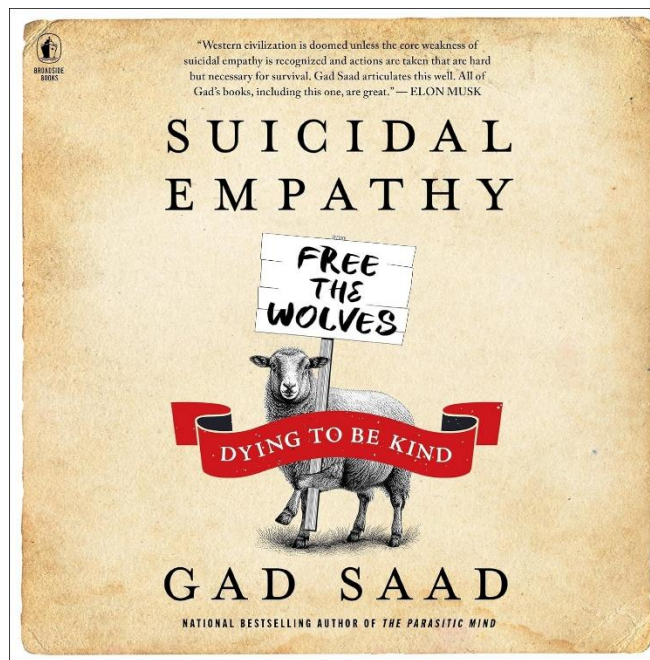




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The Empathy Predators

Gad Saad named the parasite. He missed the predators breeding it.

Gad Saad has done something most analysts never manage: he has dragged a civilisational pattern into open view and given it a name the mainstream now uses. *The Parasitic Mind* described how a bad idea infects a host and hijacks its reasoning. *Suicidal Empathy* describes the most dangerous strain of that infection — compassion cut loose from consequence, feeling its way into decisions a moment's arithmetic would forbid. Releasing the offender. Importing the risk. Branding the man who defends himself as the aggressor. The diagnosis is right, and the naming matters, because a pattern no one has named cannot be resisted. On the central claim, Saad and this institute are on the same side.

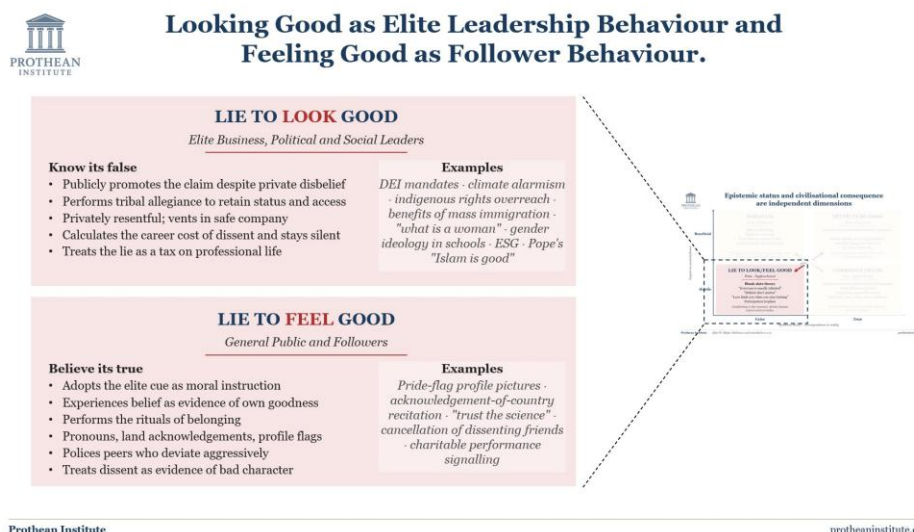
The limit is in the shape of the model, not the sincerity behind it. *The Parasitic Mind* gave us a single mechanism — infection — and *Suicidal Empathy* runs on the same one: a parasite, and everywhere a host. The public catches it. The institutions catch it. And in Saad's telling the leadership class catches it too; the infection has hijacked the empathy of the progressive elite, which is why they make the ruinous calls they make. That is the step that does not hold. A model built only of hosts has no room for a predator — and the elite are not hosts.

Look at where the leadership class actually lives. The people who legislate the open border do not raise their children on its frontier. The people who empty the prisons do not live where the released are released. The people who run affirmation through the schools do not send their own children to the clinic first. In their own lives — the schools, the suburbs, the security, the marriages

they quietly model for their own children — they behave with hard, sober, long-horizon self-interest. They do not have suicidal empathy. They breed it in others and feed on what it yields, which is power. The parasite is real, and it lives in the host. Above the host sits the thing an infection model cannot see: a predator that breeds the parasite because the parasite is useful to it.

Not every member of the leadership class is a predator. Some are genuine believers — hosts who happen to be elevated to power, as sincerely infected as anyone in the crowd. The claim is not that the elite are uniformly cynical. It is narrower and harder to answer: that the predator exists, sits above the host, and is the one actor Saad's model has no place to put.

This layer is not new to us. We have called it the difference between **lying to look good** and **lying to feel good**.¹ The follower lies to feel good: she takes the elite cue as moral instruction, performs the rituals of belonging, polices the people who deviate, and experiences the whole thing as her own goodness. She is Saad's host, and he has described her with real precision. The leader lies to look good: he promotes the claim while privately disbelieving it, prices the career cost of dissent, and stays quiet. He is not infected. He is the predator. An infection model has nowhere to put him, because infection has victims and no beneficiaries — and the defining fact about this man is that he benefits.



The two tiers an infection model collapses into one. Below the line, the follower who believes — the host. Above it, the leader who knows the claim is false and promotes it anyway — the predator the parasite model cannot see, because infection has victims, not beneficiaries.

The tell is concealment. A host does not hide the damage the parasite does to him; he cannot see it any better than anyone else can. But the damage these policies do is not displayed — it is managed, delayed, and buried. The years of official silence around the grooming-gang scandals, the documented reluctance to name what was happening for fear of what naming it would cost, is not the behaviour of someone who cannot perceive the harm. It is the behaviour of someone who perceives it exactly, and has calculated that disclosure costs more than the harm does. You do not conceal a wound you cannot feel. The concealment is the receipt; it proves the knowledge it was meant to hide.

¹ See the companion Prothean Comments, 'The Meijer Chart Paradox' and 'The Emperor's "Look-Good" Clothes', for the full look-good / feel-good framework.

Guilt is the ideal parasite to breed, because of how it is enforced. Shame is policed from the outside and needs an audience to bite; you cannot set it off from a distance. Guilt is installed on the inside. The enforcement sits within the target, which means it can be triggered remotely by anyone able to assign blame credibly — no crowd, no coordination, only an accusation delivered to a conscience that carries out the sentence itself. The West did not merely develop a guilt-based morality. It built the most exploitable moral machinery available, then dismantled the in-group loyalty that once limited the exploit. A predator with that parasite in that soil does not need to be a monster. He needs only to notice what grows.

None of this requires believing the predator wants the wreckage. Mostly he does not. The wreckage is a cost he is willing for other people to carry, not an outcome he is chasing — which is worse than malice, not better, because malice is rare and burns itself out, while indifference under the right incentives is the ordinary, renewable output of the structure working exactly as built.

If everyone is a host, you treat the patient. If some are predators, you change what the predation costs. Fifty years of treating predators as patients is fifty years of the wrong prescription.

This is why the level of the diagnosis decides whether the cure works. If everyone is a host, the corrective points at the hosts: better arguments, patient correction, waiting for the fever to break. That is the prescription an infection model licenses, and it is the one the West's defenders have been filling for fifty years while losing ground every decade. If some of them are predators, the disease was never the target. The target is the thing that makes the predation pay — the structure that rewards the look-good signal while sending the bill to strangers, later, who never see it arrive. Cure the host and the predator breeds the parasite again next season. Change what the predation costs him, and the crop has nowhere to grow.

There is a pattern to this kind of work stopping where Saad's stops. The most rigorous diagnoses in this field reach the edge of the prescriptive question and halt there — the observation complete, the structural remedy left for someone else. Observation without that remedy produces diagnosis without leverage. Saad has supplied the observation, and it is genuinely valuable; the half that remains is structural, and it is the half that decides whether anything changes. Patterns described precisely enough to act on, placed in the hands of people positioned to act on them — that is the work this institute exists to continue. Whether it bends the arc is not promised. Naming the predator only makes the correction *possible*. Someone with the position and the will still has to make the predation cost more than it pays — against the interests of the people currently being paid.

Saad has written the clearest account yet of the host. The chapter still unwritten is the one about who is feeding on her — and at what level the correction has to bite before it stops being another decade spent treating predators as patients.