

disputing the respective merits of their philosophies. A biographer of Kaczynski at Harvard wrote:

As instructed, the unwitting subject attempted to represent and to defend his personal philosophy of life. Invariably, however, he was frustrated, and finally brought to expressions of real anger by the withering assault of his older, more sophisticated opponent while fluctuations in the subject's pulse and respiration were measured on a cardiometer.⁶

It is difficult to imagine a better way to humiliate, disrespect, and discredit another human being than by invalidating his or her philosophy of life, the major guiding principles by which that person lives. Kaczynski, however, denied that Murray's experiments had any important effect on his psyche:

I experienced a lasting resentment of Murray and his co-workers. This resentment was not primarily due to the "dyadic disputation" that Chase makes so much of. What I mainly resented was the fact that I had been talked into participating in studies that involved extensive invasion of my privacy—and by people whom I disliked personally. I am quite confident that my experiences with Professor Murray had no significant effect on the course of my life.⁷

Perhaps the impact of Murray's deliberately disrespectful encounters had more of an effect on Kaczynski's psyche than he realized. He told a court-appointed psychiatrist, Dr. Sally Johnson, who conducted competency hearings prior to his trial in 1998, that while he was at the University of Michigan, where he was studying for a doctoral degree in mathematics, he began having nightmares, which continued for several years:

In the dream I would feel either that organized society was hounding me with accusation in some way, or that organized society was trying in some way to capture my mind and tie me down psychologically or both. In the most typical form some psychologist or psychologists (often in association with parents or other minions of the system) would either be trying to convince me that I was "sick" or would be trying to control my mind through psychological techniques. . . . I would grow angrier and finally I would break out in physical violence against the psychologist and his allies. At the moment when I broke out into violence and killed the psychologist or other such figure, I experienced a great feeling of relief and liberation.⁸

In his fifth year at Michigan, Kaczynski envisioned having a sex-change operation and made an appointment to see the Health Center psychiatrist, but he ultimately could not bring himself to talk about the subject and left

phy; . . . Within four years after leaving Harvard his life's plan would be firmly fixed.¹²

In order to understand this profound impact, it is helpful to consider in more detail a constellation of symptoms that the Austrian pediatrician Hans Asperger first noted in a group of youngsters referred to him because of behavioral problems involving aggression, malice, and violence. In the next chapter (which concludes this section on stalking), the Unabomber's problems are explored in connection with Dostoyevsky's *Underground Man*, who may be considered his fictional counterpart.

NOTES

1. Robert Graysmith, *Unabomber: A Desire to Kill* (Washington DC: Regnery, 1997), 52.
2. *Ibid.*, 50.
3. *Ibid.*
4. Hans Asperger, "Autistic Psychopathy" in *Children* [1944], in Uta Frith, ed., *Autism and Asperger Syndrome* (London: Cambridge University Press, 1991), 82.
5. Qtd. in Alston Chase, *Harvard and the Unabomber: The Education of an American Terrorist* (New York: Norton, 2003), 232–33.
6. *Ibid.*, 233.
7. T. Kaczynski, letter to the author, Nov. 20, 2005.
8. Chase, 304.
9. *Ibid.*, 305.
10. *Ibid.*, 305–06.
11. Graysmith, 24.
12. Chase, 294.