

Beyond Accidentology: Ritual Serial Murders as a Part of Covert Creolised Communication

Author: Megan Bogle (Anna Maria Serafima Sergeevna Raevskaya-Repnina)

Abstract

Traditional criminology often outlines serial murders as the result of personal pathology, which is regularly explained by mental disorder. Otherwise, the serial murders are identifiable as random social accidents. In modern times, such type of misleading killing has gained the new name of accidentology, offered by Virilio (2007). This reductionist approach obscures the systemic, ritualistic, and political dimensions of serial crimes. Accidentology was proposed to explain serial ritual mass murders without using crime profiling or identifying a consistent pattern of criminal behavior. This article introduces an alternative framework for criminalizing ritual serial murders committed by sectarian networks and covert state structures. Comparative case studies are used to show that these acts are not accidents but deliberately designed events meant to communicate through non-verbal creolised messages under the mask of staged loud crimes, reinforce cult power, terrorize populations, and erase individual identities as part of a new hybrid warfare doctrine. The study challenges dominant legal and criminological paradigms and suggests new methods for tracing ritualistic crimes to their organizational sponsors through the use of crime profiling and the identification of similarity, consistency, and cohesion among behavioral patterns, rather than focusing on singular criminal traits. The investigation revealed that ritual serial murders or mass killings are used as a part of the semiotic system dedicated to covertly communicating creolised messages among criminal groups.

Keywords: Accidentology, ritual murder, sects, Monarch Project, criminology, political crime, identification methodology.

Introduction

The concept of accidentology — a belief that events happen by coincidence, misfortune, or chaos — dominates modern interpretations of serial crime. However, this paradigm fails to account for the recurrence of ritual markers, symbolic timing, and sectarian coordination. This article argues for a new paradigm: criminalistic identification of the group attribution through the tracing of similar behavioral patterns. By treating serial murders as intentional acts within organized ritual structures, investigators can reveal the connections between religious sects, state projects (e.g., Monarch, Blue Bird, MKNaomi, MKDelta, MKULTRA), and covert networks.

Serial Crime is not Random

Criminology frequently invokes individual psychology or “social breakdown” to explain violence. However, the experiments of Zimbardo and Milgram, together with the study of Aby Ghraib case, explicitly confirmed that violent aggravated crimes are committed by normal people, without even a shadow of mental disorder. The very nature of serial murder makes the concept of accidentology completely untenable. The term "ritual serial murder" refers to crimes where the method of killing is tied to specific, symbolic, and often repeated patterns of behavior. These crimes differ from other types of serial murder by the ritualistic significance attached to the act. The psychological profile of perpetrators involved in ritual serial killings typically reflects high cognitive functioning, as the planning, control, and execution require advanced thought processes.

Staged Crimes, not Accidents

The criminal profile of ritual serial murder, or serial mass murder, excludes the possibility of these crimes being committed by individuals with mental disorders. Mental illnesses, particularly those involving severe cognitive dysfunction, are characterized by disruptions in the higher functions of the nervous system, including persistent cognitive disorder and impaired decision-making abilities

(Sullivan & Beech, 2015). This dysfunction prevents the individual from executing a methodical and organized plan, both of which are essential for serial and ritualized mass murders (Sullivan, 2009).

However, the execution of a serial murder, and especially a ritual serial murder, requires sobriety of mind, self-control, careful planning, and meticulous organization. These murders involve detailed thought-out execution that is carefully premeditated and intentionally staged, including the ritualistic elements (Egger, 2017). This level of planning fundamentally excludes the possibility of mentally ill perpetrators being responsible for such crimes, as they lack the cognitive faculties necessary for organized violence.

Based on extensive research into the patterns of ritualized violence, it is clear that serial murders, and particularly ritualized murders, are not random or non-ritualistic. All such murders are purposeful, with two primary goals in mind:

- Communication — The ritual serves as a non-verbal creolized message, with components often symbolic in nature, designed to send a particular message to the recipient (Brown & Cooper, 2016).
- Sacrifice — In certain cases, the murders are performed as part of religious or ideological rituals, aiming to offer a sacrifice to an external entity or higher cause (Hickey, 2016).

Thus, no serial murders can be considered random and non-ritual. All of them share a common, underlying motive: a ritualistic purpose, which differs only in who the recipient of the final message is (Hickey, 2016). This reaffirms the ritualized nature of such crimes, where the murder method, victim choice, and execution are all part of a carefully orchestrated symbolic act.

Literature Review

- Limits of Accidentology: Mainstream works on criminology (Holmes & DeBurger, Hickey) emphasize typologies of individual pathology, leaving ritual and systemic causes unexplored.

- **Ritual Murder Studies:** Scholars such as Jean-Claude Schmitt and René Girard explored ritual sacrifice but avoided linking it to modern serial killings.
- **Cult Networks:** Introvigne and Wessinger documented the organizational strategies of sects, providing indirect evidence of collective violence.
- **Mind Control Research:** Ross and Marks uncovered state experiments in trauma-based programming, pointing to engineered dissociation.
- **Legal Blind Spots:** Courts treat serial crimes as isolated, despite survivor testimony describing ritual abuse networks.

This review highlights a disciplinary gap — ritual serial crime as state-sect hybrid violence remains systematically under-theorized.

Methodology

- **Discourse Analysis:** Examination of accidentology narratives in court cases and criminological literature.
- **Comparative Criminal Profiling:** Contrasting ritual elements across serial murder cases in the USSR, USA, and Latin America.
- **Pattern Recognition:** Identifying dates, symbols, victim typologies, and staging.
- **Legal Mapping:** Reviewing international law (Nuremberg, Rome Statute) for recognition of ritual violence as crimes against humanity.

Findings: The Logic of Ritual Serial Crime

1. Accidentology as Cover

- Treats murders as chance events or personal deviations.
- Obscures patterns linking crimes to sectarian calendars, symbols, or handlers.
- Functions ideologically to protect state involvement.

2. Criminalistic Identification Paradigm

- Recognizes recurring ritual signatures (symbols, dismemberment patterns, sacrificial timing).
- Connects crimes to sect networks rather than lone psychopaths.
- Frames serial murders as political ritual acts of power and domination.

3. Case Patterns

- Bundy (USA): Solstice Killings Tied to Ritual Timing. Ted Bundy, one of the most infamous serial killers in U.S. history, is often noted for his ritualistic behavior and his careful selection of victims. Bundy was known to choose victims who resembled his ex-girlfriend, offering a psychological explanation rooted in his desire to destroy or "punish" his former partner through symbolic acts of violence (Michaud & Aynesworth, 2000). Some scholars have argued that Bundy's operational patterns align with the so-called MKULTRA projects—particularly the Bluebird, Artichoke, and Monarch projects. These projects, which were covert CIA mind-control programs, often involved the manipulation of personal trauma, symbolic rituals, and destruction of personal identity (Marks, 1979). The notion that Bundy engaged in ritualistic acts linked to such covert operations aligns with theories of programmed behavior, where the manipulation of an individual's identity and emotions are key to the operational pattern.
- Andrei Chikatilo's killings in the former Soviet Union exhibited signs of ritualistic elements, particularly his pattern of mutilation and staging of victims. The acts of dismemberment and bizarre arrangements mirrored practices found in satanic cults (Meloy, 2000) and, notably, in the historical Babi Yar massacre of World War II, where bodies were treated with extreme degradation (Despres, 1999). The Chicago Rippers, a notorious group of serial killers in the U.S., also displayed a similar pattern of victim mutilation that resembled Chikatilo's methods (Cohen, 1986). Scholars examining these patterns through the lens of psychological warfare and sabotage warfare suggest that Chikatilo's violence was not only about personal gratification but also represented an enacting of broader, symbolic social disruptions. According to Gelan's (2008),

Bogle (2025), and our experimental research on Rainhard Gelan sabotage warfare, murder and mutilation may function as a means of psychological terrorism, undermining societal norms and stability.

- Pichushkin (USSR): Ritualistic Sabotage and Victim Selection. Alexander Pichushkin, who murdered 49 people in Moscow, is believed to have selected victims to send ritualistic messages, rooted in the same sabotage tactics found in the Rainhard Gelan strategy. Gelan's theories on psychological warfare suggest that murder can act as an alarming signal to higher authorities, marking it as a form of propaganda through violence. Pichushkin's choice of victims, often homeless or vulnerable, was intended to evoke a specific ritualistic response that contributed to a broader system of organized disruption (Gelan, 2008; Bogle, 2025). The notion that these killings were meant to serve as signals to orchestrate criminal acts points to an underlying conspiracy-driven model of crime, where the murders are not only for personal satisfaction but also act as part of a larger, coordinated agenda.
- Garavito (Colombia): Mass Child Sacrifices and Organizational Protection. Luis Garavito, known as "The Beast," was convicted of the murder of at least 138 children in Colombia, and his crimes suggest a highly organized structure behind his actions. The mass scale of his child murders has been interpreted as a form of ritual sacrifice (Hayes, 2003), potentially intended to send a larger, societal message. This aligns with theories of criminal organizations that use violence to protect or advance their interests (Loh, 2009). It's believed that Garavito's crimes could have been sanctioned or protected by powerful figures, ensuring that his pattern of behavior persisted with minimal interference, a feature that is often seen in ritualistic murders tied to cult-like organizations (Barker, 2001).
- Berkowitz (USA): Direct cult confession later suppressed in court. David Berkowitz, known as the "Son of Sam," confessed to the killings as part of a satanic cult, claiming that his actions were part of a larger conspiracy. His confession was later suppressed in court, suggesting that the legal

system was unwilling to acknowledge the possibility of organized, ritualistic murder (Sullivan, 1997). Berkowitz's case is often cited in discussions of MKULTRA and similar psychological operations, as his claim of being part of a cult points to a potential larger framework of mind control or symbolic ritualistic behavior used to justify violent actions. The suppression of his confessions raises questions about the degree to which institutional powers can control the narrative surrounding criminal acts, especially those tied to broader social or political goals (Marks, 1979).

- Fire in Lame Horse Night Club, Fire in Winter Cherry Trade Center, Perm's Columbine, Kazan's Columbine, Fire in Samarsky GUV, Accident in Transvaal Park (Russia): Sabotage Warfare Messages. The aforementioned fires and accidents, all occurring in Russia, form a series of events that can be analyzed through the lens of Rainhard Gelan sabotage warfare. These acts are seen not merely as accidents or isolated incidents but as deliberate messages, sent through mass casualties, that signal the beginning of larger covert operations. As Gelan (2008), Bogle (2025) explain, such events can serve as psychological warfare tools, disrupting the social fabric by creating fear and uncertainty. The notion of sabotage warfare suggests that these fires and accidents were orchestrated to communicate something larger, such as political or military messages, rather than just being seen as tragic accidents.
- 9/11 and Dubrovka Terrorist Attack: Ritual Suffocation and Medical Paradigm Inversion. The terrorist attacks of September 11, 2001, and the Moscow hostage crisis at Dubrovka Theatre (Nord-Ost) exhibit striking similarities in their methods and symbolic purposes. Both events involved the use of gas as a weapon and targeted large groups of people, with the 9/11 attacks in the U.S. symbolizing a larger shift in how terrorism would be framed in the 21st century (Pape, 2005). The connection between the two events is seen in their shared objective: to announce the covert operational goals of Rainhard Gelan's sabotage warfare by using ritual suffocation. This theme of inversion—where things associated with life-saving (ambulances, medical services) are

turned into instruments of death—aligns with the psychological manipulation strategies seen in MKULTRA programs like Monarch (Marks, 1979). In Auschwitz, for example, ambulances loaded with the Zyklon B were used to transport victims to their deaths in gas chambers, a practice that mirrors the terrorist actions in both 9/11 and Dubrovka, where medical services and life-saving institutions were ironically involved in the commission of mass murder.

Accidentology vs Criminalistic Identification

Table 1. Comparison of Patterns

Framework	Accidentology View	Criminalistic Identification View
Causation	Personal pathology, random events	Sectarian planning, ritual symbolism, military operation
Victim Choice	Opportunity-based	Sacrificial typologies, symbolic substitution, compliance with the creolised message's objectives
State Role	Neutral law enforcement	Complicit in cover-up, sometimes as sponsor
Legal Treatment	Individual criminal liability/ Escape of criminal liability because of "insanity"	Network accountability, crimes against humanity, mask of covert use of proceeds via the "insanity" of the executor
Outcome	Random terror	Controlled, staged ritual of domination Controlled creolised communication

Discussion

- Why Accidentology Persists – It is methodologically convenient, avoids implicating the state, and fits positivist criminology.

- The Symbolic Economy of Murder – Victims are chosen not randomly, but as carriers of symbolic value (youth, innocence, bloodline, social class).
- Sect-State Symbiosis – Sects provide ritual frameworks, while state apparatus provides cover, infrastructure, and media narratives of lone killers.
- International Law Blind Spot – Current law does not recognize ritual serial murder as a collective crime, making survivors legally invisible.
- Future of Criminal Identification – Requires integrating criminology, anthropology, behavioral biology, linguistics, criminalistics, and international criminal law into a ritual serial crime methodology.

Conclusion

Accidentology conceals the systemic and ritualized dimensions of serial murder. Using crime profiling and behavioral patterns, the proposed criminalistic identification framework identifies criminals and crime series, revealing the organizational logic behind these crimes and challenging states' monopoly on defining violence. By naming these murders as ritual serial killings devoted to communicating creolised messages within the boundaries of one semiotic group, we open new pathways for justice, survivor recognition, and dismantling hidden infrastructures of terror.

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