

Security via the Social Construction of Human Races

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Abstract

The aim of this paper is to outline which theories can improve the cohesion policy and strategic decisions as part of the national security process. Therefore, the research objectives are to emphasize the essential aspects of the following theories: Charles Darwin's theory, the structure and characteristics of the human being, the division of human races, and the theory of the masses, which, when correlated can refine the process of social inclusion by influencing the human masses. Thus, by implementing this information into the intelligence analysis of human races, the security process can be improved up to a certain point. As a result, this kind of expertise used adequately can make the difference in critical situations that can occur in the field of national and global security.

Keywords

Race, Division of Races, Natural Selection, Crowd, Security

1. Introduction

The planet Earth is the place where good and evil are constantly fighting and coexist. In the worldwide society of human beings, every human being is a unique soul and a unique energy. But who created the human being and the human races? In the Holy Bible is written: "*God created man in his own image. In God's image he created him; male and female he created them*" (*The Bible*, 1939: p. 2). From this verse it can be deduced that all races are created by God, also known as the Grand Creator of Universe or the Supreme Force, and there is only one God for all races.

In order to better understand the mind and behaviour of human beings and to improve cohesion policies and strategic decisions on social inclusion, the existing differences must be known in order to channel them towards a single goal.

How it is defined the concept “race”? Race is: “*a socially defined concept sometimes used to designate a portion, or ‘subdivision’, of the human population with common physical characteristics, ancestry, or language*” (APA Dictionary of Psychology).

Racial differences have always existed, but man has researched this scientifically only after observing these differences. The recognition of racial differences started probably dated on 24 April 1684, when this division was published in “*Anthropological Society of London*”, sent by a famous traveler according to which “*there are four or five species or races of men in particular whose difference is so remarkable that it may be properly made use of as the foundation for a new division of the earth*” (Anthropological Society of London, 1863-4: p. 361). Due to the increase in the number of people on Earth as well as technological development, parts of this first classification of the races of human beings may no longer be relevant because of its lack of accuracy and the fact that other new classifications of races take into account new elements common to all races. All races have evolved in one way or another in the past centuries.

Another recognition of racial differences was dated in 1774 when Edward Long, in his book titled “*The History of Jamaica*”, asserted that “the Negro” was “void of genius” and “incapable” of civilization; indeed, he was so far inferior as to constitute a separate species of mankind (Takezawa, Smedley, & Wade, 2004). If it is used the logical deduction, this assertion: “*the Negro*” was “void of genius” and “incapable” of civilization; indeed, he was so far inferior as to constitute a separate species of mankind, made by Edward Long is wrong. When you deprive a human being of any race, sex or religion, of liberty, education and the right to work, in its evolution since birth, it must not be labeled as “void of genius” and “incapable” of civilization. Therefore, one human race cannot be considered inferior to another if it is not allowed to develop. A taboo question is how much a race should be allowed to develop in the struggle for domination. The comparison between races must be made using indicators that mean or refer to the same thing for all races.

When did this struggle for domination begin? A possible answer would be: from the beginning of the world. It will never be known precisely. But there could be a logical answer: from the beginning of interactions between races, they have been in a permanent struggle for domination. Who is the dominant race, and what are the dominant races is a taboo question in scientific literature. A simple answer could be: it depends on the point of view from which the domination of one race over another or others is seen.

Every human being has his own identity. The identity is a continuous process, with a unique nucleus, with features specific to a gender class while presenting unitary elements of a type of human “race”. Since the human being is by nature a social being, the identity of each human being is influenced primarily by the pyramid of needs (Maslow, 1943: pp. 372-382) of each human being since its birth. The pyramid of needs is influenced in its evolution by social interaction with other people, by its thinking and by its psyche, subsequently by adherence

to a social group or more, by psycho-social events and experiences, by the ascent or descent into the social hierarchy, by the change of one's social status.

Except for the biological identity, which is self-evident in analysing identity differences, human beings are mainly different in terms of social identity, religious identity and cultural identity. The forms of manifestation of social identity are gender, occupational status, ethnicity, sexual orientation. The forms of manifestation of cultural identity: nationalism, extremism, anti-Semitism, xenophobia, racism (Mínican, 2017: p. 66).

The forms of manifestation of religious identity: Abrahamic religions (Judaism, Christianity, Islam); Indians (Hinduism, Buddhism, Jainism); East-Asians (Taoism, Confucianism, Shintoism); Iranian - Zoroastrianism; neo-pagan and new religious movements (Wicca, Satanism, Asatru, Scientology); Indigenous (Native American, Inuit, Polynesian, Australian Aboriginal mythology, Siberian shamanism) (All Religions in the World, 2022).

Identity differences have always been the spark of conflicts and wars between civilizations and will be the basis for the outburst and subsequent resolution of disputes between two or more parts of a geographical area at a given time.

The renowned American political scientist Samuel P. Huntington presented, in his work *"The Clash of Civilizations and the Remaking of World Order"*, the idea that disputes will be in the 21st century *"between peoples belonging to different cultural entities"*. But this idea is not new because civilizations have clashed over time and restored the world order in a cyclical way since the beginning of the world.

2. Views on Charles Darwin's Theory

In the struggle for existence, the principle of selection is strongly influenced by hereditary tendency. But how much is it influenced?

Regarding natural selection, Charles Darwin stated the following: *"This preservation of favourable variations and the rejection of injurious variations, I call Natural Selection. Variations neither useful nor injurious would not be affected by natural selection, and would be left a fluctuating element, as perhaps we see in the species called polymorphic"* (Darwin, 1859: p. 81). This *"natural selection"* also applies to the system of races of human beings, so the struggle for racial domination in general and in particular within the same race would be as: favourable human beings are preserved and harmful human beings are rejected. Human beings, neither useful nor harmful, are a fluctuating element in the system's existence.

To understand the probable course of natural selection, the author Charles Darwin gave as an example the case of a country undergoing some physical change, for instance, of climate. To enhance the understanding that the natural selection is a common event between breeds and that *"the end of history"* will never take place, the example of a civil conflict or a civil war within a country to see that the natural selection amongst races is happening cyclically, along with

the history of human beings existence, is edifying. In the process of moving the masses of people in the case of a civil war, it should be taken into account that *“the inhabitants of each country are bound together and any change in the numerical proportions of some of the inhabitants, [...] would most seriously affect many of the others”* (Darwin, 1859: p. 81). Similarly, in the case of military war.

After the establishment of the blood groups of the races, the crossbreeding of human beings was led, in some cases, by an “invisible hand” in the desire to create a pure race, or, better said, to obtain a strong blood, without taking into account the divine laws written in the holy manuscripts. The desire to live as long as possible has fundamentally motivated this process. In this regard, the example of human beings whose blood group is the rarest in the world supports this assertion. Why is it so important? Because *“Blood is a live human tissue which saves lives and improves the quality of life in a wide range of clinical conditions”* (Pramanik, 2019: pp. 251-255) and human beings *“with this blood group can donate blood to any ABO group”* (Abhiyan, 2017).

Another essential element in analyzing the races of human beings in the secret service system is their classification according to their behaviours. Thus, in terms of the behaviours of intelligence officers, informants, double/triple agents, moles, can be identified, to a certain extent, common characteristics with the behaviours of certain races of animals and birds, such as eagles, hawks, chameleon, cuckoo, bee, ant, wolves, foxes, jackals, snakes.

Charles Darwin’s theory opened many ways to analyze races in general, but especially the possibility of an accurate comparison of races in the animal and plant kingdoms from specific points of view and, to a certain extent, with the races of human beings. One can identify terms of comparison and possible joint or adjacent hypotheses regarding all races’ birth, evolution, and mode of behaviour.

3. The Human Race

The human being represents an *atom* or a *monad* from the great Absolute (Blavatsky, 1930: p. 17). Thus, each thinking being, according to its stage of development, according its degree of evolution, says (thinks, feels, acts and expresses itself via word of mouth) (Blavatsky, 1930: p. 8).

The nature of the human being is dual, according to the principle of Yin and Yang or Tai Ch’i. Yin and Yang mean warm and cold, light and dark, masculine and feminine, and an endless list of pairs of opposite elements (Lung, 2015: p. 77). The key to understanding, say the Taoist masters, Yin and Yang are in constant competition for the dominant position, symbolizing the ever-changing nature of life; the circle remains constant, symbolizing the true nature of a universe that never changes (Lung, 2015: p. 78). Thereby, the primordial essence of the human being, i.e., the matrix of the human being, does not change, it remains as it was created throughout the lives (Minican, 2018: p. 270).

Every human being, regardless of race, sex or religion, has a number of 7 basic

astral centers related to the nervous system, called *chakras* (Blavatsky, 1930: p. 36). According to the theosophist Charles Webster Leadbeater these astral centers that give the currents of vitality are seen by the people who are clairvoyant. They have the shape of wheels (circles/swirls) tinted in different bright colors, called plexus (Blavatsky, 1930: p. 16). The seven centers are: Muladhara Plexus, Svadhisthana Plexus, Manipura Plexus, Anahata Plexus, Vishuddha Plexus, Ajna Plexus and Sahasrara Plexus. But the psycho-physiological construction of each human being differs. When we look at a human being, the first and most striking element of a race is the physical appearance. Therefore, nobody can doubt the existence of a difference between people based on the physical (Stan, 1942: p. 13).

The author, Liviu Stan, divided the characteristics of the human being into two distinct and complementary chapters: biological characteristics and spiritual characteristics.

1) The biological characteristics of the race:

The physical appearance differs significantly between people, especially by the conformation of the body, the bone structure of the body and skull, then the color of the skin, hair, eyes, and by the shape of the eyes and face (Stan, 1942: p. 13). The author Liviu Stan argued that this difference has a moral function. It is an element of cohesion between members of the same group and an element of separation or enmity between those in different groups (Stan, 1942: p. 13).

Depending on these elements of physical appearance, multiple divisions of races can be made. The delicate issue is to find common elements and make connections or links between these classifications to influence and manipulate one or more races by the same method, technique, procedure or means with the goal of having the same result(s).

In the Bible is written: “*Likewise, all men are from the dust, from the earth from which Adam was walled*” (The Bible, 1939: p. 1004). This verse raises the following question: from what kind of earth is a human being created? Why can’t we humans give life, assuming it can be created a human being from the dust, from the earth from which Adam was walled? Perhaps the word “earth” in the Bible makes reference to another “matter” from which the human being was created. In the following verse is written: “*By the sweat of your face you will eat bread, till you return to the earth, because from it you were taken. For you are dust and in dust you will return.*” (The Bible, 1939: pp. 3-4).

In physical terms, along with the physical appearance, another important characteristic is blood. The blood composition is the cause and support of the physical appearance of the race (Stan, 1942: p. 17). Between the two physical characteristics of the race, between the physical appearance and the blood, there is a conditionality report to some extent, namely, it is not the appearance that influences or determines the composition of the blood, but vice versa, the blood determines the physical appearance, so that in the last analysis, “*the essential (biological) physical characteristic of the breed, is the blood*”. He [blood] is the bearer of the race, and he is the element that sustains it, the most important

cause of the persistence of a race (Stan, 1942: pp. 17-18).

2) The spiritual characteristics of the race:

Human life is present not only physically but also from a spiritual point of view, which is why the human being is endowed with characteristics of a spiritual nature (Stan, 1942: p. 20). Therefore, the support for spiritual characteristics must be as important an element for the spiritual life as the blood is for the physical-organic one, and this element is the soul (Stan, 1942: p. 20).

According to Liviu Stan, in the terrestrial life, the two components (the blood and the soul of a race) of human life appear only in relation to coexistence. The author affirmed that the element that encompasses in itself the spark of life and groups matter around it to give birth to a human being is the spiritual germ, which appears by divine causality, or is born by the will of God after the faces pondered in the eternal, and as such eternal existing in Him (Stan, 1942: pp. 21-22).

And *“as the clay stands in the potter’s hand, to knead it to his liking, so the people are in the hand of their Maker, to give them as he has decided”* (The Bible, 1939: p. 1004). This verse emphasizes that every human being has his destiny different from all other human beings on Earth, a destiny given by God, the Great Creator of the Universe or the Supreme Force.

4. The Division of Human Races

One of the earliest proper “scientific” studies of human races was published in 1799 by Charles White, in which the author described each racial category in physical terms, identifying what he thought were differences in the head, feet, arms, complexion, skin color, hair texture, and susceptibility to disease (Takezawa, Smedley, & Wade, 2004).

Because the research is vast in terms of the origins of human beings and the races of human beings, one objective of this paper is to present the Christian perspective from Dr. Liviu Stan’s research on the origin of the human being and the classification of human races from the Eastern European perspective.

Dr. Liviu Stan’s Christian perspective presents elements common to all races of human beings on earth and brings to the fore the division of the races of human beings made by Egon Freiherr von Eickstedt and Schröder, and partly, and after Günther, Fischer, Kreitschek, Weinert, Graf and others. After von Eickstedt and Schröder, and in part after Günther, Fischer, Kreitschek, Weinert, Graf and others the best division of European and Asian (Eurasian) races would be as follows (Stan, 1942: pp. 42-44):

- 1) Nordic race: dolichocephalic, tall, blond or reddish, white-pink skin, blue or gray eyes; lives in northern Europe;
- 2) Phallic race: tall, large bony head, short neck, large eyes, pink-white skin; lives in Westphalia and South Sweden;
- 3) Osteuropean race: medium in stature, hefty, has a large round head, gray-blue eyes, white skin with a dark yellow background; lives in White Russia,

Northeast Poland, Western Great Russia, Lithuania, Latvia, Estonia and East Germany;

4) Dinaric race: tall, slender, short nape, long face, large, brown or black eyes, dark hair, dark skin; lives in Bosnia, Herzegovina, Albania, Croatia, southern and middle Germany and the Carpathians;

5) Alpine race: small stature, round head, round face, brown eyes, brown hair, brown-yellow skin; lives in Southwest Germany, Middle France, Czechoslovakia, Hungary and Westphalia;

6) Armenide race: medium stature stumpy (short), long head, short nape, brown or black hair and eyes, blackish skin; lives in the Caucasus and earlier (western) Asia;

7) Turanide race: medium stature, wider skull, brown-yellow hair and eyes, light brown skin; lives in Turkestan, Altai and Pamir;

8) Mediterranean race: small stature, slender, long head, long face, large dark or black eyes, blackish-brown skin, dark brown hair; lives in Spain, France, Corsica, Sardinia, Italy, Sicily, the Southeast Balkans, Egypt and West Germany;

9) Oriental race: appropriate tall stature, long head, long face, closed eyes, blackish skin; lives in Arabia, Mesopotamia, Syria and North Africa;

10) Indide race: suitable height, slender stature, long head, long face, brown hair and eyes, light brown skin; lives in former India (Western), Afghanistan and Balochistan;

11) Vedide race: short thick stature, long head, dark brown hair, brown eyes, brown to dark brown skin; lives in the mountainous and forested parts of India, East India and Indonesia;

12) Tungid race: medium-sized stature stumpy (short), face and head: broad, oblique eyes, black hair, yellowish skin; lives around the Gobi Desert and towards Siberia;

13) Sinid race: tall, slender stature, very long head, long face, black hair, oblique eyes, brown skin; lives in Eastern Tibet and the heights around Hoangho and Jangcekiang;

14) Old Mongolian race: small, short stature, suitable short head, similar face, black-brown hair, yellow skin, suitable eyes of oblique; lives in South China, Korea, Japan and the Philippine.

In addition to these divisions, the author Liviu Stan stated that there are also divisions into sub-races, hybrid groups, and one of the most important divisions even today: the division by blood groups (Stan, 1942: p. 44).

Another classification of human beings could be *species*: terrestrial; *race*: white, black, yellow, red. Race classifications can be based on different basic elements common to all races of human beings.

5. Views on Crowds of Human Beings

Secret agencies should consider various aspects of crowd psychology to influence, manipulate, and control human races. As “*nature has recourse at times to*

radical measures, but never after our fashion, which explains how it is that nothing is more fatal to a people than the mania for great reforms, however excellent these reforms may appear theoretically (Le Bon, 1896: pp. 6-7). Likewise, the reforms applied to human races must sometimes be in accordance with the nature of races of human beings. Radical measures shouldn't be a fashion because the behaviours of every human race, although they are common in their essence to all races, it can develop unpredictable new sets of behaviour patterns, which could be acquired by races throughout of their life. As a consequence, reforms regarding the races of human beings should be carried out softly and smoothly, in accordance with the "nature" of every human race.

Gustave Le Bon defined the crowd as *"a gathering of individuals of whatever nationality, profession, or sex, and whatever be the chances that have brought them together"* (Le Bon, 1896: p. 2). According to the French sociologist, *"under certain given circumstances, and only under those circumstances"*, having common thoughts and feelings oriented in the same direction, this collectivity becomes an organized crowd, *"or, if the term is considered preferable, a psychological crowd"* (Le Bon, 1896: p. 2), which *"forms a single being, and is subjected to the law of the mental unity of crowds"* (Le Bon, 1896: p. 2).

Mînică (2019: p. 10) considered that an organized crowd of human beings can also be defined as a mosaic of psychisms, gathered together in a whole, unitary, versatile metapsychism, led to a common goal or a common action. A hundred or a thousand human beings randomly gathered in a public square represent a psychological crowd, and in certain circumstances, it can be an organized crowd, due to common thoughts and feelings. Therefore, the statement made by Gustave Le Bon: *"It is evident that it is not by the mere fact of a number of individuals finding themselves accidentally side by side that they acquire the character of an organized crowd. A thousand individuals accidentally gathered in a public place without any determined object in no way constitute a crowd from the psychological point of view"* (Le Bon, 1896: p. 2) is deliberately incomplete. In every hour of history, a multitude of human beings, regardless of their number, has been, is and will be a psychological crowd, whether they are reunited or not reunited with a common purpose or towards common action. The pieces that must be attached in a mosaic to form a metapsychic whole, unitary and versatile, represent the psychisms of human beings. This bonding process shall be carried out by specific methods, means, procedures and techniques, as appropriate, in accordance with the given context.

The French sociologist affirmed that an important thing about the structure of the psychological crowd is that *"once constituted, it acquires certain provisional but determinable general characteristics"*, and in addition to these, there are *"adjoined particular characteristics which vary according to the elements of which the crowd is composed and may modify its mental constitution"* (Le Bon, 1896: p. 3).

The obvious distinction between a human being and a crowd is that the individual way of living, intelligence, and the character of the human being, occupa-

tions, and individual habits differ from how the crowd thinks, feels, and acts. Another essential feature that distinguishes between a human being and a crowd is the quality of the human being to be disinhibited by transforming certain ideas, thoughts and feelings into actions or deeds when it is part of a crowd.

Human beings differ from each other in many ways. The essential differences are: biologically; racially; from the point of view of the psychism with which was forged the human being; in terms of religious beliefs; from the point of view of the intelligence with which the human being was endowed, *“but from the point of view of character the difference is most often slight or non-existent”* (Le Bon, 1896: p. 8).

The intellectual abilities of human beings and their individuality temporarily disappear from the forefront of individual psychism and are transposed into collective metapsychism. Consequently, in influencing and manipulating crowds, their specific characteristics should be known to obtain the desired result(s). Gustave Le Bon stated that these characteristics are determined by certain causes: the first cause is given by the fact that the human being in a crowd acquires, due to the number of people, a feeling of invincible power. This feeling is reinforced by the fact that the crowd being anonymous determines the disappearance of the feeling of responsibility. The second cause is mental contagion, which determines certain specific characteristics and their orientation. The third cause is suggestibility which determines in the individuals of a crowd special characteristics which are quite contrary at times to those presented by the isolated individual (Le Bon, 1896: pp. 10-11). Therefore, the methods, means, procedures and techniques of influencing and manipulating human beings and the collective mind must be used in accordance with the three causes mentioned above.

6. Human Races and Security

The human being is a complex one. Both internal and external factors influence its evolution from birth to death. A subtle reality is that human beings are influenced by both seen and unseen factors. Further research on human races may lead to a deeper understanding of humankind.

Why is this know-how crucial for secret services? Because every conflict has a racial characteristic. An important characteristic (but not the only one) of the Second World War was the battle between the Aryan race and the Semitic race. Another answer would be that a deeper understanding of people's behaviours, can help to strengthen cohesion policies and strategic decisions on social inclusion, channelling the existing differences towards a single goal and can provide solutions to internal and external challenges and threats.

In the interest of enhancing national security at all times, the secret agencies should have offices/departments that study races and their divisions to influence and shape human beings' behaviour as needed to cope with any reality that occurs at a given time. The intelligence analysis must contain three primary pillars:

social, cultural, and religious. These pillars can improve the analysis of information received from internal or external sources about a country X or specific regions of a country X. Subsequently, a comprehensive study taking into account the two essential components (blood and soul) of the races of human beings, whatever their geographical position, rural areas or urban areas, would add value to the intelligence analysis.

Why is this information necessary for intelligence agencies? The following are some possible responses to this question: A possible solution would be to improve the methods, means, procedures, and techniques to influence and manipulate human beings and to have enhanced control over the masses. A complementary answer would be for better infiltration and improved camouflage of own intelligence officers; for an optimal recruitment process of an informant, an agent or a mole from an external source of an important strategic geographical area. Or to better understand which foreign assets of a secret service may be prone to defect, to be a double or triple agent, to sell strategic information to other secret services.

In the case of natural disasters, knowledge of races and their behaviours, may provide solutions to temporarily or permanently move the masses of people from one geographical area to another without prejudice to national security, without creating a conflict between sub-races of the same race or conflicts between different races (depending on how many races are in one state and the history of disputes between them, if there is one); or without altering regional or international security.

This type of know-how (of the origin and division of races) is essential: 1) in using races or sub-races to make a change or to create conflicts to restore a new world order whenever necessary; 2) to maintain the “country image” by using races and sub-races to create internal social disorder for a certain period, in the face of allies or enemy states; 3) for a better application of transactional analysis and game theory at national, regional and international level; 4) to interfere in another state to create social disorder and conflicts, and so on.

From the information presented above, it can be concluded that human resources (operative intelligence officers and mainly analysts) are significant in the gathering but especially in “deciphering” information and designing viable solutions for the security of the country and the security of the system of international relations.

Along with the possible answers presented above, a real reason to recall this type of know-how is that in certain human settlements, applying specific methods, means, procedures, and techniques has the desired result(s), while in other areas of human settlements, using the same methods, means, procedures, and techniques does not have the desired result(s). One approach would be to incorporate this type of expertise into intelligence analysis to reduce the hazards of conducting an analysis based on the vast amount of data that a secret agency can possess at any given moment. The intelligence analysis should be founded on

social, religious, and cultural indicators (pillars), as well as other indicators specific to each human race and indicators specific to the domains of analysis.

7. Conclusion

To understand the origins of the races of human beings and ensure security at a national, regional, or international level, another sensitive issue should be studied and deciphered in depth: the relationship between race and religion. Regarding this sensitive issue, race refers to the human body, its nature and physical-organic structure, and religion refers to the spiritual and energetic part of the human being, another sensitive issue to which religion and metapsychic science can provide answers is the connection of the human being to the three planes: the terrestrial plane, the energetic plane, and the astral or supreme energy plane. Awareness of these racial and identity differences can refine the process of social inclusion by channeling human races in a direction common to all, to a higher stage of human evolution.

Conflicts of Interest

The author declares no conflicts of interest regarding the publication of this paper.

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