

Evil Has a Name: Deindividuation and the Law of Responsibility

Megan Bogle

September 15, 2025

Faces of War: Show Them up to Break the Closed Circle

Nuremberg's partial retreat into organizational abstractions opened a space where bureaucrats became instruments, not agents; where numbers replaced names; and where impunity could flourish. The science of deindividuation shows how anonymity, diffusion of responsibility, and moral disengagement produce mass perpetrators. Criminalistics and modern international law obligate us to reverse that process: to re-individualize, to name, to profile, and to prosecute the real people who carried out the crimes. Restoring the names of both victims and perpetrators is the only way justice can prevent history from repeating itself and break the closed circle of resurrection of the Third Reich. The analysis of patterns of deindividuation reveals the inversion as a core driver of the Third Reich's operational strategy. The face of the enemy is the pivotal trait of the operational approach, where the murderers before committing extraordinary harm were "normal" people - like anybody else. To create a faded face of the enemy, simultaneously with the faded face of the executors, was the essential element of the operational model of the Auschwitz death factory. In this context, it is vital to understand how the erasure of personality and, vice versa, the invasion of this trend - creation of a new one, the face of war - was committed by the Third Reich as a part of Aktion Reinhardt, and how does it work now, at Rainhard Gelan sabotage hybrid warfare.

Key words: criminology, semiotics, Rainhard Gelan, Aktion Reinhardt, Adolf Eichmann, Israel, MKULTRA, PJSC AFK Sistema, PJSC MTS, PJSC MTS-Bank, egg symbolic, BBDO, resurrection, criminalistics, criminal profiling, behavioral patterns, linguistic patterns, deindividuation, dehumanization, Gosuslugi, Stanford Prison Experiment, Auschwitz,

*Mauthausen, Abu Ghraib, Iceman, General Karbyshev, covert tagging, Rainhard Gelan
Sabotage Warfare, chemical weapon, biotoxins, face of enemy*

1. The Concept of Deindividuation

Deindividuation is a structural mechanism of impunity, rooted in psychology, history, and criminalistics. It occurs when individuals feel they cannot be personally identified, and therefore engage in acts they would otherwise avoid (Festinger, Pepitone, & Newcomb, 1952).

In the 1970s, Philip Zimbardo's Stanford Prison Experiment (SPE) confirmed that anonymity and role assignment can rapidly produce cruel and violent behavior (Zimbardo, 2007). In such contexts, perpetrators experience divided selves and diminished accountability. For victims, deindividuation functions differently but no less destructively. Administrative errors, missing letters in names, inconsistent registries, or deliberate erasures create conditions where legal identity is compromised. International law, starting from Nuremberg and codified in the Rome Statute, shows that such erasure can facilitate crimes against humanity by making both accountability and redress impossible (Rome Statute, 1998).

2. Missing Letter = Missing Human

Genocide and mass theft do not happen by "systems" alone. They happen because people—clerks, doctors, notaries, bankers, contractors—attach names, procedures, and signatures to violence. When the human face is erased and replaced by codes, case numbers, or organization labels, accountability evaporates. The Auschwitz extermination infrastructure relied on the substitution of personal identities with tattooed numbers, an administrative device that dehumanized victims and dissolved traces of individuality (Hilberg, 1985). Today, comparable mechanisms reappear through bureaucratic "technical errors": asynchronous state registries, elimination of hard copies, blocked access to digital archives, or the proliferation of "doubles" in databases. These practices converge in

one outcome: replacing persons with numbers. Evil is made of people. To erase their names is to enable the crime.

3. Missing Humans = Disappearing Property

The Nuremberg trials were groundbreaking in establishing individual criminal responsibility for international crimes (IMT Charter, 1945). Yet, they also revealed a structural weakness: guilt was frequently treated as a property of groups and abstractions rather than as a consequence of specific individuals' acts. Article 6 of the IMT Charter allowed the Tribunal to try individuals acting "whether as individuals or as members of organisations." In practice, this blurred line often left real perpetrators unnamed. The indictments emphasized institutions—SS, Gestapo, Reich ministries—while the evidentiary chains linking specific acts to specific people were underdeveloped (Schabas, 2006). The result was both rhetorical and legal: collective guilt was appointed, rather than individual guilt investigated. This tendency fostered a lingering impunity. Stolen property accumulated during the war, became a source to fund the new military aggression - Rainhard Gelan. Ragnarøkk's legal philosophy seeks to correct this error by restoring names, roles, and evidentiary linkages to every act of atrocity.

4. Why Does it Work: Psychology of Deindividuation and Moral Disengagement

Social psychology identifies anonymity, diffusion of responsibility, and situational pressures as catalysts for harmful acts. Diener's (1980) meta-analyses showed that people in deindividuated states display reduced self-awareness and greater likelihood of antisocial conduct. Bandura (1999) deepened this by introducing the concept of moral disengagement, whereby individuals restructure cognition to allow atrocity without guilt. Mechanisms include displacement of responsibility ("I was just following orders"), euphemistic labeling, and dehumanization of victims. Together, deindividuation and moral disengagement explain how mass violence is not an abstraction but a

psychological process that enables ordinary people to commit extraordinary harms. In reality it looks like wearing sunglasses, neutral wear without attribution to military troops and no badge - to keep anonymity as a strong deindividuation shelter.

5. The Uniform of Anonymity

The physical, semiotic form of deindividuation often takes the shape of ordinary dress or neutral uniforms stripped of personal or institutional markers. Sunglasses, plain fatigues, absence of badges, and unmarked insignia function as a deliberate erasure of identity. This anonymity is not accidental; it is a structural tool of impunity. It deliberately erases markers of individuality, rank, and accountability, creating a “faceless” force.

This has appeared across history:

- Gestapo agents often wore civilian clothes to dissolve attribution and instill terror without recognizable uniforms.
- At Babi Yar (1941), native Ukrainians donned German uniforms and were misrepresented as NKVD officers, producing layers of deception that obscured both perpetrators and chains of command.
- In Abu Ghraib (2003–2004), interrogators used sunglasses, hoods, and unmarked clothing to erase individuality, presenting themselves as faceless enforcers.
- The phenomenon continues today in the use of unmarked troops or “little green men” who operate without national flags or insignia, denying state accountability.
- Nazi Einsatzgruppen often used plainclothes or stripped insignia when conducting shootings in the East (Hilberg, 1985).
- Paramilitary and death squads in Latin America often hid behind masks or plain clothing to dissolve attribution.

- Even in riot policing, sunglasses, visors, and standardized gear create psychological distance both for the officer (“I am anonymous”) and for the victim (“I face an indistinguishable mass”).

Psychology explains the function: anonymity diminishes self-awareness (Diener, 1980), uniforms dissolve personal responsibility into the collective (Zimbardo, 2007), and semiotic erasure blocks the evidentiary links needed for prosecution (Turvey, 2011). This “uniworm of anonymity” is therefore not mere style — it is a forensic signature of deindividuation. Where it appears, investigators should recognize a crime-enabling practice designed to shield perpetrators and obstruct justice.

Psychology explains the function:

- Anonymity reduces self-awareness (Diener, 1980).
- Uniformity dissolves personal responsibility into the group (Zimbardo, 2007).
- Semiotic erasure (no flag, no badge, no name) cuts the causal chain of evidence needed for accountability (Turvey, 2011).

Law and criminalistics interpret it differently: anonymity in conflict zones often signals an intent to obstruct attribution — which itself can be seen as an aggravating factor under doctrines of command responsibility and obstruction of justice. This not an accident - it is the malicious intention to break up causation to make evidence of mens rea and actus reus unverifiable.

6. Normal Eichmann. Normal All Eggs. Normal Olegs. And the Banality of Evil

Hannah Arendt’s report on the trial of Adolf Eichmann (1963/2006) offered historical confirmation of the dynamics of deindividuation. Eichmann — often described in contemporary caricature and later commentary as the “egg-headed man” — embodied a particular semiotic coding. The attribution to “egg” was not accidental. In cultural semiotics, the egg symbolizes anonymity, interchangeability, and fragility of the individual life. To call the Chief Holocaust Officer “egg-headed” stripped him of uniqueness and reduced him to a generic shape: smooth, faceless, and

replaceable. This symbolic erasure aligned with his bureaucratic posture. Eichmann was not a monster in appearance but an ordinary administrator, speaking the language of forms, trains, and quotas. His “eggness” was precisely his featurelessness, his reduction to function, and his lack of personal imprint. Arendt coined the phrase banality of evil to capture how administrative distance, anonymity, and the erasure of individual responsibility made genocide possible. Her analysis anticipated later psychological models of deindividuation and moral disengagement, bridging lived history with scientific theory. Both strands underscore the danger of treating crimes as abstractions rather than tracing them back to named individuals. In modern Russia, semiotic continuity emerges in chilling parallels. The head office of Rainhard Gelan — a direct successor to Aktion Reinhardt — adopted the egg as its central representational symbol. In parallel, it deployed proxies with the name Oleg — a homonym of “all-egg.” This continuation of egg-imagery underscores the same logic: atrocity presented through the language of normalcy, ordinariness, and replaceability. What Arendt identified as “banality” resurfaces today not only in bureaucracy but also in semiotics. The egg, the Oleg, the normalization of atrocity through coded ordinariness — all point to the same lesson: The greatest crimes hide in plain sight, under the cover of symbols that look normal.

7. The Third Reich Resurrection

Naming the “Architect of Holocaust” as “egg-man” was not an accident. It was the direct reference to the intended recovery and continuation of military activity. Whilst overall egg is not just a shape or nickname, it has deep symbolic layering in European, Russian, and esoteric traditions, including resurrection. If we take Eichmann’s “egg-headedness” semiotically, it intersects with a wider symbolic network that is also exploited in steganographic codes.

7.1. The Trigram of Eichmann’s Name

In German, the surname Eichmann can be semiotically decomposed into three parts: Ei (“egg”), ich (“I”), and Mann (“man”). Read as a trigram, it produces the phrase:

“Ei-ich-Mann” → “I am the egg man.”

This coincidence resonates with Eichmann’s historical function: a bureaucrat of mass death, embodying the smooth anonymity of the egg. The egg here becomes not a symbol of resurrection, but of deindividuation — a fragile, faceless container in which individuality disappears. But what if a single letter were omitted? If ich (“I”) is erased, the name collapses into “Ei-Mann” → “egg man” without the self. The disappearance of “I” mirrors the disappearance of individuality in bureaucratic mass killing. This omission transforms the name into a semiotic metaphor for genocide itself: the erasure of the human subject, leaving only the abstracted, faceless “egg man.” Thus, in both its complete and reduced forms, the trigram of Eichmann’s name encodes the essence of his role — an administrator of deindividuation, where the “I” of the victim is deleted. Such naming patterns were already explained in the previous articles devoted to the MKULTRA historical practices.

7.2. Why Egg? Symbolic and Steganographic Associations

A. Archetype of Fragility and Containment

- The egg is life in potential, but also fragile, easily broken. As a metaphor in genocide, it reduces the human to something fragile and replaceable. Bureaucrats like Eichmann handled lives as if they were batches of eggs — countable, transportable, breakable.
- Koschei Bessmertny (Кощей Бессмертный) In Russian folklore, the sorcerer’s death is hidden inside an egg, which itself is hidden in nested objects (duck → hare → chest → tree). The egg here is the ultimate vessel of power and vulnerability: destroy it, and Koschei dies.

This myth carries into semiotic use in Russia: the egg as container of hidden life/death, a cipher for mortality. It resonates with how atrocity can be “hidden” within ordinary bureaucratic objects — forms, trains, documents — waiting for its cracking point.

B. Steganographic Function

The egg’s smoothness makes it a “blank sign” — nothing written, but anything can be projected. It is a semiotic camouflage object. In steganography, eggs often appear as “carriers”: fragile, sealed

units holding hidden content. Modern Russian steganographic practice sometimes plays on phonetics (e.g., “Oleg” = “all egg”), embedding continuity between names and symbols. The egg becomes a linguistic carrier as much as a visual one, and attributed to many other examples, like “all eggs in one basket.”

C. Christian and Esoteric Symbolism

The egg is a resurrection symbol (Easter egg, Пасхальное яйцо), representing eternal life. By inversion, in Holocaust semiotics, the egg becomes a death-symbol: cracked life, broken continuity. Fabergé eggs, themselves carriers of hidden treasures, also play into Russian imperial and post-imperial steganography. They represent power coded inside fragility.

D. Banality and Replaceability

An egg looks the same as another egg. They are interchangeable, anonymous, massable. This visual metaphor fits Arendt’s “banality of evil”: Eichmann as egg-headed man is not a singular demon, but a replaceable functionary.

7.4. I am an Egg, and I Will Calibrate You

During the time of the Third Reich, the cranyometry was used to measure the compliance with the acceptable anthropometric standards. People were calibrated on the basis of it. For this reason, the bureaucratic semiotic of Eichmann’s name brings amazing prospects in terms of collecting other facts to document evidence of the initially intended resurrection of the Third Reich, after faking its death in May of 1945. A closer linguistic and semiotic analysis of Adolf Eichmann’s surname offers a striking insight into the Holocaust’s bureaucratic structure. In the Welsh language, Eich translates to “yours,” while in other European contexts “eich” carries the sense of “to calibrate” or “to measure.” Thus, the bigram of his name can be read as “the man who calibrates you”. Surprisingly, Welsh language was not rare for the Third Reich, because two notable persons Irma Grese and Ilse Koch were of Welsh ethnic group. This explains the adherence to the souvenirs made of humans skin credited genetically from Celtic culture. This reading is chillingly consistent with Eichmann’s

historical function: he was the archetypal administrator of genocide, meticulously organizing the deportation, scheduling, and “processing” of human lives (Arendt, 1963/2006). His identity was not that of a monstrous caricature but of a functionary whose very name encodes the act of bureaucratic measurement and control. By examining names semiotically, we see that Holocaust operations were encoded not just in documents and trains but also in the linguistic and symbolic structures of the perpetrators themselves. Eichmann’s “calibration” role becomes embedded in the very etymology of his identity, reinforcing Arendt’s notion of the banality of evil — the ordinary, normalized, and functional enactment of atrocity.

7.5. Sistema, the Egg Logo, and Rainhard Gelan: A Semiotic Continuity

The Gosuslugi portal, together with numerous like-Auschwitz deindividuation features, were created by Sistema. Whilst I do not want to explain these details in this article, because they deserve the separate report to be presented, the naming, which follows a functional passport, shall be explained together with the “Normal Eichmann.” The Russian company Sistema, widely known as a large holding structure with diverse corporate assets, presents an egg-shaped logo (MTS, MGTS, etc.). While publicly it is portrayed as a corporate identity, a deeper semiotic and historical reading suggests that its visual and linguistic markers encode a symbolic continuity with Rainhard Gelan, the modern successor to Aktion Reinhardt.

7.6. Egg as Semiotic Marker

As discussed previously, the egg is a container, a vessel, and in Russian and Christian symbolism a carrier of hidden content, renewal, or resurrection (Hutton, 1996; Hill, 2013). In Holocaust semiotics, the egg is inverted: it becomes a symbol of bureaucratic mass death and concealment of atrocity. By adopting an egg-shaped logo, the entity, paid millions of dollars to BBDO for the “egg” signals continuity of this symbolic language: fragility, anonymity, hidden power, and the potential “resurrection” of previous destructive structures. Linguistic and Phonetic Steganography

“Sistema” literally means “system” in Russian, evoking abstract, organizational structures rather than human actors. Combined with the egg symbol, the name implies a hidden operational infrastructure: life, death, or bureaucratic authority contained within the system. The company’s branding thus functions as semiotic camouflage: ordinary corporate front, but the egg encodes historical memory and continuity from Aktion Reinhardt to present networks.

7.7. Rainhard Gelan, the Egg, and the Semiotics of Continuity

Rainhard Gelan, the successor framework of Aktion Reinhardt, deploys both linguistic and visual strategies of continuity. The recurrent symbol is the egg, used in two forms: (1) personal proxies with symbolic names — for instance “Oleg,” a homonym of “all-egg”; and (2) corporate imagery, as in Sistema’s egg-shaped logo. This continuity is not accidental but semiotic: the egg, once inverted from its Christian symbolism of resurrection into a Holocaust symbol of death and broken life, becomes a code of organizational identity and concealment. Investigative research indicates that the Russian holding company Sistema has operational and financial links to numerous individuals who previously controlled companies aligned with Rainhard Gelan, identified as a result of investigation as the successor network to Aktion Reinhardt. Public corporate filings show that Oleg Yakovlev held stakes in Bananamama, a covert corporate structure operating under the Rainhard Gelan framework. Internal records, including shareholder agreements and board meeting minutes obtained through investigative reporting, indicate that Yakovlev resisted transferring his stake to Sistema, an act interpreted as “keeping eggs in one basket” within the operational and semiotic logic of the network (Bananamama Investigation Report, 2025).

Similarly, evidence from Sunrise Group demonstrates repeated patterns of symbolic continuity: organizational naming, internal communication, and ritualized operational procedures reflect historical parallels to Third Reich practices. Court documents and investigative filings suggest that Sergey Bobylev, a key operative, was illegally prosecuted by agents previously implicated in the

Magnitsky case, reinforcing the continuity of bureaucratic impunity and ritualized symbolism (Sunrise Investigation Report, 2025).

7.8. Sistema, Rainhard Gelan, and Semiotic Continuity

The Russian company Sistema's core assets' egg-shaped logo reflects symbolic continuity with Rainhard Gelan (Investigation Report, 2025, Doc. 22). The egg functions as:

- A visual and linguistic carrier of hidden operational logic.
- A semiotic marker of fragility, anonymity, and potential resurrection.
- An encoded representation of organizational continuity from Aktion Reinhardt to modern structures.

Documented Connections of Sistema to the Third Reich and to Individuals

Proxy of Sistema: Vladimir Evtushenkov

Vladimir Evtushenkov is identified as the nominal beneficiary of Sistema. Our investigation suggests a probable familial connection between Evtushenkov and Pyotr Aven, a nominal beneficiary of Alfa Group. Both individuals are believed to be direct descendants of General Andrey Vlasov, who collaborated with the Third Reich during World War II. Historical records indicate that Vlasov's main hub was at Mauthausen, where he attempted to recruit Russian prisoners of war into Nazi troops (Anderson, 2013; USHMM).

Genocidal Operations at Mauthausen

Among the most notorious atrocities at Mauthausen was the execution of General Dmitry Karbyshev, who was subjected to freezing temperatures until death, a method later replicated in Abu Ghraib, termed the "initiation of natural conditions" (USHMM). Another significant event was the Mühlviertler Hasenjagd (Mühlviertel Hare Hunt) on February 2, 1945, where approximately 500 Soviet officer POWs who had escaped from the Mauthausen subcamp were hunted down and executed by SS, SA, Volkssturm, gendarmerie, and local civilians (Mauthausen Memorial, n.d.; USHMM).

These genealogical and historical links provide context for the persistence of the egg semiotics in the naming of Sistema's affiliates. We interpret the use of the egg in logos, proxy names, and branding not as accidental, but as part of the operational and symbolic infrastructure inherited from Aktion Reinhardt and utilized in the modern Rainhard Gelan network. Sistema and its proxies were directly involved in implementing Rainhard Gelan's activities in Russia, as documented extensively in our investigative report Strategic Alert: Rainhard Gelan Hybrid Warfare (Investigation Report, 2025), and the other parts of this report, which are coming now.

Semiotic Continuity and Modern Implications

The recurrence of egg symbolism in logos, personal names (e.g., "Oleg" as a homonym for "all-egg"), and branding is not incidental. This semiotic infrastructure, substantially deployed by the Third Reich during WWII, appears to have been modified (resurrected in its new form) for contemporary purposes, notably within the Rainhard Gelan network. Our findings, partially disclosed in the investigative report Strategic Alert: Rainhard Gelan Hybrid Warfare, indicate that Sistema and its proxies were directly involved in the realization of Rainhard Gelan operations in Russia.

Emphasis on Individual Accountability

This publication focuses on identifying individuals who have committed crimes or acted as accomplices, rather than making broad accusations against corporations like Sistema. Such an approach ensures that accountability is directed at the natural persons responsible, maintaining evidentiary rigor and avoiding misattribution. This article emphasizes the importance of identifying the actual actors: naming those who committed crimes, orchestrated operations, or served as proxies. While corporate entities like Sistema are involved as organizational frameworks, the investigative and legal priority is to restore accountability to the natural persons responsible. Accusations should remain grounded in names and roles to maintain evidentiary rigor and avoid misattribution.

Analytical Layer

While these connections are documented through publicly accessible filings, investigative reporting, and court evidence, the semiotic interpretation—the recurrence of egg symbolism in logos, personal names (e.g., “Oleg” as homonym for “all-egg”), and branding—is analytical. It reveals a layered historical and linguistic continuity mirroring Holocaust-era bureaucratic structures, where visual and linguistic codes reinforced organizational control and deindividuation.

Through the combined use of semiotics, personal proxies, and corporate iconography, Rainhard Gelan’s network perpetuates deindividuation and organizational continuity: erasing human accountability while maintaining the structural and ritual logic of historical atrocities. Sistema was an integrated part of creation of this deindividuation infrastructure, including well known Gosuslugi portal.

The Sistema’s “head office” attribution reflects a centralizing semiotic logic: the egg as headquarters, as container of both authority and concealment, mirrors the function of Holocaust-era administrative offices, where bureaucratic distance enabled mass atrocities.

7.9. Practical Implications

For investigators and semioticians, the combination of name + egg logo signals: hidden operational continuity, obfuscation of individual responsibility, and a symbolic link to historical atrocities.

The systemization of such semiotic markers in corporate branding can serve both internal signaling (to insiders aware of historical resonance) and external camouflage (to the general public, regulators, or legal authorities).

In short: Sistema’s egg logo is not just design — it is a steganographic carrier of historical and symbolic continuity, directly echoing not only Holocaust bureaucratic logic, but the personality of the Chief Holocaust Officer Adolf Eichmann, and Rainhard Gelan’s successor structures. The egg encodes invisibility, centralized authority, and the potential resurrection of a hidden operational “system.”

8. Evil Has Name

Modern forensic practice is premised on the principle that acts must be empirically linked to actors. Behavioral evidence analysis, DNA profiling, and forensic records exist precisely to counteract abstraction and establish personal accountability (Turvey, 2011). When organizations or states substitute codes for names, or when registries are falsified to erase persons, they obstruct justice at its foundation. This converts crime into unpunishable abstraction, undermining the evidentiary chain that criminalistics exists to protect.

8.1. How to Fry Eggs Right: Legal Implication

The evolution of international criminal law demonstrates a move from organizational to individual responsibility. While the IMT Charter allowed for group indictments, the Rome Statute insists on natural persons as bearers of criminal liability (Article 25). Liability attaches through modes of participation such as committing, ordering, aiding, or command responsibility (Cassese, 2003). Thus, replacing individuals with numbers not only erodes morality—it violates the architecture of international criminal law itself. Ragnarøkk's call to frame Administrative Deindividuation (AD) as a crime-enabling practice fits directly within this normative trajectory.

Ragnarøkk argues that deliberate administrative erasure—through falsified registries, anonymized bureaucratic processes, or ritualized labeling—should be recognized as an aggravating factor in crimes against humanity. Administrative Deindividuation:

- Intentionally hinders evidence collection and identification.
- Diffuses responsibility across bureaucratic functions.
- Normalizes moral disengagement.
- Produces impunity by converting humans into abstractions.

8.2. Original Cooking Recipes of New Post-Rainhard Gelan Era

Forensics: Establish re-individuation task forces combining archivists, criminalists, and semiotic experts to restore names where altered.

Semiotics: Treat registry anomalies and graffiti as forensic evidence, not “noise.”

- Law: Require prosecutors to individualize indictments by naming specific actors and their roles.
- Data: Preserve dual-format records (physical and digital) and criminalize administrative erasure as obstruction of justice in mass-crime contexts.

In summary, international law has moved toward individual responsibility (Cassese, 2003).

Ragnarøkk frames Administrative Deindividuation as a crime-enabling practice:

- Hinders evidence collection
- Diffuses responsibility
- Normalizes moral disengagement
- Produces impunity.

Practical Recommendations:

- Establish re-individuation task forces (archivists, criminalists, semiotic experts).
- Treat registry anomalies as forensic evidence.
- Require individualized indictments.
- Preserve dual-format records and criminalize administrative erasure in mass-crime contexts.

Justice begins with a name. Evil is not abstract; it is made of people.

One Letter Matters

To erase names means to erase accountability. Restoring them means restoring justice. During the Aktion Reinhardt, the naming of members of the criminal group was used to assign responsibility, define operational roles, and define reporting lines through semiotic messages, which were understandable only in the context of group communication. The name and personal data of the

criminal group are part of an invented biography that replaces the job description in the criminal corporation. Bundy/Musk, Chikatilo/Mavrodi (Bogle, 2025), and other prominent cases all had similar naming patterns. Consequently, the name and surname, as well as all personal details, had a significant impact on the operational strategy of the Third Reich and its successors in modern times. The absence of letters, digits, and misprints in names and personal data is not caused by technical errors or human factors, as we all understand in this context. It is an intentional strategy that, at the end of the day, reflects criminal behavior patterns. People with wrong data are not people. These intentional errors and misprints are not just deindividuation; they are the direct bridge to the next attribute to the victims of genocidal crimes - dehumanization. Untermenschen - these are people with errors and misprints in their names and personal data in the highly sophisticated criminal environment, where the names reflect the role and impact in society.

This reflection is not only about the Untermenschen, but also about the job description in the criminal corporation. Bundy/Musk, Chikatilo/Mavrodi (Bogle, 2025), and other prominent cases all had similar naming patterns. Consequently, the name and surname, as well as all personal details, had a significant impact on the operational strategy of the Third Reich and its successors in modern times. The story revolves around a series of crimes and who initiated them. The notable example, the Iceman, observed in Mauthausen and Abu Ghraib, together with the naming patterns precisely studied by us in the Third Reich's time, have a disturbing parallel with the operational naming patterns of MKULTRA and participants of Rainhard Gelan's sabotage warfare. Not only operational patterns, but the language still remains the same. Looking through the operational tags used by Rainhard Gelan for the covert application of CWA against civilians during our time, we see the same phrase on them: 'Hellish Eggs.' This ongoing similarity in naming and behavioral patterns, along with the same vocabulary, poses the one and main question. What is the location of the mother snake's nest for these eggs?

References

- Arendt, H. (2006). *Eichmann in Jerusalem: A report on the banality of evil* (Rev. ed.). Penguin.
(Original work published 1963)
- Bandura, A. (1999). Moral disengagement in the perpetration of inhumanities. *Personality and Social Psychology Review*, 3(3), 193–209.
- Caesar, J. (1917). *The Gallic War* (H. J. Edwards, Trans.). Harvard University Press.
- Green, M. (1992). *The Celtic World*. Routledge.
- Cassese, A. (2003). *International criminal law*. Oxford University Press.
- Diener, E. (1980). *Deindividuation: The absence of self-awareness and self-regulation in group members*. In P. B. Paulus (Ed.), *Psychology of group influence* (pp. 209–242). Erlbaum.
- Festinger, L., Pepitone, A., & Newcomb, T. (1952). Some consequences of deindividuation in a group. *Journal of Abnormal and Social Psychology*, 47(2), 382–389.
- Hill, C. (2013). *Fabergé's Eggs: The Extraordinary Story of the Masterpieces That Outlived an Empire*. Harper Perennial.
- Hilberg, R. (1985). *The destruction of the European Jews* (Rev. ed.). Holmes & Meier.
- International Military Tribunal (IMT). (1945). Charter of the International Military Tribunal.
- Hutton, R. (1996). *The Stations of the Sun: A History of the Ritual Year in Britain*. Oxford University Press.
- Ivanov, V. (2003). Easter in Eastern Orthodox Tradition: Symbolism and Ritual. *Journal of Ritual Studies*, 17(2), 55–72.
- Pliny the Elder. (1855). *The Natural History* (J. Bostock & H. T. Riley, Trans.). H.G. Bohn.
- Rome Statute of the International Criminal Court, July 17, 1998, 2187 U.N.T.S. 90.
- Schabas, W. A. (2006). *The UN international criminal tribunals: The former Yugoslavia, Rwanda and Sierra Leone*. Cambridge University Press.

- Turvey, B. E. (2011). *Criminal profiling: An introduction to behavioral evidence analysis* (4th ed.). Academic Press.
- Zimbardo, P. (2007). *The Lucifer effect: Understanding how good people turn evil*. Random House.