The ideas of socialism, founded on the notion that human reason is all-powerful, are to a considerable extent a heritage of the European age of Enlightenment. In that sense, socialism is the product of one of the orientations of European consciousness. As long as the ideas of socialism exist only in academic, armchair form, they appear quite normal, and may fairly be discussed equally with other ideas. As soon as they are applied in practice (whether in China, East Germany, Cuba or Ethiopia), a peculiar, strange and terrifying phenomenon occurs. In the essence of socialist ideas there is something which inevitably gives rise to a civilization whose principles are inimical to Western humanist culture and which at the same time differs in its essence from the darkest Eastern despotism.

Since it is not possible to describe all of the particularities of Soviet-type socialism, I shall consider only the question of how one of the basic claims of socialism came into existence, namely the creation of a new type of human being.

The preachers of the socialist revolution taught that the main thing is to get rid of the bourgeoisie, to expropriate them; with this will come the end of that notorious alienation and the blossoming of the human personality. The leap from the realm of necessity to the paradise of freedom will occur, and well-built, sun-tanned and joyous people will live in glass palaces, radiating love and kindness. Those who visit the country of ‘real socialism’, however, are struck by the gloomy faces of its inhabitants, their as-if-unmotivated irritability and readiness to engage in scandals and fights.

In 1979, in an article entitled ‘On some Trends in the Evolution of Melodies of Russian Speech’, the Soviet scientist Boris Gasparov wrote that the melodic qualities of Russian speech (the various parameters of tone, timber, tempo, dynamics and other elements that make up the ‘unconscious’ foundation of speech) have gone through fundamental changes in the past 60 years. Where pre-revolutionary speech)
perceived as more 'dense', with a 'chest timber', the new speech is characterized not only by a higher but also by a 'lighter, more empty' sound. Gasparov notes that this 'suppressed' type of melodics was present in Russian speech before; however, its tense raucousness and touch of hysteria characterized only the tone of speech of the 'lumpenproletariat' and criminal elements.

One cannot but conclude that not only these criminal intonations but also a criminal psychology and view of the world predominate at all levels of the Soviet system. Most probably this happened spontaneously, because of the nature of the Soviet system. The latter has aimed from the outset against everything belonging to a higher order. To achieve the transformation of man into an obedient tool of the State, a man must be delivered of the ballast of religious faith and morals, and whatever is mean and self-debasing must be cultivated.

However, once the genie is out of the bottle, it is difficult to pacify him: by cultivating man’s lowest instincts for its own profit, the system has to accept the inevitable losses resulting from general thieving and lying. Not only is cheating the State not considered reprehensible, but a person who does not do this is looked upon as stupid and worthless. One of the most terrible curses pronounced by the Soviet person is 'May you live on your salary alone!' Everything is organized in such a way that – as the proverb goes – 'if you don’t steal, you don’t live; if you don’t cheat, you die of hunger'. Hypocrisy, theft and corruption are impossible to exterminate because they are inscribed in the Soviet system’s genetic code, like the false tabulations which have become so widespread that it is impossible to believe a single figure provided by official Soviet statistical data.

The Gulag has played a considerable role in the general criminalization of the consciousness. Although at the present time, according to the estimations of Western experts, the number of people in concentration camps is 'only' about four million, there were times when the camps’ population reached 12 and even 15 million. The Gulag is a real State within the State; at one time it even printed its own currency. In the USSR, everyone lives under the threat of the labor camp; the catastrophe can hit anyone at any moment. In the 70 years of