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### The Power of Fear Wielded by Totalitarian Regimes

The control of radicalized oppressive regimes can be so absolute that they require foreign intervention to stop. This is displayed by the four-year reign of the Khmer Rouge (the ruling regime of Cambodia from 1975 to 1979), which had a reign of terror, murdering one-third of the population of their nation in four years. (Fid and others, 2) There were no attempts at rebellion or negotiation, only absolute fear. The atrocities were so bad that it caused the nation of Vietnam to invade in 1979 just to stop the genocide and put an end to the Khmer Rouge.

This paper will cover the science behind totalitarian regimes, the power of fear and isolation, and a case study of the Cambodian Genocide. It is important to understand how these regimes come to power and hold it so we can prevent radicalization and oppression in our modern society. History is filled with examples of totalitarian states, and while they may differ in ideology, fascist, communist, or theocratic, their methods of rule often look very similar. This repetition suggests that totalitarianism is less a political philosophy and more a systematic approach to domination, one based fundamentally on fear.

Totalitarian regimes come to power in one of two ways. One is through a power vacuum in the state, when one regime or ruling class falls, and somebody needs to take the reins. There is always political unrest; the economy is crumbling, a war has failed, and extreme events that lead people to support extreme leaders. In short, the regimes exploit people's desperation to come into

power. Another common route to power is through the manipulation of ideology. Leaders offer a simplified vision of utopia, one where enemies are clearly defined and where radical solutions seem justified. In this context, fear becomes a tool not only to rule but also to unite people against a common enemy, whether real or imagined.

Once in power, these regimes employ cruel and oppressive tactics to keep the populace suppressed and obedient. Most regimes have a secret police to monitor the people and make sure they do not speak out against the government. Some examples are Nazi Germany's Gestapo and the Soviet Union's KGB. These police forces were essential to keeping the population in line. Even though they were limited and had finite resources, it was the fear of the secret police that kept people obedient, the fear that somebody could be listening at any moment. This surveillance culture forces citizens to self-censor, to mistrust neighbors, and to isolate themselves out of fear of being reported. This kind of psychological warfare can be more powerful than physical violence (Central Bucks School District).

These regimes also had complete control over the press, restricting what information their population could receive to fit their whims. Information is filtered, altered, or fabricated to fit the narrative of the ruling power. A free press offers transparency, criticism, and debate. A state-controlled press silences all three. By controlling information, regimes can alter reality itself. Citizens are fed lies until those lies become truth. They believe in the benevolence of their oppressors because they have no access to alternative viewpoints.

Another grim tool used by totalitarian regimes is concentration camps. Hannah Arendt described them as follows: "Eradication of the unpredictability of human affairs, of human freedom, and human nature itself is possible in the true central institution of totalitarian organizational power, the concentration camp" (Arendt 2). Concentration camps were brutal,

easy to maintain, and secretive, three factors that seeded fear across populations. They came in many shapes and sizes and varied in levels of severity and brutality, such as the Khmer Rouge killing fields, the Nazi death camps, or the Soviet Gulags. These were not just places of punishment; they were institutions of terror designed to break the human spirit. They served as both warnings and tools of elimination, and their very existence was often enough to keep society obedient.

One tactic implemented by totalitarian regimes is psychological isolation. Isolation isn't just physical, it is mental and emotional. These regimes create an environment where the individual feels alone in their doubts or opposition. They control radio stations and newspapers, burn books that challenge their narrative, and suppress alternative viewpoints. If a person believes no one else shares their thoughts, what hope do they have of organizing resistance? And even if others do share those thoughts, there's no way to know who is friend or foe. This creates a culture of silence and compliance. People lose the ability to connect, to organize, and to resist, not because they don't want to, but because they believe they are alone.

The true basis of totalitarian rule is not the force of arms or the size of the state, but rather the constant, pervasive power of fear... Fear is the most efficient means of mobilizing totalitarian power, for it is the one thing that can fill the void left by the collapse of other forms of authority. (Ardent, The Origins of Totalitarianism).

It replaces traditional moral or legal frameworks with the immediate threat of punishment.

When people are governed by fear, logic and ethics fall away. What remains is survival.

Fear is a thing that has been discussed a lot in this article. Fear is intrusive and controlling. People make decisions based on fear. So if a regime can wield that immense power, the power to control people, it can establish total rule, hence the term "totalitarian." A totalitarian regime cannot control an entire population with just the military or the police; a regime without

support is no government at all, but with fear and its manipulation, a regime can achieve the compliance and subservience of an unwilling population. And make no mistake: this compliance is not support, it is submission born out of terror (Ardent)

Another thing needed to accomplish this is isolation and propaganda, so independent thinkers believe that they are alone, and propaganda spreads false information, making the regime sound much more effective, competent, and benevolent than it really is. In its methodology, totalitarianism is built on lies and fear, which is no way to rule. Fear is the ultimate tool of totalitarianism, and with knowledge comes that fear, so people prefer to remain in ignorance, blindly following these cruel men. “Fear is the mind killer” (Herbert 5). And regimes know this, by discouraging education, eliminating intellectuals, and controlling all channels of information, they keep populations from thinking too deeply or questioning too much.

A case study that this paper looks at is the relatively unknown yet horrific reign of the Khmer Rouge from 1975–1979, where they systematically murdered one-third to one-half of the population in four years. Anyone who was deemed to be “capitalist” or “intellectual” was executed. Doctors, lawyers, businessmen, writers, and journalists were all killed; in many cases, you could be shot just for wearing glasses. They also slaughtered ethnic and religious minorities like the Vietnamese and Chinese, and 80% of Cham Muslims were murdered in the killing fields (Encyclopædia Britannica, The Cambodian Genocide).

Even under these oppressive conditions and with the Khmer Rouge committing all of these atrocities, there was still no organized uprising, and protests were scarce, because people were scared; they did not want to die. The fear also caused isolation, so they did not know who supported or opposed the regime. After all, how could a group with minority support come into power through a revolution? Most of their neighbors probably supported the regime, they

thought. (This has happened before, in the Soviet Union, when the Bolsheviks took control from the Mensheviks, even though they were the minority, but this was not taught in schools.)

What we learn from the Khmer Rouge and from other totalitarian regimes throughout history is that power does not always come from majority support or even military strength. It comes from fear—raw, primal, unrelenting fear. When a government can make its people fear for their lives, their families, and their futures, it does not need to win their love. It only needs to break their spirit. And when that happens, resistance dies not because it is impossible, but because it feels pointless.

By studying totalitarianism in all its brutal forms, we not only honor the memories of its victims but also arm ourselves with knowledge and vigilance. We begin to recognize the signs: the silencing of critics and the press, the demonization of minorities, the erosion of truth, the weaponization of fear. These are not relics of the past, they are present dangers in modern society.

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