – просили мальчишки. – Мы хотим поехать с вами. Мы будем делать все, что вы скажете, будем все время вас слушаться, только возьмите нас!»

Как нам ни было мучительно жалко этих несчастных детей, мы отказались. Да и что бы мы могли сделать?

«Мы все равно убежим отсюда», – говорили дети.

Мы настоятельно посоветовали им все же дождаться шестнадцати лет и получить паспорта, а до того не предпринимать никаких решительных действий, чтобы не попасть в куда худшее место, чем их детский дом. Не знаю, послушались ли они нас...

Alexander Dvorkin. "My America," pp. 110-111 [1]

It should be recalled that by the time described, Alexander Dvorkin already had extensive experience with polydrug use, lived an antisocial lifestyle, and possessed well-developed manipulative skills. His behavior indicates a pathological interest in the edge states of human existence, especially among those who were vulnerable, dependent, or deprived of social protection. As follows from the episodes presented, he persistently resorted to identity substitution and providing false information about himself and the purposes of his movements (for example, presenting himself as "botany students" or "actors from Moscow"). This corresponds to the tactic of identity masking used to reduce the vigilance of potential victims, as described in research on serial offenders.

Key behavioral markers of Alexander Dvorkin include:

- high level of planning and adaptability;
- search for vulnerable targets;
- absence of signs of remorse or empathy;
- use of trust through manipulation;
- exploitation of institutional vulnerability (e.g., boarding schools and dormitories);
- instrumental attitude toward other people as a resource for survival or for satisfying his own needs;
- narrative justification of actions through rationalization.
- drug-induced degradation.

His interactions with minors are particularly noteworthy. Although there is no direct evidence of a sexual nature in the excerpts provided, this type of conduct — the formation of dependence in socially isolated children and their willingness to “obey in everything” — is considered in behavioral analysis practice as a **potential indicator of the risk of grooming** (actions taken by an adult to establish a relationship of trust with a child for the purpose of subsequent sexual seduction) and requires heightened attention.

Taken together, the above episodes resemble behavioral rehearsals — a typical pattern observed in individuals prone to serial violent behavior. During such “rehearsals,” an offender practices key skills: disguise, manipulation, victim selection, and management of consequences.

Episode 6. Additional information: Children’s camp

An additional element of **Alexander Dvorkin’s** behavioral analysis is represented by an episode illustrating his attitude toward **Jewish and American minors at a children’s camp in the United States**. The event took place two years after the events described above (1978), when he was 22 years old. By that time, he had immigrated to the USA and found a summer job as a counselor at a children’s camp where **he was in charge of a group of 12-13-year-old boys**. Dvorkin’s description of this experience is extremely revealing, not so much as evidence of the conditions at the camp and the characteristics of children themselves, but as **a mirror of his own cognitive and emotional world**.

It is noteworthy that Alexander Dvorkin makes virtually no mention of pedagogical aspects of the work that camp counselors usually highlight: educational activities, games, development of communication skills, or child support. **Instead, Dvorkin focuses solely on the sexual behavior of teenagers: alleged collective masturbation, lewdness, talks about parents who allegedly encourage sexual contacts, and even a story about paying for sexual services to a dishwasher.** This hypersexualization of children's behavior reflects **Alexander Dvorkin's** own internal attitudes much more than the objective reality of the children's camp. In professional literature, this kind of **distorted perception, where adults attribute sexual awareness and activity to children that goes way beyond what's normal for their age, is seen as a potential indicator of a risk of sexual exploitation.**

In the book "Journey Into Darkness," John Douglas and Mark Olshaker [6] describe the predictable behavior of child molesters as follows:

"Although many pedophiles successfully blend into the social fabric—at least for a while—some aspects of their lifestyle do tend to set off warning buzzers. People who seem excessively interested in our children make us distrustful. An adult who hangs around in arcades, malls, and parks, who seems to have no friends his own age appears out of place. A pedophile knows his sexual tendencies must remain secret so it is hard for him to connect with other adults in any meaningful social way. Often, adult friends are also pedophiles since they offer validation and reassurance."

"He may also talk (or write) about children as 'objects, projects, or possessions'."

"Along with the justifications come fabrications, and the cleverer the molester, the more intriguing the lie. There was one pedophile who said some children made a sex video, and when he found out about it, he kept it to show to their parents. Less creative but equally desperate molesters may suddenly develop mental illness or play the sympathy line, hoping that remorse and strong ties to the community will make people feel sorry for a troubled but basically good guy. In a sick, backward way, they will try to defend themselves with their contributions to their community, like volunteer work with kids, which only exist to provide access to children."

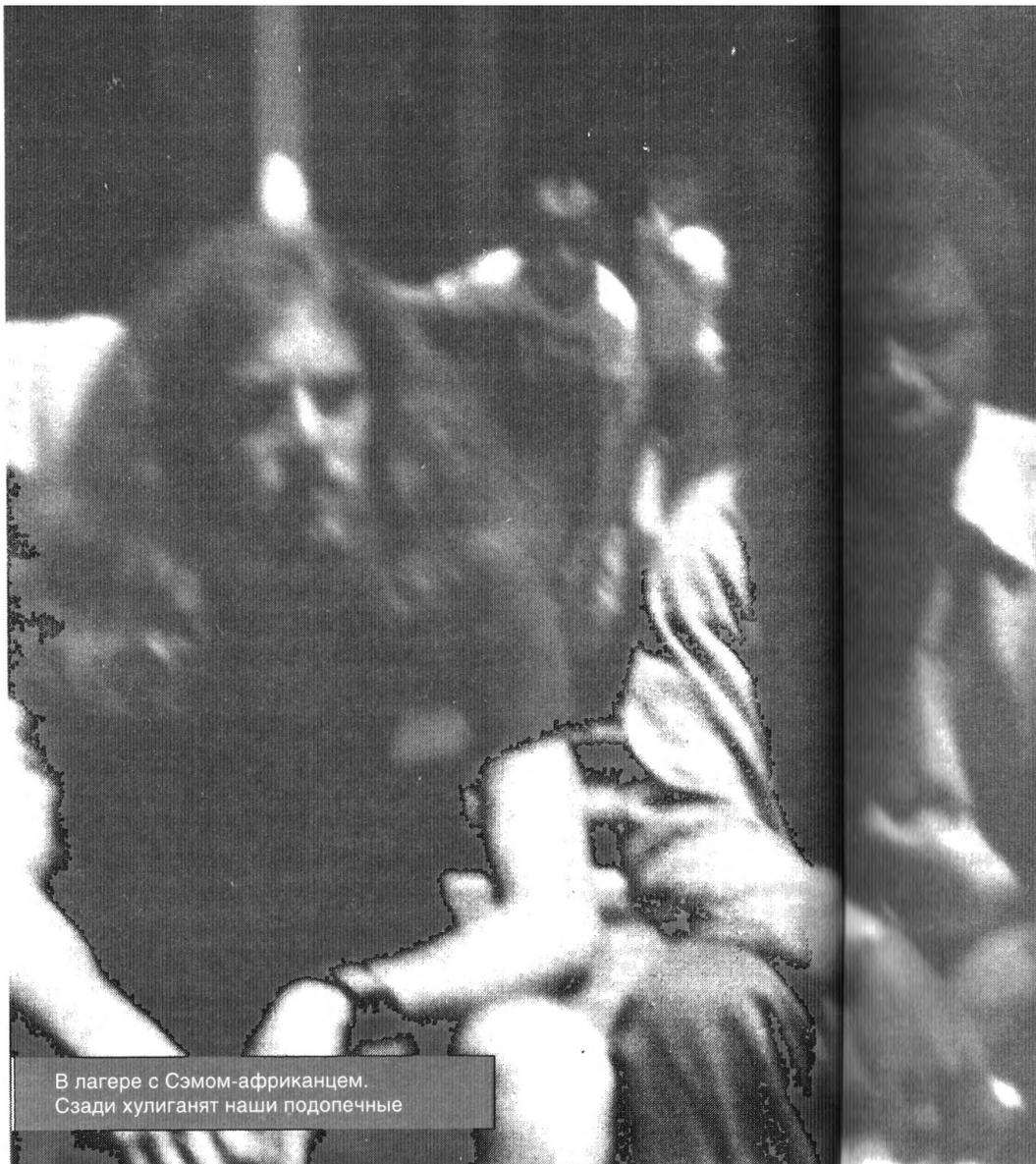


Photo caption: "At camp with Sam from Africa. Our protégés are fooling around in the background."

Alexander Dvorkin, "My America" [1]

"I was terribly offended, but I still had to find a job. Yet, I couldn't find one. The situation was becoming critical. My money was running out. Then Bobby suggested that I go to a children's camp as a counselor. It was the same camp she had gone to as a child and had fond memories of. However, as it turned out, counselors there were paid very little: two hundred and fifty dollars for two months. Maybe that's why there were open vacancies, and

the management agreed to take me on, even though I clearly wasn't the right person for the job. I must say that since childhood I've hated camps, collectivism, groups, and life to the sound of drums and bugles. The only time I went to a summer camp as a child, I climbed over the fence and ran away after two weeks. To this day, I still have a hard time tolerating all kinds of group activities: I dislike hiking, group trips, outdoor gatherings, amateur song clubs, etc. While in this case, I was offered not just some kind of group excursion, but a real camp! Yet, it seemed like I had no other choice, so I went to surrender. Everything turned out to be much worse than I had imagined. The camp was Jewish and socialist. Its leadership consisted of former communists who had been expelled from the U.S. Communist Party for criticizing anti-Semitism in the USSR."

* * *

Я страшно обиделся, но работу-то искать все равно было необходимо. А она не находилась. Положение делалось совсем критическим. Деньги уже подходили к концу. И тут Бобби предложила мне уехать в детский лагерь вожатым. Это был тот самый лагерь, куда она ездила в детстве и о котором у нее остались самые нежные воспоминания. Правда, как оказалось, вожатым там платили очень мало – двести пятьдесят долларов за два месяца. Может быть, поэтому оставались незамещенные вакансии, а руководство согласилось меня взять, хотя я явно им не подходил. Должен сказать, что я с детства терпеть не мог лагерей, коллективизма, отрядов и жизнь под звуки барабана и горна. Единственный раз в детстве я был в пионерском лагере, но через две недели перелез через забор и сбежал. До сих пор я с трудом выношу всевозможные коллективные мероприятия – не люблю турпоходов, совместных поездок, слетов на природе, КСП* и так далее. А тут мне

* «Клуб самодеятельной песни» – так назывались популярные одно время слеты на природе, где по вечерам вокруг костра всевозможные полупрофессиональные (а часто и совсем не профессиональные) барды исполняли под гитару свои произведения.

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предлагали не какую-то групповую экскурсию, но самый настоящий лагерь! Но, похоже, выбора у меня больше не оставалось, и я пошел сдаваться.

Все оказалось куда хуже, чем я думал. Лагерь был еврейским и социалистическим. Костяк его руководства составляли бывшие коммунисты, изгнанные из компартии США за критику антисемитизма в СССР. Но тем не

Alexander Dvorkin. "My America," p. 204 [1]

*"Man, what a stroke of bad luck! What a bunch of **relict freaks!** I wanted to turn around and leave, but when I caught Bobby's tense gaze, I sighed... and stayed out of sheer desperation. At least they didn't mention anything about the need for a haircut.*

*"A few days later, I finally checked out of the hotel where I'd been staying since my arrival in New York, put my belongings in Grodner's basement, and brought Murka to some friends. After all this, I had one dollar and thirty-seven cents left. With that, I left for the camp — a very picturesque place on the shore of a lake three hours north of the city. I have to say that even in my darkest expectations, I didn't suspect **how vile this cesspool would turn out to be.** The only normal person in the entire camp was my **partner in leading a group of 12-13-year-old boys** — a **black student** from Ivory Coast who had gotten this job through a youth exchange program.*

"Immediately after meeting me, the head of aesthetic education for children, an ugly, fat middle-aged woman, told me she was a lesbian and was in an intimate relationship with a skinny, pimply cook. I still don't understand why she decided to share this information with me.

"After the evening briefing, I went into the barracks where my boys were sleeping and found the older group in the middle of a collective masturbation session, and when I demanded that they immediately stop the abomination, I was told that their parents allow and even encourage it. I said that if they wanted to do it, they should do it so that I couldn't see anything, but nothing like that would happen in my presence. A couple of weeks later, the oldest boy in the group bragged about his parents who decided it was time for him to

become a man and gave him money to pay for sexual services to a dishwasher.

“So it turned out that I communicated almost exclusively with Sam, an African who was also constantly wondering where he had ended up and how such a thing could be possible. He gave me a gift from his homeland — a large leather cross that I immediately began to wear over my clothes. This shocked the camp authorities, but I declared they **had no right to persecute me for expressing my personal beliefs which I did not impose on anyone else. For some reason, it worked.** Perhaps, they felt some pangs of conscience because of the ban on talking about the USSR and felt uncomfortable showing themselves to be complete tyrants. But most likely, they had no one to replace me with because, according to the regulations, every group was supposed to have two counselors.”

Вот это да! Вот это попал! К каким-то реликтовым уродам! Я хотел было развернуться и уйти, но, поймав на себе напряженный взгляд Бобби, вздохнул... и от полной безысходности остался. По крайней мере, эти ничего не говорили о необходимости стричься.

Через несколько дней я наконец-то выписался из гостиницы, где проживал с самого моего приезда в Нью-

Alexander Dvorkin. “My America,” p. 204 [1]

Йорк, отвез свои пожитки в подвал к Гроднеру, а Мурку к знакомым. После всех этих дел у меня оставался один доллар тридцать семь центов. С ними я и выехал в лагерь — весьма живописное место на берегу озера в трех часах к северу от города. Должен сказать, что во всех моих самых мрачных ожиданиях я не подозревал, насколько мерзкой оказалась эта клоака. Единственным нормальным человеком на весь лагерь оказался мой напарник по руководству

отрядом 12–13-летних мальчиков – чернокожий студент из Берега Слоновой Кости, получивший эту работу по молодежному обмену.

Нанявшая меня на работу директриса, как выяснилось, сожительствовала с пожилым физруком. В середине лета ее муж, маленького роста курчавый еврей, заставший парочку вдвоем, тряс дюжего, дородного физкультурника за грудки посреди лагеря, а тот плаксивым голосом кричал: «Ударь меня по лицу! Я это заслужил! Я даже не дам сдачи!»

Заведующая эстетическим воспитанием детей – безобразно толстая женщина среднего возраста – сразу же после знакомства заявила мне, что она – лесбиянка и находится в интимных отношениях с худосочной прыщавой поварихой. Я так и не понял, зачем она решила загрузить меня этой информацией.

Зайдя после вечерней летучки в барак, где спали мои мальчики, я застал старшую группу за сеансом коллективного рукоблудия, а на мое требование немедленно прекратить мерзость, услышал, что родители им это позволяют и даже поощряют. Я сказал, что тогда пусть делают это так, чтобы я ничего не видел, но при мне ничего подобного не будет. Еще через пару недель самый старший мальчик в группе похвастался своими родителями, которые сочли, что ему пора становиться мужчиной, и дали деньги на оплату сексуальных услуг лагерной посудомойки.

206 книга первая: В ПОИСКАХ СВОБОДЫ

Вот и получилось, что общался я почти исключительно с Сэмом-африканцем, также постоянно дивившимся, куда он попал и как такое может быть. Он подарил мне изделие со своей родины – большой кожаный крест, который я тогда же стал носить сверху одежды. У руководства лагеря это вызвало шок, но я заявил, что они не имеют права преследовать меня за выражение моей веры, которую я лично исповедую и никому не навязываю. Почему-то это подействовало. Может быть, они ощущали некоторые угрызения совести из-за запрета на разговоры об СССР и им неудобно было показывать себя полными держимордами. Но, скорее всего, заменить меня им было нечем, ведь по нормативам в каждой группе полагалось иметь двоих вожатых.

Alexander Dvorkin. "My America," p. 206 [1]

"How miserable I was in that camp! I was alone in a hostile environment among strangers, a foreign language, and spoiled promiscuous children! I had to constantly defend myself and could never relax."

Как же плохо было мне в этом лагере! Я был один, во враждебном окружении, среди чужих людей, чужого языка и избалованных, развратных детей! Я должен был постоянно защищаться и никогда не мог расслабиться. Тут я впервые затосковал по России и по родному языку.

Alexander Dvorkin. "My America," p. 207 [1]

“Here’s a brief account of that time:

*I had a dream: I was near Moscow... For some reason, I dreamed it was already the end of August. I felt such happiness: Moscow suburbs, flowers, all my friends here — I didn’t even know what to be happier about. I picked a whole bouquet of beautiful, colorful flowers: poppies, cornflowers, camomiles... I woke up feeling happy, and at first I didn’t understand why, but then I was disappointed. It was a so-called sleep-out with the kids. **Hateful, spoiled, greedy, promiscuous, wealthy, and atrocious American kids.***

“The camp ended in mid-August. In September, I was supposed to start studying at the university where I had enrolled in the spring and received a scholarship covering all my tuition costs. It was Hunter College of the City University of New York, a highly renowned academic institution in the country.”

Вот краткая запись того времени:

Мне приснился сон – я под Москвой... Почему-то мне снилось, что уже конец августа. Такое счастье почувствовал – Подмосковье, цветы, все друзья тут – даже не знаю, чему больше радоваться. Целый букет цветов собрал, красивых, разноцветных – маков, васильков, ромашек...

Проснулся я с радостью, вначале не понимал почему, а потом обломался. Это был так называемый sleep-out с детьми. Противными, избалованными, жадными, развратными, богатыми, наглыми и жестокими американскими детьми.*

* * *

В середине августа лагерь закончился. В сентябре мне предстояло начать учебу в университете, куда меня приняли еще весной и дали стипендию, покрывающую все расходы на обучение. Это был весьма известный в стране Хантер-колледж Нью-Йоркского городского университета. С учетом обучения в Москве меня приняли туда сразу

This episode demonstrates a consistent pattern of interactions between **Alexander Dvorkin and minors (boys aged 12-13)**, a projection of his own views, and a narrative strategy of justification through victimhood. Behavioral markers identified in the episode:

— **hypersexualization of minors:** attributing sexual activity and knowledge to children that is not appropriate for their age;

— **projecting his own attitudes;**

— **constant tension from controlling his own impulses:** he “could never relax” — a phrase that can have a double meaning in the context of working with children;

— **position of a victim of a “hostile environment”:** presenting himself as being “forced” to stay among children (he reduces feelings of guilt, distances himself from responsibility, and legitimizes his presence among children as an “adult guardian”);

— **selective attention: he focuses exclusively on sexual aspects,** while ignoring everything else.

This episode, together with previous episodes, forms a consistent behavioral pattern: Alexander Dvorkin systematically finds himself in situations where he has access to vulnerable minors, establishes emotional contact with them, gains their trust, and uses them as objects of projection or potential control, practicing key elements of interaction with vulnerable victims under the guise of social legitimacy and a narrative of forced participation. Although in the text there is no direct evidence of Dvorkin’s sexual contact with children, the combination of behavioral markers corresponds to the **profile of a person at increased risk of grooming and sexual exploitation of minors.**

John Douglas and Mark Olshaker wrote in “Journey Into Darkness” [6]:

“While we can’t say the same for situational child molesters, pedophiles exhibit very predictable behaviors, many of which a parent can recognize. As a teenager, the pedophile may have very little social contact with other teens: his sexual interest is already directed toward children. As an adult, he tends to move frequently and often unexpectedly, as suspicious parents or law enforcement in effect run him out of town. If he joins the military, he may be discharged with no reason given. In many cases, the subject will have a long history of prior arrests, including molestation or abuse charges, as well as trouble with child labor laws, passing bad checks, or impersonating an officer. If there are prior arrests for child molestation, he may have been involved with multiple victims — if he molests one child from a neighborhood group, he probably at least attempted to molest others.

“Once we can review all his crimes, you’ll see that a high level of planning (and risk) went into repeated attempts to lure children. Unlike the situational molester, a pedophile puts a lot of time and energy into developing the perfect approach, which he may practice in order to attain a skillful delivery.”

“The molester may emotionally blackmail the child. And since many are expert at making sure they always have access to children (as a Little League coach or just the ‘nice guy’ who always takes the neighborhood kids camping or on other outings), they can even use group dynamics to keep their victims in line, using competition or peer pressure to keep recruiting new kids and rotating older ones out without being discovered.”

Sexual crime is one of the most dangerous forms of antisocial behavior characterized by a high level of concealment. A significant portion of such acts remain undisclosed, as victims and their families often conceal the fact of violence due to fear of condemnation, shame, and fear of negative reactions from their social environment. Such acts are far from always becoming known to law enforcement agencies.

In modern forensic psychiatry, a differentiated approach is used when analyzing sexual crimes against minors. The pedophilic disorder is determined by the age of the object of attraction (prepubescent children). Criminals who exert violence against boys may have homosexual pedophilia (attraction to boys), bisexual pedophilia (attraction to children of both sexes), or exert violence due to non-sexual motives (domination or easy access to the victim).

Studies describing the characteristics of choice and attitude toward the object of sexual attraction in individuals with various forms of sexual preference disorders note the presence of specific disorders and distortions in affective perception and understanding of the role of a sexual partner, which are based on disorders of empathy, impaired social skills, cognitive distortions, and difficulties in maintaining intimacy and closeness.

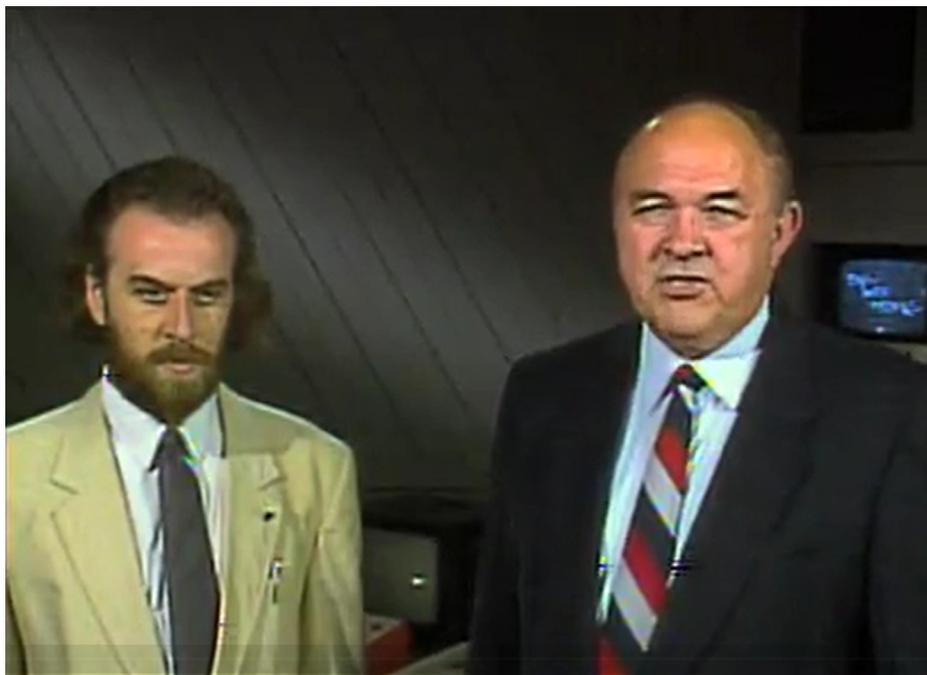
The behavior of individuals who commit sexual crimes may vary. Some prefer episodic violence — one-time contacts with children they encountered randomly. Such behavior is often associated with impulsivity and use of psychoactive substances. To a large extent, this is facilitated by fear of exposure and criminal punishment. Others prefer long-term exploitation through trust and establishing long-term relationships with a child or their family. Some offenders obtain official status as guardians, tutors, coaches, or counselors to legitimize their access to a victim. [7]

There are individuals who commit sexual violence against children through coercion: using physical force, threats, blackmail, or by exploiting a child's dependent position (for instance, in conditions of poverty, family dysfunction, or disability). Drug use is associated with increased aggression among pedophiles. [8]

Individuals with pedophilia who commit sexual violence against children may engage in children trafficking with other pedophiles. They resort to threats towards children and sometimes abduct them. [9]

In the context of Alexander Dvorkin's psychobiography, it should be noted that in subsequent years, while in the United States, he worked for an international organization "Welcome House" of Pearl Buck Foundation, which deals with adoption of orphaned children from Russia.

In an interview with CCGD (Christian Community of God's Delight, Dallas, Texas) [10], Dvorkin mentioned the following: "I also work for international adoption organization which is located in Pennsylvania. It's called 'Welcome House' of Pearl Buck Foundation. We find Children in Russia, which need loving homes and which couldn't be provided as homes in Russia, unfortunately. And we help them to find loving homes in this country. So I do all these things."





Source: [10]

Given Alexander Dvorkin's previously identified behavioral markers, including his interest in vulnerable minors, a tendency to establish trusting relationships under the guise of care, and the use of institutional roles to gain access to children, his involvement in adoption-related activities warrants careful scrutiny.

Furthermore, Dvorkin also collaborated with the notorious anticult organization CAN (Cult Awareness Network) whose representatives were involved in violent deprogramming, illegal abductions, psychological, physical, and sexual abuse.

Alexander Dvorkin in an interview with the program Vremenchko (Russia, April 1996):

“Q: Which organization do you primarily work with?”

A: It is abbreviated as CAN. It is the Cult Awareness Network.” [11]



Source: <https://www.youtube.com/watch?v=zNPUNO2gOTY> [11]

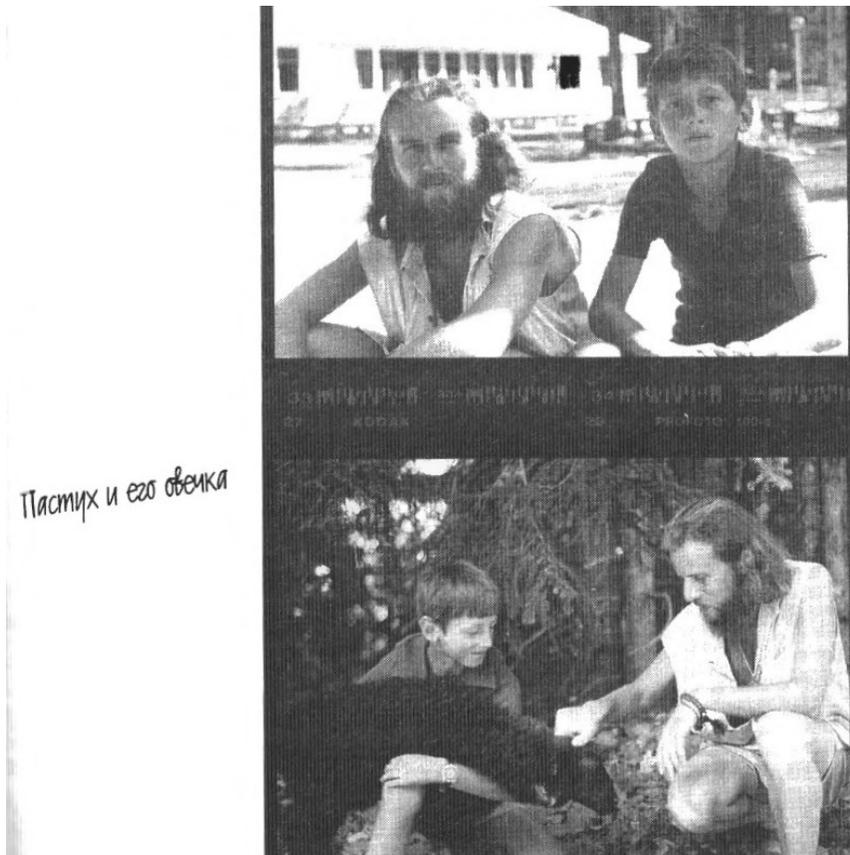
Before this organization was renamed CAN in the mid-1980s, it was known as the Citizens Freedom Foundation (CFF). The words of former CFF executive director **John Sweeney** are quite telling: “Many deprogrammers had sex with their victims and used drugs during the deprogrammings.” [12], [13].

The former President of CAN, Michael Rokos, abruptly resigned his position amid a flurry of publicity exposing that he had been found guilty on charges of soliciting sex with a Baltimore vice squad officer posing as a minor. [14]

John Douglas and Mark Olshaker wrote in “Journey Into Darkness” [6] :

“Ken Lanning describes the predictable post-accusation stages child molesters go through when faced with the risk of a criminal investigation or prosecution. Not surprisingly, the initial reaction is total denial. He may act surprised, shocked, even indignant upon hearing of the claim against him. He may try to explain the action as something the child misunderstood: ‘Is it a crime to hug a child?’ Depending on his social support structure, he may have family, neighbors, or co-workers to back him up and attest to his character.”

“These guys are constantly trying to justify their urges and actions to themselves — they don’t want to believe they’re sexually deviant criminals. The most common justification usually blames the victim in some way: the victim seduced him and he didn’t know how old she was, or the victim is really a child prostitute. Even if that were so, a crime has still been committed since consent is completely irrelevant when sexual activity involves a child.”



*Photo caption:
“Shepherd and sheep”*

*Alexander Dvorkin.
“My America” [1]*



*Photo caption:
“St. Nicholas visiting
parish children”*

*Alexander Dvorkin.
“My America” [1]*

Episode 7. “Poison that doesn’t act now, but will activate in a year.”

Of particular note is an incident Alexander Dvorkin recounts in his autobiographical book “My America,” [1] as he keeps describing his hitchhiking across the USSR. On one occasion, while traveling with a group of vagrants, he attempted to fill his flask from a well in a village in the Carpathians, Ukraine. Local residents noticed the strangers, surrounded them, and escorted them to the village council office. Officers of the local police unit arrived shortly thereafter. The key element of this episode is a line Dvorkin attributes to the villagers: *“What if you poured in some kind of poison that doesn’t act now, but will activate in a year?”*

From the standpoint of historical and medical plausibility, it is unlikely that rural residents in the 1970s would have been familiar with substances capable of producing a delayed toxic

effect manifesting a year after exposure. Such knowledge would have extended well beyond the scope of everyday experience at the time. At the same time, this detail may reflect Alexander Dvorkin's own conceptual framework. Given his previously demonstrated extensive practical knowledge in psychopharmacology, including the properties, combinations, effects, risks, and potentially lethal consequences of various psychoactive substances, it is reasonable to assume that the **concept of a delayed-action poison was familiar to him.**

Thus, the statement put in the mouths of the villagers most likely represents a **projection of the author's own cognitive assumptions** rather than a verbatim rendering of a real conversation. This is consistent with an already identified pattern: Alexander Dvorkin tends to interpret external events through the prism of his pathological interests, attributing to other participants his narrative motives and knowledge that in fact belong to him.

“Now the Carpathians lay before us. There we experienced genuine Soviet vigilance, cultivated over decades of propaganda imposed on residents of border regions. In one village, the four of us approached a well to fill our flask. We poured out the remaining water into the grass nearby. Before we knew it, a crowd of villagers surrounded us, gripped us firmly by the arms, and escorted us to the village council office. The local police soon arrived, and after lengthy interrogations we were forced to write explanatory statements where we affirmed that we were not foreign saboteurs sent to poison the village well.

“We pledged and swore, and each of us drank at least a liter of well water to prove our innocence. ‘What if you poured in some kind of poison that doesn’t act now, but will activate in a year?’ the vigilant residents of the Soviet outskirts triumphantly argued.”

кроме Москвы) и лицезреть себя в этом на редкость плохом фильме. Теперь перед нами лежали Карпаты. Тут нам довелось испытать подлинную советскую бдительность, воспитанную десятилетиями пропаганды, которой подвергались жители приграничных районов.

В одном селе мы (в тот момент нас было четверо) подошли к колодцу, чтобы наполнить дорожную фляжку. Остатки старой воды выплеснули в траву рядом. Не успели мы опомниться, как нас окружила толпа селян и, крепко взяв под руки, препроводила к сельсовету. Вскоре прибыла местная милиция, и после долгих допросов нас заставили написать объяснительные записки, в которых мы ручались, что не являемся засланными иностранными диверсантами, пытавшимися отравить сельский колодец.

Мы клялись и божились, и каждый выпил не меньше, чем по литру колодезной воды, чтобы доказать невиновность. «А вдруг вы подлили туда такой яд, который сейчас не действует, а заработает через год?» – торжествующе утверждали бдительные жители окраины Советской страны.

Alexander Dvorkin. "My America," p. 112 [1]

Episode 8. Additional information: Interest in poisonous plants

In the same autobiographical book "My America," Alexander Dvorkin devotes attention to describing poison ivy, a plant he encountered during his life in the United States. In the context of everyday life, he portrays poison ivy as a "trap" of American nature: an inconspicuous, ubiquitous plant that causes a severe allergic reaction in most people. He also addresses the possibility of a fatal outcome from exposure: *"If the ivy accidentally gets into a bonfire and someone inhales the smoke, blisters appear in the lungs, and this can even lead to death."*

“Ivy.

*Yet, there was a trap in American nature. **It is poison ivy.** A completely inconspicuous little plant, it is found everywhere, and if you don't recognize it, you can run into serious trouble. The thing is that **ivy is a very powerful allergen that affects anyone** except Native Americans who are immune to it. Americans have a belief that Native Americans cursed nature so that it would harm white people. **It's enough to touch ivy or even to pet a dog that has brushed against it (it doesn't affect animals), and two or three days later large blisters appear on the skin and an excruciating itch begins.** The blisters then burst, and wherever the fluid reaches, new blisters appear that itch no less than the previous ones. All of that lasts two weeks at the very least. **If the ivy accidentally gets into a bonfire and someone inhales the smoke, blisters appear in the lungs, and this can even lead to death.***

“For a long time, I didn't believe in poison ivy, considering it an American legend: they supposedly dislike nature and fear it, so they invent improbable horror stories. However, in my second year at the academy, while working with a lawn mower, I apparently sprayed myself with the sap of poison ivy which I did not yet recognize. Two days later, blisters covered my legs completely so I couldn't even put on trousers, and for two weeks I had to wear a cassock over shorts until the blisters finally scarred over and the itching subsided. That's how I learned to be cautious with American nature!”

Но была в американской природе одна ловушка. Это poison ivy – ядовитый плющ. Совсем незаметное маленькое растение, он встречается повсюду, и если его не знать, можно нарваться на страшные проблемы. Дело в том, что плющ – очень мощный аллерген, действующий на любого человека (кроме индейцев, у которых к нему иммунитет: у американцев существует поверье, что индейцы прокляли природу, чтобы она вредила бледнолицым). Достаточно дотронуться до него или даже погладить задевшую его собаку (на животных он не действует), как через два-три дня на коже появляются большие волдыри и начинается мучительный зуд. Потом они лопаются, и там, куда попадает вытекшая жидкость, появляются новые волдыри, которые чешутся не меньше прежних. Все это длится не менее двух недель. Если плющ случайно попадет в костер

и кто-то вдохнет дым от него, пузыри появляются в легких, а это может привести даже к смертельному исходу.

Я долго не верил в ядовитый плющ, считая, что это американская легенда: они-де не любят природу, боятся ее, вот и придумывают невероятные страшилки. Но на втором курсе академии, работая на газонокосилке, я, видимо, обрызгался соком ядовитого плюща, который тогда еще не распознавал. Через два дня волдыри полностью покрыли мои ноги так, что я даже не мог надеть брюки, и две недели мне пришлось носить подрясник поверх шортов, пока наконец пузыри не зарубцевались, а зуд не успокоился.

Так я научился быть осторожным с американской природой!

Alexander Dvorkin. "My America," p. 385 [1]

On a general level, it's a story about adapting to a new environment. However, in the context of Alexander Dvorkin's psychobiography, the episode takes on additional meaning: a **fixation on concealed, delayed danger**. Poison ivy does not kill instantly: its effects manifest after two to three days, can spread secondarily, and may even lead to death if the smoke is inhaled. This echoes a previously noted line from another episode: "*What if you poured in some kind of poison that doesn't act now, but will activate in a year?*" — a hypothetical construction that most likely reflects Dvorkin's own conception of **hidden, delayed toxic effects**.

According to contemporary behavioral analysis, individuals with pronounced antisocial and psychopathic traits, including the majority of serial killers, demonstrate reduced anxiety, heightened risk tolerance, and a deficit of empathy. Their crimes are often a deliberate enactment of long-nurtured fantasies that acquire the status of "real" experience. They integrate fantasy into their perceptual framework, using it as an instrument of psychological compensation and control. The act of killing serves as a culmination of that fantasy.

Among serial killers with a sadistic motive, the dominant drive is control over their victim's dying process and the demonstration of power, frequently accompanied by gratification derived from another person's suffering. After the fantasy is implemented, however, disappointment

and a decline in arousal are often observed, leading to escalation — the need for increasingly intense acts to achieve the prior level of satisfaction.

In the book “Journey Into Darkness,” John Douglas and Mark Olshaker [6] note: *“As we wrote of the lust killer: ‘He would be described as a trouble-maker and a manipulator of people, concerned only for himself. He experiences difficulties with family, friends and “authority figures” through anti-social acts which may include homicide. It is the nonsocial’s aim to get even with society.’”*

Episode 9. Excerpts from Alexander Dvorkin’s interview for the project “Recent Soviet Immigrants in America.” [15]

Q. It’s not quite like that in America, or at least in some parts of it.

A. People are very hospitable in the province.

Q. Did they ask you a lot of questions about Moscow, or did they know what was going on in the rest of the Soviet Union?

*A. No, but they weren’t interested too much. They were asking me about us because we had really traveled and so on, about ourselves because they never saw such **strange people**. But it’s very strange because the **same person, like if you would see him in the middle of the day in the street, he could scream at you and beat you up, but then at night if you would knock at his door, he would let you in and be really hospitable, a very hospitable person.**”*

Source:

1. Dvorkin, Alexander. 2013. My America. Moscow: FB2.top. Accessed March 16, 2026. <https://fb2.top/moya-amerika-813075>
2. Douglas, John E., and Mark Olshaker. 2020. The Killer’s Shadow: The FBI’s Hunt for a White Supremacist Serial Killer. New York: HarperCollins
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Part 7. FIXATION ON DEATH

An analysis of the phenomenon of serial killings identifies a number of persistent characteristics associated with a propensity for violent behavior. Most people possess an instinctive aversion to death. In serial killers, however, this reaction is diminished or entirely absent. **They are drawn to death and to everything associated with it.**

Upon arrest, some serial killers are capable of reconstructing the dynamics of their crimes with exceptional precision and highly developed visual recall. This trait is particularly pronounced in individuals driven by sadistic motives: they display a specific fixation on controlling the dying process and enhanced visual memory for the details of their crimes. This is linked to the emotional arousal experienced during the crime commission, which enhances neurocognitive encoding of memory. This explains the extraordinary accuracy and detail of their subsequent accounts, in some cases even years later.

Individuals with pronounced psychopathic traits and grandiose narcissism who have committed violent crimes often exhibit a need to “boast” in some manner about their offenses, to “demonstrate” the outcome of their criminal acts in one form or another. This tendency may manifest in direct confessions, veiled insinuations in conversation, recollections, or other forms of self-referential narrative. Such individuals construct a distorted belief system along with persistent patterns of behavioral and emotional responses associated with death. They demonstrate extraordinary detail and emotional involvement when describing their crimes, indicating the profound cognitive and affective salience of the subject of death. In their narratives, death is, above all, a **concealed display of their power and control over the victim, a position as arbiter of life and death, and confirmation of their own omnipotence.**

The study has already noted that some serial killers describe their actions as “playing with the victim.” For them, the **victim’s conscious participation in the act of dying** is of fundamental importance, as it confirms their total control. **Such offenders often seek to ensure that the victim understands what is happening, recognizes their helplessness and inevitable fate.** This behavior is driven by the intense gratification derived from observing the victim’s fear, suffering, and loss of control. They transform the act of killing into a “spectacle” of their own power.

A psychobiographical analysis of the autobiographical text by Alexander Dvorkin, “My America,” [1] revealed a persistent tendency to recount episodes involving fatal outcomes (suicides, deaths from natural causes, and other cases). Some involved individuals Dvorkin knew personally; others concerned people he had only recently met and with whom he had direct contact shortly before their deaths. In addition, the text describes fatal incidents that left such a deep mark on Alexander Dvorkin’s subjective experience that he felt it necessary to include them in his public narrative. Here are some examples of such descriptions.

Episode 1. Suicide of a “neighbor upstairs”

After four months of wandering, Alexander Dvorkin returned to Moscow. Soon afterwards, he received another summons to the police. For several more months, he and his friends were forced to hide from the authorities. Ultimately, the police located and detained them, but soon released them. One of the factors that prompted his emigration was a worsening drug dependency:

“In addition, there was yet another extremely important problem: drugs. Gradually they seeped into our environment and, like poison, contaminated it.” (Alexander Dvorkin. “My America,” p. 121) [1]

“Then we started seeing the first people among us dying from overdoses and other drug-related causes.” (Alexander Dvorkin. “My America,” p. 121) [1]

In mid-February 1977, Alexander Dvorkin was granted permission to leave the USSR. On March 6, 1977, he departed the Soviet Union for Europe and, several months later, made his way to the United States. Upon arriving in New York City, an organization assisting immigrants placed Dvorkin at the Hotel Lucerne. His room was on its penultimate, 10th floor. On his second day in the United States, Dvorkin recounts the following incident:

*“They gave me a room on the tenth floor, the second from the top. There wasn’t much of a view — high buildings opposite blocked everything. In the morning, after a **sleepless, stifling night** (the six-hour time difference with Europe also made itself felt), I went to the window and saw a man fly past with a **gray face contorted in terror** (it seems to me **I caught his fixed gaze**), and then I heard a dull thud below, piercing screams from passersby, and soon the wail of various sirens — police and medical. It turned out that a **neighbor upstairs, a Puerto Rican, one of the hotel’s longtime residents, had decided to end his life.**”*

46 книга первая: В ПОИСКАХ СВОБОДЫ

улице между Седьмой авеню и Бродвеем (опять семерки!). И номер мне дали на 10 этаже – предпоследнем. Правда, вида особого нет – напротив тоже высокие дома, все загораживают.

Alexander Dvorkin. “My America,” p. 46 [1]

Утром, после бессонной жаркой ночи (еще и разница во времени с Европой – 6 часов – сказалась) я подошел к окну и увидел, как мимо пролетел человек с искаженным от ужаса серым лицом (мне кажется, что я успел поймать его остановившийся взгляд), а затем услышал глухой удар внизу, истошные вопли прохожих и вскоре трели разных сирен – полицейских, медицинских. Оказалось, сосед сверху, пуэрториканец – один из многолетних постояльцев гостиницы, решил свести счеты с жизнью.

Alexander Dvorkin. “My America,” p. 46 [1]

Episode 2. Sudden death of an editor-in-chief

The sudden death of an editor-in-chief, Professor Carl Proffer (USA), occurred shortly after the young immigrant Dvorkin submitted his first “linguistic work” to Proffer’s publishing house Ardis in Ann Arbor, Michigan, and, according to Dvorkin, the publishing house “accepted it for publication.”

*“I even **decided to immortalize our movement** by compiling a dictionary of Soviet hippie slang. In speaking with everyone, I constantly wrote down new words on index cards. Later, I managed to have the index transported to the United States, and Ardis Publishing in Ann Arbor accepted it for publication. **However, soon afterward, the editor-in-chief, Professor Carl Proffer, died suddenly, and his widow had more pressing concerns than the publishing house. Thus, my first (and only) linguistic work wasn’t published. Now, I am rather glad of that.**”*

отовсюду. Даже решил увековечить наше движение, составив словарь сленга советских хиппи. Общаясь со всеми, я постоянно записывал на карточки новые слова. Впоследствии мне удалось переправить картотеку в США, и ее приняло в печать издательство «Ардис» в Анн-Арборе. Однако вскоре после этого главный редактор издательства профессор Карл Проффер скоропостижно скончался, а его вдове было уже не до издательства. Так мой первый (и единственный) лингвистический труд не был опубликован. Теперь я, скорее, этому рад.

Alexander Dvorkin. "My America," p. 94 [1]

It should be clarified that accepting an author's work for publication in publishing practice means moving on to the book production. This implies that a publisher has approved an author's work and has already invested funds in printing the book at a printing house, thereby scheduling the book for commercial release. If, for whatever reason, a publisher isn't interested in an author's work from the start, they'll turn it down, which happens before they even start planning to release the book. So, the claim that the work was "accepted for publication," but didn't come out because the editor died is a bit iffy. A more likely version is that the editor-in-chief of the publishing house, the well-known professor Carl Proffer, refused to publish the young Dvorkin's "work."

Joseph Brodsky who personally knew Proffer described him as follows: "...in his presence, you felt he had seen through you completely and harbored no illusions about you — and yet he was kind to you." [2]

Brief biographical note: Carl Ray Proffer [3] was a prominent American Slavicist, literary scholar, translator, publisher, and professor of Russian literature at the University of Michigan. Carl and his wife, Ellendea Proffer, were the founders (1969) and editors of Ardis Publishing [4] and the journal *Russian Literature Triquarterly*. Over the course of Ardis's existence, the Proffers published approximately 400 titles. In addition to issuing new translations of Russian classics (Bulgakov, Mandelstam, Tsvetaeva) and academic reference works, they published authors such as Nabokov, Sokolov, Brodsky, Bitov, Iskander, Aksenov, Dovlatov, and others. Ardis publications form the foundation of major reference works, textbooks, and instructional materials used by contemporary American and Western Slavic scholars.

From the correspondence [5] of writer and journalist Sergei Dovlatov who personally knew Proffer, with his longtime friend Igor Yefimov who worked at Ardis under Professor Carl Proffer in Ann Arbor, Michigan, where Dovlatov's books were first published:

“From YEFIMOV to DOVLATOV, **July 27, 1982**: ‘July 27, 1982. Yesterday, we received some distressing news. **Carl has been diagnosed with cancer. It is very severe. Inoperable.** However, they say that people with rectal cancer sometimes live for a long time.’”

According to the official version, Carl Proffer **died of cancer on September 24, 1984** (in Ann Arbor, Michigan) **at the age of 46**. His wife, Ellendea, continued to publish.



Photo: Joseph Brodsky with Carl and Ellendea Proffer [6]

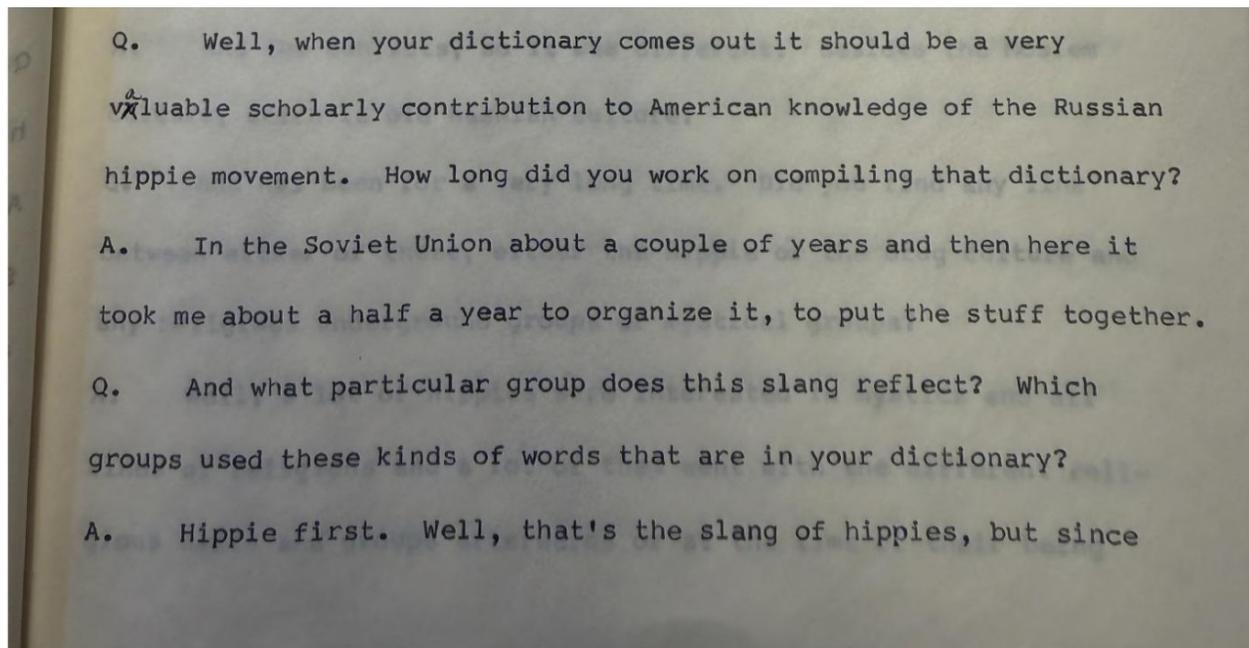
A few words about Alexander Dvorkin's "effort" on compiling his "first work" and the significance he attached to it. In a 1979 interview for the project "Recent Soviet Immigrants in America," [7] he stated:

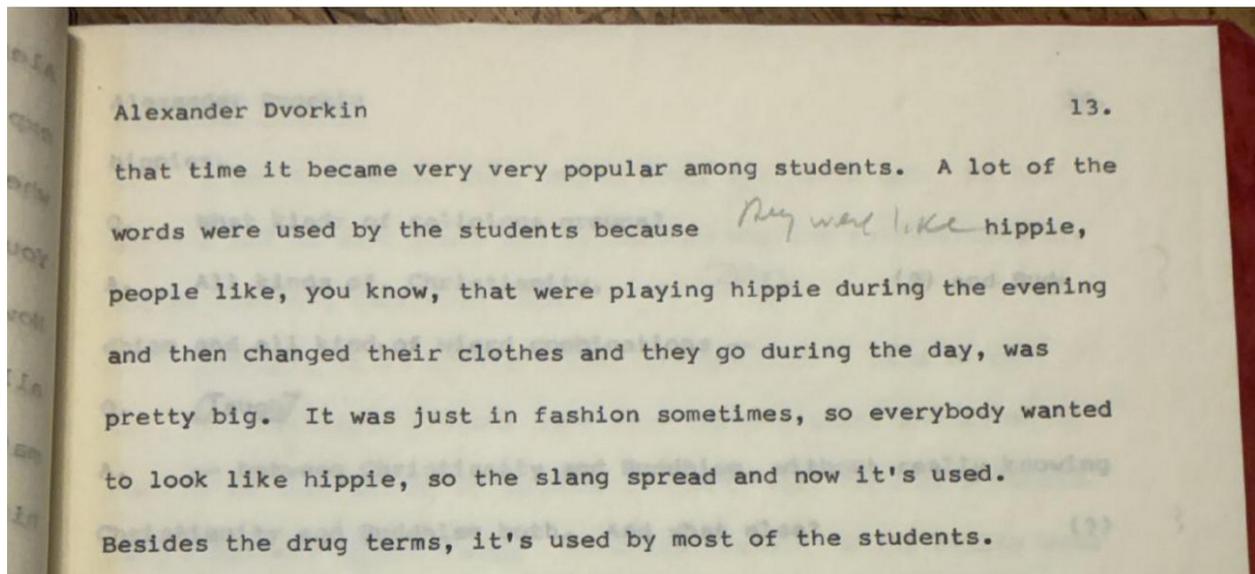
"Q. Well, when your dictionary comes out, it should be a very valuable scholarly contribution to American knowledge of the Russian hippie movement. How long did you work on compiling that dictionary?"

A. In the Soviet Union, about a couple of years and then here, it took me about a half a year to organize it, to put the stuff together.

Q. And what particular group does this slang reflect? Which groups used these kinds of words that are in your dictionary?"

*A. Hippie first. Well, that's the slang of hippies, but since that time it became very very popular among students. A lot of the words were used by the students because they like, you know, that were playing hippie during the evening and then changed their clothes, and they go during the day, was pretty big. It was just in fashion sometimes, so everybody wanted to look like hippie, so the slang spread and now it's used. **Besides the drug terms**, it's used by most of the students."*





*A 1979 interview with Alexander Dvorkin for the project
“Recent Soviet Immigrants in America” [7]*

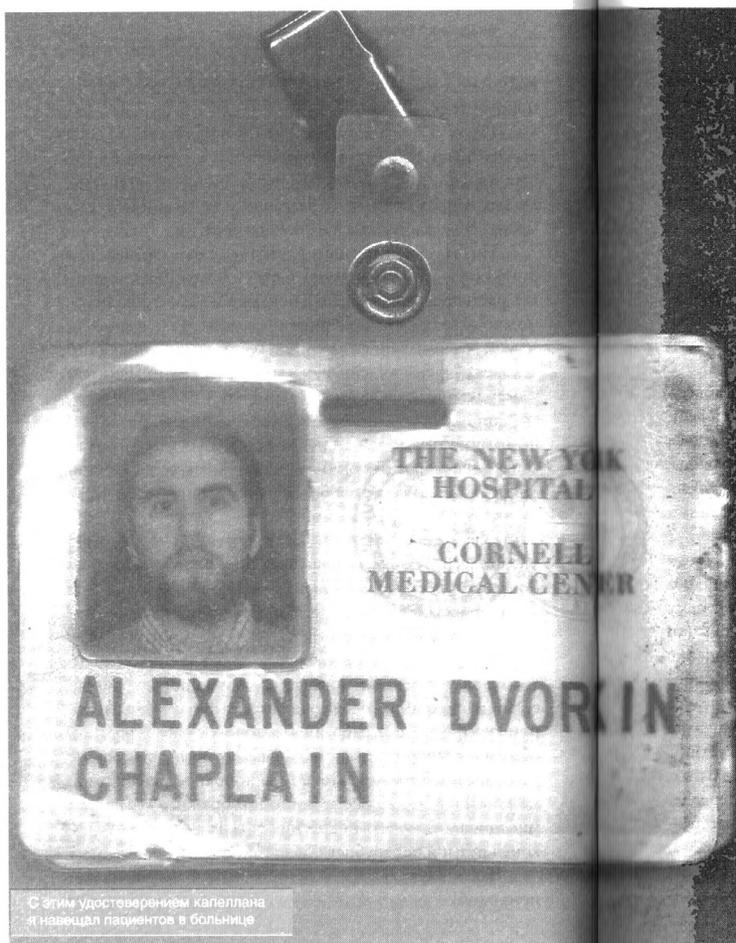
Episode 3. A patient’s death in a hospital following a visit by Alexander Dvorkin

Alexander Dvorkin describes an incident that occurred in the **intensive care** unit after he visited the hospital as a chaplain during his third year at St. Vladimir’s Orthodox Theological Seminary in the United States.

Gus the fire victim and others

“In addition to the demanding academic course load, the program included practical training. In our third year, we were required to complete pastoral practice in one primary area and three secondary ones. The options included ministry in a hospital, a prison, a nursing home, a military academy, a parochial school, and so forth. For each — the primary and the secondary assignments — a specified number of hours was required. I began with hospital ministry. Once a week I traveled into the city where I spent half a day at a large hospital that had an agreement with the academy. At the registration desk, I was given a list of patients. Upon admission, patients (if they wished) indicated their religious affiliation and whether they wanted a chaplain to visit them. I then went to see my assigned patients (usually five or six). I spoke with each one, offered to pray together, and asked whether they wished to confess and receive Communion. I passed their names the same day to the priest responsible for our ministry, and the next morning he would come to the hospital with the Holy Gifts.”

“I still remember several of my patients. One elderly woman (let’s call her Maria), who was in intensive care after heart surgery, came from the well-known Russian noble Trubetskoy family, and we even discovered a few mutual acquaintances. She was calm and very composed. Maria was pleased by my visit, especially since she hadn’t expected the chaplain to be Russian-speaking. We spoke, prayed, and I promised that a priest would come to her the next morning. After I left, her sister visited and told her about my visit; they spoke, but suddenly Maria’s condition sharply deteriorated, and despite active efforts by the doctors, she died. That same day the sister called me to inform of her death and asked me to pray for the repose of her soul. It turned out that our shared prayer became her final conversation with God in this life and prepared her for her passage into eternity.”



ГАС-ПОГОРЕЛЕЦ И ДРУГИЕ

Помимо напряженного академического цикла обучения, в программу входили еще и практические занятия. На третьем курсе нас обязывали пройти пастырскую практику по одному главному направлению и трем побочным. Выбор состоял из служений в больнице, в тюрьме, в старческом доме, в восной академии, в церковноприходской школе и так далее. По каждому – основному и побочным направлениям – требовалось набрать определенное количество часов. Я начал с больничного служения. Раз в неделю ездил в город, где проводил полдня в громадном госпитале, с которым у академии был договор. В регистратуре мне давали список больных. Дело в том, что при поступлении в больницу пациенты (по желанию) указывают свое вероисповедание и отмечают, хотят ли они, чтобы их посетил капеллан. Затем я шел к своим больным (обычно их оказывалось человек пять-шесть). С каждым я беседовал, предлагал помолиться вместе и спрашивал, желают ли они исповедаться и причаститься. Их имена я в тот же день передавал ответственному за наше служение священнику, и на следующее утро он приходил в больницу со Святыми Дарами.

Нескольких моих больных я вспоминаю до сих пор. Одна пожилая дама (назовем ее Мария), лежавшая после операции на сердце в реанимации, происходила из известной русской дворянской семьи

“With this chaplain’s ID, I visited patients in the hospital.”

Alexander Dvorkin. “My America,” p. 387 [1]

388 книга вторая: ПРАВОСЛАВНАЯ АМЕРИКА

Трубецких, и мы с ней даже нашли нескольких общих знакомых. Она была спокойна и очень собрана. Моему визиту Мария обрадовалась, тем более что никак не ожидала, что капеллан будет русскоязычным. Мы с ней побеседовали, помолились, и я обещал, что завтра с утра к ней придет священник. После моего ухода больную посетила сестра, та рассказала ей о моем визите, они пообщались, но вдруг Марии резко стало хуже, и она, несмотря на активные усилия врачей, скончалась. В тот же день сестра позвонила мне и рассказала о ее смерти, попросив молиться об упокоении ее души. Так вышло, что наша совместная молитва и стала ее последним разговором с Богом в этой жизни и подготовила ее к переходу в вечность.

Alexander Dvorkin. "My America," p. 388 [1]

Episode 4. Death of dean Alexander Schmemann

The death of Alexander Dvorkin's instructor and spiritual mentor, Protopresbyter **Alexander Schmemann**, dean of St. Vladimir's Orthodox Theological Seminary, warrants separate analysis. In his autobiographical book "My America," [1] Dvorkin devoted a detailed chapter to Schmemann, describing both his personality and the circumstances of his sudden death **at age 62**. Notably, Dvorkin addresses not only biographical details, but also deeper motivational patterns connected to his own relationship with authoritative figures.

In his autobiographical texts, Alexander Dvorkin regularly references encounters with well-known or authoritative individuals possessing social status, public recognition, and professional standing. However, those references are often accompanied by implicit criticism, irony, or disparaging remarks, even when outward respect is expressed. This duality may indicate underlying insecurity and competition for status, characteristic of individuals with grandiose narcissism who seek to compensate for feelings of inadequacy through the symbolic diminishment of authority figures.

Biographical note: Alexander Schmemann [8] (September 13, 1921 — December 13, 1983) was an influential Orthodox priest in the USA, Doctor of Theology, professor, dean of St. Vladimir’s Seminary in New York City, and author of numerous works on Orthodox theology and history. He spent most of his career in the United States.



Alexander Schmemann

Alexander Dvorkin. “My America” [1]

Alexander Schmemann was Born in Estonia to a family of St. Petersburg immigrants who left Russia after the 1917 revolution. He was one of the twins: his brother was Andrei Schmemann (1921–2008). Schmemanns came from a noble family. Their grandfather, Nikolai Schmemann (1850–1928), was a Lutheran of Baltic German origin who held high government positions in the Russian Empire: he was a privy councilor, senator, and member of the State Council in St. Petersburg. Alexander Schmemann spent most of his childhood and youth in France. After studying at Russian and French secondary schools and universities, he taught in Paris from 1946 to 1951. In 1951, he and his family immigrated to New York City where he started teaching at St. Vladimir’s Orthodox Theological Seminary.

In 1954, Alexander Schmemann lectured at the Russian Center at Fordham University. In subsequent years, he served as a visiting professor at a number of leading educational institutions in New York, including Columbia University, New York University, the United Theological Seminary, and the General Theological Seminary. In 1962, he was elected dean of St. Vladimir’s Seminary and held this position until his death in 1983.

Alexander Schmemann [9] was one of leaders in the formation of the Orthodox Church in America as an autocephalous institution — a status it received from the Russian Orthodox Church in 1970. As one of the main initiators of autocephaly, Schmemann represented the Orthodox Church in America in negotiations with Moscow and Constantinople. From 1963 to 1979, Schmemann served as vice-chairman of the Russian Student Christian Movement (RSCM) in America, and from 1979 to 1983 as chairman of the RSCM. For thirty years, he hosted a religious program on Radio Liberty. His contemporaries noted his leadership qualities, wit, intelligence, and openness.

Alexander Schmemann was awarded honorary doctorates from a number of American educational institutions including the General Theological Seminary and the Holy Cross Greek Orthodox School of Theology. His works had a significant influence on the development of liturgical theology in the Orthodox tradition. Schmemann published numerous books and articles. His book “For the Life of the World,” devoted to Christian faith in the liturgy, has been translated into eleven languages. According to the official version, Schmemann **died of lung cancer in 1983** in Crestwood, Westchester County, New York.

Duality of narrative. An analysis of the chapter on Alexander Schmemann reveals Dvorkin’s ambivalent posture toward an authority figure: on the one hand, he demonstratively expresses respect for Schmemann’s authority; on the other, he introduces elements of implicit criticism, sarcasm, references to physical debilitation caused by illness, and the fact of Schmemann’s sudden death. At the same time, Dvorkin underscores his own exceptional position within the context of their relationship during the rector’s lifetime. Such duality is characteristic of narratives associated with grandiose narcissism where the teacher’s figure is simultaneously idealized and symbolically diminished, not through overt aggression, but through insinuation, irony (“he was great, but...” — a classic technique of undermining authority), or by emphasizing one’s own “deeper understanding.” This allows the author to maintain outward loyalty while positioning himself as a successor who surpasses the teacher.

For example:

*“His inner strength was expressed, among other things, in his independence: **he did everything himself** and greatly valued and guarded his personal space, the space of his private life and personal inviolability. And then **he was struck by a fatal illness and an exhausting treatment that brought severe physical suffering and a sharp decline in strength. Without assistance — even basic physical support from others — he could no longer manage.**” (Alexander Dvorkin. “My America,” p. 455) [1]*

An important biographical detail is that Alexander Dvorkin was in direct physical and social proximity to Alexander Schmemmann during his illness and the final year of his life:

“We were also fortunate to attend the full three-year cycle of lectures by Father Alexander, although in his final year he was battling a serious illness and was forced to miss many classes. In addition, during that same final year I served as deputy head altar server of the academy church and was present in the altar during all the services celebrated by Father Alexander, helping him vest and hearing his questions and comments on the liturgy. Finally, until the middle of my third, graduating year at the academy, I made my confession to Father Alexander. When his illness began to progress rapidly, I felt it improper to burden him and received his blessing to go to Father John Meyendorff for confession. After graduating from the academy, I entered the doctoral program at Fordham University and, having received the rector’s blessing, remained living there. I was also assigned an obedience, this time as senior altar server of the academy church. In that capacity, I remained in the altar during the last six months of Father Alexander’s life and was responsible for the order of worship during the funeral service for our departed rector.”

Нам также посчастливилось прослушать полный трехгодичный цикл лекций отца Александра, хотя в последний год он боролся с тяжелой болезнью и вынужден был пропускать многие занятия. Кроме того, в этот же последний год я нес послушание заместителя главного алтарника академического храма и присутствовал в алтаре на всех совершаемых отцом Александром богослужениях, помогал ему облачаться, слышал его вопросы и комментарии к богослужению. И наконец, до середины третьего, выпускного, курса академии я исповедовался у отца Александра. Когда болезнь его начала быстро прогрессировать, мне стало неловко утруждать его, и я взял у него благословение ходить на исповедь к отцу Иоанну Мейендорфу. По окончании академии я поступил в докторантуру Фордхэмского университета и, получив благо-

словение ректора, остался жить там же. Назначили мне и послушание – на сей раз старшего алтарника академического храма. В этом качестве я пробыл в алтаре последние полгода жизни отца Александра, а кроме того, отвечал за порядок богослужения во время отпевания нашего почившего ректора.

Alexander Dvorkin. "My America," p. 434 [1]

Destructive envy. What's striking is Alexander Dvorkin's attitude toward people who came from noble lineages, families, or celebrities who were famous, had high social status or position, and especially striking is his emphasis on their premature deaths. Here's an example of his own description of his relationship with Protopresbyter Alexander Schmemann, dean of St. Vladimir's Seminary:

*"Understanding this, I cannot speak of any special relationship with Father Alexander. I was fully aware of the difference in our positions — student and rector: **his enormous workload was compounded by the illness that was gnawing at him from within, which undoubtedly began long before it was diagnosed. I was in his home only once, and even then very briefly.**" [1]*

Caption to a photograph included by Dvorkin in his autobiography "My America": *"Father Alexander at the new academic church. In a few months, his funeral service will be held there."*

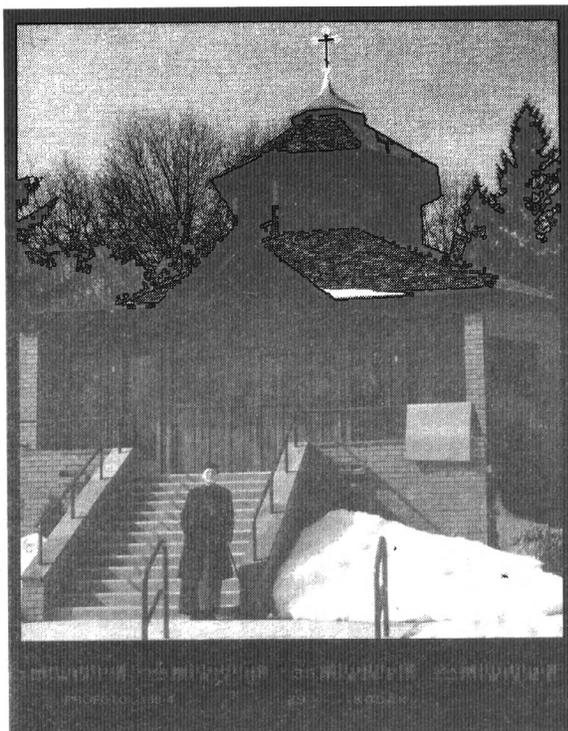


Photo: Alexander Schmemann

Alexander Dvorkin. "My America" [1]

*Отец Александр
и нового академи-
ческого храма.
Через несколько
месяцев в нем его
будут отпевать*

Quotes by Alexander Dvorkin regarding the aristocratic origins of his spiritual mentors and instructors — Alexander Schmemmann and Alexander Meyendorff:

“The Schmemmanns were a service nobility family of Baltic German origin. On his mother’s side, Father Alexander belonged to the Shishkov family — that very Admiral Shishkov who in Pushkin’s time founded a literary society ‘Gathering of Lovers of the Russian Word’.”

у отца Иоанна). Шмеманы — служилый дворянский род, происходивший от остзейских немцев. По матери отец Александр принадлежал к роду Шишковых – того самого адмирала Шишкова, который в пушкинское время основал общество «Беседы о русской словесности». Так что

Alexander Dvorkin. “My America,” p. 438 [1]

“When I wrote my memoirs about Father John Meyendorff, I noted he is often compared to Father Alexander Schmemmann, and their names are constantly listed together, in the same breath (sarcastic students of St. Vladimir’s Academy coined a term for such listings: ‘Schmemendorff’). Perhaps in these recollections, too, it is impossible to begin writing about one without mentioning the other. Indeed, both priests were like-minded colleagues and friends; both came from Russian aristocratic families; both bore German surnames; both grew up in emigration in Paris and had known each other since childhood, although Father John was several years younger. As boys, both served in the altar at the Alexander Nevsky Cathedral in Paris (Father Alexander noted that he himself taught the young Ivan Meyendorff to serve at the altar), and both studied at the St. Sergius Metochion. They remembered their rector, Archpriest Sergei Bulgakov, and Professor Kartashev, and Berdyaev who would come there from time to time, although he himself was a parishioner of the Moscow Patriarchate. They were taught by Archimandrite Cyprian (Kern), Archpriest Vasily Zenkovsky, Archpriest Nikolai Afanasyev, Bishop Kassian (Bezobrazov) — indeed, by all the great figures of that Paris emigration.”

* * *

Когда я писал воспоминания об отце Иоанне Мейендорфе, я отметил, что его часто сравнивают с отцом Александром Шмеманом – даже имена их постоянно перечисляются подряд, на одном дыхании (язвительные студенты Свято-Владимирской академии придумали термин для

Alexander Dvorkin. "My America," p. 436 [1]

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таких перечислений: «Шмемандорф»^{*}). Наверное, и в этих воспоминаниях невозможно начать писать об одном, никак не упоминая другого. Действительно, оба священника были единомышленниками, друзьями; оба происходили из русских аристократических семей, оба носили немецкие фамилии, оба выросли в эмиграции в Париже и знали друг друга с детства, хотя отец Иоанн был на несколько лет моложе. В детстве они оба прислуживали в парижском Александро-Невском соборе (отец Александр отмечал, что именно он учил молодого Ивана Мейендорфа алтарничать) и оба учились на Свято-Сергиевском подворье. И они помнили своего ректора протоиерея Сергия Булгакова, и профессора Карташева, и Бердяева, который туда периодически приходил, хотя сам был прихожанином Московской Патриархии. Им преподавали и архимандрит Киприан (Керн), и протоиерей Василий Зеньковский, и протоиерей Николай Афанасьев, и епископ Кассиан (Безобразов), да и все великие личности той, парижской эмиграции.

Alexander Dvorkin. "My America," p. 437 [1]

“Father John came from a very ancient lineage. When I first visited Germany in 1982, I made a point of stopping in the city of Bamberg, famed among other things for its magnificent Romanesque cathedral. In the altar of that cathedral is buried Pope Clement II von Meyendorff. He was the second German in the history of the papacy; his brief pontificate lasted from 1046 to 1047.”

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* * *

Отец Иоанн происходил из очень древнего рода. Когда в 1982 году я первый раз был в Германии, то специально заехал в город Бамберг, в числе прочих красот знаменитый величественным собором романской архитектуры. В алтаре этого собора похоронен Римский папа Климент II фон Майендорф. Это второй немец в истории папства, краткий понтификат которого пришелся на 1046–1047 годы.

Alexander Dvorkin. “My America,” p. 459 [1]

As previously noted in this study, Alexander Dvorkin did not come from a socially privileged or stable family. His grandfather served a lengthy prison sentence. His father left the family during Alexander’s early childhood. During adolescence and youth, Dvorkin experienced educational difficulties, episodes of vagrancy, and prolonged use of psychoactive substances. He repeatedly entered into conflicts with teachers and other authority figures, at times escalating into open scandals and premature termination of studies or employment. This pattern aligns with behavioral models associated with difficulty accepting social norms, resistance to authority, oppositional tendencies, and a disposition to attribute personal setbacks to external circumstances.

Such a narrative, including one that assumes duality in narration with regard to other people, implies that the subject has a desire for destruction — **malicious envy** [10] — a psychological phenomenon in which the perception of another’s advantage in a domain significant to the subject (social status, intellectual recognition, aristocratic origin, power,

spiritual authority, and so forth) **generates a desire and motivation to humiliate, eliminate, or belittle the object of comparison.**

In Alexander Dvorkin's autobiographical texts, this mindset is manifested in a special attitude towards people who possessed what he himself was deprived of. His descriptions of authority figures often combine outward respect with implicit criticism, sarcasm, and an emphasis on their vulnerability or death. Perhaps, for him, this "equalizes" their statuses and eliminates the threat of superiority. This kind of ambivalence of Dvorkin may be interpreted as a manifestation of **his individual envy that functions as a compensatory mechanism:** it allows him to restore inner balance in the face of acute sense of his own marginality and "biographical inferiority."

According to modern research, such a destructive form of individual envy is often rooted in early childhood traumas, including experiences of rejection, instability, attachment, or comparisons with others. In public discourse, it is manifested through sarcasm, passive aggression, negative comparisons, and in narratives, through undermining an authority figure under the guise of an "honest portrait." The key feature of individual envy is its focus on depriving another person of advantage rather than achieving it; on eliminating another person's superiority. In extreme cases, this may include a desire to completely eliminate the object of envy, symbolically or physically.

"I won't tolerate the academy becoming a den for drug addicts and homosexuals!"

In his autobiography "My America," Alexander Dvorkin cites an episode that, according to him, occurred a year before his admission to St. Vladimir's Seminary. In particular, **after expelling several instigators, at a general meeting dean Alexander Schmeman declared: "I won't tolerate the academy becoming a den for drug addicts and homosexuals!"**

"It's impossible not to mention the transformation that took place with Father Alexander during his illness. Father Alexander was a leader, an authoritative man in his own way. He had a hot temper, could snap and speak sharply. Sometimes he could even raise his voice. With undisguised 'holy awe,' students passed on a story to each other, as during the last academic crisis that happened a year before my admission, after the expulsion of several instigators, the father rector shouted at the general meeting: 'I won't tolerate the academy becoming a den for drug addicts and homosexuals!'"

"His inner strength was expressed, among other things, in his independence: he did everything himself and greatly valued and guarded his personal space, the space of his private

life and personal inviolability. And then he was struck by a fatal illness and an exhausting treatment that brought severe physical suffering and a sharp decline in strength. Without assistance — even basic physical support from others — he could no longer manage. Yet, whenever I saw him and talked to him, he never complained about suffering, pain, or loss of strength. He endured everything that befell him calmly and steadfastly. By the end of the year, everything that was unholy in him had burned out, vanished, and disappeared. Only pure and radiant joyful childishness remained.”

Нельзя не сказать о той трансформации, которая произошла с отцом Александром за время его болезни. Отец Александр был лидером, по-своему властным человеком, характер у него был горячий, он мог сорваться, мог резко сказать, иногда мог и повysить голос (студенты с нескрываемым «священным трепетом» передавали друг другу историю, как во время последнего академического кризиса, случившегося за год до моего поступления, после исключения нескольких зачинщиков отец ректор на общем собрании кричал: «Я не потерплю, чтобы академия превратилась в притон для наркоманов и гомосексуалистов!»). Его внутренняя сила выражалась, в том числе, в самостоятельности: он делал все сам и весьма ценил и оберегал свое личное пространство, пространство его личной жизни и личной неприкосновенности. И вот его постигла смертельная болезнь и изматывающее лечение, приносящее тяжелые физические страдания и резкий упадок сил. Без помощи, даже банальной физической поддержки других людей он уже не мог обойтись. Но сколько бы я ни видел его и ни говорил с ним, он никогда не жаловался на страдания, боли или потерю сил. Все постигшее его он переносил спокойно и стойко. К концу этого года все, что в нем было несвятого, выгорело, исчезло, испарилось. Осталась лишь чистая и лучезарная радостная детскость.

Alexander Dvorkin. “My America,” p. 455 [1]

Taking into account that by the time of admission, Dvorkin already had a long experience of using psychoactive substances, as well as vagrancy experience, addiction to homosexuality, and ambiguous experience working in a children's camp, possibly involving sexual exploitation of minors, it can be assumed that this story about dean Alexander Schmemann's statement caused him a mighty personal reaction. It could even have generated a sense of internal conflict and hatred, including disgust, fear, anger, and hostility, and acted as a mechanism for perceiving Schmemann as a personal threat.

This is indicated by Dvorkin's phrases that clearly emphasize the symbolic lowering of Schmemann's authority as a way to eliminate real authority. In particular, a confirmation of that is the contrast in his description of Schmemann: on the one hand, Dvorkin describes him as an "authoritative" leader who could "snap," "speak sharply," and "raise his voice," while on the other hand, as a man stricken with a "fatal illness," experiencing a "sharp decline in strength," and completely dependent on the help of others. This kind of duality corresponds to a well-known mechanism of posthumous neutralization of threat: as long as an authority figure is alive, they are perceived as a source of danger, whereas after death, they are idealized or, conversely, portrayed as vulnerable, allowing the author to symbolically eliminate their power.

Alexander Schmemann was Dvorkin's confessor. In the context of the above, the following episode adds to understanding of the relationship between Alexander Dvorkin and Alexander Schmemann. During Dvorkin's studies at St. Vladimir's Seminary, he had to come to Schmemann for confession and disclose his "terrible" deeds: "*at least once a month, according to academic rules, I had to confess, and my father rector was my confessor.*" Thus, Dvorkin did it not on his own initiative, but under duress, which emphasizes his dependence on the authority figure.

As an intelligent and perceptive person having extensive experience in pedagogical work, Alexander Schmemann was obviously well able to recognize complex inner states of his students and understand who he dealt with. Dvorkin writes: "*Sometimes, I would tell him what seemed to be most terrible and stand there **waiting for a verdict...***" Probably, Schmemann could have known specific information about his students including Dvorkin, and about their past as well.

"His workload was phenomenal, as was his capacity for work. We always felt this at the academy. Most of the time, the rector was absent, but as soon as he appeared, a line would form to see him — for an appointment, advice, or confession. Knowing this, I always tried

not to burden him with my problems and questions. Yet, at least once a month, according to academic rules, I had to confess, and my father rector was my confessor.

“Every time I went to confession, I felt somewhat uncomfortable because I would have to burden such a busy person as Father Alexander with my minor problems. But when the conversation began, everything was forgotten because he devoted as much time to me as was necessary, never giving an impression that he was in a hurry or that he might have other things to do. He talked to me, asked me questions, and listened to my confession as if it were the most important and necessary thing for him to do. And, by the way, he was a very benevolent confessor. Sometimes, I would tell him what seemed to be most terrible and stand there waiting for a verdict... Yet, he would hug me cordially by the shoulders and say, ‘Yes, God’s servant, but what about the main thing?’ — ‘What do you mean the main thing?’ I would ask. — ‘I mean, do you still believe in God?’ — ‘Well, of course, sure,’ I would answer. — ‘You see, it’s already so good,’ Father Alexander comforted.

“I remember, once I ran up to him when he was already severely ill, after a scandal with one of our teachers whom (I’m terribly ashamed to recall it now) I publicly denounced as ignorant during a lecture, and he snapped at me.”

442 книга вторая: ПРАВОСЛАВНАЯ АМЕРИКА

которых, очевидно, ему часто не хватало. Это выявляет определенную «детскость» его характера, которая в полной мере открылась позже – уже во время его последней, смертельной болезни.

Занятость его была феноменальной, так же как и работоспособность. Это всегда ощущалось нами в академии – большую часть времени отец ректор отсутствовал, а стоило ему появиться, как к нему выстраивалась очередь – на прием, на консультацию, на исповедь. Зная это, я всегда старался не обременять его моими проблемами и вопросами. Но не реже раза в месяц, по академическим правилам, я должен был исповедоваться, а духовником моим как раз являлся отец ректор.

Всякий раз, идя на исповедь, я чувствовал некое неудобство из-за того, что мне придется своими мелкими проблемами загружать столь занятого человека, как отец Александр. Но когда начинался разговор, все забывалось, потому что он занимался мной столько, сколько было нужно, ни разу не давая понять, что он спешит, или что у него могут быть другие дела. Он беседовал со мной, расспрашивал меня и выслушивал мою исповедь так, как будто это было самое важное и самое нужное для него дело. И, кстати, он был очень великодушным исповедником. Бывало, расскажешь ему о том, что тебе кажется самым ужасным, стоишь, ждешь приговора... А он обнимет тебя тепло за плечи и скажет:

– Да, раб Божий, ну а в главном как?

– Что – в главном? – переспросишь.

– Ну, как, в Бога вы еще веруете?

– Ну да, конечно, а как же, – отвечаешь.

– Вот видите, уже как хорошо, – утешает отец Александр.

Помню, как-то я прибежал к нему, уже тяжело больному, после скандала с одним из наших преподавателей, которого (ужасно стыдно теперь вспоминать) публично

на лекции обличил в невежестве, а тот на меня сорвался.

Alexander Dvorkin. "My America," pp. 442–443 [1]

“How I Fell Out with Dovlatov”

In Dvorkin’s autobiographical book “My America,” there is a chapter titled “How I Fell Out with Dovlatov.” It describes an episode that occurred during Dvorkin’s first year of studies (1980–1981) at St. Vladimir’s Seminary. According to Alexander Dvorkin, dean Alexander Schmemann summoned him to his office and handed him a copy of the immigrant newspaper “New American.” It was a Russian-language newspaper published in a circulation of 11,000 copies. The editor-in-chief was a well-known writer and journalist Sergei Dovlatov. Earlier in this article, we’ve noted that Dovlatov published his books with the then still-living professor Carl Proffer, the head of Ardis Publishing, and knew him personally.

According to Dvorkin, the newspaper “New American” published an article about him, describing him as *“the head of an Orthodox sect engaged in forcible baptism of Jews.” He was accused of kidnapping Jewish children and beating their mothers half to death. The article also referred to a minor whose mother had attempted to take him away from Dvorkin’s apartment.*

“As it happened, Father Alexander returned from Radio Liberty where he recorded his weekly religious broadcasts, summoned me — then still a first-year student — to his office and handed me a copy of the recently launched Russian-language newspaper ‘New American.’ The editor-in-chief listed was writer Sergei Dovlatov. At that time, I was completely unfamiliar with his work and knew only that the entire Russian-language press had recently reported on his arrival in the United States. The newspaper had a distinctly Jewish orientation and seemed uninteresting to me. I took the issue from Father Alexander’s hands with surprise. ‘Sit down and read it,’ he suggested. ‘There’s an article about you in here.’ At that time, I wasn’t showered with media attention, to say the least (I had seen my name in print only a couple of times), and no articles had been written about me yet. What I saw was a jaw-dropping smear campaign. In the best traditions of the newspaper Pravda, the article vividly described me as the head of an Orthodox sect engaged in forcible baptism of Jews. I was accused of kidnapping Jewish children, beating their mothers half to death, and other nonsense.

“In particular, it recounted that an unfortunate mother named Taisiya had come to the editorial office and said that missionaries living in her building had kidnapped her only son, a talented woodcarver. Pavel had started spending time in Dvorkin’s apartment, and one day the mother went downstairs to get him, and what did she see? Candles burned in the half-darkness, crosses and icons hung everywhere, and photographs of a ritual of baptizing

Jews were pasted on the walls (interestingly, how do Jews differ from other people when they are baptized?). Taisiya supposedly became horrified and demanded that her son be returned. In response to the mother's legitimate request, the newly minted Christian brothers allegedly attacked her, beat her until she was bleeding, and threw her out onto the street where an ambulance took her away. After that, Pasha was taken to Vermont where he is being held captive and not allowed to reunite with his mother who's begging for her son to be returned to her. The newspaper reported that a decision is being made on whether to initiate criminal proceedings so that the perpetrators could be brought to account.

The article ended with a call to 'strike hard at the bloody hands of the paid emissaries of the anti-Semitic clique in their centuries-long struggle against the Jewish people'."

Как-то отец Александр, вернувшись с Радио «Свобода», где он еженедельно начитывал свои религиозные передачи, вызвал меня, тогда еще первокурсника, к себе в кабинет и вручил мне номер недавно появившейся русскоязычной газеты «Новый американец». Главным редактором издания значился писатель Сергей Довлатов. Тогда я был совершенно не знаком с его творчеством и знал только, что о его приезде в США не так давно писала вся русскоязычная пресса. Газета имела ярко выраженную еврейскую направленность и показалась мне малоинтересной. Я с удивлением взял номер из рук отца Александра. «Садитесь и почитайте, – предложил он мне, – тут статья про вас». Тогда я, мягко говоря, не был избалован вниманием прессы (свое имя я видел в печати всего пару раз), а статей про меня вообще еще не писали. То, что я увидел, было зубодробительным разносом. В статье – в лучших традициях газеты «Правда» – живописалось обо мне как о главе православной секты, занимающейся насильственным крещением евреев. Мне приписывались похищения еврейских детей, избиения до полусмерти их матерей и прочая чушь.

Alexander Dvorkin. "My America," p. 348 [1]

В частности, рассказывалось, что в редакцию явилась несчастная мать по имени Таисия и рассказала, что живущие в ее доме миссионеры похитили ее единственного сына, талантливого резчика по дереву. Паша стал пропадать в квартире Дворкина, мать как-то спустилась за ним – и что она увидела? В полумраке горели свечи, повсюду висели кресты и иконы, на стенах приклеены фотографии обряда крещения евреев (интересно, чем евреи при крещении отличаются от других людей?). Таисия якобы пришла в ужас и потребовала вернуть ей сына. В ответ на законную просьбу матери новоиспеченные христианские братья накинулись на нее, избили до крови и выкинули на улицу, откуда ее забрала «скорая». После этого Пашу увезли в Вермонт, где держат взаперти и не возвращают матери, умоляющей вернуть ей сына. В настоящее время, писала газета, решается вопрос о возбуждении уголовного дела, с тем чтобы насильники были призваны к ответу.

А заканчивалась статья призывом «крепко дать по кровавым рукам платным эмиссарам антисемитской клики в их многовековой борьбе против еврейского народа».

Alexander Dvorkin. "My America," p. 349 [1]

It should be noted that Dvorkin does not deny that Pavel lived in his apartment; he denies only the use of violence. This is typical of individuals who engage in the grooming of children and adolescents. They create conditions of dependency and often act as manipulators and liars when justifying their seductions.

The incident occurred during the period of Dvorkin's studies under dean Alexander Schmemann, i.e. at a time when Alexander Dvorkin was under his moral supervision. Such accusations in the public sphere could have threatened his position at the seminary.

Further on in his autobiography, Alexander Dvorkin provides a detailed refutation of the accusations made in the article in “New American,” claiming that the events were misrepresented. However, analysis of this rebuttal must take into account **persistent behavioral patterns** identified in Dvorkin’s psychobiography:

- tendency toward manipulation and distortion of facts in his own narratives;
- presence of homosexual contacts described in his texts;
- conflictual interaction with authority figures;
- long-term experience with the use of psychoactive substances.

These factors enable us to consider a **possibility that the original accusations are credible** as a hypothesis worthy of attention in the context of behavioural analysis.

It is especially interesting to note **how Alexander Dvorkin uses the figure of Alexander Schmemann** in his refutation. He refers to a private conversation with the dean, the content of which **cannot be verified** because Schmemann died and left no written testimony regarding this episode. It is also known that Schmemann openly stated he wouldn’t tolerate “a den for drug addicts and homosexuals” within the seminary walls. Under these circumstances, Dvorkin’s claim that the dean allegedly supported him or softened his stance appears **unlikely** and may be interpreted as an **attempt of legitimation through an appeal to the authority of the deceased**.

In addition, it should be taken into account that **Sergei Dovlatov [11] and Alexander Schmemann worked simultaneously at Radio Liberty in New York City** (at the New York bureau of the station whose office was located at 1775 Broadway):

- Schmemann hosted regular religious broadcasts;
- Dovlatov hosted his own program “Broadway 1775” on culture and politics. [12]

This points to a real possibility that the two men were **personally acquainted and interacted professionally**, including discussions of incidents connected with the Russian-speaking diaspora. Consequently, the information Dovlatov obtained for publication may have come not only from third parties, but also from individuals in direct contact with the seminary, including Schmemann himself.

“I began to explain to my rector and spiritual mentor that none of it was true, but he firmly cut me off. ‘I can see for myself that all of this is blatant and malicious nonsense,’ he said, ‘but I think you should rejoice. This is the first high reward in your service record. And, it seems to me, far from the last.’ When today more and more defamatory materials about me appear in the media, I often recall the words of Father Alexander, which turned out to be prophetic.”

Я взялся было объяснять своему ректору и духовнику, что все это неправда, но он решительно прервал меня. «Я и сам вижу, что все это откровенный и злобный бред, – сказал он, – но, думаю, вы должны радоваться. Это – первая высокая награда в вашем послужном списке. И, как мне кажется, далеко не последняя». Когда сегодня

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в СМИ появляются все новые и новые клеветнические материалы в мой адрес, я часто вспоминаю оказавшиеся пророческими слова отца Александра.

Alexander Dvorkin. “My America,” pp. 349–350 [1]

Presented by Alexander Dvorkin as a kind of “prophecy” by Alexander Schmemmann about his future, this episode functions as a narrative device that legitimizes Dvorkin’s later conflicts with mass media and the public. As such, this kind of support from the dean appears unlikely and may be viewed as a projection of Dvorkin’s own attitudes onto Schmemmann’s authoritative figure.

Even more revealing is the fact that **Alexander Dvorkin preserved a newspaper clipping** despite its negative character:

*“After this incident, I refused to read Dovlatov’s works for a long time out of principle. I first encountered his books after returning to Russia and regretted not having read them earlier. Thus, I forgave him for that disgraceful incident with the indecent newspaper ‘New American’ which, incidentally, did not exist for long. **I still have a clipping from that very issue somewhere in my possession.**”*

После этой истории я долго из принципа не читал Довлатова. Впервые познакомился с его книгами я уже по возвращении в Россию и пожалел, что не читал их раньше. Так я простил ему ту позорную историю с неприличной газетой «Новый американец», которая, кстати говоря, просуществовала недолго. Вырезка из того самого номера у меня до сих пор где-то хранится.

Alexander Dvorkin. "My America," p. 350 [1]

In behavioral psychology, keeping materials related to accusations, humiliations, or conflicts, especially in the absence of legal or practical necessity, may indicate:

- **fixation on resentment;**
- **tendency to rumination** (obsessive thinking);
- **potential motivation for revenge.**

As noted in studies [13], people with **grandiose narcissism** often perceive criticism as a personal insult and **keep "evidence" of injustice** as part of their internal narrative about themselves as "victims of the system."

Dvorkin emphasizes: *"I still have a clipping from that very issue somewhere in my possession."* This statement isn't a mere observation, but a **demonstration of his readiness to "recall at the first request,"** which reinforces the impression of a **long-term emotional attachment to the conflict.**



Sergei Dovlatov at the writing desk in his New York apartment. New York City, USA, 1983

Photo by Nina Aloverv (illustration from Nina Aloverv's book "The Little-Known Dovlatov: Collection." St. Petersburg: AOZT "Zvezda Magazine," 1999. [11]

Sergei Donatovich Dovlatov [14] died suddenly at the age of 48 from heart failure on August 24, 1990, in New York City.

The proximity of two dates deserves special attention: Alexander Dvorkin's birthday and Dovlatov's death:

- Sergei Dovlatov died on **August 24, 1990**, of heart failure at the age of 48;
- This date falls on the **fourth day after Alexander Dvorkin's 35th birthday.**



Mount Hebron Cemetery, New York State, where Sergei Dovlatov was buried

Photo: July 26, 2010 [14]

Focus on the death of priest Alexander Schmemann

Within the framework of the hypothesis regarding the possible involvement of Alexander Dvorkin in latent homicide, the following passage from his autobiography “My America” [1] may be considered a **high-risk behavioral marker**. The conduct described below corresponds to known patterns observed among serial offenders and associated with latent forms of killing, particularly among those suffering from the psychopathology described as a “rebellion against God” and a godlike-complex syndrome.

It should be recalled that, within behavioral analysis, “latent homicide” is defined as a covert, systematic elimination of individuals perceived by the offender as carriers of the “moral law” and functioning as substitutes for God or as the “conscience of society.” Such lethal forms of elimination typically do not display signs of overt violence. Instead, the offender **disguises them as natural death**, an accident, or suicide, which complicates both detection and investigation. Within the context of the psychopathology of “rebellion against God,” victims of latent homicide most often include:

- “perfect” victims (children, virgins, activists, righteous individuals);
- moral authorities (teachers, parents, psychotherapists);
- **clergy**.

In the offender’s narrative, these victims function as “**moral mirrors**.” They embody the conscience the offender himself has rejected and remind him of his own “fallen” condition. Eliminating them temporarily reduces the offender’s level of cognitive dissonance and reinforces an illusion of control over the moral order.

Below are excerpts from Alexander Dvorkin’s autobiographical writings followed by an analytical justification of the hypothesis within contemporary models of behavioral analysis, allowing the described cases to be considered as potentially corresponding to the pattern of latent homicide.

*“Yet, perhaps the most important lesson that professor and priest Alexander Schmemann taught us was the example of the last year of his life when he taught less than ever and also served less frequently than usual. It was **the year marked by his illness and ending with his death. The main lesson he gave us was the lesson of his own death.***

*During my second year at the academy, the final year when Father Alexander still felt more or less okay, **although I am certain the illness was already gnawing at him from within,***

he delivered an elective course called 'Liturgy of Death.' He had long been preparing those lectures and had long wanted to share this knowledge with us, and at last the time had come. The course was devoted to the Christian attitude toward death, its evolution over time in the West and in the East, and how this process was reflected in the Church's liturgical life. All of this, refracted through Father Alexander, through his exposition and his vision, proved astonishingly interesting. Many things from those lectures remained with me for the rest of my life. Yet, at the end of the semester, concluding the course, Father Alexander spoke about the kind of death he himself would like to have."

Но, наверное, самому важному профессор и священник Александр Шмеман научил нас примером последнего года своей жизни, тогда, когда он преподавал меньше всего, да и служил реже, чем обычно — года, прошедшего под знаком его болезни и завершившегося его кончиной. Главный урок, который он нам преподавал, — это урок своей смерти.

На моем втором году в академии, в последний год, когда отец Александр ощущал себя более или менее сносно, хотя, я уверен, болезнь уже точила его изнутри, он прочел факультативный курс, который назывался «Литургия смерти». Он давно готовился к этим лекциям, давно хотел разделить это знание с нами, и вот наконец время пришло.

Alexander Dvorkin. "My America," p. 452 [1]

Курс был посвящен христианскому отношению к смерти, его эволюции во времени на Западе и на Востоке и тому, как рассматриваемый процесс выражался в богослужении Церкви. Все это в преломлении отца Александра, в его изложении, в его видении оказалось потрясающе интересным. Многие вещи запомнились на всю жизнь.

А уже в конце семестра, завершая курс, отец Александр рассказал о том, какой смертью он хотел бы умереть сам.

Alexander Dvorkin. "My America," p. 453 [1]

*“Father Alexander emphasized that death is the most important moment, the final outcome of life, for which we prepare throughout all the years we live, and which **it is very important to meet in full consciousness, fully aware of what is happening. He himself wished to die fully conscious, not in a hospital, but at home, among his loved ones who would understand the importance of what was happening to him and help him with prayer, love, and compassion. Death is a sacrament, Father Alexander emphasized, in which all people close to a departing person are called to participate.**”*

Отец Александр подчеркивал, что смерть — это важнейший момент, окончательный итог жизни, к которому мы готовимся на протяжении всех прожитых лет и который очень важно встречать в полном сознании, отдавая себе отчет в происходящем. И сам он хотел умереть

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в полном сознании, не в больнице, а дома, среди своих близких, которые сознавали бы всю важность того, что с ним происходит, и помогали бы ему молитвой, любовью и сопереживанием. Смерть – это таинство, подчеркивал отец Александр, в котором призваны участвовать все близкие уходящего человека.

Alexander Dvorkin. “My America,” pp. 453–454 [1]

“That’s exactly what happened. The merciful Lord fulfilled Father Alexander’s wish, though everything occurred far earlier than any of us could have imagined. The beginning of the following academic year was marked by Father Alexander’s illness. A merciless diagnosis was delivered: cancer, metastases throughout the body; it was too late for surgery. Chemotherapy and radiation therapy began, both of which were extremely difficult to endure. Externally, Father Alexander changed very quickly: an energetic, strong, youthful man turned into a frail old man within a matter of weeks. He had very little strength left. Nevertheless, he continued working until the very last moment: he was finishing his book on the Eucharist — the principal book of his life, on which he had been working for many

years, if not decades. Many sections of it we, students, had heard at his lectures, watching his creative process and contributing to it as best as we could.

*From his diaries it is clear how much effort and suffering the book cost him. I remember Father Alexander in **that final year** coming into the altar of the academy church where **I helped him vest, and he would say: 'If only the Lord would grant me time to finish Eucharist. If only I could manage it...'** **The Lord granted him that time. Two weeks before his death Father Alexander came to the all-night vigil and, vesting in the sacristy, said to me, "Thank God, I finished the book and put the final period.'***

*He succeeded. The book was written and published. Of course, it wasn't entirely brought to its final form; of course, the text could still have been worked on. Still, **the final period had been placed, and the work of his life was complete.** Perhaps, this slight imperfection and slight inconsistency in the text has its own meaning: these are the direct words of a great priest and pastor, not distanced from the reader by authorial revisions and the smoothing of form."*

Собственно, так и вышло. Милосердный Господь исполнил пожелание отца Александра, но произошло все это гораздо раньше, чем мы все могли предполагать. Начало следующего учебного года ознаменовалось болезнью отца Александра. Был поставлен беспощадный диагноз: рак, метастазы по всему телу, операцию делать слишком поздно. Началась химиотерапия, лучевая терапия, которые переносятся чрезвычайно тяжело. Внешне отец Александр изменился очень быстро: энергичный, сильный, молодежавший человек за несколько недель превратился в дряхлого старика. Сил у него оставалось очень мало. Но тем не менее до последнего момента он трудился: дописывал свою книгу о Евхаристии – главную книгу его жизни, над которой он работал уже долгие годы, если не десятилетия. Многие части ее мы, студенты, слышали на его лекциях, наблюдая за его творческим процессом и посильно соучаствуя в нем.

По дневникам его видно, с каким трудом и мучениями давалась ему эта книга. Я помню отца Александра, в этот последний год приходящего в алтарь академического храма, где я помогал ему облачаться, а он говорил: «Только бы Господь дал мне время завершить "Евхаристию". Только бы успеть...». Господь дал ему это время. За две недели до своей кончины отец Александр пришел на всенощную и, облачаясь в пономарке, сказал мне: «Слава Богу, книгу я написал, поставил последнюю точку».

Он успел. Книга написана и опубликована. Конечно, она немного не доведена до окончательной формы, конечно, с текстом можно было бы еще поработать, но все же

Alexander Dvorkin. "My America," p. 454 [1]

"Seemingly, he might have been embarrassed by his weakness, troubled or irritated that he now had to be supported by the arm during services when he ascended the ambo or descended from it. But he treated his frailty with irony and responded with enormous gratitude to any assistance, to an outstretched hand, to the phelonion handed to him, to the epimanikia laced for him, and so on. He laughed cheerfully at the fact that he could no longer perform these actions himself, joking about himself and his powerlessness. He did look like a frail old man, but his eyes had become entirely childlike — pure, sincere, and wide open to the world. The gift of joy and gratitude, about which he wrote constantly in his diaries, manifested in him fully during that period of time. Like a child, he had come to depend on other people, on their assistance and support, and he accepted that help with joy, trust, and gratitude. He was ready to meet Christ."

Казалось бы, он мог стесняться своей слабости, переживать или раздражаться, что теперь его нужно было поддерживать под руку во время богослужения, когда он поднимался на амвон или спускался с него. Но он относился к своей немощи с иронией и с огромной благодарностью

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реагировал на любую помощь, на протянутую руку, на поданную фелонь, на зашнурованные поручи и так далее. Он весело смеялся над тем, что теперь не может сам совершать эти действия, подшучивал над собой и своим бессилием. Да, выглядел он дряхлым стариком, но глаза у него стали совершенно детскими – чистыми, искренними и широко открытыми миру. Дар радости и благодарности, о котором он постоянно писал в своих дневниках, в этот период проявился у него в полной мере. Как ребенок, он стал зависеть от других людей, от их помощи и поддержки и с радостью, доверием и благодарностью принимал эту помощь. Он был готов к встрече со Христом.

Alexander Dvorkin. "My America," pp. 455–456 [1]

*"A person who visited Father Alexander's home a day before his death **described in detail what he had seen.** Father Alexander was already very weak and no longer left his room. Before that, he had spent several days in the hospital, but had asked to return home. All of his close relatives gathered: his wife, children, and grandchildren. All of them realized the time had come. Father Alexander was sitting on a chair in his bedroom, wearing a white inner cassock. He was sitting absolutely upright, preserving his regal bearing to the end. His wife was sitting beside him and holding his left hand. From time to time, he raised his right hand to cross himself and, to the extent his strength allowed, made the cross sign.*

*A tense yet calm and sober atmosphere prevailed in the house. Everyone was praying and waiting for this important event — the transition of their husband, father, and grandfather to the other world, from temporary life into life eternal. An hour or two later, Father Alexander lost consciousness. He remained in a coma for less than a day and passed away peacefully. **His heart proved to be very strong, continuing to beat even when the body had completely exhausted its resources.**"*

Человек, посетивший дом отца Александра за сутки до его смерти, подробно описал мне увиденное. Отец Александр был уже очень слаб и из комнаты своей не выходил. До этого он несколько дней провел в больнице, но попросился домой. Все его близкие были в сборе: жена, дети и внуки. Все они понимали, что время пришло. Отец Александр в белом подряснике сидел на стуле в своей спальне, сидел абсолютно прямо, до конца сохраняя свою царственную выправку. Рядом сидела его жена, она держала его за левую руку. Время от времени он поднимал правую руку, чтобы перекреститься, и насколько ему хватало сил, творил крестное знамение. Дома царил напряженная, но вместе с тем спокойная трезвенная атмосфера, все молились и ждали этого важного события – перехода их мужа, отца, бабушки в мир иной, из временной жизни в жизнь вечную. Через час или два отец Александр потерял сознание. В коме он пробыл менее суток и спокойно скончался. У него оказалось очень крепкое сердце, продолжавшее биться даже тогда, когда организм полностью выработал свой ресурс.

Alexander Dvorkin. "My America," p. 456 [1]

"On the night of his passing, a terrible storm broke out. We felt something was about to happen. However, in the morning, when we woke up and learned the sad news, despite the late autumn, a bright sun was shining in the cloudless sky.

Then began three unforgettable days when the coffin stood in the church. Memorial services were held, and the Gospel reading did not cease for a single minute. Since I was the senior altar server, I had to oversee all of that: draw up schedules for readings and memorial services, replace those who were late, and fill unforeseen pauses. For those three days, I scarcely left the church, sleeping a few hours a day in brief intervals, yet I didn't feel tired. In fact, I hardly wanted to sleep at all.

I, just like others, was carried along by a special feeling of bright Easter sorrow. Sorrow mixed with Easter joy. It was a special and rare sensation: a sense of a particular presence,

a visitation by God, culmination, fulfillment, and victory, participation in which, by God's mercy, we were granted to experience at least a little. The coffin stood in the church. I spoke with Father Alexander, addressed him, prayed for him, and asked for his help and support. I had no doubt he was there, nearby, hearing me and responding to me. This continued for three days. Then came the funeral service in an overflowing church and the liturgy the following morning, after which we all traveled to the cemetery at St. Tikhon's Monastery in Pennsylvania where Father Alexander was buried."

В ночь его кончины разразилась страшная буря. Мы почувствовали, что что-то должно произойти. Но утром, когда, проснувшись, мы узнали печальную новость, несмотря на позднюю осень, на безоблачном небе сияло яркое солнце.

Потом начались незабываемые трое суток, когда гроб стоял в церкви. Служились панихиды, чтения Евангелия не прекращались ни на минуту. Поскольку я был старшим алтарником, мне пришлось всем этим руководить, составлять графики чтений и панихид, замещать опоздавших, заполнять непредвиденные паузы. Все эти три дня я почти что не выходил из храма, спал по несколько часов в день урывками, но усталости не чувствовал: даже спать практически не хотелось. Меня, да и не только меня, вело особое ощущение светлой, пасхальной грусти. Грусти, смешанной с пасхальной радостью. Это было особое и редкое ощущение, ощущение особого Присутствия, посещения Божьего, итога, свершения, победы, причастность к которым, по милости Божией, довелось хотя бы немного пережить. Гроб стоял в храме, я разговаривал с отцом Александром, обращался к нему, молился за него, просил его помощи и поддержки. И не было никаких сомнений, что он тут, рядом, слышит меня и отвечает мне. Так продолжалось три дня, потом было отпевание в переполненном храме и литургия на следующее утро, после которой мы все поехали на кладбище

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при Свято-Тихоновском монастыре в Пенсильвании, где похоронили отца Александра.

Alexander Dvorkin. "My America," pp. 457– 458 [1]



Burial service at Alexander Schmemann's coffin

Alexander Dvorkin. "My America" [1]

According to the testimony of Alexander Schmemann's wife Juliana Schmemann, published in her memoir "My Journey with Father Alexander," [15], [16] her husband's unusual illness began after "a few weeks of strange dizziness, continuous headaches, and overall weakness," which several physicians "initially attributed to stress":

"After a few weeks of strange dizziness, continuous headaches, and overall weakness, Alexander and I visited several doctors who first explained it all as 'stress'(!). Eventually, examinations revealed several tumors in the brain. It turned out that Alexander had lung cancer that had already metastasized to the brain. Alexander, our daughter Anna Hopko,

and I were together when the doctor announced the test results. We returned home, and Alexander immediately summoned Thomas Hopko, David Drillock, and Paul Lazor and told them about his illness. Then he called Metropolitan Theodosius Lazor, and **two days later he was admitted to the hospital for a full examination and a series of radiation and chemotherapy treatments.** I remember those days as a time of complete calm, seriousness, and sobriety; we somehow immediately found ourselves on a completely different level of life. From the very beginning, Alexander and I did not need to speak about what was happening.

“Alexander’s brother Andrei Schmemann arrived, and Alexander showed him how construction of the new church was progressing. He was energetic and seemed so healthy! He looked very well, despite the fact that after chemotherapy and radiation all of his hair had fallen out.”

“Father Alexander’s strength was gradually leaving him. Chemotherapy sessions caused nausea, and he felt worse and worse. **After a year** of treatment, in mid-November 1983, Alexander wrote a text for Radio Liberty that was to be broadcast on the Feast of the Meeting of the Lord.”

“**The last time Alexander served the liturgy** was on Thanksgiving Day, November 24, 1983, literally **two weeks before his death.** He thanked everyone for their prayers for him and said **he was healthy.** Some people doubted he realized the truth about his condition, but I knew that he simply meant his true health.”

“**After that he quickly began to weaken** and was admitted to the hospital where I was allowed to remain constantly at his bedside. Literally a few days later, he told me clearly, ‘Liana, I want to go home.’ So I took him home. The family gathered. Sergei arrived from Moscow with his wife and children; his twin brother Andrei flew in from Paris; Masha came from Canada with her husband. Anna and Father Tom lived and worked at the seminary and were constantly nearby.

“While Alexander was dying, Metropolitan Theodosius Lazor, David Drillock, and the entire seminary were preparing for the funeral. All classes and examinations were postponed to a later time. Everyone was preoccupied with organizing the services, printing reproductions of icons and letters, and everything turned out very beautifully.”

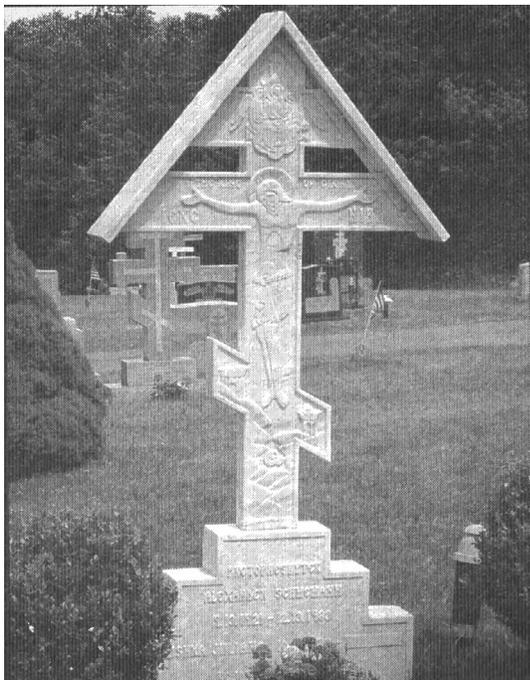
“On December 13, 1983, Alexander died quietly, surrounded by his large family. The funeral service for Alexander was conducted by eleven bishops, ninety priests, and a huge number of people. The church was filled to capacity. Those who could not enter went to the

lower hall where loudspeakers and a screen had been installed broadcasting the service and allowing everyone to participate. Memorial services were conducted by Archbishop Iakovos of the Greek Church and Metropolitan Philip Saliba of the Antiochian Church. Professor Veselin Kesic was appointed acting rector. The memorial liturgy was served by Metropolitan Theodosius Lazor together with many priests. The choir sang magnificently, and everything was beautiful. It was truly a celebration of life!”



*Funeral service for
Alexander Schmemann*

*Alexander Dvorkin.
“My America” [1]*



Alexander Schmemann’s grave

Alexander Dvorkin. “My America” [1]

Clinical picture of the final year of Alexander Schmemann's life (1982–1983)

Based on autobiographical recollections of Alexander Dvorkin and memoirs of Juliana Schmemann, the following chronology of events can be reconstructed:

— Academic year **(1982–1983)**: the onset of Father Alexander's illness; **the disease lasted for a year**;

— “After a **few weeks of strange dizziness, continuous headaches, and overall weakness**, Alexander and I **visited several doctors** who first explained it all as ‘**stress**’” (Juliana Schmemann);

— “**Eventually**, examinations revealed **several tumors in the brain**. It turned out that Alexander had **lung cancer** that had already metastasized to the brain”; “**two days later** he was admitted to the hospital for a full examination and **a series of radiation and chemotherapy treatments**” (Juliana Schmemann).

— “**Father Alexander's strength gradually** left him. Chemotherapy sessions caused nausea, and he felt worse and worse. After a **year of treatment**, in mid-November 1983...” (Juliana Schmemann).

— “**Externally, Father Alexander changed very quickly**: an energetic, strong, youthful man **turned into a frail old man within a few weeks**. He had very little strength left.”

— “Seemingly, he might have been embarrassed by his **weakness**, troubled or irritated that he now **had to be supported** by the arm during services when he ascended the ambo or descended from it. But he treated his **frailty** with irony and responded with enormous gratitude to any assistance—to an outstretched hand, to the phelonion handed to him, to the epimanikia laced for him, and so on.”

— “He **laughed cheerfully** at the fact that he could no longer perform these actions himself, **joking about himself and his powerlessness**. Yes, he **looked like a frail old man**, but his eyes **had become entirely childlike**—pure, sincere, and **wide open to the world**.”

— “**Like a child, he had come to depend on other people**, on their help and support, and he accepted this help with joy, trust, and gratitude. He was ready to meet Christ.”

— Death occurred in November 1983. As Alexander Dvorkin notes: “**His heart proved to be very strong, continuing to beat even when the body had completely exhausted its resources**.”

Access to resources and proximity to the victim.

During the period of Alexander Schmemann's illness and death (1982–1983), **Alexander Dvorkin was in immediate physical and social proximity to Schmemann.** By Dvorkin's own account, he:

- participated in liturgical services as the senior altar server and assisted him in vesting;
- witnessed his physical decline;
- received personal confidences from Schmemann, including his final words about completing his book on the Eucharist.

In addition, **during his third (final) year** at St. Vladimir's Seminary, Alexander Dvorkin completed mandatory pastoral training, including service at a city hospital with which the academy had an agreement. Once a week he spent half a day at the institution visiting patients, including those in the intensive care unit. This role **potentially provided him access to medical drugs**, knowledge of pharmacology, and familiarity with the clinical presentation of severe illnesses.

Earlier in the study, these episodes were noted, in which Alexander Dvorkin described this period as follows:

“In our third year, we were required to complete pastoral practice in one primary area and three secondary ones. The options included **ministry in a hospital**, a prison, a **nursing home**, a military academy, a parochial school, and so forth. For each — the primary and the secondary assignments — a specified number of hours was required. I began with hospital ministry. Once a week I traveled into the city where I spent half a day at a large hospital that had an agreement with the academy. At the registration desk, I was given a list of patients. Upon admission, patients (if they wished) indicated their religious affiliation and whether they wanted a chaplain to visit them. I then went to see my assigned patients (usually five or six). (Alexander Dvorkin, “My America,” p. 387) [1]

“I still remember several of my patients. One elderly woman (let's call her Maria), who was in intensive care after heart surgery, came from the well-known Russian noble Trubetskoy family, and we even discovered a few mutual acquaintances. (Alexander Dvorkin, “My America,” pp. 387, 388) [1]

“Finally, until the middle of my third, graduating year at the academy, I made my confession to Father Alexander. When his illness began to progress rapidly, I felt it improper

*to burden him and received his blessing to go to Father John Meyendorff for confession. After graduating from the academy, I entered the doctoral program at Fordham University and, having received the rector's blessing, **remained living there**. I was also assigned an obedience, this time as senior altar server of the academy church. In that capacity, I remained in the altar during the last six months of Father Alexander's life and was responsible for the order of worship during the funeral service for our departed rector." (Alexander Dvorkin, "My America," p. 434) [1]*

Thus, during the critical period—from the diagnosis to Schmemann's death—Alexander Dvorkin possessed:

— **the trust of the victim;**

— **regular physical access;**

— **potential access to medications and medical information;**

— **motivation** associated with moral pressure, confession, and public condemnation by Dean Schmemann of "drug addicts and homosexuals."

These factors make this episode **relevant for behavioral profiling** within the framework of the latent homicide hypothesis, particularly in view of the persistent pattern of "natural" deaths of prominent figures in the biography of Alexander Dvorkin.

What factors might have contributed to the death of Alexander Schmemann within a single year, taking into account: the clinical dynamics of his condition; the immediate proximity of Alexander Dvorkin; Dvorkin's potential access to the medical environment during that period; and his knowledge of the pharmacology of psychoactive substances—their combinations, mechanisms of action, overdose risks, and potentially lethal effects?

The official cause of death of Protopresbyter Alexander Schmemann in November 1983 was metastatic lung cancer diagnosed at a late, inoperable stage. The question of possible exogenous triggers for this disease remains open, particularly in the context of behavioral profiling of individuals in his immediate circle. What might have caused the high level of toxicity in Schmemann's body? Could lung cancer have been provoked by chemical substances (carcinogens) or their compounds?

Analysis within the framework of the latent homicide hypothesis. In the context of the latent homicide hypothesis **with hatred as a motive, coupled with narcissistic dynamics and the illusion of godlikeness** (rivalry with God), the description of Alexander Schmemann's death:

- corresponds to **the victim profile** (moral authority, clergyman);
- aligns with the **motive** (concealed hatred toward moral control);
- allows for the **method** (toxic exposure concealed as a natural illness);
- follows a **narrative strategy** (idealization after elimination).

Correspondence to the victim profile. Alexander Shmemann — the ideal object for latent homicide within the framework of Alexander Dvorkin’s psychopathology: a clergyman (a supreme spiritual authority); a “moral mirror” embodying what the young Dvorkin allegedly rejected—repentance, humility, submission to moral law. Schmemann fits the profile of a “moral mirror,” the elimination of which would, in this interpretation, have been psychologically necessary for Dvorkin to restore a sense of “omnipotence.”

Motive: concealed hatred as a response to moral condemnation and fear of exposure. As described earlier in the study, the young Alexander Dvorkin had experience with psychoactive substances, allegedly engaged in homosexual contacts, was under direct moral pressure from Schmemann (including the dean’s words, “I will not tolerate a den of drug addicts and homosexuals”), and was required to confess to him regularly. For a person with latent aggression and a god complex, such pressure is perceived as humiliation and a threat. Hatred emerges toward the one who reminds the offender of sin—particularly if the offender considers himself “above morality.” In this interpretation, the motive for eliminating Schmemann would be envy, concealed hatred, and the desire to destroy the source of moral control in order to restore personal “omnipotence.”

Fear of exposure. According to Alexander Dvorkin’s autobiography, during his early years of study, he regularly confessed to Alexander Schmemann, which formally complied with the seminary’s statutory requirements. However, the description of these meetings—particularly the emphasis on their confidential tone, personal conversations, and the spiritual father’s “benevolence”—suggests that Alexander Dvorkin may have used the sacrament of confession as an instrument of rapprochement, a means of establishing emotional closeness and gaining access to the personality of an authoritative figure.

In the context of Alexander Dvorkin’s behavioral profile (a tendency toward manipulation, secrecy, and a fixation on control), it appears possible that during these conversations he disclosed personal or confidential information to Schmemann that he later may have perceived as a potential threat—for example, if it concerned his own past, sexual contacts, the use of psychoactive substances, or other aspects incompatible with the moral standards of the seminary.

For an individual characterized by grandiose narcissism and a tendency toward moral dissociation, the presence of a “moral mirror” possessing compromising information may be perceived as an existential threat. Under such conditions, the impulse to eliminate the source of that threat—even symbolically—becomes a logical behavioral consequence.

Method: latent homicide through toxicity. Another relevant hypothesis is that Alexander Dvorkin may have used his **knowledge of pharmacology** to provoke an oncological process in the human body:

- the young Dvorkin demonstrated extensive knowledge of the properties of plants, pharmacological substances capable of causing toxicity, narcotic dependence, opioids, combinations of substances, and carcinogens;
- knowledge of a “poison that would take effect a year later”;
- he worked in resuscitation care, where he had access to medications and an understanding of human physiology;
- he maintained an interest in toxicology;
- Dvorkin was the grandson of a man who, according to information in the book “Kalalatsy”, had served a lengthy prison sentence and possibly possessed knowledge of poisons, dangerous chemical substances, and their compounds.

Oncological diseases and the role of carcinogens. Oncological diseases (including cancer) are a group of conditions characterized by uncontrolled cell growth and the ability to metastasize and destroy surrounding tissues. These processes are caused by changes in the cell’s DNA—its genetic “blueprint.”

Some of these genetic changes may be caused by external factors, often referred to as exogenous carcinogens. These include: chemical substances (for example, aflatoxins, arsenic, and benzene); ionizing and ultraviolet radiation; certain viruses and bacteria; medications, including hormonal agents and drugs that suppress the immune system, and others.

Carcinogenicity [17] is a specific type of **toxic effect** in which a substance or exposure contributes to the development of cancer. Some carcinogens cause cancer by altering the DNA of cells. Others do not directly affect DNA but lead to cancer in other ways. For example, **they may cause cells to divide more rapidly than usual**, which can increase the likelihood that changes in DNA will occur.

Many factors influence the development of cancer in a person exposed to a carcinogen, **including the amount and duration of exposure**, as well as the person's genetic characteristics. Substances classified as carcinogens can differ in their level of carcinogenic potential. Some may increase the risk of cancer even after brief exposure, while others may cause cancer only after prolonged exposure to high concentrations.

The mechanism of silent influence of certain pharmacological substances.

Earlier in the study, it was mentioned that Alexander Dvorkin's medical records <https://actfiles.org/alexander-dvorkins-medical-files-full-archive/>, as well as the book Kalalatsy [18] written based on his oral accounts, contain references to a list of various psychoactive substances and their combinations that were used in poly-drug addiction, including **benzodiazepines such as diazepam** (also marketed under the commercial name "Seduxen"). This list also included more dangerous substances that can cause death upon overdose.

However, to illustrate the mechanism of silent influence and deferred death, let us consider diazepam, which was often used in the 1970s and 1980s in the United States to treat anxiety disorders, insomnia, and similar conditions. Let's look at how this drug affects the body when used for a long time, what side effects can occur with an overdose, and the risk of death when combined with other drugs. Does the use of benzodiazepines increase the risk of cancer?

Example. Diazepam is a central nervous system depressant that works by enhancing the effect of GABA (gamma-aminobutyric acid) in the brain. It is used to treat anxiety disorders, panic attacks, insomnia, epileptic seizures, alcohol withdrawal, and as premedication before surgical procedures.

With prolonged use, diazepam may cause:

- dependence and physical addiction;
- cognitive impairment;
- depression of the respiratory center (especially when combined with opioids, alcohol, or other CNS depressants);
- withdrawal syndrome, including seizures and delirium.

Diazepam belongs to the class of benzodiazepines. Diazepam-based drugs were among the most commonly prescribed drugs in the United States between 1969 and 1982. The scientific study **Benzodiazepine Use and Misuse Among Adults in the United States** (Donovan T. Maust, Lewei A. Lin, Frederic C. Blow). [19]

*“The most common reason for misuse overall was to relax or relieve tension, followed by to help with sleep. **Older adults were significantly more likely to endorse misuse to help with sleep, while they were much less likely to report misuse to get high.**”*

“The most common source of misuse for both age groups was from a friend or relative. When combining all benzodiazepines—free, bought, or stolen—a friend or relative was the source for nearly 70% of respondents reporting misuse.”

The authors also note an absolute growth in **benzodiazepine-related poisonings and benzodiazepine-related overdose mortality.**

Physical dependence and withdrawal syndrome. Physical dependence on diazepam [20] can develop even under therapeutic use, especially with prolonged consumption, exceeding dosages, or combining with other **psychoactive substances**—CNS depressants. With abrupt discontinuation, severe withdrawal syndrome is possible, including such symptoms as

- tremors, sweating, headache;
- irritability, agitation,
- rebound anxiety and dysphoria,
- perceptual disturbances, confusion,
- myalgias, abdominal pain, and vomiting.
- In long-term use and abrupt cessation, there is potential for hallucinations and epileptic seizures to occur.

Side effects

Like other benzodiazepines, diazepam causes dose-dependent **depression of the central nervous system.** The most common side effects include:

- headache, nausea, constipation;
- fatigue, sedation, ataxia;
- irritability, disinhibition;
- dystonia, depression, tremor.

Serious, potentially life-threatening consequences of diazepam include:

- **respiratory depression** (especially when combined with opioids or alcohol);
- arterial hypotension, bradycardia, syncope;
- **paradoxical stimulation of the central nervous system** (aggression, agitation — more common in the elderly);
- suicidal behavior;
- development of dependence and abuse.

Combination of the drug with other substances. In some cases, diazepam is abused in combination with other substances that depress the central nervous system (CNS), primarily alcohol or opioids. This phenomenon is called poly-drug abuse. When diazepam is used with these substances, the depressive and sedative effects of both drugs **increase exponentially, dramatically increasing the risk of overdose.**

FDA warns about serious risks and **death** when combining opioid pain or cough medicines with benzodiazepines

A U.S. Food and Drug Administration (FDA) [21] review has found that the growing combined use of opioid medicines with benzodiazepines or other drugs that depress the central nervous system (CNS) has resulted in serious side effects, **including slowed or difficult breathing and deaths.**

The scientific study **“Benzodiazepine drug use and cancer risk: a dose–response meta analysis of prospective cohort studies”** by Tao Zhang et al. [22] presents a systematic review and meta-analysis examining the possible link between **long-term use of benzodiazepines and the development of various types of cancer.** Subgroup analysis showed that benzodiazepine use was associated with a significantly higher risk of cancer (including **brain cancer, lung cancer, pancreatic cancer,** stomach cancer, colon cancer, and other types of cancer).

Toxicity of benzodiazepines. Chronic benzodiazepine intoxication has a detrimental effect on the central nervous system and is associated with the risk of developing a variety of somatic diseases. The combination of diazepam and opioids causes dangerous side effects, **including impaired thinking and judgment, slowed breathing, coma, and death.**

Jaberpreet S. Dhaliwal et al. note in their article **“Diazepam”** [20]: “... the potential of overdose from diverted diazepam always exists when combined with opioids, alcohol, or

other centrally acting agents. Overdose in adults frequently involves the co-ingestion of other CNS depressants, which work synergistically to increase toxicity. In the case of single-agent diazepam overdose, symptoms manifest as CNS depression and are very rarely fatal.”

Diazepam is not the only drug that can cause such side effects with long-term use or abuse and lead to death when combined with other chemicals. Many toxic substances do not have carcinogenic properties. However, some chemical compounds, such as polycyclic aromatic hydrocarbons, aflatoxins, and inorganic arsenic, are recognized as carcinogens and can significantly increase the risk of developing cancers, including lung, liver, urinary bladder, and other cancers.

Alexander Dvorkin’s autobiographical book “My America” [1] reveals his clear interest in poisons. Another example follows. Dvorkin notes that **in 1982 he visited Germany for the first time** (1982 also marked the beginning of the unusual illness of Alexander Schmemann, which began a year before his death).

“When in 1982 I visited Germany for the first time, I made a special trip to the city of Bamberg, known, among other attractions, for its majestic cathedral of Romanesque architecture.”

In another episode, Dvorkin describes his life in Germany eight years later, shortly before returning to Russia. Among other things, he recounts the following incident involving **boric acid**.

“I threw on my jacket and ran to the store. There were, of course, no insect remedies there. After thinking it over for a moment, I decided to go to a pharmacy and asked the pharmacist to sell me some boric acid.

‘What do you need it for?’ the German asked politely.

‘Oh, just something useful to have around the house,’ I replied.

‘Then I can’t sell it to you,’ the vigilant pharmacist said. ‘Boric acid is a strong poison, and since I cannot be sure what you intend to use it for, I cannot take responsibility for dispensing it to you.’

Empty-handed, I trudged off to another pharmacy where, when asked the same question, I admitted that I needed it to get rid of insects. After that, I received the coveted white powder.”

Я накинул куртку и побежал в магазин. Никаких средств от насекомых там, разумеется, не оказалось. Поразмыслив немного, я решил пойти в аптеку и попросил у провизора продать мне борной кислоты.

– А зачем она вам? – вежливо спросил немец.

– Да так, нужная вещь, в хозяйстве пригодится, – ответил я.

– Тогда я не могу вам ее продать, – ответил бдительный аптекарь, – борная кислота – сильный яд, и, не будучи уверенным, в каких целях вы ее употребите, я не могу взять на себя ответственность по отпуску ее в ваши руки.

Несолоно хлебавши я поплелся в другую аптеку, где в ответ на аналогичный вопрос признался, что она нужна мне для выведения насекомых, после чего получил заветный белый порошок. Я обильно рассыпал его по всем

Alexander Dvorkin, “My America,” p. 775. [1]

This episode appears atypical for autobiographical narration. It raises the question of the intended audience of this passage in a contemporary context, given its retrospective nature. Who is it intended for at present? For what purposes does the author provide such “instructions” for acquiring poison?

Boric acid is a fine crystalline powder that has no odor or distinct taste and is highly soluble in warm water. When ingested, boric acid is toxic to the body’s cells, as it is a general cell poison. In addition, it can accumulate in the body.

An article by Clement Brooke MD and Thomas Boggs MD, “Boric Acid Poisoning,” [23] published in *JAMA Pediatrics*, states: “BORIC acid and sodium borate are sufficiently poisonous to cause severe symptoms and death when used in amounts commonly considered to be perfectly harmless. Boric acid is readily absorbed by a number of different routes and is particularly insidious in that symptoms may be minimal until a lethal or near lethal dose has been absorbed». [*JAMA Pediatrics*, Vol. 82, No. 4, Oct. 1, 1951.]

Mukta Rani and Mahesh Meena in their article «Multiple Organ Damage Due to Boric Acid Toxicity», published in *Asia Pacific Journal of Medical Toxicology* (Dec 2013) [24]

note: “Boric acid is a moderately toxic compound that is a mucosal corrosive agent affecting upper respiratory and gastrointestinal tracts. It can also act as a generalized cellular poison, and thus all end organs including liver, kidneys, brain and gastrointestinal tract are prone to its toxicity.”

We can't completely rule out the hypothesis that boric acid could have been one of the components in a mix with other chemicals that also don't have any taste or smell. From the history of toxicology, we know that certain combinations of chemicals can create toxic compounds with a specific effect. Plus, these compounds can have a delayed effect, damaging the body's cells. In a forensic context, mixtures or combinations with such characteristics can be interpreted as increasing the latency of application. The question of whether Alexander Dvorkin, as the grandson of a chemist who served a long prison sentence for “chemistry,” could have known about such properties and combinations of substances remains open.

The question arises: who will suspect a non-natural cause of death and initiate toxicological studies of the body of a patient who died of cancer so as to detect chemical or toxic substances, including potential carcinogens, in concentrations capable of affecting the course of the pathological process? In forensic medical practice, death caused by cancer is rarely accompanied by toxicological screening, especially if the disease progressed typically.

Even if toxic substances are detected, establishing their exact origin (exogenous or therapeutic/endogenous) is extremely difficult. All of this together makes it difficult to detect intentional exposure disguised as the natural course of the disease, creating conditions for latent homicide — a slow, inconspicuous murder disguised as natural death.

Thus, the above-mentioned example of the hidden mechanism of action of certain pharmacological drugs and chemicals shows that it is quite possible that **a person with the knowledge of pharmacology and chemistry could, in theory, use such means**, especially in conditions of trust (for example, under the guise of “pills to improve sleep,” “medicinal infusions,” etc.). This hypothesis corresponds to the behavioral profile of individuals who commit latent murders disguised as natural deaths.

Narrative as a cover: idealization after elimination. Alexander Dvorkin describes the death of Schmemann in detail; emphasizes that he died “on time,” “as he wanted,” emphasizes the “perfection” of his departure; he goes into great detail about the physiology of dying (“strong heart,” and so on); he positions himself as the only credible witness.

This narrative serves a dual purpose: legitimizing his own authority — “I was there in his greatest hour”; and masking — “death was natural.” This corresponds to the model of “**posthumous idealization**” characteristic of serial killers who have committed latent murder: “I didn’t kill him — I helped him pass away beautifully.”

In the absence of direct evidence of Dvorkin’s involvement in the death of Alexander Shmemann, the combination of behavioral, narrative, and motivational markers demonstrates a potential **high-risk indicator** and requires serious attention in the context of behavioral profiling. Such cases often remain unsolved because the death appears natural and the perpetrator remains unsuspected.

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Part 8. RECURRING PATTERN

Episode 5. The Death of Professor John Meyendorff.

After Alexander Schmemmann died, the dean position at St. Vladimir's Seminary passed to **John Meyendorff**, his close friend and colleague. Meyendorff served as dean for the next nine years. According to the autobiographical book *My America* [1], when Schmemmann's illness rapidly progressed, Alexander Dvorkin asked Meyendorff to become his spiritual father.

From that point forward, Alexander Dvorkin's academic and professional trajectory became closely tied to Meyendorff's support and recommendations. In essence, Alexander Dvorkin built his career by leveraging the authority of John Meyendorff.



In the photo: John Meyendorff, his wife Maria Alekseevna Meyendorff, Alexander Dvorkin

Alexander Dvorkin, My America [1]

On Meyendorff's recommendation, Dvorkin was admitted to the doctoral program at Fordham University, where Meyendorff taught and served as his academic advisor. Eight years later, again on Meyendorff's recommendation, Alexander Dvorkin was hired in Moscow by the Department of Religious Education and Catechesis of the Moscow Patriarchate. This position opened broad prospects for Dvorkin, strengthening his personal authority and granting him access to the elite ranks of the Russian Orthodox clergy and other high-ranking figures. It is not inconceivable that these circumstances may have been among the factors behind the premature death of John Meyendorff.

The death of Meyendorff. In Alexander Dvorkin's autobiographical narrative *My America*, the chapter on John Meyendorff follows the chapter devoted to Alexander Schmemmann. Notably, when presenting information about Meyendorff, the author begins by recounting a legend allegedly connected to the ancient Meyendorff family, about the poisoning of Pope Clement II during a journey, supposedly **by means of poison slipped into the Eucharistic Chalice**. Such a compositional detail appears far from accidental in the context of behavioral and narrative analysis of Alexander Dvorkin's psychobiography.

The very choice of this narrative emphasis at the beginning of John Meyendorff's account merits analytical attention, as it creates an associative link between the theme of a possible violent death of a historical figure and the Sacrament of the Eucharist, the central element of Orthodox worship (the Liturgy). Considering that Schmemmann and Meyendorff themselves served as clergy, while Alexander Dvorkin participated in the liturgical process as an altar server and their close assistant, this associative construction acquires additional significance in the context of behavioral and narrative analysis.

On July 1, 1992, John Meyendorff stepped down as dean of St. Vladimir's Seminary. He planned to collaborate with the Moscow Patriarchate of the Russian Orthodox Church in academic and educational work, and, as noted, "dreamed of traveling to Russia frequently." By that time, Dvorkin had already moved to Russia and spent six months working in the Department of Religious Education and Catechesis of the Moscow Patriarchate. He had been appointed to the position on Meyendorff's recommendation.

When Meyendorff retired, Alexander Dvorkin flew to the United States, met with him, **and served the liturgy together with him** in the seminary church. It should be noted that in Orthodox liturgical practice, the central moment of the service is the celebration of the Sacrament of the Eucharist (Holy Communion, symbolizing unity with Christ and salvation), during which the Eucharistic Chalice (the chalice containing wine) is used, from which both

clergy and laity receive Communion. This element carries not only theological meaning but also pronounced symbolic significance, providing the events described with additional context from a narrative perspective.

Afterward, Dvorkin **attended a reception marking** Meyendorff's retirement as rector of the seminary. That evening, Dvorkin **visited him at home**. The next day, Father John flew to Moscow. Dvorkin, by his own account, stayed in the United States "to finish up his affairs in America," as he writes in his book *My America*. Upon arriving in Russia, Meyendorff began to feel unwell. When he returned to the United States, **he was diagnosed with pancreatic cancer**. John Meyendorff died on **July 22, 1992, at age 66**.

Brief biographical note: John Meyendorff [2] (secular name Ivan Feofilovich Meyendorff; 1926–1992) was a protopresbyter of the Orthodox Church in America, an Orthodox theologian, patrologist, Byzantinist, church historian, and writer. He belonged to the aristocratic Meyendorff family and held the title of baron.

He was born in France into a family of Russian noble émigrés. He was the grandson of the Russian military commander General Baron Feofil Egorovich Meyendorff. Ivan Meyendorff graduated from the St. Sergius Orthodox Theological Institute in Paris (1949), as well as from the Faculty of History and Philology at the Sorbonne and the School for Advanced Studies in the Social Sciences. He earned a doctorate in theology. In 1977, he was elected a corresponding fellow of the British Academy. He was awarded honorary doctorates from the University of Notre Dame (Indiana, USA), the Episcopal Theological Seminary in New York, and the St. Petersburg Theological Academy.

From 1950 to 1959, he taught Greek and Church history at the St. Sergius Orthodox Theological Institute. In 1953, he became one of the founders of the World Fellowship of Orthodox Youth "Syndesmos," later serving as its secretary and president. In 1959, Meyendorff and his family moved to the United States, where he joined the faculty of St. Vladimir's Seminary. From 1959 to 1992, he served as professor of Church history and patristics. After the death of Alexander Schmemmann in March 1984, he was appointed dean of St. Vladimir's Orthodox Theological Seminary in the suburb of Crestwood, Yonkers, New York. He also taught at Columbia University, Fordham University, and Union Theological Seminary, and served as a lecturer on Byzantine theology at Harvard University's Dumbarton Oaks.

Together with Father Alexander Schmemmann, he played an active role in obtaining autocephaly for the North American Metropolia. This led to the establishment of the Orthodox Church in America. Within its structure, Father John served as chairman of the Department of

External Relations and as a member of the Metropolitan Council. He also edited a newspaper, *The Orthodox Church*.

He was an active supporter of the ecumenical movement. He served on the central committee of the World Council of Churches (WCC). From 1968 to 1976, he served as moderator of the WCC Commission on Faith and Order. He served as president of the Orthodox Theological Society of America and the American Patristics Association. He was a member of the U.S. National Committee for Byzantine Studies. From 1976 to 1984, he was rector of the Church of Christ the Savior in New York.

On July 1, 1992, he stepped down as dean of St. Vladimir's Seminary, intending to devote himself exclusively to scholarly and teaching work. Afterward, he traveled to Russia. However, upon arriving there, he began to feel unwell. After returning to the United States, he was diagnosed with cancer. He died on July 22, 1992, and was buried at a cemetery in Crestwood (USA), not far from St. Vladimir's Orthodox Theological Seminary.



*Photo: John Meyendorff, Alexander Dvorkin,
Maria Alekseevna Meyendorff.*

Alexander Dvorkin, My America [1]

From the perspective of psychobiographical analysis, it appears logically justified to examine not only the events described but also their contextual interconnections, with particular attention to the author's narrative emphases and the motivational meanings constructed within the structure of the autobiographical text.

Below are excerpts about John Meyendorff from Alexander Dvorkin's book *My America*. In these passages, particular attention is drawn to the following:

— **narrative duality**, the combination of pronounced idealization with elements of latent diminution or critical deconstruction of the image; beneath the outward admiration runs a layer of concealed criticism;

— **a symbolic parallel**, the poisoning of Pope Clement II and the death of Meyendorff;

— **an emphasis on personal characteristics** that partially correlate with Dvorkin's own traits;

— the indication that Dvorkin enjoyed **the trust of the family and had free access** to Meyendorff's home;

— **an interest in the details of death**: including descriptions of the final days of Meyendorff's life and the circumstances of his death and funeral;

— **rationalization of guilt**, with dreams presented as a mechanism for processing the loss and possibly for cognitively neutralizing associated emotional experiences.

"FATHER JOHN MEYENDORFF

I knew Father John for just over eleven years, and by now we have lived much longer without him. It seemed he would remain with us for a very long time, and that we could always rely on his wisdom, knowledge, and authority, and always turn to him for pastoral guidance. **But things turned out quite differently: he departed at the very moment when his talent, experience, and authority would seemingly have been needed most. He left, passing the baton to those who labor for his homeland, which he loved deeply yet never truly had the chance to live in. In this, too, there is a profound symbolism to his fate.**"

ОТЕЦ ИОАНН МЕЙЕНДОРФ

Я знал отца Иоанна немногим более одиннадцати лет – уже гораздо дольше мы живем без него. Казалось, он будет с нами еще очень долго, и мы всегда можем рассчитывать на его мудрость, знания, авторитет, можем обращаться к нему за пастырским окормлением. Вышло совсем иначе: он ушел в тот момент, когда его талант, опыт и авторитет, казалось бы, будут больше всего востребованы. Ушел, передав эстафету тем, кто трудится в России – его родине, которую он очень любил и пожить на которой ему так и не довелось. И в этом тоже – глубокий символизм его судьбы. Его книги только сейчас

Alexander Dvorkin, My America, p. 458 [1]

“Perhaps his lectures lacked a certain outward brilliance. He spoke in a professorial manner, sometimes even mumbling a little, occasionally overusing interjections, leaving sentences unfinished. Yet his lectures were always extraordinarily interesting, remarkably deep, and rich in substance. And at the same time, everything was perfectly clear.”

сти до аудитории. Возможно, его лекции были лишены какого-то внешнего блеска. Говорил он по-профессорски, мог даже немножко мямлить, слегка злоупотреблять междометиями, не заканчивать фраз. Но всегда его лекции были чрезвычайно интересны, необыкновенно глубоки и содержательны. И вместе с тем все было предельно ясно.

Alexander Dvorkin, My America, p. 475 [1]

“Father John came from a very ancient family. When I first visited Germany in 1982, I made a point of stopping in the city of Bamberg, which, among its many attractions, is famous for its majestic Romanesque cathedral. In the altar of this cathedral lies the tomb of Pope Clement II von Meyendorff. He was the second German in the history of the papacy, whose brief pontificate lasted from 1046 to 1047. Pope Clement II was originally from Bamberg, but after his election, he was, of course, obliged to move to Rome. However, he did not like Italy at all, and so he decided to return home to Bamberg and transfer the papacy there. As Father John recounted, the cardinals, highly displeased with such a prospect, poisoned him along the way (Father John did not rule out that the poison might have been slipped into the unfortunate man’s Eucharistic Chalice). Barely making it back to Bamberg, he died. To this day, the people of Bamberg take pride in the fact that a native of their city once served as the Roman pontiff.”

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Отец Иоанн происходил из очень древнего рода. Когда в 1982 году я первый раз был в Германии, то специально заехал в город Бамберг, в числе прочих красот знаменитый величественным собором романской архитектуры. В алтаре этого собора похоронен Римский папа Климент II фон Майендорф. Это второй немец в истории папства, краткий понтификат которого пришелся на 1046–1047 годы. Происходил папа Климент II из Бамберга, но по своему избранию, естественно, вынужден был переехать в Рим. Однако в Италии ему очень не понравилось, и тогда он поехал домой, в Бамберг, решив перевести папство туда. Как рассказывал отец Иоанн, кардиналы, весьма недовольные такой перспективой, отравили его по пути (отец Иоанн не исключал, что яд был подсыпан несчастному в евхаристическую Чашу), и, едва доехав до Бамберга, он скончался. Бамбергцы до сих пор гордятся, что уроженец их города был Римским понтификом.

Alexander Dvorkin, My America, p. 459 [1]

“According to accounts, Ivan Meyendorff, as a child, was a quiet, scholarly boy, very thoughtful and level-headed. Everyone who knew him noted his exceptional abilities. The family was religious, and from an early age Father John served in the Cathedral of St. Alexander Nevsky on Rue Daru, later becoming a reader and a subdeacon.”

По рассказам, Иван Мейендорф в детстве был тихим, ученым мальчиком, очень вдумчивым и рассудительным. Его выдающиеся способности отмечали все, кто его знал. Семья была религиозной, и отец Иоанн с раннего возраста прислуживал в кафедральном соборе святого Александра Невского на рю Дарю, затем стал чтецом и иподиаконом. Нельзя сказать, что он был замкнутым не-

Alexander Dvorkin, My America, p. 460 [1]

“In January 1950, after graduating from the St. Sergius Theological Institute, Ivan Meyendorff married Maria Mozhaiskaya, the great-grandniece of the designer of the first airplane. The newlyweds traveled to Rome for their honeymoon.”

В январе 1950 года, по окончании Свято-Сергиевского Богословского института, Иван Мейендорф женился на Марии Можайской – правнучатой племяннице конструктора первого самолета. В свадебное пу-

Alexander Dvorkin, My America, p. 465 [1]

“But Father John was not only one of the leading patrologists of the twentieth century, a scholar of international renown. He was also an exceptional and rare pastor, one who laid down his life for his flock. For me, he was in a certain sense a model of Orthodoxy. He always adhered to what he himself called the ‘golden middle path’, that is, he never drifted into vague ecumenical theology, sectarianism, thoughtless conservatism, or unrestrained liberalism, but always called for sobriety of mind and discernment.”

Но отец Иоанн был не только одним из крупнейших патрологов XX века, ученым с мировым именем. Он был исключительным, редким пастырем, душу свою полагавшим за своих овец. Для меня он был в некотором роде эталоном Православия. Он всегда придерживался, как сам это называл, «срединного золотого пути», то есть никогда не уклонялся ни в размытое экуменическое

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богословие, ни в сектантство, ни в бездумное охранительство, ни в безудержный либерализм, но всегда призывал к трезвению и рассуждению. Это и были главные черты его

Alexander Dvorkin, My America, pp. 466–467 [1]

“In this regard, his definition of sectarianism, which he once shared with me, is characteristic: ‘A sect is a relatively small, closed group of people who believe that only they themselves will be saved while everyone else will perish, and who derive deep satisfaction from this realization.’”

свидетельства перед инославными. В этой связи характерно его определение сектантства, которым он однажды со мной поделился: «Секта – это сравнительно небольшая замкнутая группа людей, которые считают, что только они одни спасутся, а остальные погибнут, и которые получают глубокое удовлетворение от осознания этого».

Alexander Dvorkin, My America, p. 467 [1]

*“I first met Father John when, while still a student at New York University, I came to St. Vladimir’s Academy to make a final decision about whether to enroll there. **Father John received me, and that was also the first time I visited his home.** Despite my great respect for the famous theologian and a certain initial awkwardness in his presence, I immediately found it very easy and pleasant to communicate with this tall, stately, slightly stout man with a neatly trimmed beard and the attentive, kind gaze of eyes framed by wrinkles.*

When I began studying at the academy six months later, my New York spiritual father blessed me to go to confession to Father Alexander Schmemmann (the academy had a rule that all students, during their studies, had to choose a spiritual father from among the faculty). That year, Father John was hardly present at the academy; he was on sabbatical (editor’s note: a creative year-long leave granted to professors at American universities every seventh year), which he spent at Dumbarton Oaks, and even his lectures were delivered by other instructors. Therefore, our acquaintance resumed only a year later: I began attending his lectures, writing term papers, and speaking with him about history. Father John invited me to his home, and I became well acquainted with his family. Several times during his trips, he asked me to spend the night in his house, to keep an eye on things and walk the dog.”

* * *

Впервые я встретился с отцом Иоанном, когда, еще будучи студентом Нью-Йоркского университета, приехал в Свято-Владимирскую академию, чтобы окончательно решить вопрос, поступать ли мне туда. Меня тогда принял отец Иоанн, тогда же я впервые побывал в его доме. При всем уважении к знаменитому богослову и несмотря на некоторое замешательство перед ним, мне сразу стало очень легко и приятно общаться с этим высоким и статным, слегка полнеющим человеком с аккуратно подстриженной

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бородкой и внимательным добрым взглядом окруженных морщинками глаз.

Когда через полгода я начал учиться в академии, мой нью-йоркский духовник благословил меня ходить на исповедь к отцу Александру Шмеману (в академии было правило, что все студенты на время обучения должны были избирать себе духовника из числа преподавателей). Отца Иоанна в тот год в академии почти не было (у него был sabbatical*, который он провел в Дамбартон-Оуксе), и даже лекции его читались другими преподавателями. Поэтому наше знакомство продолжилось лишь через год: я начал слушать его лекции, писать курсовые, беседовать с ним об истории. Отец Иоанн приглашал меня в свой дом, и я близко познакомился с его домашними. Несколько раз во время его отъездов он просил меня ночевать в его доме, чтобы присматривать за порядком и гулять с собакой.

Alexander Dvorkin, My America, pp. 467–468 [1]

“I have already mentioned that during the last several months of his life, Father Alexander Schmemmann was seriously ill, and it had become difficult for him to hear the confessions of his many spiritual children. I did not want to burden him, and after asking his blessing, I began confessing to Father John. From that time on, he became my spiritual father. I will say more: since my parents divorced when I was very young, I essentially grew up without a father. In my relationship with Father John, I learned, for the first time, what real fatherhood meant. I could turn to him with any matter, and his home largely became my own, for I was a homeless student living in a dormitory with nowhere to go during vacations. I remember the annual Maslenitsa blini at Father John’s house, the Easter meals, the gatherings by candlelight around the Christmas tree, and simply the quiet evenings in his home. Both Father John and Maria Alekseevna constantly helped me, not only with advice but also in practical ways. Maria Alekseevna, for example, taught me French

when I was preparing for my doctoral qualifying exams. Whenever I left New York or the United States, I wrote letters to Father John and always received prompt replies from him, concise yet comprehensive, written in his characteristic small but very clear handwriting.”

Я уже говорил о том, что последние несколько месяцев своей жизни отец Александр Шмеман был тяжело болен и ему уже стало трудно принимать исповедь у своих многочисленных чад. Мне не хотелось его обременять, и, попросив его благословения, я стал исповедоваться у отца Иоанна. С тех пор он сделался моим духовником. Скажу больше: поскольку мои родители развелись, когда я был совсем маленьким, я фактически вырос без отца. В отношениях с отцом Иоанном я впервые узнал, что значит настоящее отцовство. Я мог к нему обратиться с любым своим делом, а дом его во многом стал для меня – бездомного студента, жившего в общежитии и не имевшего, куда поехать на каникулы, – родным. Я помню ежегодные масленичные блины у отца Иоанна, пасхальные трапезы, посиделки при свечах у рождественской елки, да и просто обычные тихие вечера в его доме. И отец Иоанн, и Мария

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Алексеевна помогали мне постоянно – не только советами, но и делом. Мария Алексеевна, например, учила меня французскому языку, когда я готовился к сдаче экзаменов на «докторский минимум». Когда я отъезжал из Нью-Йорка или из Америки, я писал письма отцу Иоанну и всегда быстро получал от него ответы – лаконичные, но исчерпывающие, написанные его характерным мелким, но очень четким почерком.

Alexander Dvorkin, My America, pp. 468–469 [1]

“I remember that in old émigré journals I came across articles written by Father John even before he was ordained. Those articles were signed ‘Baron Ivan Meyendorff.’ But after ordination, all titles are set aside. In the same way, all the numerous academic titles and distinctions held by Father John were secondary to the principal ministry of his life.”

и служить Церкви. Я помню, в старых эмигрантских журналах я находил статьи, написанные отцом Иоанном еще до принятия священства. Эти статьи были подписаны «барон Иван Мейендорф». Но после принятия священства все титулы отменяются. Точно так же и все многочисленные научные титулы и звания для отца Иоанна были вторичны по сравнению с главным служением его жизни.

Alexander Dvorkin, My America, p. 470 [1]

“When, with Father John’s blessing and recommendation, I entered the doctoral program at Fordham University, he became my academic advisor. In fact, I enrolled at Fordham solely in order to work with Father John, who was a full professor there.”

* * *

Когда по благословению и по рекомендации отца Иоанна я поступил в докторантуру Фордхэмского университета, он стал моим научным руководителем. Собственно, в Фордхэм я поступал исключительно чтобы работать с отцом Иоанном (он был там штатным профессором). В качестве

Alexander Dvorkin, My America, p. 474 [1]

“Father John was probably the best teacher I ever knew. He taught patrology, Church history, and the history of Byzantium. I attended several of his courses, both at the academy and at Fordham University, thus covering the cycles of his theological and historical courses that he delivered in both a theological and a secular academic setting.”

Отец Иоанн был, наверное, лучшим педагогом, которого я знал. Он преподавал патрологию, историю Церкви,

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историю Византии. Я прослушал несколько его курсов – в академии и в Фордхэмском университете, таким образом охватив циклы его богословских и исторических курсов, которые он читал в богословском и в светском учебных заведениях. Так вот, у него был удивительный дар: он мог

Alexander Dvorkin, My America, pp. 474–475 [1]

*“However, very rarely, though it did happen, emotions did prevail. I remember the remarkable, inspired sermon that Father John delivered over the coffin of Father Alexander Schmemann. His voice broke several times, and he had to pause to regain his composure. Everyone present was in tears. **When he went into the altar, deeply shaken by his words and by his tears, and hardly realizing what I was saying, I told him that even the angels had wept during his sermon.** Father John threw up his hands in horror: ‘What are you saying! You must never say such a thing! Please, never say that again!’*

*What always struck me was Father John’s profound humility. I never saw him brush off even the most idiotic questions (at least from my point of view) that people asked him. Even now, I recall with embarrassment some of the things I myself asked him, proud of some freshly acquired piece of knowledge. He was ready to explain and clarify endlessly, without the slightest irritation, without losing patience. **It is remarkable when a scholar of international renown is so humble and gentle, willing to spend time with any student who may not be the brightest or the most capable.**”*

Впрочем, очень редко, но иногда эмоции все же пересиливали. Помню замечательную, вдохновенную проповедь, которую отец Иоанн произнес над гробом отца

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Александра Шмемана. Голос его несколько раз прерывался, и он вынужден был останавливаться, чтобы овладеть собой. Все присутствующие плакали. Когда он зашел в алтарь, я, глубоко потрясенный его словом и его слезами, сам не зная, что говорю, сказал, что на этой его проповеди даже ангелы рыдали. Отец Иоанн в ужасе всплеснул руками: «Ты что! Ни в коем случае нельзя такое говорить! Больше, пожалуйста, так никогда не говори!»

Меня всегда поражало глубочайшее смирение отца Иоанна. Я никогда не видел, чтобы он отмахивался даже от самых идиотских (с моей точки зрения) вопросов, которые ему задавали (уже теперь я со стыдом вспоминаю, о чем я сам порой спрашивал у него, гордясь какими-то свежеполученными знаниями). Он готов был без конца объяснять и разъяснять, ничуть не раздражаясь, не теряя терпения. Удивительно, когда ученый с мировым именем так смиренно и кротко готов возиться с любым не самым умным и не самым способным студентом.

Alexander Dvorkin, My America, pp. 475–476 [1]

“As is traditionally said of professors, Father John was somewhat absent-minded, something that had become a running joke among all the students. People told anecdotes about how he had mixed something up or gone somewhere he wasn’t supposed to. Everyone loved him for this absent-mindedness. I remember how he once came to our exam and began writing on the board the topics for the examination essays, topics completely unfamiliar to us. We asked him what he was writing, and he asked in return which course he had come to. It turned out he had come to the wrong class and was writing the wrong topics. ‘Give me a minute to think,’ he said, and a minute later he wrote the correct topics corresponding to our course.”

* * *

Как традиционно полагается профессору, отец Иоанн отличался рассеянностью, бывшей у всех студентов притчей во языцех. Про него рассказывали анекдоты, как он что-то перепутал, пришел не туда, куда нужно... Все его любили за эту рассеянность. Я помню, как он пришел к нам на экзамен и стал писать на доске темы экзаменационных сочинений, совершенно нам не знакомые. Мы спросили, что он пишет, он в ответ осведомился, на какой курс он пришел. Оказалось – совсем не туда и пишет совсем не те темы. «Дайте мне минуту подумать», – сказал он, и через минуту написал уже правильные темы, соответствующие нашему курсу.

Alexander Dvorkin, My America, p. 477 [1]

“‘You see, this is life itself,’ Father John would say. ‘This is not a theater where the curtain rises and the performance begins, and then falls and it is over. In real life, nothing happens abruptly, neatly, and on command.’

*His dislike of theatricality was also reflected in how he wished to be buried. **Once, we were discussing the lavish funeral of a certain priest. Father John said that he would like to be buried very modestly, in the simplest light-colored vestment, one that had already worn out with age and could no longer be used for liturgical services.**”*

«Видишь, это сама жизнь, – говорил отец Иоанн, – это совсем не театр, где отдернули занавес и представление началось, задернули – окончилось. В настоящей жизни ничего не бывает резко, согласованно и по команде».

Его нелюбовь к театральности проявилась и в том, как он хотел быть похороненным. Как-то мы говорили с ним о пышных похоронах одного священника. Отец Иоанн сказал, что хотел бы быть похороненным очень скромно, в самом простом светлом облачении – таком, которое уже пришло в негодность из-за ветхости и более не может быть использовано для богослужения.

Alexander Dvorkin, My America, p. 478 [1]

“When people asked him questions and he needed to give advice, he always emphasized that he was not a spiritual elder (a starets) and had no special insight or prophetic vision. ‘The only thing I can say is that, judging by common sense, and most likely after praying about it, it would probably be best to act in such and such a way and do this or that, but you must decide for yourselves, because the decision is yours.’ He was categorical only when he needed to warn someone against sin or against some improper or dishonest action. In all other cases he gave advice cautiously, first taking time to find out what the person himself wanted and what he thought about the matter. I was always amazed at how accurate and fair his advice turned out to be, regardless of whether I followed it or not. Unfortunately, I did not always follow it.”

мере не навязывал своей точки зрения. Когда ему задавали вопросы и нужно было что-то советовать, он всегда подчеркивал, что он совсем не старец и никаких прозрений и провидений у него не бывает. «Единственное, что могу сказать, – по здравому рассуждению, скорее всего помолясь, стоило бы поступить так-то и сделать то-то, но смотрите, потому что решение – за вами». Категоричен он был только тогда, когда нужно было предостеречь человека от греха или от каких-то нехороших нечестных поступков. Во всех остальных случаях он осторожно давал совет, предварительно долго выясняя, чего сам человек хочет и каково его мнение на этот счет. Я всегда поражался, насколько правильными и справедливыми оказывались его советы, вне зависимости от того, исполнял я их или нет. К сожалению, я следовал им далеко не всегда.

Alexander Dvorkin, My America, p. 478 [1]

“When I was already living in Germany and began thinking about returning to Russia, I called Father John. After listening to me, he blessed my decision to return, saying that he believed I was right, that the time had come. Of course, he added, significant material difficulties awaited me after life in the West. But he knew this was not the most important thing for me: I would overcome everything, and my life would undoubtedly become far more interesting and meaningful. And that is exactly how it turned out.”

Когда я уже жил в Германии и начал думать о возвращении в Россию, я позвонил отцу Иоанну. Выслушав меня, он благословил меня возвращаться, сказав, что считает, что я прав – время настало. Конечно, добавил он, мне предстоят значительные материальные трудности после западной жизни. Но он знает, что это не главное для меня: я все смогу преодолеть, и, несомненно, жизнь моя будет намного интересней и наполненней. Так оно и оказалось.

Alexander Dvorkin, My America, p. 480 [1]

“After that, I was able to see Father John only once more. The following summer, I traveled to America and happened to attend the reception in honor of his retirement as rector of the academy. As I mentioned earlier, after Father Alexander Schmemann’s death, Father John was elected rector. He did not want the position, because it meant immersion in administrative and representative duties for which he felt no calling. He was a scholar and a pastor, and that was what mattered most to him. But he accepted the rectorship out of obedience and carried that burden for nine years. In the end, he decided to step down and devote himself to scholarly work, including work to assist Orthodoxy in Russia. This was especially significant because communism had just collapsed and his homeland had been freed. Father John dreamed of traveling frequently to Russia and working for the benefit of the reborn Russian Orthodox Church.

We met then in Crestwood, where he served the liturgy in the seminary church. Afterward, there was a reception in his honor, and that evening I visited him at home and told him about life in the new Russia; by then, I had already had about 6 months of experience there. The next day, Father John flew to Moscow, while I stayed behind to finish up my affairs in America. By the time I arrived in Russia, Father John had already returned to America. I never saw him alive again.

While already in Moscow, Father John began to feel unwell. When he returned, his condition worsened further, and he went to see a doctor. In general, he had never particularly complained about his health. Even at an advanced age, he had not suffered from any serious illnesses. After a short series of examinations, it turned out that he had pancreatic cancer, already at an advanced stage.”

После этого я смог увидеть отца Иоанна всего один раз: на следующее лето я поехал в Америку и как раз попал на прием по случаю его отставки с поста ректора академии. Как я уже говорил, после смерти отца Александра Шмемана отец Иоанн был избран ректором. Он этого не хотел, потому что этот пост значил погружение в административную, представительскую работу, к которой он не чувствовал никакого призвания. Он был ученым, пастырем, и это было главным для него. Но он взялся за ректорство из послушания и девять лет тянул эту лямку. В конце концов он принял решение уйти в отставку и заняться научной деятельностью – работать, в том числе и для помощи Православию в России. Тем более что именно тогда пал коммунизм и его родина освободилась. Отец Иоанн мечтал много ездить в Россию и работать на благо возрождающейся Русской Православной Церкви. Мы встретились тогда в Крестовде, где он служил литургию в академическом храме, затем начался прием в его честь, а вечером я был у него и рассказывал о жизни в новой России (у меня тогда накопился уже полугодовой опыт). На следующий день отец Иоанн полетел в Москву, а я

остался доделывать свои дела в Америке. Когда я приехал в Россию, отец Иоанн уже вернулся в Америку. Больше я его живым не видел.

Уже в Москве отец Иоанн почувствовал себя плохо. Когда он вернулся, самочувствие его еще больше ухудшилось, и он обратился к врачу. Вообще-то, он никогда особенно не жаловался на здоровье. Даже в пожилом возрасте особых болезней у него не было. После недолгих обследований оказалось, что у него рак поджелудочной железы, причем уже в развернутой стадии. Было сказано,

“I learned about it a few days later. Very little time remained to say goodbye to Father John. I could not leave immediately because I had been assigned a work trip to Greece with Father Gleb Kaleda. I was then working in the Department of Religious Education and Catechesis of the Moscow Patriarchate. I decided that when we returned from Greece ten days later, I would immediately fly to America; at that time the plan fit well within those two or three months. But in Greece, I experienced something unusual, something I had never experienced before or since: I had two remarkable and strange dreams.

The first dream came when Father Gleb and I were sailing on a ferry from Athens to Crete. In the dream, I arrived at the academy to visit the sick Father John. I look for a car to go to the nearby hospital where he is staying, although in reality he was in a hospital in Canada, but in the dream it was different. I search and search but cannot find one. One car is broken, another has already left, and a third they simply will not give me, or something else goes wrong. And everyone keeps saying, ‘Why did you come so late?’ This phrase kept repeating in my dream. At that point I woke up with a very heavy feeling.

Three days later I had another dream. I am standing at the altar, and Father John is celebrating the liturgy, joyful, radiant, shining. He sees me, embraces me, kisses me, and says, ‘Why are you so sad? What has happened to you?’ I say, ‘But you are ill...’ He replies, ‘What are you talking about, what nonsense! Just look at the joy, here I am in the house of God, the Eucharist... Such happiness! One must not be sad!’ And I woke up with a wonderful, bright feeling.

That same day I called my future wife in Moscow. She told me that Father John had died three days earlier, that is, precisely at the time when I had the first dream.

...According to eyewitnesses, in the hospital, when the sacrament of anointing had ended, Father John looked toward the corner and said, ‘The icon of the Eucharist.’ The iconographic image of Christ giving Communion to the apostles had always been one of his favorites. Evidently, at that moment, some higher reality behind that image had already been revealed to him. Soon after the anointing, he died. I do not know in which phelonion they buried him...”

Я об этом узнал через несколько дней. Времени на прощание с отцом Иоанном оставалось совсем немного. Поехать сразу я не смог, потому что мне была назначена командировка в Грецию с отцом Глебом Каледой (я тогда работал в Отделе религиозного образования и катехизации Московской Патриархии). Я решил, что, когда мы через десять дней вернемся из Греции, я сразу полечу в Америку: в те самые два или три месяца этот план укладывался вполне. Но в Греции я испытал особый, неведомый мне ни до, ни после того опыт: я видел два удивительных и странных сна.

Первый сон приснился мне, когда мы с отцом Глебом плыли на пароме из Афин на Крит. В этом сне я приехал в академию, чтобы навестить больного отца Иоанна. Я ищу машину, чтобы поехать к нему в близлежащий госпиталь (хотя на самом деле он лежал в больнице в Канаде, но во сне было иначе), ищу и никак не могу найти. Одна машина сломана, другая уехала, третью мне просто не дают или еще что-то... И все говорят: «Что же ты приехал

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так поздно?» – эта фраза в моем сне повторялась постоянно. На этом я проснулся с очень тяжелым чувством.

А через три дня мне приснился другой сон. Я стою в алтаре, отец Иоанн совершает литургию, очень радостный, светлый, сияющий. Он увидел меня, обнял, расцеловал и говорит: «Почему ты такой грустный? Что с тобой случилось?» Я говорю: «Вы же болеете...» Он отвечает: «Что ты, какая чепуха! Ты посмотри, какая радость: вот я в храме Божиим, Евхаристия... Такое счастье! Нельзя грустить!» – и я проснулся с замечательным, светлым чувством.

В тот же день я позвонил в Москву своей будущей жене. Она сказала, что отец Иоанн скончался три дня назад, то есть именно тогда, когда я видел первый сон.

...По словам очевидцев, в больнице, когда закончилось соборование, отец Иоанн указал взглядом в угол и сказал: «Икона Евхаристии». Иконографический сюжет – Христос, причащающий апостолов, – всегда был одним из его любимых. Очевидно, уже тогда ему была приоткрыта некая высшая реальность, стоящая за этим образом. Вскоре после соборования он скончался. Не знаю, в какой фелони его хоронили...

Alexander Dvorkin, My America, pp. 481–482 [1]

“Only in May 2001 did I find myself in America again, after a long break. It was then that I visited Father John’s grave for the first time, in the shaded cemetery of the small town of Yonkers, in the northern suburbs of New York, very close to the academy. I asked Maria Alekseevna to take me there. Before his death, Father John told her that he wished to be buried in Yonkers among the other Russian graves; there is a Russian section in that cemetery, adjoining an Orthodox church. Father John had been there many times, conducting funeral services and memorial prayers at the graves. The place had remained in his heart.

Now, there on a high rise, stands a gray granite cross. On its base, on the left, is written in English: ‘Protopresbyter John Meyendorff (1926–1992).’ On the right-hand side, space has been left for another inscription; Maria Alekseevna explained that she had reserved it for herself.

From that spot, one can clearly hear a sound unusual for America, the peal of a church bell. I bowed before Father John, pressed my lips to the warm, polished granite of the cross, and sang the Paschal troparion: ‘Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!’ I think Father John was singing together with me.”

Лишь в мае 2001 года я опять – после долгого перерыва – оказался в Америке. Тогда же я впервые побывал на могиле отца Иоанна – на тенистом кладбище маленького городка Йонкерс в северном пригороде Нью-Йорка, совсем близко от академии. Я попросил Марию Алексеевну отвезти меня туда. Перед смертью отец Иоанн сказал ей, что хотел бы быть похоронен в Йонкерсе – среди других русских могил: есть на этом кладбище русский угол, прилегающий к православному храму. Отец Иоанн бывал там неоднократно, совершал отпевания, служил панихиды на могилах. Место это запомнилось его сердцу.

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Сейчас там, на высоком пригорке стоит серый гранитный крест, на подножии которого слева написано по-английски: «Протопресвитер Иоанн Мейендорф (1926–1992)». Справа оставлено место еще для одной надписи: Мария Алексеевна пояснила, что оставила его для себя. Крест окружает густая зелень, и с этого места хорошо видны золотые луковичные купола, увенчанные восьмиконечными крестами. С этого места очень хорошо слышен необычный для Америки звук – благовест церковного колокола. Я поклонился отцу Иоанну, приложился к теплomu полированному граниту креста и пропел пасхальный тропарь: «Христос воскрес из мертвых, смертью смерть поправ, и сущим во гробех живот даровав!» Думаю, отец Иоанн пел вместе со мной.

Alexander Dvorkin, My America, pp. 482–483 [1]

Behavioral and Narrative Analysis of the Text. The text reveals several stable behaviorally significant patterns:

1. Ambivalent idealization.
2. Symbolic overlay: “Eucharist — poison — death.”
3. Centering of the narrative around the “I.”
4. Elements of prophetic-mystical self-representation.
5. Ritualization of the event.
6. Control over the posthumous image of the figure.

From a behavioral analysis perspective, the above text demonstrates high **symbolic saturation of the theme of death, narrative duality**, the centering of the narrative around the author, and elements of sacralization and aestheticization of death. In criminal-psychological profiling, narrative duality may correspond to a mechanism of controlled idealization, a demonstration of one’s own superiority, and a latent diminishing of authority. For individuals with a pronounced narcissistic personality organization, such appropriation of another person’s image, legitimizing oneself as the only worthy successor, the symbolic “capital” of a significant figure, and the simultaneous reduction of that figure’s distant superiority are characteristic. This may indicate the subject’s need to control the image of an authoritative person. Such a strategy is typical of individuals with grandiose narcissism who seek symbolic inheritance of status through posthumous reinterpretation.

According to psychological analysis, the text exhibits narrative centering and a mechanism of narrative identity, in which another person’s biography is incorporated into the “developmental script of the self.” This may indicate a high degree of egocentric processing of events and a need to remain the central subject even within someone else’s story of death. One can also observe an effort to control the posthumous narrative and to construct an image of special spiritual chosenness.

In the profiling of serial killings, cases have been documented in which an offender ritualizes the criminal event, symbolically reinterprets the act through a mythological narrative, and integrates the act of violence into a sacred or philosophical context. In the text under examination, one finds the symbolic overlay “Eucharist — poison — death,” where

the sacred act becomes the central narrative node. The text references this several times: the legend of poisoning through the Eucharistic Chalice; Dvorkin's joint liturgy with Meyendorff before the latter's final trip; Meyendorff's last words about the "icon of the Eucharist" shortly before his death; and Dvorkin's own dream in which Meyendorff joyfully celebrates the liturgy. From a criminological perspective, this can be interpreted as a projection of a fantasy of control, which in criminal profiling is characteristic of the cognitive patterns observed in ritualized serial killers with high IQs.

Attention is also drawn to the focus on the "correct" timing of John Meyendorff's death. Alexander Dvorkin emphasizes that Meyendorff departed precisely at the moment when his talent "would have been most needed"; that he passed the baton to someone "working for the homeland" (that is, to Alexander Dvorkin); and that Meyendorff's death occurred immediately after his resignation and just before the beginning of a new and promising mission in Russia.

In criminological profiling, there are documented cases in which a serial killer with a god-complex does not simply kill, but stages fate itself, presenting death as "inevitable" and "meaningful." Such individuals construct for themselves the illusion of "divine providence," while in reality exploiting a convenient moment for elimination. In such cases, a heightened interest in the details of death and burial may indicate the offender's fixation on the ritual of closure, characteristic of someone who participated in orchestrating the death.

Episode 6. The Death of Gleb Kaleda

Gleb Kaleda served as head of the Department of Religious Education and Catechesis of the Russian Orthodox Church, Moscow Patriarchate, in Russia. In 1992, Alexander Dvorkin was hired by this department on the recommendation of Protopresbyter John Meyendorff. After two and a half years of working with Alexander Dvorkin, **Gleb Kaleda died of cancer on November 1, 1994, at the age of 72.**

From Alexander Dvorkin's book *My America* [1]: *"On the recommendation of Father John Meyendorff, I began working in the newly established Department of Religious Education and Catechesis under the direct supervision of the ever-memorable Father Gleb Kaleda. It was there that the new field I began working in took shape, countering totalitarian sects."*



Photo: Gleb Kaleda

Source: [3]



Photo: Gleb Kaleda

Source: [3]

Brief biographical note: Gleb Aleksandrovich Kaleda (1921–1994) was a Soviet and Russian geologist, Doctor of Geological and Mineralogical Sciences, professor, as well as a priest of the Russian Orthodox Church, an archpriest, writer, and educator.

He was born into a family with noble roots. In 1941, he graduated from high school and in August of the same year was drafted into military service. After completing signal corps training in the Urals, from December 1941 until the end of World War II, he served in the active army as a radio operator. For his combat service he was awarded the Order of the Red Banner, the Order of the Patriotic War, and several medals.

He completed correspondence courses at the Mining Institute and planned to study at Moscow University. In 1945 he enrolled in the Moscow Geological Prospecting Institute, graduating with honors in 1951. During his senior years he served as the head of a geological expedition team. In 1954 he defended his Candidate of Sciences dissertation, and in 1980 he defended his doctoral dissertation for the degree of Doctor of Geological and Mineralogical Sciences. His list of scientific publications includes more than 170 titles. Gleb Aleksandrovich was known not only among geologists in the USSR but also abroad. He worked in research and academic institutions, participated in large-scale scientific projects, and spent considerable time on geological expeditions in Central Asia.

As Archpriest Kirill Kaleda (son of Gleb Kaleda) notes: *“Father Gleb had experience in teaching, since during the first ten years of his secular career he worked in an educational institution, the Moscow Geological Prospecting University. He had extensive experience organizing scientific work, as he at one time directed many scientific projects in which institutes and research organizations from across the former Soviet Union participated.”* [5]

In 1972, Metropolitan John (Wendland) of Yaroslavl and Rostov secretly ordained Gleb Kaleda first as a deacon and then as a priest. From that time on, he regularly celebrated church services, including the Eucharist, in the house church in his apartment. Only in 1990 did he begin open pastoral ministry and was accepted into the clergy of the Moscow diocese.

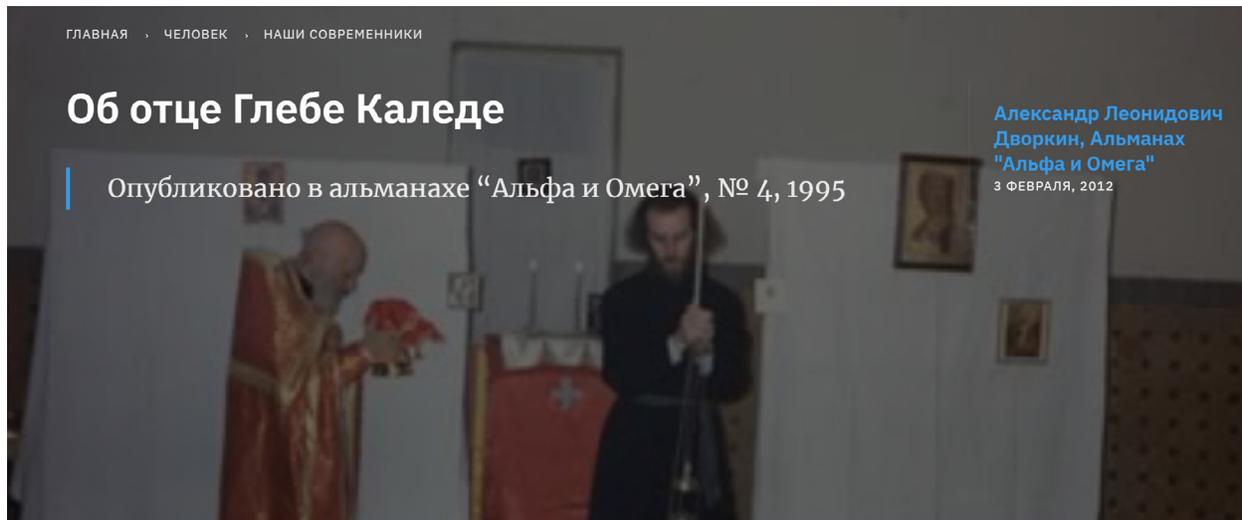
In the same year, 1990, Gleb Kaleda became one of the initiators of the creation of the Theological and Catechetical Courses in Moscow (which in 1992 were transformed into the Orthodox St. Tikhon’s Theological Institute), serving as their first rector. At the outset, Gleb Kaleda recruited instructors for the courses, primarily from among the Moscow clergy. Classes began in February 1991.

In the spring of 1991, Archpriest Gleb Kaleda was appointed head of a sector within the Department of Religious Education and Catechesis of the Moscow Patriarchate. He gave lectures in Moscow and in many cities across Russia. Together with Father John (Ekonomtsev), he initiated and organized the first “Christmas Readings,” a church-public forum in Russia. He was a gifted speaker and preacher.

He was the first Moscow priest to serve in prisons. On October 23, 1993, by decree of Patriarch Alexy II, he was appointed rector of the Church of the Protection of the Most Holy Theotokos at Butyrka Prison, where he provided pastoral care to inmates, including those on death row.

He died of cancer on November 1, 1994. [6], [7], [8]

In the autobiographical book *My America* [1], Alexander Dvorkin devoted only a few lines to mentioning Gleb Kaleda. However, he described him in greater detail in the article “About Father Gleb Kaleda,” published in the journal *Pravmir* (originally published in the almanac Alpha and Omega, No. 4, 1995) [9]:



“After the death of Father Gleb Kaleda, memoirs about him began appearing regularly in print. They were written by people who had known Father Gleb for a long time, many for several decades. I, by contrast, knew the priest for a relatively short time, only about two and a half years. Why, then, did I nevertheless decide to write about him?

The reason is that during those last two and a half years of his life, I was not only his parishioner and spiritual son, but also worked with him in his sector of the Department of Catechesis and Religious Education of the Moscow Patriarchate. I saw him almost every day, traveled with him on business trips, and was by his side at the beginning of his prison ministry. He blessed me to establish the Information and Consultation Center of the Hieromartyr Irenaeus, Bishop of Lyon, and even when he was already seriously ill and confined to bed, he actively followed the work of the Center and helped us with advice, insightful criticism, and prayers.”

“I saw Father Gleb in many different circumstances, in prison and at official receptions, in the mountains and by the sea, in the centers of large cities and in forests, on the sea, on land, and in the air. I saw him with very different people, with the Patriarch and with a hardened atheist and Stalinist, with the Prime Minister of Greece and with prisoners, with prominent scholars and taxi drivers, with men and women, adults and children.”

“And of course I saw Father Gleb at prayer, in magnificent cathedrals and in churches being restored, in a home setting and in nature, in monasteries, in prisons, and in hospitals.”

*“Soon after that, I received the blessing of my spiritual father, **Protopresbyter John Meyendorff**, to submit an application for a position in the newly established Department of Catechesis and Religious Education. I brought a letter of recommendation to the Department’s chairman, **Hegumen John (Ekonomtsev)**. After reading it, he asked that Father Gleb be called in. The gray-bearded priest whom I already knew entered.*

*‘Here, Father Gleb,’ said Father John, ‘please speak with A. L. (Alexander Leonidovich). **He is recommended by Father John Meyendorff.** See whether you can make use of him in your sector.’*

Father Gleb was not wearing a skufia and appeared much older than when I had first seen him. The absence of hair aged him, but it also emphasized the ideal shape of his head, the head of a scholar and a thinker. His gaze, from beneath thick eyebrows, seemed somewhat stern and even severe, yet his smile completely transformed his face, making it literally radiate kindness and joy. They were so tangible that one almost wanted to reach out and touch him, to feel them physically.

Father Gleb knew how to question people. Within just a few minutes he had, on the one hand, learned all the main facts of my biography, and on the other, sensed the essence of my personality.”

*“Father Gleb sought in everything and in everyone to see a good foundation and to appeal to it. It was no coincidence that one of the biblical examples he most loved to return to was the sermon of the Apostle Paul in Athens. Father Gleb regarded it as a model of Christian preaching because the Apostle Paul did not begin by denouncing the Athenians for their idolatry but by praising them for the ‘special piety’ they demonstrated. **‘If I had been an Athenian of that time,’ Father Gleb would say, ‘I would immediately have pricked up my ears: what is this Jew who has just praised my piety going to teach me?’** He himself once heard this message, accepted it within himself, and throughout his long and very complicated life never once betrayed it.*

When we were together in Athens, I took him to the Areopagus, from where the Apostle Paul had preached, and photographed him there. Father Gleb is sitting in thought; around him are the Athenian hills covered with dark greenery, below lie the roofs of the great city and the tiled domes of its churches, and above him stretches a deep blue sky.”

“I think that this ‘Pauline’ approach was the main factor behind the success that accompanied the final major mission of his life, his prison ministry.”

“I was with him when we were shown the desecrated prison church, and I served as an altar assistant at the first liturgy that Father Gleb celebrated there, the first liturgy after seventy years of neglect.”

“He possessed a photographic memory and remembered almost everything he had ever read or seen. But this rare gift was not a matter of pride or self-exaltation for him; he regarded it as a common ability shared by all people. I remember once he referred to the wind blowing from the sea as a trade wind. I asked how he knew that and what the difference was between a trade wind and a monsoon. ‘What do you mean?’ Father Gleb said in surprise. ‘They teach that in the fifth grade of secondary school. How did you pass your geography exam for that grade?’”

“When I visited him in the hospital, he was very weak and suffering greatly from pain, yet he still took a lively interest in everything happening in the life of the Church and the Department. He continued working literally until his final day, dictating his observations on Orthodox education for the Bishops’ Council materials. He very much hoped to recover quickly so that he could participate in its work, the work of the first council in the history of the Russian Orthodox Church devoted to the problems of mission and education.

But the Lord judged otherwise. Father Gleb’s earthly ministry ended two weeks before the council. The priest’s death was an ideal Christian passing, painless, blameless, and peaceful, precisely the kind for which we pray. Father Gleb’s last words were: ‘Do not worry, I feel very, very well.’

We do not know what, hidden from our eyes, was revealed to him in those final moments.”

From the text it follows that Alexander Dvorkin did not merely know Gleb Kaleda but was constantly in close proximity to him.

From the perspective of the hypothesis of serial latent homicide, the following key markers can be identified in this text from the perspective of behavioral analysis:

— **Detailing of presence at critical moments:** ***“I was beside him in the hospital,” “I served at the first liturgy,”*** Kaleda ***“dictated his observations”*** until the final day. This emphasizes access to the victim during vulnerable periods (illness, hospitalization).

— **Emphasis on exceptional closeness:** *“I saw him almost daily... was present at the beginning of his prison ministry,” “I photographed him,” “I served with him,” “I was with him.”* This creates the image of the sole reliable witness to the final months of Kaleda’s life, a position typical of individuals seeking to control the narrative after a victim’s death. This reflects a pattern of narrative positioning, strengthening one’s status through association with an authoritative figure at key moments of that person’s life.

— **Focus on the “final period”:** business trips, joint travels, work in the hospital, in the prison, attendance at official receptions, visits to his home, and so forth. This corresponds to the pattern of *“intensification of contact shortly before death,”* frequently observed in cases of latent homicide.

— **Narrative duality (idealization combined with latent criticism):** *“Father Gleb was not wearing a skufia and seemed much older than when I had first seen him. The absence of hair aged him, yet it also emphasized the ideal shape of his head, the head of a scholar and thinker. His gaze from beneath thick eyebrows seemed somewhat stern and severe, yet his smile...”*

— **Symbolic connection with Athens and Paul:** references to the Areopagus, the photograph against the background of the **“empty sky”** (“above him a deep blue sky”), and the quotation about “praising piety.” The key moment is that Alexander Dvorkin himself brings Kaleda to the Areopagus and takes the photograph. He appears not merely as a witness but as the director of events.

— **Focus on the “ideal Christian death”:** the death is described as “painless,” “peaceful,” with “last words: *I feel very, very well.*” This is not mourning but canonization **under narrative control**. Particularly indicative is the phrase: *“We do not know what was revealed to him in those final moments.”* There is an absence of expressed grief, no description of personal loss, only a focus on the “goodness” of the death. This pattern is characteristic of individuals with selective impairment of empathy, who preserve formal respect while lacking an emotional bond.

— **Temporal precision: the death occurs two weeks before the Bishops’ Council** in which Kaleda was expected to play a key role. Alexander Dvorkin emphasizes: *“He very much wanted to recover in order to take part... But the Lord judged otherwise.”* This reflects a classic mechanism: attributing an outcome to divine will when it serves the narrator’s interests.

The pattern “closeness + idealization + detailed description of death” has been observed, among other contexts, in cases involving serial medical killers, where there may be a distorted

perception of “release,” as well as in individuals with grandiose narcissism who use the death of an authority figure to reinforce their own status.

From the recollections of Gleb Kaleda’s wife. Also of interest are the recollections of Gleb Kaleda’s wife, Lidia Vladimirovna Kaleda, **regarding her husband’s health** during the final two years before his death. She recounts, among other things, the onset of his illness.

Article by Lidia Kaleda, “The Open Ministry of Father Gleb Kaleda,” in the journal *Pravmir*, July 21, 2010 [8].

Gleb Kaleda was one of the organizers of educational seminars to which directors of research institutes, department heads, and clergy who served as instructors were invited. Sometimes, particularly in the summer, these seminars were held on **tourist riverboats**. Such events also took place **in 1992 and 1993**. During these trips she noted the following:



Source: [8]

On the riverboat: *“Father Gleb felt well, but sometimes, suddenly and for no apparent reason, he would have problems with his stomach.”*

“At the beginning of 1994, Father Gleb was sent by the Patriarch to Tula and Yaroslavl to inspect Sunday schools and assist them... Father Gleb returns from Tula and says that he had stomach trouble there.”

*“And then on **March 9, 1994, Father Gleb suddenly felt unwell... He was taken to Botkin Hospital. Vasily arrived there. In the surgical intake department, an X-ray revealed that surgery was necessary. He was taken to the ward and operated on. It turned out to be intestinal cancer. After the operation, Father Gleb remained in the hospital and was placed on IV drips. When he was transferred from intensive care to a regular ward, his sons began taking turns staying with him at night, and during the day our friends did so (we allowed only men to visit him). In April he was discharged.”***

*“Father Gleb was elevated to the rank of archpriest **in 1994, after the first operation.”***

*“Meanwhile, Father Gleb was **preparing for a second operation. He was also working on catechetical materials for the Patriarchate. He was very anxious but continued preparing materials for his department and did not forget the prison ministry. He seemed to be feeling relatively well; tests were done and apparently everything looked normal. After the Dormition, Father Gleb was hospitalized again. His final service at the Vysokopetrovsky Monastery was on August 29, the Feast of the Translation of the Image Not Made by Hands, and on September 1, he was admitted to the hospital.”***

*“He died on the feast day of St. John of Kronstadt, **November 1, 1994.”***



Source: [9]

Thus, Kaleda's death may represent another link in a chain of latent homicides, allegedly committed by the same method, covert toxic exposure disguised as a natural oncological disease. Based on the material presented above, the following conclusions can be formulated in the perspective of behavioral analysis, particularly in the context of the hypothesis of Alexander Dvorkin's possible involvement in latent homicide:

Chronology of events: Alexander Dvorkin's career — Kaleda's illness:

- On December 31, 1991, Alexander Dvorkin returned to Russia and was hired by the Department of Religious Education and Catechesis of the Moscow Patriarchate (early 1992) under the direct supervision of Gleb Kaleda. Six months later, John Meyendorff died (July 22, 1992).
- **Already in 1992–1993, Gleb Kaleda experienced episodic but recurring “stomach problems”,** nonspecific but progressively worsening symptoms.
- In 1992, Dvorkin received a professorial appointment at the Faculty of Journalism of Lomonosov Moscow State University. A group of church journalists was organized there, where he delivered lectures on church history. However, in the spring of 1994 he was dismissed due to the absence of the “required level of education.”
- **In the spring of 1993, Professor Johannes Aagaard** visited Moscow. He headed the international “Dialogue Center,” headquartered in the Danish city of Aarhus, a Christian organization that had worked on issues related to sects for about twenty years. Aagaard met Dvorkin, and in **August of the same year** Dvorkin paid a return visit to Aagaard in Denmark. **Aagaard became a key figure** who later helped propel Dvorkin to the next stage of his career and international recognition (see further details below).
- **On September 5, 1993,** the Information and Consultation Center of St. Irenaeus of Lyon was established, headed by Alexander Dvorkin (in 2006 the Center became the nucleus of Dvorkin's new organization, the Russian Association of Centers for the Study of Religions and Sects, RACIRS). The evidence indicates that Aagaard played a role in facilitating the establishment of this Center in Russia.
- **In March 1994,** Gleb Kaleda was diagnosed with intestinal cancer at an operable stage; after surgery, a temporary remission followed.
- However, only a few months later (September 1994), **there was a relapse, hospitalization, and death** (November 1, 1994).

This progression corresponds to the pattern of “**latent homicide with delayed action**,” in which the victim is not eliminated immediately but through a slowly progressing illness that coincides with the period of the perpetrator’s greatest dependence on the victim’s authority.

Symptomatology as a Marker of Chronic Intoxication.

The symptoms described in Gleb Kaleda (sudden abdominal pain, digestive disturbances, and the rapid development of an aggressive form of intestinal cancer) may be compatible with **chronic exposure to toxic substances**, including:

- carcinogenic compounds (for example, arsenic, aflatoxins);
- substances that disrupt the intestinal microbiome and immune surveillance;
- combinations of pharmacological agents with cumulative effects.

Although there is no direct evidence of poisoning, **the very pattern of the disease’s course**, rapid progression following a period of nonspecific complaints, may occur in cases of **concealed toxic exposure**, particularly when the perpetrator possesses knowledge of pharmacology and access through a relationship of trust.

Absence of a Natural Explanation for the Speed of Disease Progression.

Colon cancer, even in advanced stages, rarely leads to death **within eight months** after the first surgery under the following conditions:

- absence of pronounced metastases at the time of surgery (according to recollections, “everything appeared normal” in July–August 1994);
- high social status and access to quality medical care (Gleb Kaleda served as a spiritual advisor within the Patriarchate);
- regular medical monitoring.

Such aggressive, recurrent dynamics require an oncological explanation, but also do **not exclude an exogenous factor** that could accelerate tumor progression.

Behavioral Pattern of Alexander Dvorkin: the analysis of the text reveals a consistent pattern, **access + dependence + disappearance of the threat**:

- **Access:** Alexander Dvorkin worked in close proximity to Gleb Kaleda, participated in trips and events with him, and had opportunities to influence his diet, medications, and daily routine.

- **Dependence:** Alexander Dvorkin’s career directly depended on the support of Gleb Kaleda, his immediate superior.
- **Elimination:** immediately after Kaleda’s death, Alexander Dvorkin remained without formal oversight but effectively **inherited his mission**. A subsequent career rise is observed. Dvorkin later became head of the “sect studies” department at St. Tikhon’s Orthodox University, established close cooperation with Johannes Aagaard, and so forth.

This corresponds to the model of “**functional elimination**,” in which the victim dies at the moment when his social function becomes simultaneously **maximally useful and potentially dangerous for the perpetrator**.

Source:

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Part 9. PSYCHOPATHOLOGICAL BASIS

Dvorkin's Career Growth After the Death of Gleb Kaleda

Just one month after Gleb Kaleda's death, the Bishops' Council of the Russian Orthodox Church convened (November 29 – December 2, 1994). According to available accounts, *“largely thanks to Alexander Leonidovich and Deacon Andrei Kuraev, the Bishops' Council of the Russian Orthodox Church adopted the resolution ‘On Pseudo-Christian Sects, Paganism, and Occultism’ in December 1994.”* [1] It is important to emphasize that this resolution was adopted largely due to Dvorkin's efforts. Subsequently, it became a starting point for the legalization and institutionalization of Alexander Dvorkin's international anti-cult activities and for the creation, on that basis, of his own network. This structure would later engage in **anti-cult extremist and terrorist activities**, employing methodologies of covert manipulation of the consciousness and subconscious of the masses across several countries in Europe, America, and Asia, including the United States, Russia, and China.

Quote from Italian lawyer and sociologist of religion Massimo Introvigne from the article *“In memoriam: Johannes Aagaard (1928–2007)”* [2] by Massimo Introvigne:

“Attempts to make his Dialogue Center international granted to Aagaard in later years recognition and success, but also internal problems in Denmark, and co-operation with much more extreme characters such as Thomas Gandow in Germany and Alexander Dvorkin in Russia. To his credit, and unlike those extremist counter-cultists, Aagaard always kept alive a conversation with scholars of the ‘other’ side, such as Eileen Barker and myself, and never engaged in name-calling or defamation.”

Quote from Massimo Introvigne from the article *“Moral Panic and Anti-Cult Terrorism in Western Europe”* [3]:

“‘Type I’ reports, and anti-cult models in general, generated ‘anti-cult terrorism’ (an expression first used in one of the Swiss ‘Type II’ reports) in the form of both verbal and actual violence, with extremist groups acting as self-appointed anti-cult vigilantes.”

It is highly likely that if such prominent scholarly authorities of their time as Alexander Schmemmann and John Meyendorff had still been alive, they would not have allowed such a turn of events to unfold in either the United States or Russia. In particular, they would not have permitted such a blatant violation by Alexander Dvorkin of the First Amendment to the United States Constitution and of the Constitution of the Russian Federation, both of which guarantee fundamental freedoms, including freedom of religion. The positions of Schmemmann and Meyendorff, expressed in their public addresses and theological works, demonstrate their consistent defense of the principle of religious freedom as an essential element of civil society.

It is also plausible that, had the respected scholar, priest, and educator Gleb Kaleda remained alive, the formation of such an international anti-cult organization under Dvorkin's leadership might have been prevented in time. Kaleda would not have allowed Dvorkin to construct such a totalitarian organization, one that conceals the ideological orientation of its leader, characterized by an anti-religious essence, hostility and hatred, a systematic rejection of religious institutions, and the denial of transcendent dimensions in the life of both the individual and society.

Gleb Kaleda's professional and life experience enabled him to anticipate the socio-political consequences of Dvorkin's activities and his pursuit of power, including the risks of violating constitutional norms and escalating conflicts, potentially even to the level of military confrontation. Kaleda's competence would likely have allowed him to identify the destructive potential of Dvorkin's organizational structure, manifested in legal nihilism that can lead to social destabilization.

From the perspective of canon law, Alexander Dvorkin's actions contradict the dogmas of the Orthodox Church and Christian ethics. They can be assessed as conflicting with the norms of Christian morality and the statutes of the Orthodox Church, which would have provided grounds for Gleb Kaleda to block them. Moreover, such activities by Dvorkin stand in direct contradiction to the commandments of Christ and the ecclesiological essence of Orthodoxy. In a counterfactual scenario, Kaleda's survival could have significantly influenced Dvorkin's activities and altered the historical trajectory of events, primarily in Russia and the United States.

It is reasonable to assume that the presence of such authoritative figures as Alexander Schmemmann, John Meyendorff, and Gleb Kaleda, who combined scholarly work with priestly ministry, might have prevented the negative course of events. This refers to blocking the

formation of destructive pseudo-religious structures and pseudo-scientific institutions organized by Alexander Dvorkin, similar to those that emerged during the period of National Socialism in Germany, particularly in the context of Walter Kunneth's activities. These authoritative figures possessed sufficient influence to oppose Dvorkin, prevent the creation of destructive organizations, and challenge the legitimization of pseudoscientific approaches in theology, the spread of practices that violate human rights, and the removal of key figures of the Orthodox revival.

Alexander Dvorkin's personal profile at that time included indicators of deviant behavior, a relatively low level of formal education, and pronounced authoritarian ambitions. The profile also reflected destructive psychological patterns, including narcissism, manipulateness, addictive tendencies, and a drive to concentrate power. These factors created a potential threat to human rights and to the security of both church and secular communities. The possible influence of such authoritative figures as Alexander Schmemmann, John Meyendorff, and Gleb Kaleda might have neutralized the risks of radicalization within the religious environment at an early stage and served as a barrier against Dvorkin's unlawful initiatives and destructive activities.

In practice, Dvorkin built, based on the organizations he headed or supervised, the Information and Consultation Center in the Name of Irenaeus of Lyons, RACIRS (Russian Association of Centers for Religious and Sect Studies), and the European Federation of Centres of Research and Information on Sectarianism (FECRIS). By consolidating the network of organizations he controlled, he created a unified international structure, analogous to the American Cult Awareness Network (CAN), which he personally led. The modernization of organizational mechanisms enabled the scaling of destructive activities that subsequently included violations of citizens' rights, interference in sovereign political processes, manipulation of public perception, civil repression, systemic media violence, and the preparation of conditions for organizing mass shootings and school shootings. The use of state security resources and financing derived from tax revenues in the targeted countries enabled Dvorkin to implement his strategy under the guise of "combating sects." Funding was drawn from the public budgets of the very countries that became targets of unlawful activities carried out by this international network led by Dvorkin.

Material from the autobiographical books of Alexander Dvorkin.

From Alexander Dvorkin's book *“Teachers and Lessons: Memoirs, Stories, Reflections”* [1] about the creation of the Information and Consultation Center in the Name of Irenaeus of Lyons and subsequent events:

“Within a year after the Center was established, its work had already begun to produce tangible results. Largely thanks to Alexander Leonidovich and Deacon Andrei Kuraev, in December 1994 the Bishops' Council of the Russian Orthodox Church adopted the resolution ‘On Pseudo-Christian Sects, Paganism, and Occultism,’ which set out the Russian Orthodox Church's position toward a number of destructive cults. In 1995, Alexander Leonidovich assumed the position of head of the Department of Sect Studies at the Orthodox St. Tikhon's Theological Institute, now known as St. Tikhon's Orthodox University for the Humanities (PSTGU).”

Уже через год после создания Центра его работа стала приносить ощутимые плоды, и во многом благодаря Александру Леонидовичу и диакону Андрею Кураеву в декабре 1994 года на Архиерейском Соборе Русской Православной Церкви было принято определение «О псевдохристианских сектах, язычестве и оккультизме», где декларировалась позиция РПЦ по отношению к целому ряду деструктивных культов. В 1995 году Александр Леонидович занял должность заведующего кафедрой сектоведения в Православном Свято-Тихоновском богословском институте, известном ныне как Православный Свято-Тихоновский гуманитарный университет (ПСТГУ). Примерно в это же время он выпустил брошюру «Десять вопросов навязчивому незнакомцу, или Правила для тех, кто не хочет быть завербованным».

Alexander Dvorkin, Teachers and Lessons: Memoirs, Stories, Reflections, p. 49 [1]

“In March 1993, Alexander Dvorkin held the first conference devoted to the problem of the then widespread cult ‘Bogorodichny Center,’ in the title of which he used the term ‘totalitarian sect.’

‘I did not even realize that the term did not yet exist; it seemed so obvious to me,’ he says. ‘But the phrase immediately caught on.’”

В марте 1993 года Александр Дворкин провел первую конференцию по проблеме распространенного тогда культа «Богородичный центр», в названии которой употребил термин «тоталитарная секта».

— Я даже не догадывался, что его еще не существует, так это мне казалось очевидным, — говорит он. — Но словосочетание моментально прижилось. А тогда, после конференции,

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Alexander Dvorkin, Teachers and Lessons: Memoirs, Stories, Reflections, p. 46 [1]

The following episode illustrates the scale of Alexander Dvorkin's subsequent activities:

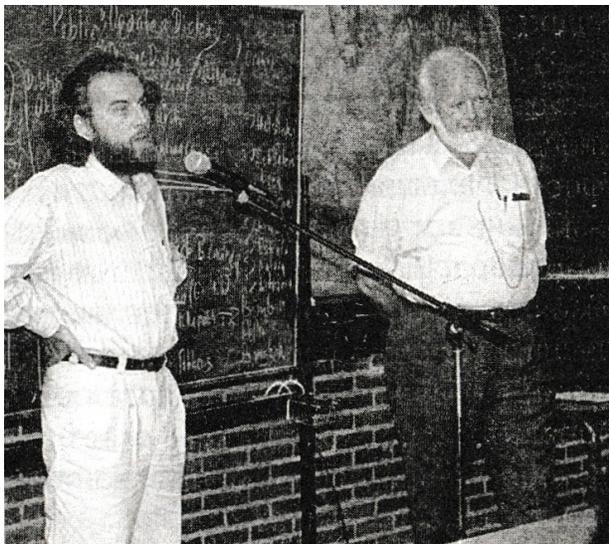
*“For example, those who came to support me as the author of the book included Professor **Georgas Krippas**, a professor of law and envoy of the Holy Synod of the Greek Orthodox Church; **Johannes Aagaard**, Doctor of Theology; Professor **Claire Champollion**, a representative of the French Committee Against Sects; and Pastor **Thomas Gandow**, the commissioner for sects and youth religions of the Evangelical Lutheran Church of Berlin-Brandenburg. All of them gave the court comprehensive testimony about the unsavory aspects of the activities of destructive cults, while domestic witnesses added many vivid examples. As a result, on May 21, 1997, the Khoroshevsky Intermunicipal Court of Moscow rejected the claim of the ‘Lev Tolstoy Public Committee for the Defense of Freedom of Conscience.’*

It is difficult to overestimate the significance of this victory, since it was achieved on the eve of the adoption of the new federal law ‘On Freedom of Conscience and Religious Associations.’ The legislative act itself contained a number of provisions restricting the activities of cults that had emerged during the perestroika period, and the West did everything possible to prevent the law from being adopted. However, the defeat of the defenders of the sects undoubtedly pushed the deputies to vote in favor of the law ultimately, and the country’s president to sign it, even if not immediately.”

Поддержать меня как автора книги приехали, например, посланник Священного Синода Греческой Православной Церкви профессор юриспруденции Георгас Криппас, доктор богословия Иоганнес Огорд, представитель французского Комитета по борьбе с сектами профессор Клэр Шампольон, а также уполномоченный по делам сект и молодежных религий Берлинско-Бранденбургской Евангелической Лютеранской Церкви пастор Томас Гандоу. Все они дали суду исчерпывающие показания о неприглядной стороне деятельности деструктивных культов, а отечественные свидетели добавили массу ярких примеров. В итоге 21 мая 1997 года Хорошевский межмуниципальный суд Москвы отказал «Общественному комитету по защите свободы совести имени Льва Толстого» в удовлетворении иска.

Трудно переоценить значение этой победы — ведь она была одержана накануне принятия нового федерального закона «О свободе совести и о религиозных объединениях». В самом нормативно-правовом акте содержался ряд положений, ограничивающих деятельность культов, появившихся в перестроечную эпоху, — и Запад делал все, чтобы закон не был принят. Но проигрыш защитников сект, безусловно, подтолкнул депутатов к тому, чтобы все же проголосовать за закон, а президента страны — чтобы пусть не сразу, но все же его подписать.

Alexander Dvorkin, Teachers and Lessons: Memoirs, Stories, Reflections, p. 53 [1]



1993. Joint presentation by Alexander Dvorkin with Professor Johannes Aagaard in Denmark.

Alexander Dvorkin, Teachers and Lessons: Memoirs, Stories, Reflections [1]

“At this stage, Alexander Leonidovich received considerable assistance from Professor Johannes Aagaard, who headed the international Dialogue Center headquartered in the Danish city of Aarhus. This Christian organization had been studying sects for two decades and had accumulated extensive experience. In the spring of 1993, Aagaard visited Moscow and, after meeting Alexander Dvorkin, invited him to visit.

‘After seeing how the work was organized by the Danes, I immediately realized that a similar center needed to be created in Russia,’ recalls Alexander Leonidovich. ‘The late Archpriest Gleb Kaleda warmly blessed this idea. Thus, on September 5, 1993, the day of commemoration of the hieromartyr Irenaeus of Lyons, the Information and Consultation Center bearing his name was opened. Incidentally, its status also reflected the main difference from the American model of such organizations. For example, the same CAN in practice was concerned not so much with “informing about cults” as with the practical rehabilitation of sect members. In other words, it operated “after the fact,” working with victims of various religious charlatans. We concluded that the best way to protect citizens from sects was to warn them in advance about the danger. As for rehabilitating those who nevertheless became involved, that should be the responsibility of psychologists or medical professionals.’”

Thus, Alexander Dvorkin himself confirms that he adopted the American model of **the Cult Awareness Network (CAN)** [4] as the basis for his work, subsequently legalizing, securing, refining, and scaling it within the framework of his activities. The American organization CAN, active from the 1970s through the 1990s, specialized in the so-called “deprogramming” of individuals and engaged in unlawful activities. On June 20, 1996, CAN was dissolved by decision of the U.S. Federal Court in Chicago due to bankruptcy. Investigations into newly uncovered crimes associated with CAN continued afterward. For example, in 2000, an American court found CAN and several individual agents affiliated with the organization guilty of specific cases of kidnapping and assault. Among the deprogrammers connected with CAN were **Steven Alan Hassan, Rick Ross, Ted Patrick, Carol Giambalvo, Galen Kelly, David Clark,** and others.

мне стали звонить журналисты с вопросами, касающимися уже не «Богородичного центра», а десятков других сомнительных религиозных организаций. Пришлось вновь расширять свой кругозор.

Очень большую помощь на этом этапе Александру Леонидовичу оказал профессор Йоханнес Огорд, возглавлявший международный «Диалог-Центр» со штаб-квартирой в датском городе Орхусе. Эта христианская организация уже двадцать лет занималась сектами и накопила огромный опыт. Весной 1993 года Огорд посетил Москву и, познакомившись с Александром Дворкиным, пригласил его в гости.

— Посмотрев, как поставлено дело у датчан, я сразу понял, что такой же центр необходимо создать и в России, — вспоминает Александр Леонидович. — Блаженной памяти протоиерей Глеб Каледа эту идею горячо благословил. Вот так 5 сентября 1993 года, в день памяти священномученика Иринея Лионского, и был открыт Информационно-консультативный центр, носящий его имя. В статусе крылось, кстати, и главное отличие от американской модели подобных организаций. Ведь тот же CAN занимался на деле не столько «осведомлением

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Alexander Dvorkin, Teachers and Lessons: Memoirs, Stories, Reflections, p. 47 [1]

о культах», сколько практической реабилитацией сектантов. То есть действовал уже «по факту», работая с жертвами всяких религиозных проходимцев. Мы же сочли, что лучший способ оградить граждан от сект — это вовремя предупредить их об опасности. Реабилитацией же тех, кто все-таки туда угодил, пусть занимаются психологи или медики.

Alexander Dvorkin, Teachers and Lessons: Memoirs, Stories, Reflections, p. 48 [1]

“During the first period, I felt like a foreigner and was perceived as such even on the streets of Russian cities. But after a couple of years, that feeling disappeared completely, and for a long time now I have felt at home only in Russia. I travel a great deal and have seen my country across its vast expanse, from Kamchatka and Sakhalin in the east to the Kaliningrad region in the west, and from Murmansk and Yakutia in the north to Pyatigorsk and Astrakhan in the south.

I acquired many new friends, first and foremost within the Church that I serve. I also met and became close with many European colleagues in sect studies, who are likewise doing everything possible to counter what they view as the sectarian threat.”

Первое время я чувствовал себя иностранцем и воспринимался таковым даже на улицах русских городов. Но через пару лет это ощущение безвозвратно прошло, и я давно чувствую себя дома только в России. Мне много приходится ездить, и я повидал мою страну во всей ее необъятной шире – от Камчатки и Сахалина на востоке до Калининградской области на западе и от Мурманска и Якутии на севере до Пятигорска и Астрахани на юге.

У меня появилось много новых друзей, прежде всего – в Церкви, которой я служу. Познакомился и сблизился

эпилог второй и окончательный, возвращающий к прологу 791

я и со многими европейскими коллегами-сектоведами, которые также делают все возможное, чтобы противостоять сектантской угрозе.

Alexander Dvorkin, My America, pp. 790–791 [5]

For some serial offenders, death becomes a “window of opportunity” that allows obstacles to be removed and identity to be redefined. Research on the autobiographies of serial offenders indicates that **the deaths of individuals, particularly those who restricted freedom or controlled access to resources, often coincide with the beginning of a new “phase” of criminal behavior.** [6]

GENERAL CONCLUSION. Thus, the deaths of Alexander Schmemann, John Meyendorff, and Gleb Kaleda may be regarded as episodes requiring heightened attention in light of the hypothesis of serial latent homicide — a sequence of “natural” deaths, including those of spiritual mentors, that coincided with the career advancement of Alexander Dvorkin. This constitutes a significant behavioral indicator that warrants attention in a comprehensive analysis.

RECURRING PATTERN. As in the cases of Alexander Schmemann, John Meyendorff, and Gleb Kaleda, a recurring pattern can be observed with the following characteristic features:

- a **“strange illness”** lasting approximately two years, with temporary remissions;
- **death** occurring suddenly, during the peak of their active work and future prospects;
- **accompanied** by a diagnosis of an aggressive form of cancer;
- **preceded by personal meetings** with Alexander Dvorkin and participation with him in joint events, including religious services;
- **Dvorkin subsequently** uses their stories in his autobiography to emphasize his exceptional closeness to these authoritative mentors, describing and focusing in detail on their deaths.

CONSISTENCY WITH THE LATENT HOMICIDE PROFILE:

Element	Schemmann (1983)	Meyendorff (1992)	Kaleda (1994)
Role of the victim (moral authority figure, priest)	Rector, priest, spiritual father.	Academic advisor, rector, priest, spiritual father.	Immediate superior, rector, scholar, priest.
Motive	Removal of moral oversight, threat of exposure of past and/or current negative experience, career advancement.	Termination of supervision, inheritance and/or access to connections with authoritative figures in the United States, career advancement.	Removal of moral oversight, inheritance and/or access to connections with authoritative figures in Russia and Europe, career advancement.
Method Slow, covert influence. Disguised as a natural death.	Lung cancer (metastases to the brain).	Pancreatic cancer.	Intestinal cancer.
Narrative posthumous idealization —	<p>“The main lesson he taught us was the lesson of his death.”</p> <p>“In fact, that is how it happened. The merciful Lord fulfilled Father Alexander’s wish, but it occurred much earlier than any of us could have imagined.”</p>	<p>“It turned out quite differently: he departed at the moment when his talent, experience, and authority seemed most needed. He left after passing the baton to those who labor for his homeland, which he loved deeply but where he was never able to live. In this, too, there is a profound symbolism in his fate.”</p>	<p>“The Pavlov approach.”</p> <p>“But the Lord judged otherwise. Father Gleb’s earthly ministry ended two weeks before the council. His death was an ideal Christian passing...”</p>

<p>Career effect</p>	<p>After Schmemann's death: transition to Meyendorff. By Meyendorff's recommendation he was admitted to the doctoral program at Fordham University, where Meyendorff taught and became his academic advisor. Eight years later, also on Meyendorff's recommendation, Alexander Dvorkin returned to Russia, to Moscow, where he was hired by the Department of Religious Education and Catechesis of the Moscow Patriarchate.</p>	<p>After Meyendorff's death: transition to Gleb Kaleda. He became a direct contact figure possessing connections in the United States.</p>	<p>After the death of Gleb Kaleda:</p> <ul style="list-style-type: none"> — institutional changes within the Russian Orthodox Church; — amendments introduced into legislation; — friendship with Johannes Aagaard and development in Russia of a prototype of the American anti-cult organization CAN; — appointment as head of the Department of Sect Studies at the Orthodox St. Tikhon's Theological Institute; — creation of the organization RACIRS; — appointment as Chairman of the Expert Council for State Religious Studies Evaluation under the Ministry of Justice of the Russian Federation; — membership in the Expert Group on improving legislation on freedom of conscience and religious associations within the Expert Council of the State Duma Committee on the Development of Civil Society, Public and Religious Associations.
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PSYCHOPATHOLOGICAL BASIS

Considering the facts presented above, it may be concluded that Alexander Dvorkin demonstrates signs of:

— **Grandiose narcissism:** a need for recognition and the use of authority figures as “stepping stones.”

— **Moral dissociation:** the ability to carry out destructive acts while masking them as a “struggle against sects.”

— **A godlike complex:** he does not merely kill, but presumes to decide, at his own discretion, who should live and who should “depart at the proper time.”

— **Rebellion against God:** the elimination of the “God within a person” (the priest), the “moral mirror,” a prominent and authoritative figure, in order to take that person’s place and prove that “heaven is empty” and that “God will not come to help.”

This research article presents only a portion of the identified episodes from the psychobiographical analysis of Alexander Dvorkin. It appears that Alexander Schmemann and John Meyendorff were among the first in a series of individuals of such stature, priests and influential authority figures, including high-ranking ones, with whom Dvorkin had direct contact, worked, or remained in close proximity. Some of them later died prematurely, allegedly of natural causes, yet very conveniently for Dvorkin himself, including in ways that facilitated the advancement of his career. With some of them, he developed close relationships, manipulating their trust, drawing on his ability to ingratiate himself with people, a skill he had developed during periods of vagrancy and hitchhiking, including solitary journeys.

As noted in research on criminal profiling, serial offenders of this type often select victims who remind them of sin, weakness, or subordination, and their elimination becomes an act of self-deification.

The texts cited above do not contain direct evidence of murder. However, they demonstrate a stable behavioral pattern consistent with the profile of an **intellectualized serial killer who commits latent homicides disguised as natural deaths.**

CONCLUSION

Typologies of Serial Killers: A Brief Overview. In criminal profiling, various typological categories of criminal personalities characterized by a heightened level of public danger are recognized. These individuals exhibit stable behavioral patterns, specific motivational structures, and cognitive-affective distortions that develop on the basis of early traumatic experiences, social isolation, and maladaptive fantasies.

One of the most well-known classifications is the **Organized/Disorganized typology**, developed in the 1970s by members of the FBI Behavioral Analysis Unit, including John Douglas and Robert Ressler.

An **organized killer** is characterized by careful planning of the crime, the selection of a victim of a specific type, and control at the crime scene. Such individuals tend to display what they perceive as ideal organization in their lifestyle, appearance, workplace behavior, and home life. They are often skilled manipulators and socially competent. They frequently come from what is described as a “good family,” typically with a dominant male authority figure.

Most offenders of this type are perfectionists who view themselves as significantly superior to others. They are often characterized by high intelligence. They tend to regard themselves as more powerful and more important than the rest of society and assume that investigative authorities will not be sufficiently capable of identifying them. At a subconscious level, many serial offenders seek fame, recognition, and public acknowledgment of their supposed “talent” and “superiority.” In doing so, they reveal their distinctive traits and impart a particular “signature” to their crimes. [7]

A **disorganized killer** acts impulsively and without planning. The crime scene reflects the chaotic and random nature of the act. In childhood, such offenders are typically subjected to physical and psychological abuse, often in the absence of a father. They usually spend their childhood and adolescence playing alone and have few friends. They compensate for this isolation by creating imaginary companions that others do not know about. Raised under strict discipline and often coming from lower social strata, these offenders are generally characterized by lower levels of intelligence and may experience psychotic states. [8]

The typology developed by Ronald M. Holmes and Stephen T. Holmes is one of the most frequently cited in criminology. Their classification was first presented in the 1985 study *Profiles in Terror: The Serial Murderer* and later described in detail in the book *Serial Murder*. [9], [10].

They identify several primary types of serial killers based on motivation. A brief overview of some of these types follows. [11]

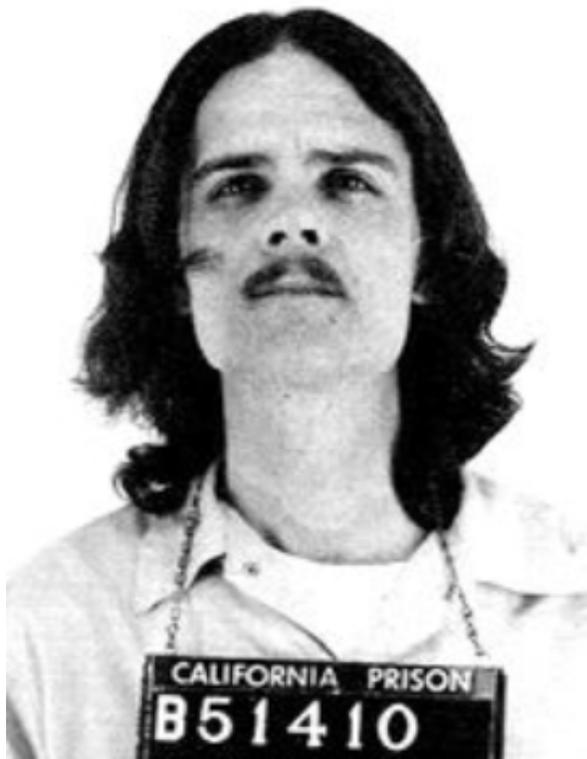
1. Visionary.

The visionary type explains their crimes as the result of visions or voices directing them to kill. This type may be described as psychotic. The offender suffers from a break with reality and exhibits psychotic symptoms such as hallucinations and delusions.

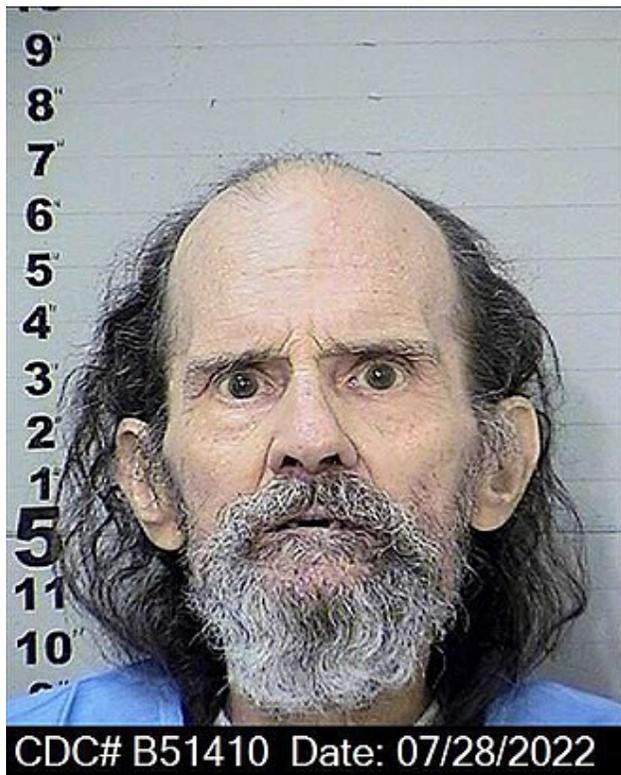
“Suffering from a break with reality, the visionary serial killer murders because he has seen visions or heard voices from demons, angels, the devil, or God telling him to kill a particular individual or particular types of people.” [12]

The offender acts in a particular way, believing that God commands him to eradicate evil from society, which he perceives to be embodied in his victims. Alternatively, the voices may be interpreted as coming from satan, and the killing of a given victim is viewed as an expression of a satanic cult. This type of serial killer typically leaves behind chaotic crime scenes. The selection of victims does not follow any coherent pattern. Many offenders of this type suffer from congenital mental disorders, and some are diagnosed with schizophrenia.

An example of the visionary type is the serial killer **Herbert Mullin**, who acted under the influence of psychotic beliefs and hallucinations. After graduating from high school, he became addicted to drugs, became interested in hippie philosophy, and joined a group associated with that subculture. He was homosexual and exhibited signs of aggression, mental disorder, and deviant behavior.



Mullin, approx 1973



Mullin in 2022 (three weeks before his death)

He was treated several times in psychiatric hospitals and was diagnosed with paranoid schizophrenia combined with drug addiction. He suffered from auditory hallucinations. Mullin explained his serial killings by stating that he began hearing the voice of his father commanding him to kill people.

On October 13, 1972, Mullin, then 25 years old, committed his first murder, killing a 55-year-old drifter, Lawrence White. Mullin staged a car breakdown and asked the drifter for help repairing his vehicle in exchange for a ride. Later, he claimed that his victim resembled the biblical Jonah and was sending him telepathic messages: *“Hey man, pick me up and throw me over the boat. Kill me so others may be saved.”*

A series of murders followed this. Mullin was eventually arrested by police, found guilty, and sentenced to life imprisonment. He died in prison. [13]

2. Mission-Oriented.

A mission-oriented killer perceives their goal as the elimination of a particular group of people in order to “cleanse” the world of those whom the offender considers unworthy or undesirable for coexistence within society, the “outcasts of society.” The killings are carried out deliberately, in pursuit of what the offender perceives as a necessary outcome. The act of murder itself becomes the offender’s “mission.” The body is usually found at the location where the crime was committed. Such offenders are often relatively stable, may hold steady employment, and tend to reside for long periods in the same area where they commit their crimes.

An example of this type is the serial killer **Joseph Paul Franklin**, who was guided by an ideology of racial purification and sought to “rid society” of groups he hated. A former member of the Ku Klux Klan and a neo-Nazi, he killed individuals whom he regarded as “sinners” or “violators of the moral order,” while viewing himself as a “purifier of the race.” Franklin grew up in a troubled family. His father abandoned the family when he was eight years old, and during childhood, he was subjected to severe physical abuse. In high school, he developed an interest in evangelical Christianity, followed later by Nazism. For much of his life, Franklin lived as a drifter, traveling across the East Coast in search of opportunities to “cleanse the world” of those he considered inferior, particularly African Americans and Jews.



Joseph Paul Franklin [14]

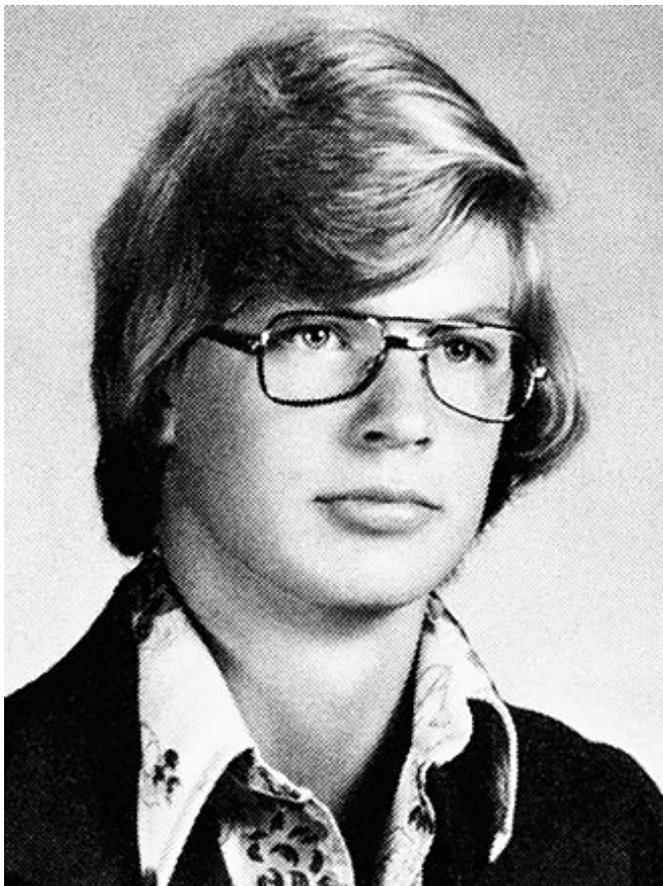
He committed a series of murders. He saw his mission as the destruction of mixed races, which, in his view, were a scourge on American society and acted contrary to God and nature. He regarded himself as a messenger of God, protecting the human race from degeneration. He was arrested by police, found guilty of serial murders, and sentenced to seven life terms as well as one death sentence. He was executed by lethal injection on November 20, 2013. [15]

3. Hedonistic.

A hedonistic killer murders for the pleasure derived from the act itself, seeking to satisfy personal desires or emotions. In the FBI classification, hedonistic offenders are divided into three subcategories: **sexual gratification (lust), excitement and thrill (thrill), and material gain (comfort)**. Hedonistic types are typically highly organized individuals who may spend many years pursuing their “ideal murder,” a concept that develops from complex personal fantasies. They are psychologically fixated on the pursuit of intense sensations associated with aggression and violence. Such offenders often feel a strong need to keep their victims at least partially conscious so that they understand what is happening to them. These sadistic killers derive satisfaction from the victim’s pain and suffering and frequently lose interest in the victim after death. (R. M. Holmes & S. T. Holmes, *Profiling Violent Crime: An Investigative Tool*, 1996.)

This type of offender is often characterized by a high level of intelligence: the perpetrator knows where to find a victim corresponding to the desired type, how to conceal evidence to prevent identification, and where to hide to avoid detection by the police. [7]

An example of the hedonistic type of serial killer is **Jeffrey Lionel Dahmer**, whose motivation was linked to sexual arousal derived from control, dismemberment, and necrophilia. He murdered and dismembered seventeen men and boys. Dahmer was a rapist and a homosexual. He was born into the family of a research chemist. From an early age, he showed an interest in dead animals and their bones. At the age of four, he reportedly watched his father remove animal bones from beneath the family home. Dahmer preserved some animal remains in jars of formaldehyde. At school he was considered an outsider. By the age of fourteen he had begun drinking alcohol frequently. According to Dahmer's own testimony, during early and middle adolescence, he began to fantasize about dominating and controlling a completely submissive male partner. Shortly before graduating from high school, his parents divorced. Dahmer committed his first murder in 1978, three weeks after finishing high school.



Dahmer, 1978



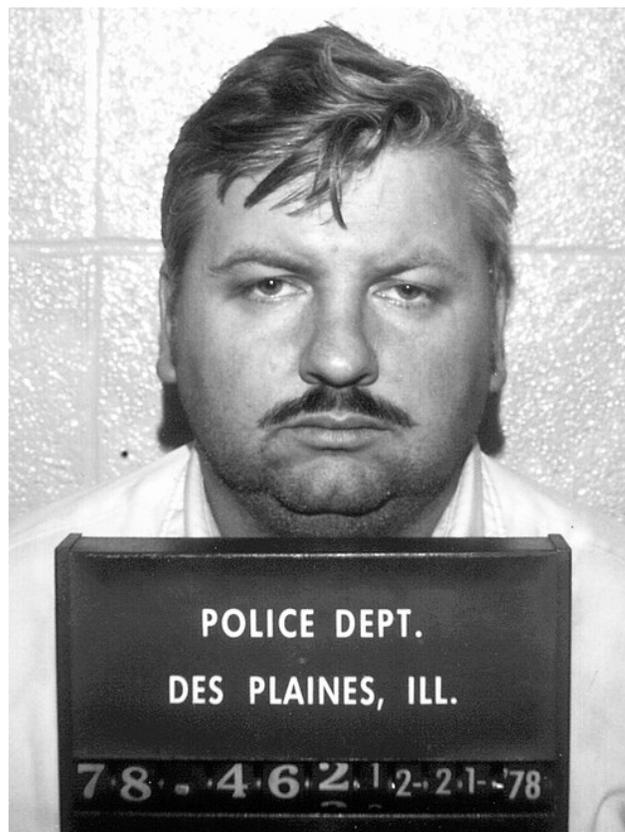
Dahmer, 1991

He later employed behavioral patterns typical of hedonistic offenders: he would meet a man or boy, lure him to his home, and offer him a drink mixed with drugs or alcohol. Once the victim lost consciousness, Dahmer raped and killed him. Dahmer was diagnosed with **borderline personality disorder, schizotypal personality disorder, and a psychotic disorder**. He was arrested by police, found guilty of serial murder, and sentenced to sixteen life terms. On November 28, 1994, Dahmer was beaten to death by a fellow inmate. [16]

Another well-known example of this type of serial killer, whose actions were motivated by the pursuit of sexual gratification through sadism and domination, was **John Wayne Gacy**, also known as the “Killer Clown.” He was known for participating in charitable events dressed as a clown. Gacy was a socially active businessman, and many media outlets reported on his charitable activities for sick children in his role as **Pogo the Clown**. Many people considered him an ideal husband, father, and citizen. He was accepted in elite social circles, and few suspected that he was, in fact, a serial killer.



John Wayne Gacy (six years after his first murder and seven months before his final arrest) with First Lady Rosalynn Carter, May 6, 1978.



John Wayne Gacy, 1978

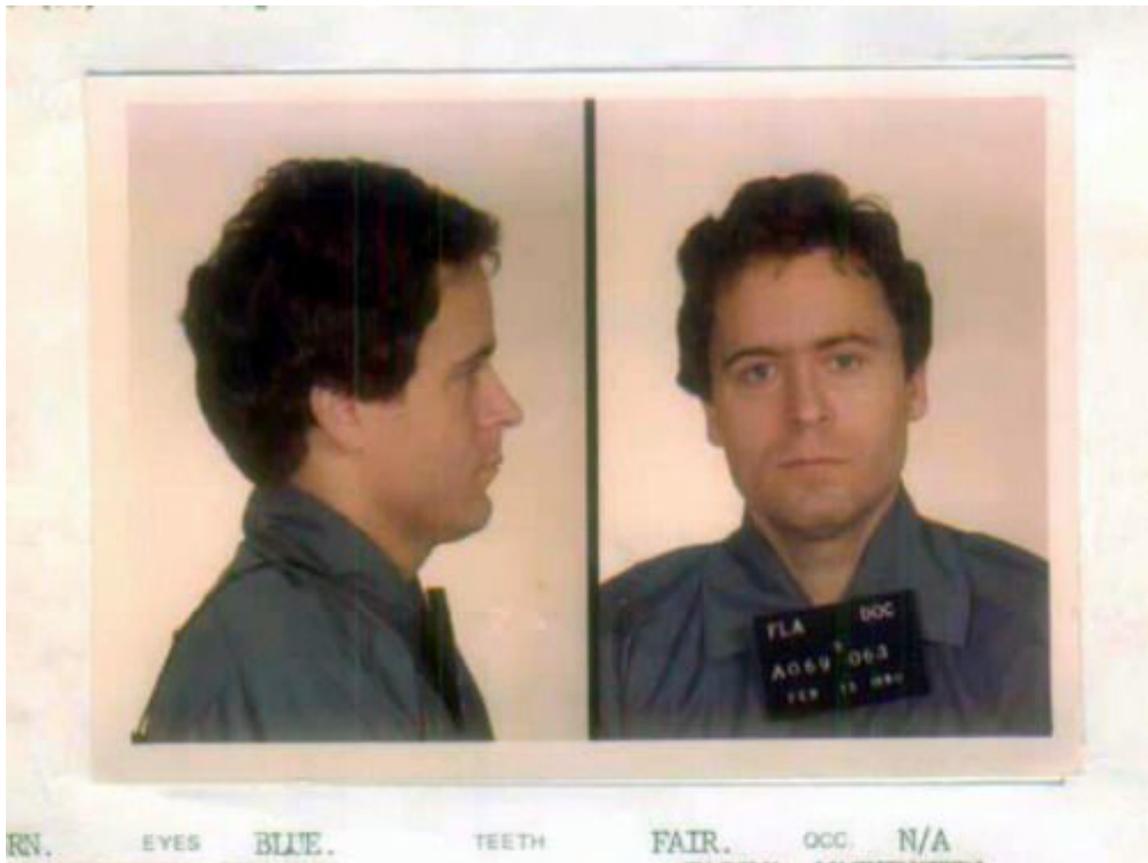
John Gacy grew up in a dysfunctional family. His father was an alcoholic who frequently abused the family and humiliated his son, calling him “stupid and dumb.” At the age of twenty, Gacy left home. He worked for the Las Vegas ambulance service and later spent three months as an assistant at the Palm Mortuary. He then changed several jobs before eventually becoming a businessman. He abused drugs and was homosexual. Gacy lured his victims, raped them, and killed them.

He was eventually arrested by police, found guilty of serial murders, and sentenced to death on March 13, 1980. He was executed by lethal injection.

4. Power/Control.

This type of serial killer derives satisfaction from establishing control over the victim, who is often helpless. A need for power and domination over another person drives the offender’s motives. Such offenders believe they have the right to do whatever they wish to another human being. Power/control killers are also typically well organized. They are closely related to thrill-seeking sadists and hedonistic killers. Their primary objective is to control and dominate the victim. The offender derives satisfaction at the moment when the victim does not even suspect that they are being manipulated or deceived, and that such “interaction” will end in their death. This type of offender most often displays psychopathic or sociopathic traits, personality disorders characterized by a lack of empathy, emotional coldness, impulsivity, and aggression. As a rule, such individuals operate according to their own “laws” and moral principles.

An example of a **power/control** type serial killer is **Theodore Robert Bundy**. A sociopath with a narcissistic need to demonstrate superiority, Bundy derived satisfaction from manipulation, subjugation, the suffering of others, and complete control over his victims, even after their deaths. His crimes were characterized by careful planning, deception, displays of superiority, and psychological domination. For Bundy, the illusion of omnipotence was essential: he often played the role of a “rescuer” to gain a victim’s trust, and then deprived the victim of autonomy, which provided him with deep emotional and narcissistic gratification.



Theodore Bundy, 1980

He was raised in a dysfunctional family without one of his parents, by his mother, grandmother, and grandfather. He did not know his father from birth. From childhood he reportedly displayed a tendency to inflict pain and suffering on others, tormenting children and animals. At school he endured ridicule and had no friends. After finishing high school, he entered university. Upon graduating from university, he enrolled in law school. At one point Ted Bundy even worked as an assistant to the director of the Seattle Crime Prevention Advisory Commission, where he authored a brochure on rape prevention for women. Later, he also worked for DES, a state government agency responsible for locating missing women. [18]

Bundy was an unusually organized and calculating offender who used his extensive knowledge of law enforcement methods to evade identification and capture for years. His methods evolved over time in terms of organization and sophistication, which is typical for serial killers. As his techniques developed, he became increasingly systematic in selecting victims and crime locations. His crimes were committed across a wide geographic area.

The number of his victims reached at least twenty before it became clear that numerous investigators in completely different jurisdictions were pursuing the same individual.

After his capture, Bundy told investigators that he had tried to minimize the physical suffering of his victims and insisted that he had never intentionally tortured any of the people he killed. *“A long-term serial killer erects powerful barriers to his guilt,” Keppel wrote, “walls of denial that can sometimes never be breached.”* [19]

Bundy underwent several psychiatric evaluations. Experts reached differing diagnoses, ranging from bipolar disorder and antisocial personality disorder to narcissistic personality disorder, including its subtype, malignant narcissism. Bundy confessed to thirty murders, although the true number remains unknown.

John Henry Browne, Bundy’s attorney, later stated that *“the first person he killed was a young boy when they were playing some kind of sex game in the woods. And so he must have been only 12, 13, 14.”* After his final arrest, Bundy was convicted, received three death sentences in two trials, and was executed in the electric chair. [20]

Psychological Characteristics of a Serial Killer

Serial killers represent a distinct category of violent offenders characterized by repeated acts of murder committed at intervals and integrated into the offender’s lifestyle. Unlike other types of killers, a serial offender often demonstrates a high level of intelligence, social adaptability, and an ability to manipulate others. This is reflected in the organization of the crime and in the “impeccable” conduct of everyday life, to such an extent that no one would suspect that the individual was capable of such acts. As a result, serial killers often come to the attention of law enforcement only at a mature age.

As a rule, the series of murders becomes embedded in the offender’s way of life, shaping thoughts, social interactions, interests, and even professional activities. In many cases, the deaths of victims become central to the killer’s own sense of life and identity, sometimes playing a defining role in it. Such individuals typically do not arouse suspicion in daily life: they adhere to socially approved norms, may occupy respected positions, and often display exemplary behavior. Living a double life, the serial killer wears a mask of “normality” in order to avoid raising the slightest suspicion. Each crime is usually carefully planned and prepared. The offender attempts to leave no obvious evidence linking them to the crimes, and the crimes are typically committed without witnesses.

An important diagnostic indicator of serial murder is the presence of a **cooling-off period** between individual acts of violence. This interval may last from several weeks to several years and is characterized by an absence of criminal activity. During the cooling-off period, the serial killer typically leads a socially adapted life that does not arouse suspicion among those around him. However, once this period ends, criminal activity resumes, indicating the cyclical, impulsive-compulsive nature of the behavior.

Most serial killers possess highly developed skills of social manipulation. They can influence others to act in ways that serve their interests. When necessary, they can appear charming and inspire complete trust in their victims. Typical personality traits of serial killers include manipulation, intelligence, charm, deceitfulness, and cunning. Their experience in committing crimes often enables them to mislead police and investigators, remaining undetected for long periods.

Another characteristic observed among serial killers is a tendency toward **megalomania**, accompanied by a desire for their “greatness” and “exceptional nature” to be noticed and recognized by others. Some offenders are inclined toward mystical beliefs and may perceive themselves as chosen to carry out a grand mission.

“Ressler believed that the conclusion of every murder increases the tension and desire of a serial killer to commit a more perfect murder in the future—one closer to his/her ideal fantasy. Rather than being satisfied when they murder, serial killers are instead agitated toward repeating their killings in an unending ‘serial’ cycle.” [21], [22].

In the book by **John Douglas and Mark Olshaker, Mindhunter: Inside the FBI’s Elite Serial Crime Unit**, the authors describe the evolution of serial killers: *“A new type of violent criminal has surfaced in recent years—the serial offender, who often doesn’t stop until he is caught or killed, who learns by experience and who tends to get better and better at what he does, constantly perfecting his scenario from one crime to the next.”* As experience accumulates, the offender adjusts his actions in order to take fewer risks and remain at large for longer. [23]

A **serial killer**, particularly one possessing high intelligence and the ability to maintain a convincing social façade, represents a fundamentally different type of destructive personality. Such an individual may spend years constructing a system of cover that prevents others from suspecting him or even considering the possibility of his involvement. He carefully selects victims, methods, and the intervals between crimes in order to avoid suspicion, even among those closest to him. Nevertheless, he remains at the center of a sequence of deaths, and a

trail of unusual circumstances, explanations, coincidences, and premature deaths inevitably follows him.

It is important to remember that in his madness he will never stop on his own. Without external intervention, such individuals do not cease voluntarily. On the contrary, with each act of violence his sense of control, vigilance, and impunity intensifies, which over time leads only to escalation, both in the frequency of the crimes and in their brutality. His ultimate objective is the pursuit of personal, total domination and absolute power.

In conclusion, within the framework of this study, it is appropriate to note that the personality profile of Alexander Dvorkin is characterized by a combination of intellectual capacity and a tendency toward manipulation, which enabled him to effectively mask and conceal the true motives and objectives of his activities. Despite this level of concealment, the statistical pattern of associated deaths and extraordinary circumstances indicates a systemic character of violence. Psychological analysis suggests the inevitability of escalating aggression, as his personality structure requires constant confirmation of dominance. The ideological foundation of the subject's actions is based on the rejection of spiritual values, a form of nihilism manifested in the attempt to prove the absence of higher moral constraints ("heaven is empty") and to establish total control over society.

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