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**POLITICAL
PONEROLOGY**

Andrew M. Łobaczewski

**POLITICAL
PONEROLOGY**

**A science on the nature of evil
adjusted for political purposes**

Translated by Alexandra Chciuk-Celt, Ph. D.

Edited with Notes and Commentary by
Laura Knight-Jadczyk & Henry See

Red Pill Press

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EDITOR'S PREFACE

“Aspire to be like Mt. Fuji, with such a broad and solid foundation that the strongest earthquake cannot move you, and so tall that the greatest enterprises of common men seem insignificant from your lofty perspective. With your mind as high as Mt Fuji you can see all things clearly. And you can see all the forces that shape events; not just the things happening near to you.”

Miyamoto Musashi

The book you hold in your hand may be the most important book you will ever read; in fact, it *will* be. No matter who you are, what your status in life, what your age or sex or nationality or ethnic background, you will, at some point in your life, feel the touch or relentless grip of the cold hand of Evil. Bad things happen to good people, that's a fact.

What is evil? Historically, the question of evil has been a theological one. Generations of theological apologists have written entire libraries of books in an attempt to certify the existence of a Good God that created an imperfect world. Saint Augustine distinguished between two forms of evil: “moral evil”, the evil humans do, by choice, knowing that they are doing wrong; and “natural evil”, the bad things that just happen – the storm, the flood, volcanic eruptions, fatal disease.

And then, there is what Andrew Łobaczewski calls Macrosocial Evil: large scale evil that overtakes whole societies and nations, and has done so again and again since time immemorial. The history of mankind, when considered objectively, is a terrible thing.

Death and destruction come to all, both rich and poor, free and slave, young and old, good and evil, with an arbitrariness and insouciance that, when contemplated even momentarily, can destroy a normal person's ability to function.

Over and over again, man has seen his fields and cattle laid waste by drought and disease, his loved ones tormented and decimated by illness or human cruelty, his life's work reduced to nothing in an instant by events over which he has no control at all.

The study of history through its various disciplines offers a view of mankind that is almost insupportable. The rapacious movements of hungry tribes, invading and conquering and destroying in the darkness of prehistory; the barbarian invaders of the civilized world during medieval times, the bloodbaths of the crusades of

Catholic Europe against the infidels of the Middle East and then the "infidels" who were their own brothers: the stalking noontide terror of the Inquisition where martyrs quenched the flames with their blood. Then, there is the raging holocaust of modern genocide; wars, famine, and pestilence striding across the globe in hundred league boots; and never more frightening than today.

All of these things produce an intolerable sense of indefensibility against what Mircea Eliade calls the Terror of History.

There are those who will say that *now* this is all past; mankind has entered a new phase; science and technology have brought us to the brink of ending all this suffering. Many people believe that man is evolving; society is evolving; and that we now have control over the arbitrary evil of our environment; or at least we will have it after George Bush and his Neocons have about 25 years to fight the Endless War against Terror. Anything that does not support this idea is reinterpreted or ignored.

Science has given us many wonderful gifts: the space program, laser, television, penicillin, sulfa-drugs, and a host of other useful developments which should make our lives more tolerable and fruitful. However, we can easily see that this is not the case. It could be said that never before has man been so precariously poised on the brink of such total destruction.

On a personal level, our lives are steadily deteriorating. The air we breathe and the water we drink is polluted almost beyond endurance. Our foods are loaded with substances which contribute very little to nourishment and may, in fact, be injurious to our health. Stress and tension have become an accepted part of life and can be shown to have killed more people than the cigarettes that some people still smoke to relieve it. We swallow endless quantities of pills to wake up, go to sleep, get the job done, calm our nerves and make us feel good. The inhabitants of the earth spend more money on recreational drugs than they spend on housing, clothing, food, education or any other product or service.

At the social level, hatred, envy, greed and strife multiply exponentially. Crime increases faster than the population. Combined with wars, insurrections, and political purges, multiplied millions of people across the globe are without adequate food or shelter due to political actions.

And then, of course, drought, famine, plague and natural disasters still take an annual toll in lives and suffering. This, too, seems to be increasing.

When man contemplates history, *as it is*, he is forced to realize that he is in the iron grip of an existence that seems to have no real care or concern for his pain and suffering. Over and over again, the same sufferings fall upon mankind multiplied millions upon millions of times over millennia. The totality of human suffering is a dreadful thing. I could write until the end of the world using oceans of ink and forests of paper and never fully convey this Terror. The beast of arbitrary calamity has always been with us. For as long as human hearts have pumped hot blood through their too-fragile bodies and glowed with the inexpressible sweetness of life and yearning for all that is good and right and loving, the sneering, stalking, drooling and scheming beast of unconscious evil has licked its lips in anticipation of its next feast of terror and suffering. Since the beginning of time, this mystery of

the estate of man, this Curse of Cain has existed. And, since the Ancient of Days, the cry has been: My punishment is greater than I can bear!

It is conjectured that, in ancient times, when man perceived this intolerable and incomprehensible condition in which he found his existence, that he created cosmogonies to justify all the cruelties, aberrations, and tragedies of history. It is true that, man, as a rule and in general, is powerless against cosmic and geological catastrophes, and it has long been said that the average man can't really do anything about military onslaughts, social injustice, personal and familial misfortunes, and a host of assaults against his existence too numerous to list.

This is about to change. The book you hold in your hand is going to give you answers to many of the questions about Evil in our world. This book is not just about macrosocial evil, it is also about everyday evil, because, in a very real sense, the two are inseparable. The long term accumulation of everyday evil always and inevitably leads to Grand Systemic Evil that destroys more innocent people than any other phenomenon on this planet.

The book you hold in your hands is also a survival guide. As I said above, this book will be the most important book you will ever read. Unless, of course, you are a psychopath.

“What does psychopathy have to do with personal or social evil?” you may ask.

Absolutely everything. Whether you know it or not, each and every day your life is touched by the effects of psychopathy on our world. You are about to learn that even if there isn't much we can do about geological and cosmological catastrophe, there is a lot we can do about social and macrosocial evil, and the very first thing to do is to learn about it. In the case of psychopathy and its effects on our world, what you don't know definitely can and will hurt you.

Nowadays the word “psychopath” generally evokes images of the barely restrained – yet surprisingly urbane – mad-dog serial killer, Dr. Hannibal Lecter, of *Silence of the Lambs* fame. I will admit that this was the image that came to my mind whenever I heard the word; almost, that is. The big difference was that I never thought of a psychopath as possibly being so cultured or so capable of passing as “normal”. But I was wrong, and I was to learn this lesson quite painfully by direct experience. The exact details are chronicled elsewhere; what is important is that this experience was probably one of the most painful and instructive episodes of my life, and it enabled me to overcome a block in my awareness of the world around me and those who inhabit it.

Regarding blocks to awareness, I need to state for the record that I have spent 30 years studying psychology, history, culture, religion, myth and the so-called paranormal¹. I also have worked for many years with hypnotherapy – which gave me a very good mechanical knowledge of how the mind/brain of the human being operates at very deep levels. But even so, I was still operating with certain beliefs firmly in place that were shattered by my research into psychopathy. I realized that there was a certain set of ideas that I held about human beings that were sacrosanct – and false. I even wrote about this once in the following way:

¹ I have never received any academic degrees, so I am not a “professional”, in that respect.

...my work has shown me that the vast majority of people want to do good, to experience good things, think good thoughts, and make decisions with good results. And they try with all their might to do so! With the majority of people having this internal desire, why the Hell isn't it happening?

I was naïve, I admit. There were many things I did not know that I have learned since I penned those words. But even at that time I was aware of how our own minds can be used to deceive us.

Now, what beliefs did I hold that made me a victim of a psychopath? The first and most obvious one is that I truly believed that deep inside, all people are basically "good" and that they "want to do good, to experience good things, think good thoughts, and make decisions with good results. And they try with all their might to do so...."

As it happens, this is not true as I – and everyone involved in our research group – learned to our sorrow, as they say. But we also learned to our edification. In order to come to some understanding of exactly what kind of human being could do the things that were done to me (and others close to me), and why they might be motivated – even driven – to behave this way, we began to research the psychology literature for clues because we needed to understand for our own peace of mind.

If there is a psychological theory that can explain vicious and harmful behavior, it helps very much for the victim of such acts to have this information so that they do not have to spend all their time feeling hurt or angry. And certainly, if there is a psychological theory that helps a person to find what kind of words or deeds can bridge the chasm between people, to heal misunderstandings, that is also a worthy goal. It was from such a perspective that we began our extensive work on the subjects of narcissism, which then led to the study of psychopathy.

Of course, we didn't start out with such any such "diagnosis" or label for what we were witnessing. We started out with observations and searched the literature for clues, for profiles, for anything that would help us to understand the inner world of a human being – actually a group of human beings – who seemed to be utterly depraved and unlike anything we had ever encountered before. We found that this kind of human is all too common, and that, according to some of the latest research, they cause more damage in human society than any other single so-called "mental illness". Martha Stout, who has worked extensively with victims of psychopaths, writes:

Imagine – if you can – not having a conscience, none at all, no feelings of guilt or remorse no matter what you do, no limiting sense of concern for the well-being of strangers, friends, or even family members. Imagine no struggles with shame, not a single one in your whole life, no matter what kind of selfish, lazy, harmful, or immoral action you had taken.

And pretend that the concept of responsibility is unknown to you, except as a burden others seem to accept without question, like gullible fools.

Now add to this strange fantasy the ability to conceal from other people that your psychological makeup is radically different from theirs. Since every-

one simply assumes that conscience is universal among human beings, hiding the fact that you are conscience-free is nearly effortless.

You are not held back from any of your desires by guilt or shame, and you are never confronted by others for your cold-bloodedness. The ice water in your veins is so bizarre, so completely outside of their personal experience, that they seldom even guess at your condition.

In other words, you are completely free of internal restraints, and your unhampered liberty to do just as you please, with no pangs of conscience, is conveniently invisible to the world.

You can do anything at all, and still your strange advantage over the majority of people, who are kept in line by their consciences will most likely remain undiscovered.

How will you live your life?

What will you do with your huge and secret advantage, and with the corresponding handicap of other people (conscience)?

The answer will depend largely on just what your desires happen to be, because people are not all the same. Even the profoundly unscrupulous are not all the same. Some people – whether they have a conscience or not – favor the ease of inertia, while others are filled with dreams and wild ambitions. Some human beings are brilliant and talented, some are dull-witted, and most, conscience or not, are somewhere in between. There are violent people and non-violent ones, individuals who are motivated by blood lust and those who have no such appetites....

Provided you are not forcibly stopped, you can do anything at all.

If you are born at the right time, with some access to family fortune, and you have a special talent for whipping up other people's hatred and sense of deprivation, you can arrange to kill large numbers of unsuspecting people. With enough money, you can accomplish this from far away, and you can sit back safely and watch in satisfaction....

Crazy and frightening – and real, in about 4 percent of the population....

The prevalence rate for anorexic eating disorders is estimated a 3.43 percent, deemed to be nearly epidemic, and yet this figure is a fraction lower than the rate for antisocial personality. The high-profile disorders classed as schizophrenia occur in only about 1 percent of [the population] – a mere quarter of the rate of antisocial personality – and the Centers for Disease Control and Prevention say that the rate of colon cancer in the United States, considered “alarmingly high,” is about 40 per 100,000 – one hundred times lower than the rate of antisocial personality.

The high incidence of sociopathy in human society has a profound effect on the rest of us who must live on this planet, too, even those of us who have not been clinically traumatized. The individuals who constitute this 4 percent drain our relationships, our bank accounts, our accomplishments, our self-esteem, our very peace on earth.

Yet surprisingly, many people know nothing about this disorder, or if they do, they think only in terms of violent psychopathy – murderers, serial killers, mass murderers – people who have conspicuously broken the law many times over, and who, if caught, will be imprisoned, maybe even put to death by our legal system.

We are not commonly aware of, nor do we usually identify, the larger number of nonviolent sociopaths among us, people who often are not blatant lawbreakers, and against whom our formal legal system provides little defense.

Most of us would not imagine any correspondence between conceiving an ethnic genocide and, say, guiltlessly lying to one's boss about a coworker. But the psychological correspondence is not only there; it is chilling. Simple and profound, the link is the absence of the inner mechanism that beats up on us, emotionally speaking, when we make a choice we view as immoral, unethical, neglectful, or selfish.

Most of us feel mildly guilty if we eat the last piece of cake in the kitchen, let alone what we would feel if we intentionally and methodically set about to hurt another person.

Those who have no conscience at all are a group unto themselves, whether they be homicidal tyrants or merely ruthless social snipers.

The presence or absence of conscience is a deep human division, arguably more significant than intelligence, race, or even gender.

What differentiates a sociopath who lives off the labors of others from one who occasionally robs convenience stores, or from one who is a contemporary robber baron – or what makes the difference between an ordinary bully and a sociopathic murderer – is nothing more than social status, drive, intellect, blood lust, or simple opportunity.

What distinguishes all of these people from the rest of us is an utterly empty hole in the psyche, where there should be the most evolved of all humanizing functions.²

We did not have the advantage of Dr. Stout's book at the beginning of our research project. We did, of course, have Robert Hare and Hervey Cleckley and Guggenbuhl-Craig and others. But they were only approaching the subject of the possibly large numbers of psychopaths that live among us who never get caught breaking laws, who don't murder – or if they do, they don't get caught – and who still do untold damage to the lives of family, acquaintances, and strangers.

Most mental health experts, for a very long time, have operated on the premise that psychopaths come from impoverished backgrounds and have experienced abuse of one sort or another in childhood, so it is easy to spot them, or at least, they certainly don't move in society except as interlopers. This idea seems to be coming under some serious revision lately. As Łobaczewski points out in this book, there is some confusion between Psychopathy and Antisocial Personality Disorder and Sociopathy. As Robert Hare points out, yes, there are many psycho-

² Martha Stout, *The Sociopath Next Door* (Broadway, 2005).

paths who are also “anti-socials”, but there seem to be far more of them that would never be classified as anti-social or sociopathic! In other words, they can be doctors, lawyers, judges, policemen, congressmen, presidents of corporations that rob from the poor to give to the rich, and even presidents.

In a recent paper, it is suggested that psychopathy may exist in ordinary society in even greater numbers than anyone has thus far considered:

Psychopathy, as originally conceived by Cleckley (1941), is not limited to engagement in illegal activities, but rather encompasses such personality characteristics as manipulateness, insincerity, egocentricity, and lack of guilt – characteristics clearly present in criminals but also in spouses, parents, bosses, attorneys, politicians, and CEOs, to name but a few (Bursten, 1973; Stewart, 1991). Our own examination of the prevalence of psychopathy within a university population suggested that perhaps 5% or more of this sample might be deemed psychopathic, although the vast majority of those will be male (more than 1/10 males versus approximately 1/100 females).

As such, psychopathy may be characterized ... as involving a tendency towards both dominance and coldness. Wiggins (1995) in summarizing numerous previous findings ... indicates that such individuals are prone to anger and irritation and are willing to exploit others. They are arrogant, manipulative, cynical, exhibitionistic, sensation-seeking, Machiavellian, vindictive, and out for their own gain. With respect to their patterns of social exchange (Foa & Foa, 1974), they attribute love and status to themselves, seeing themselves as highly worthy and important, but prescribe neither love nor status to others, seeing them as unworthy and insignificant. This characterization is clearly consistent with the essence of psychopathy as commonly described.

The present investigation sought to answer some basic questions regarding the construct of psychopathy in non forensic settings... In so doing we have returned to Cleckley’s (1941) original emphasis on psychopathy as a personality style not only among criminals, but also among successful individuals within the community.

What is clear from our findings is that (a) psychopathy measures have converged on a prototype of psychopathy that involves a combination of dominant and cold interpersonal characteristics; (b) psychopathy does occur in the community and at what might be a higher than expected rate; and (c) psychopathy appears to have little overlap with personality disorders aside from Antisocial Personality Disorder....

Clearly, where much more work is needed is in understanding what factors differentiate the abiding (although perhaps not moral-abiding) psychopath from the law-breaking psychopath; such research surely needs to make greater use of non forensic samples than has been customary in the past.³

³ Salekin, Trobst, Krioukova, “Construct Validity of Psychopathy in a Community Sample: A Nomological Net Approach” in *Journal of Personality Disorders*, 15(5), (2001), 425-441.

Łobaczewski discusses the fact that there are different types of psychopaths. One type, in particular, is the most deadly of all: the Essential Psychopath. He doesn't give us a "checklist" but rather discusses what is inside the psychopath. His description meshes very well with items in the paper quoted above.

Martha Stout also discusses the fact that psychopaths, like anyone else, are born with different basic likes and dislikes and desires, which is why some of them are doctors and presidents and others are petty thieves or rapists.

"Likeable", "Charming", "Intelligent", "Alert", "Impressive", "Confidence-inspiring," and "A great success with the ladies". This is how Hervey Cleckley described most of his subjects in *The Mask of Sanity*. It seems that, in spite of the fact that their actions prove them to be "irresponsible" and "self-destructive", psychopaths seem to have in abundance the very traits most desired by normal persons. The smooth self-assurance acts as an almost supernatural magnet to normal people who have to read self-help books or go to counseling to be able to interact with others in an untroubled way. The psychopath, on the contrary, never has any neuroses, no self-doubts, never experiences angst, and *is* what "normal" people seek to be. What's more, even if they aren't that attractive, they are "babe magnets".

Cleckley's seminal hypothesis is that the psychopath suffers from profound and incurable *affective* deficit. If he really feels anything at all, they are emotions of only the shallowest kind. He is able to do whatever he wants, based on whatever whim strikes him, because consequences that would fill the ordinary man with shame, self-loathing, and embarrassment simply do not affect the psychopath at all. What to others would be a horror or a disaster is to him merely a fleeting inconvenience.

Cleckley posits that psychopathy is quite common in the community at large. His cases include examples of psychopaths who generally function normally in the community as businessmen, doctors, and even psychiatrists. Nowadays, some of the more astute researchers see criminal psychopathy – often referred to as anti-social personality disorder – as an extreme of a particular personality type. I think it is more helpful to characterize criminal psychopaths as "unsuccessful psychopaths".

One researcher, Alan Harrington, goes so far as to say that the psychopath is the new man being produced by the evolutionary pressures of modern life.

Certainly, there have always been shysters and crooks, but past concern was focused on ferreting out incompetents rather than psychopaths. Unfortunately, all that has changed. We now need to fear the super-sophisticated modern crook who does know what he is doing – and does it so well that no one else knows. Yes, psychopaths love the business world.

Uninvolved with others, he coolly saw into their fears and desires, and maneuvered them as he wished. Such a man might not, after all, be doomed to a life of scrapes and escapades ending ignominiously in the jailhouse. Instead of murdering others, he might become a corporate raider and murder companies, firing people instead of killing them, and chopping up their functions rather than their bodies.

[T]he consequences to the average citizen from business crimes are staggering. As criminologist Georgette Bennett says, “They account for nearly 30% of case filings in U.S. District Courts – more than any other category of crime. The combined burglary, mugging and other property losses induced by the country’s street punks come to about \$4 billion a year. However, the seemingly upstanding citizens in our corporate board rooms and the humble clerks in our retail stores bilk us out of between \$40 and \$200 billion a year.”

Concern here is that the costume for the new masked sanity of a psychopath is just as likely to be a three-piece suit as a ski mask and a gun. As Harrington says, “We also have the psychopath in respectable circles, no longer assumed to be a loser.” He quotes William Krasner as saying, “They – psychopath and part psychopath – do well in the more unscrupulous types of sales work, because they take such delight in ‘putting it over on them’, getting away with it – and have so little conscience about defrauding their customers.” Our society is fast becoming more materialistic, and success at any cost is the credo of many businessmen. The typical psychopath thrives in this kind of environment and is seen as a business “hero”.⁴

The study of “ambulatory” psychopaths – what we call “The Garden Variety Psychopath” – has, however, hardly begun. Very little is known about subcriminal psychopathy. Some researchers have begun to seriously consider the idea that it is important to study psychopathy not as a pathological category but as a general personality trait in the community at large. In other words, psychopathy is being recognized as a more or less different type of human.

Hervey Cleckley actually comes very close to suggesting that psychopaths are human in every respect – but that they lack a soul. This lack of “soul quality” makes them very efficient “machines”. They can write scholarly works, imitate the words of emotion, but over time, it becomes clear that their words do not match their actions. They are the type of person who can claim that they are devastated by grief who then attend a party “to forget”. The problem is: they really *do* forget.

Being very efficient machines, like a computer, they are able to execute very complex routines designed to elicit from others support for what they want. In this way, many psychopaths are able to reach very high positions in life. It is only over time that their associates become aware of the fact that their climb up the ladder of success is predicated on violating the rights of others. “Even when they are indifferent to the rights of their associates, they are often able to inspire feelings of trust and confidence.”

The psychopath recognizes no flaw in his psyche, no need for change.

Andrew Łobaczewski addresses the problem of the psychopath and their extremely significant contribution to our macrosocial evils, their ability to act as the éminence grise behind the very structure of our society. It is very important to keep in mind that this influence comes from a relatively small segment of humanity. The other 90-some percent of human beings are not psychopaths.

⁴ Ken Magid and Carole A. McKelvey, “The Psychopaths Favourite Playground: Business Relationships”, *HIGH RISK: Children Without a Conscience* (Bantam Books, 1987).

But that 90-some percent of normal people know that something is wrong! They just can't quite identify it; can't quite put their finger on it; and because they can't, they tend to think that there is nothing they can do about it, or maybe it is just God punishing people.

What is actually the case is that when that 90-some percent of human beings fall into a certain state, as Łobaczewski will describe, the psychopaths, like a virulent pathogen in a body, strike at the weaknesses, and the entire society is plunged into conditions that always and inevitably lead to horror and tragedy on a very large scale.

The movie, *The Matrix*, touched a deep chord in society because it exemplified this mechanistic trap in which so many people find their lives enmeshed, and from which they are unable to extricate themselves because they believe that everyone around them who "looks human" is, in fact, just like them – emotionally, spiritually, and otherwise.

Take an example of how psychopaths can directly affect society at large: the "legal argument" as explicated by Robert Canup in his work on the *Socially Adept Psychopath*. The legal argument seems to be at the foundation of our society. We believe that the legal argument is an advanced system of justice. This is a very cunning trick that has been foisted on normal people by psychopaths in order to have an advantage over them. Just think about it for a moment: the legal argument amounts to little more than the one who is the slickest at using the structure for convincing a group of people of something, is the one who is believed. Because this "legal argument" system has been slowly installed as part of our culture, when it invades our personal lives, we normally do not recognize it immediately. But here's how it works.

Human beings have been accustomed to assume that other human beings are – at the very least – trying to "do right" and "be good" and fair and honest. And so, very often, we do not take the time to use due diligence in order to determine if a person who has entered our life is, in fact, a "good person". When a conflict ensues, we automatically fall into the legal argument assumption that in any conflict, one side is partly right one way, and the other is partly right the other, and that we can form opinions about which side is mostly right or wrong. Because of our exposure to the "legal argument" norms, when any dispute arises, we automatically think that the truth will lie somewhere between two extremes. In this case, application of a little mathematical logic to the problem of the legal argument might be helpful.

Let us assume that in a dispute, one side is innocent, honest, and tells the truth. It is obvious that lying does an innocent person no good; what lie can he tell? If he is innocent, the only lie he can tell is to falsely confess "I did it". But lying is nothing but good for the liar. He can declare that "I didn't do it", and accuse another of doing it, all the while the innocent person he has accused is saying "I didn't do it" and is actually telling the truth.

The truth, when twisted by good liars, can always make an innocent person look bad, especially if the innocent person is honest and admits his mistakes.

The basic assumption that the truth lies between the testimony of the two sides always shifts the advantage to the lying side and away from the side telling the

truth. Under most circumstances, this shift put together with the fact that the truth is going to also be twisted in such a way as to bring detriment to the innocent person, results in the advantage *always* resting in the hands of liars – psychopaths. Even the simple act of giving testimony under oath is a useless farce. If a person is a liar, swearing an oath means nothing to that person. However, swearing an oath acts strongly on a serious, truthful witness. Again, the advantage is placed on the side of the liar.

It has often been noted that psychopaths have a distinct advantage over human beings with conscience and feelings because the psychopath does not have conscience and feelings. What seems to be so is that conscience and feelings are related to the abstract concepts of “future” and “others”. It is “spatio-temporal”. We can feel fear, sympathy, empathy, sadness, and so on because we can *imagine* in an abstract way, the future based on our own experiences in the past, or even just “concepts of experiences” in myriad variations. We can “see ourselves” in them even though they are “out there” and this evokes feelings in us. We can’t do something hurtful because we can imagine it being done to us and how it would feel. In other words, we can not only identify with others spatially – so to say – but also temporally – in time.

The psychopath does not seem to have this capacity.

They are unable to “imagine” in the sense of being able to really connect to images in a direct “self connecting to another self” sort of way.

Oh, indeed, they can *imitate* feelings, but the only real feelings they seem to have – the thing that drives them and causes them to act out different dramas for the effect – is a sort of “predatorial hunger” for what they want. That is to say, they “feel” need/want as love, and not having their needs/wants met is described by them as “not being loved”. What is more, this “need/want” perspective posits that only the “hunger” of the psychopath is valid, and anything, and everything “out there”, outside of the psychopath, is not real except insofar as it has the capability of being assimilated to the psychopath as a sort of “food”. “Can it be used or can it provide something?” is the only issue about which the psychopath seems to be concerned. All else – all activity – is subsumed to this drive.

In short, the psychopath is a predator. If we think about the interactions of predators with their prey in the animal kingdom, we can come to some idea of what is behind the “mask of sanity” of the psychopath. Just as an animal predator will adopt all kinds of stealthy functions in order to stalk their prey, cut them out of the herd, get close to them, and reduce their resistance, so does the psychopath construct all kinds of elaborate camouflage composed of words and appearances – lies and manipulations – in order to “assimilate” their prey.

This leads us to an important question: what does the psychopath *really* get from their victims? It’s easy to see what they are after when they lie and manipulate for money or material goods or power. But in many instances, such as love relationships or faked friendships, it is not so easy to see what the psychopath is after. Without wandering too far afield into spiritual speculations – a problem Cleckley also faced – we can only say that it seems to be that the psychopath *enjoys* making others suffer. Just as normal humans enjoy seeing other people happy,

or doing things that make other people smile, the psychopath enjoys the exact opposite.

Anyone who has ever observed a cat playing with a mouse before killing and eating it has probably explained to themselves that the cat is just "entertained" by the antics of the mouse and is unable to conceive of the terror and pain being experienced by the mouse. The cat, therefore, is innocent of any evil intent. The mouse dies, the cat is fed, and that is nature. Psychopaths don't generally eat their victims.

Yes, in extreme cases of psychopathy, the entire cat and mouse dynamic *is* carried out. Cannibalism has a long history wherein it was assumed that certain powers of the victim could be assimilated by eating some particular part of them. But in ordinary life, psychopaths don't normally go all the way, so to say. This causes us to look at the cat and mouse scenario again with different eyes. Now we ask: is it too simplistic to think that the innocent cat is merely entertained by the mouse running about and frantically trying to escape? Is there something more to this dynamic than meets the eye? Is there something more than being "entertained" by the antics of the mouse trying to flee? After all, in terms of evolution, why would such behavior be hard-wired into the cat? Is the mouse tastier because of the chemicals of fear that flood his little body? Is a mouse frozen with terror more of a "gourmet" meal?

This suggests that we ought to revisit our ideas about psychopaths with a slightly different perspective. One thing we do know is this: many people who experience interactions with psychopaths and narcissists report feeling "drained" and confused and often subsequently experience deteriorating health. Does this mean that part of the dynamic, part of the explanation for why psychopaths will pursue "love relationships" and "friendships" that ostensibly can result in no observable material gain, is because there is an actual energy consumption?

We do not know the answer to this question. We observe, we theorize, we speculate and hypothesize. But in the end, only the individual victim can determine what they have lost in the dynamic – and it is often far more than material goods. In a certain sense, it seems that psychopaths are soul eaters or "Psychophagic".

In the past several years, there are many more psychologists and psychiatrists and other mental health workers beginning to look at these issues in new ways in response to the questions about the state of our world and the possibility that there is some essential difference between such individuals as George W. Bush and many so-called Neocons, and the rest of us.

Dr. Stout's book has one of the longest explanations as to why none of her examples resemble any actual persons that I have ever read. And then, in a very early chapter, she describes a "composite" case where the subject spent his childhood blowing up frogs with fire-crackers. It is widely known that George W. Bush did this. The subject is also described as graduating college with a C average – which Bush did at Yale – so one naturally wonders...

In any event, even without Dr. Stout's work, at the time we were studying the matter, we realized that what we were learning was very important to everyone because as the data was assembled, we saw that the clues, the profiles, revealed

that the issues we were facing were faced by everyone at one time or another, to one extent or another. We also began to realize that the profiles that emerged also describe rather accurately many individuals who seek positions of power in fields of authority, most particularly politics and commerce. That's really not so surprising an idea, but it honestly hadn't occurred to us until we saw the patterns and recognized them in the behaviors of numerous historical figures and, lately, including George W. Bush and members of his administration.

Current day statistics tell us that there are more psychologically sick people than healthy ones. If you take a sampling of individuals in any given field, you are likely to find that a significant number of them display pathological symptoms to one extent or another. Politics is no exception, and, by its very nature, would tend to attract more of the pathological "dominator types" than other fields. That is only logical, and we began to realize that it was not only logical, it was horrifyingly accurate; horrifying because pathology among people in power can have disastrous effects on all of the people under the control of such pathological individuals. And so, we decided to write about this subject and publish it on the Internet.

As the material went up, letters from our readers began to come in thanking us for putting a name to what was happening to them in their personal lives as well as helping them to understand what was happening in a world that seems to have gone completely mad. We began to think that it was an epidemic, and, in a certain sense, we were right. If an individual with a highly contagious illness works in a job that puts them in contact with the public, an epidemic is the result. In the same way, if an individual in a position of political power is a psychopath, he or she can create an epidemic of psychopathology in people who are not, essentially, psychopathic. Our ideas along this line were soon to receive confirmation from an unexpected source: Andrew Łobaczewski, the author of the book you are about to read. I received an email as follows:

Dear Ladies and Gentlemen.

I have got your Special Research Project on psychopathy by my computer. You are doing a most important and valuable work for the future of nations...

I am a very aged clinical psychologist. Forty years ago I took part in a secret investigation of the real nature and psychopathology of the macro-social phenomenon called "Communism". The other researchers were the scientists of the previous generation who are now passed away.

The profound study of the nature of psychopathy, which played the essential and inspirational part in this macro-social psychopathologic phenomenon, and distinguishing it from other mental anomalies, appeared to be the necessary preparation for understanding the entire nature of the phenomenon.

The large part of the work, you are doing now, was done in those times... I am able to provide you with a most valuable scientific document, useful for your purposes. It is my book "Political Ponerology – A science on the nature of evil adjusted for political purposes". You may also find copy of this book in the Library of Congress and in some university and public libraries in the USA.

Be so kind and contact me so that I may mail a copy to you.

Very truly yours!

Andrew M. Łobaczewski

I promptly wrote a reply saying yes, I would very much like to read his book. A couple of weeks later the manuscript arrived in the mail.

As I read, I realized that what I was holding in my hand was essentially a chronicle of a descent into hell, transformation, and triumphant return to the world with knowledge of that hell that was priceless for the rest of us, particularly in this day and time when it seems evident that a similar hell is enveloping the planet. The risks that were taken by the group of scientists that did the research on which this book is based are beyond the comprehension of most of us.

Many of them were young, just starting in their careers when the Nazis began to stride in their hundred league jackboots across Europe. These researchers lived through that, and then when the Nazis were driven out and replaced by the Communists under the heel of Stalin, they faced years of oppression the likes of which those of us today who are choosing to take a stand against the Bush Reich cannot even imagine. But, based on the syndrome that describes the onset of the disease, it seems that the United States, in particular, and perhaps the entire world, will soon enter into "bad times" of such horror and despair that the Holocaust of World War II will seem like just a practice run.

And so, since they were there, and they lived through it and brought back information to the rest of us, it may well save our lives to have a map to guide us in the falling darkness.

Laura Knight-Jadczyk

AUTHOR'S FOREWORD

In presenting my honored readers with this volume, which I generally worked on during the early hours before leaving to make a difficult living, I would first like to apologize for the defects which are the result of anomalous circumstances. I readily admit that these lacunae should be filled, time-consuming as that may be, because the facts on which this book are based are urgently needed; through no fault of the author's, these data have come too late.

The reader is entitled to an explanation of the long history and circumstances under which this work was compiled, not just of the content itself. This is, in fact, the third manuscript I have created on this same subject. I threw the first manuscript into a central-heating furnace, having been warned just in time about an official search, which took place minutes later. I sent the second draft to a Church dignitary at the Vatican by means of an American tourist and was absolutely unable to obtain any kind of information about the fate of the parcel once it was left with him.

This long history of subject-matter elaboration made work on the third version even more laborious. Prior paragraphs and former phrases from one or both of the first drafts haunt the writer's mind and make proper planning of the content more difficult.

The two lost drafts were written in very convoluted language for the benefit of specialists with the necessary background, particularly in the field of psychopathology. The irretrievable disappearance of the second version also meant the loss of the overwhelming majority of statistical data and facts which would have been so valuable and conclusive for specialists in the field. Several analyses of individual cases were also lost.

The present version contains only such statistical data that had been memorized due to frequent use, or that could be reconstructed with satisfactory precision. I also added those data, particularly the more accessible ones from the field of psychopathology, which I considered essential in presenting this subject to readers with a good general education, and especially to representatives of the social and political sciences and to politicians. I also nurse the hope that this work may reach a wider audience and make available some useful scientific data which may serve as a basis for comprehension of the contemporary world and its history.

It may also make it easier for readers to understand themselves, their neighbors, and other nations of the world.

Who produced the knowledge and performed the work summarized within the pages of this book? It was a joint endeavor consisting of not only my efforts, but also representing the results of many researchers, some of them not known to the author. The situational genesis of this book makes it virtually impossible to separate the accomplishments and give proper credit to every individual for his or her efforts.

I worked in Poland far away from active political and cultural centers for many years. That is where I undertook a series of detailed tests and observations which were to be combined with the resulting generalizations of various other experimenters in order to produce an overall introduction for an understanding of the macrosocial phenomenon surrounding us. The name of the person who was expected to produce the final synthesis was a secret, as was understandable and necessary given the time and the situation. I would very occasionally receive anonymous summaries of the results of tests made by other researchers in Poland and Hungary; a few data were published, as they raised no suspicions that a specialized work was being compiled, and these data could still be located today.

The expected synthesis of this research did not occur. All of my contacts became inoperative as a result of the wave of post-Stalin repression and secret arrests of researchers in the early sixties. The remaining scientific data in my possession were very incomplete, albeit priceless in value. It took many years of lonely work to weld these fragments into a coherent whole, filling the lacunae with my own experience and research.

My research on essential psychopathy and its exceptional role in the macrosocial phenomenon, was conducted concurrently with, or shortly after, that of others. Their conclusions reached me later and confirmed my own. The most characteristic item in my work is the general concept for a new scientific discipline named "ponerology". The reader will also find other fragments of information based on my own research. I also effected an overall synthesis to the best of my ability.

As the author of the final work, I hereby express my deep respect for all those who initiated the research and continued to conduct it at the risk of their careers, health and lives. I pay homage to those who paid the price through suffering or death. May this work constitute some compensation for their sacrifices, regardless of where they may be today. Times more conducive to an understanding of this material may recall their names, both those which I never knew and those I have since forgotten.

New York, N.Y. August 1984.

PREFACE

TO THE RED PILL PRESS EDITION

Twenty years have passed since the writing of this book. I became a very old man. One day, my computer put me in contact with the Scientists of the Quantum Future Group who convinced me that the time had matured for my book to become useful and to serve the future of humanity. They took the trouble of publishing it.

The passing of these last twenty years has been fraught with political occurrences. Our world has changed in essential ways due to the natural laws of the phenomenon described in this book. Knowledge has increased dramatically thanks to the efforts of the people of good will. Nonetheless, our world is not yet restored to good health; and the remainders of the great disease are still active. The illness has reappeared connected to another ideology. The laws of the genesis of evil are working in millions of individual cases of individuals and families. The political phenomena threatening peace are confronted by military force. The small-scale occurrences are condemned or restrained by the word of moral science. The result is that great efforts of the past, undertaken without the support of objective natural knowledge about the very nature of evil, have been insufficient and dangerous. All these efforts have been made without taking into account that great maxim of medicine that serves as a motto in this book: *Ignoti nulla curatio morbid* (do not attempt to cure what you do not understand). The end of Communist subjugation has come at a high price, and those nations that now think they are free will soon find they are paying still.

The question must be asked: why was this work, produced by eminent researchers and the author for just this purpose – to prevent the spread of the disease of macrosocial evil – not able to perform its function?

This is a long story.

I had been recognized as the bearer of this “dangerous” science in Austria by a “friendly” physician who then was revealed to be an agent of Communist Secret Services. All the Red nodes and networks in New York were mobilized to organize a counteraction against the information contained in this book being made publicly and widely available. It was terrible to learn that the overt system of suppression I had so recently escaped was just as prevalent, though more covert, in the United States. It was demoralizing to see how the system of conscious and

unconscious pawns worked; to watch people who trusted their conscious “friends” – unknown to them as Communist agents – and performed the insinuated activities against me with such patriotic zeal. As a result of these activities, I was refused any assistance, and to survive, I had to take work as a labourer when already of an age to retire. My health collapsed and two years were lost.

I learned also that I was not the first such emissary who had come to America bringing similar knowledge; I was rather the third one; the other two had been similarly dealt with.

In spite of all these circumstances, I persevered and the book was finally written in 1984 and carefully translated into English. It was esteemed by those who read it as being “very informative”, but it was not published. For the psychological editors it was “too political”; for political editors, it contained too much psychology and psychopathology. In some cases, the “editorial deadline was already closed”. Gradually, it became clear that the book did not pass the “insider’s” inspections.

The time for this book’s major political value is not over; its scientific essence remains permanently valuable and inspirational. It may serve a great purpose in coming times, when properly adjusted and expanded. Further investigations in these areas may yield a new understanding of human problems that have plagued humanity for millennia. Ponerology may buttress the centuries old moral sciences by a modern natural approach. Thus this work may contribute to progress toward a universal peace.

That is the reason that I laboured to retype on my computer the whole already fading manuscript after twenty years. No essential changes have been introduced, and it is presented as it was written in New York all those many years ago. So let it remain as a document of a very dangerous work of eminent scientists and myself, undertaken in dark and tragic times under impossible conditions; still a piece of good science.

The author’s desire is to place this work in the hands of those who are capable of taking this burden over and progressing with the theoretical research in ponerology, enrich it with detailed data to replace that which has been lost, and put it in praxis for various valuable purposes it may serve – for the good of individual people and for all nations.

I am thankful to Madame Laura Knight-Jadczyk and Professor Arkadiusz Jadczyk, and their Friends for their heartfelt encouragement, understanding, and their labour in bringing my old work to be published.

Andrew M. Łobaczewski.

Rzeszów – Poland, December 2005

CHAPTER I

INTRODUCTION

May the reader please imagine a very large hall in an old Gothic university building. Many of us gathered there early in our studies in order to listen to the lectures of outstanding philosophers and scientists. We were herded back there – under threat – the year before graduation in order to listen to the indoctrination lectures which recently had been introduced.

Someone nobody knew appeared behind the lectern and informed us that he would now be the professor. His speech was fluent, but there was nothing scientific about it: he failed to distinguish between scientific and ordinary concepts and treated borderline imaginings as though it were wisdom that could not be doubted. For ninety minutes each week, he flooded us with naive, presumptuous paralogistics and a pathological view of human reality. We were treated with contempt and poorly controlled hatred. Since fun-poking could entail dreadful consequences, we had to listen attentively and with the utmost gravity.

The grapevine soon discovered this person's origins. He had come from a Cracow suburb and attended high school, although no one knew if he had graduated. Anyway, this was the first time he had crossed university portals, and as a professor, at that!

"You can't convince anyone this way!" we whispered to each other. "It's actually propaganda directed against themselves." But after such mind-torture, it took a long time for someone to break the silence.

We studied ourselves, since we felt something strange had taken over our minds and something valuable was leaking away irretrievably. The world of psychological reality and moral values seemed suspended as if in a chilly fog. Our human feeling and student solidarity lost their meaning, as did patriotism and our old established criteria. So we asked each other, "are you going through this too"? Each of us experienced this worry about his own personality and future in his own way. Some of us answered the questions with silence. The depth of these experiences turned out to be different for each individual.

We thus wondered how to protect ourselves from the results of this "indoctrination". Teresa D. made the first suggestion: Let's spend a weekend in the mountains. It worked. Pleasant company, a bit of joking, then exhaustion followed by

deep sleep in a shelter, and our human personalities returned, albeit with a certain remnant. Time also proved to create a kind of psychological immunity, although not with everyone. Analyzing the psychopathic characteristics of the “professor’s” personality proved another excellent way of protecting one’s own psychological hygiene.

You can just imagine our worry, disappointment, and surprise when some colleagues we knew well suddenly began to change their world view; their thought-patterns furthermore reminded us of the “professor’s” chatter. Their feelings, which had just recently been friendly, became noticeably cooler, although not yet hostile. Benevolent or critical student arguments bounced right off them. They gave the impression of possessing some secret knowledge; we were only their former colleagues, still believing what those “professors of old” had taught us. We had to be careful of what we said to them. These former colleagues soon joined the Party.

Who were they, what social groups did they come from, what kind of students and people were they? How and why did they change so much in less than a year? Why did neither I nor a majority of my fellow students succumb to this phenomenon and process? Many such questions fluttered through our heads then. It was in those times, from those questions, observations and attitudes that the idea was born that this phenomenon could be objectively studied and understood; an idea whose greater meaning crystallized with time.

Many of us newly graduated psychologists participated in the initial observations and reflections, but most crumbled away in the face of material or academic problems. Only a few of that group remained; so the author of this book may be the last of the Mohicans.

It was relatively easy to determine the environments and origins of the people who succumbed to this process, which I then called “transpersonification”. They came from all social groups, including aristocratic and fervently religious families, and caused a break in our student solidarity to the order of some 6%. The remaining majority suffered varying degrees of personality disintegration which gave rise to individual searching for the values necessary to find ourselves again; the results were varied and sometimes creative.

Even then, we had no doubts as to the pathological nature of this “transpersonification” process, which ran similar but not identical in all cases. The duration of the results of this phenomenon also varied. Some of these people later became zealots. Others later took advantage of various circumstances to withdraw and re-establish their lost links to the society of normal people. They were replaced. *The only constant value of the new social system was the magic number of 6%.*

We tried to evaluate the talent level of those colleagues who had succumbed to this personality-transformation process, and reached the conclusion that, on average, it was slightly lower than the average of the student population. Their lesser resistance obviously resided in other bio-psychological features which were most probably qualitatively heterogeneous.

I found that I had to study subjects bordering on psychology and psychopathology in order to answer the questions arising from our observations; scientific neglect in these areas proved an obstacle difficult to overcome. At the same time,

someone guided by special knowledge apparently vacated the libraries of anything we could have found on the topic; books were indexed, but not physically present.

Analyzing these occurrences now in hindsight, we could say that the “professor” was dangling bait over our heads, based on specific psychological knowledge. He knew in advance that he would fish out amenable individuals, and even how to do it, but the limited numbers disappointed him. The transpersonification process generally took hold only when an individual’s instinctive substratum was marked by pallor or certain deficits. To a lesser extent, it also worked among people who manifested other deficiencies in which the state provoked within them was partially impermanent, being largely the result of psychopathological induction.

This knowledge about the existence of susceptible individuals and how to work on them will continue being a tool for world conquest as long as it remains the secret of such “professors”. When it becomes skillfully popularized science, it will help nations to develop immunity. But none of us knew this at the time.

Nevertheless, we must admit that in demonstrating the properties of this process to us in such a way as to force us into in-depth experience, the professor helped us understand the nature of the phenomenon in a larger scope than many a true scientific researcher participating in this work in other less direct ways.

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As a youth, I read a book about a naturalist wandering through the Amazon-basin wilderness. At some moment a small animal fell from a tree onto the nape of his neck, clawing his skin painfully and sucking his blood. The biologist cautiously removed it – without anger, since that was its form of feeding – and proceeded to study it carefully. This story stubbornly stuck in my mind during those very difficult times when a vampire fell onto our necks, sucking the blood of an unhappy nation.

Maintaining the attitude of a naturalist, while attempting to track the nature of macrosocial phenomenon in spite of all adversity, insures a certain intellectual distance and better psychological hygiene in the face of horrors that might otherwise be difficult to contemplate. Such an attitude also slightly increases the feeling of safety and furnishes an insight that this very method may help find a certain creative solution. This requires strict control of the natural, moralizing reflexes of revulsion, and other painful emotions that the phenomenon provokes in any normal person when it deprives him of his joy of life and personal safety, ruining his own future and that of his nation. Scientific curiosity therefore becomes a loyal ally during such times.

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Hopefully, my readers will forgive me for recounting here a youthful reminiscence that will lead us directly into the subject. My uncle, a very lonely man, would visit our house periodically. He had survived the great Soviet Revolution in the depths of Russia, where he had been shipped out by the Czarist police. For over a year he wandered from Siberia to Poland. Whenever he met with an armed group during his travels, he quickly tried to determine which ideology they represented, white or red, and thereupon skillfully pretended to profess it. Had his ruse been unsuccessful, he would have had his head blown off as a suspected enemy

sympathizer. It was safest to have a gun and belong to a gang. So he would wander and war alongside either group, usually only until he found an opportunity to desert westward toward his native Poland, a country which had just regained its freedom.

When he finally reached his beloved homeland again, he managed to finish his long-interrupted law studies, to become a decent person, and to achieve a responsible position. However, *he was never able to liberate himself from his nightmarish memories*. Women were frightened by his stories of the bad old days and thought it would make no sense to bring a new life into an uncertain future. Thus, he never started a family. Perhaps he would have been unable to relate to his loved ones properly.

This uncle of mine would recapture his past by telling the children in my family stories about what he had seen, experienced and taken part in; our young imaginations were unable to come to terms with any of it. Nightmarish terror shuddered in our bones. We would think of questions: why did people lose all their humanity, what was the reason for all this? Some sort of apprehensive premonition choked its way into our young minds; unfortunately, it was to come true in the future.

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If a collection were to be made of all those books which describe the horrors of wars, the cruelties of revolutions, and the bloody deeds of political leaders and their systems, many readers would avoid such a library. Ancient works would be placed alongside books by contemporary historians and reporters. The documentary treatises on German extermination and concentration camps, and of the extermination of the Jewish Nation, furnish approximate statistical data and describe the well-organized “labor” of the destruction of human life, using a properly calm language, and providing a concrete basis for the acknowledgement of the nature of evil.

The autobiography of Rudolf Hoess, the commander of camps in Oswiecim (*Auschwitz*) and Brzezinka (*Birkenau*), is a classic example of how an intelligent psychopathic individual with a deficit of human emotion thinks and feels.

Foremost among these would be books written by witnesses to criminal insanity such as Arthur Koestler’s *Darkness at Noon*, from prewar Soviet life; *Smoke over Birkenau* the personal memories of Seweryna Szmaglewska<sup>5</sup> from the Oswiecim German concentration camp for women; *The Other World*, the Soviet memoirs of Gustav Herling-Grudzinski<sup>6</sup>; and the Solzhenitsyn volumes turgid with human suffering.

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<sup>5</sup> Szmaglewska, Seweryna (1916-92), writer; 1942-45 prisoner in Nazi concentration camps; Nuremberg Trial witness; wrote *Dymy nad Birkenau* (*Smoke over Birkenau*, 1945); stories and novels mainly concerned with war and occupation: *Zapowiada sie piekny dzien* (*Looks Like a Beautiful Day*, 1960), *Niewinni w Norymberdze* (*The Innocent at Nuremberg*, 1972); novels for young people; anthology of memoirs 1939-45: *Wiezienna krata* (*Prison Bars*, 1964). [Editor’s note.]

<sup>6</sup> Herling-Grudzinski, Gustav: Polish writer who after WWII lived in Napoli, Italy. Married the daughter of well known Italian philosopher Benedetto Croce. He wrote an account of his time in a Soviet gulag: *A World Apart*. [Editor’s note.]

The collection would include works on the philosophy of history discussing the social and moral aspects of the genesis of evil, but they would also use the half-mysterious laws of history to partly justify the blood-stained solutions. However, an alert reader would be able to detect a certain degree of evolution in the authors' attitudes, from an ancient affirmation of primitive enslavement and murder of vanquished peoples, to the present-day moralizing condemnation of such methods of behavior.

Such a library would nevertheless be missing a single work offering a sufficient explanation of the causes and processes whereby such historical dramas originate, of how and why human frailties and ambitions degenerate into blood-thirsty madness. Upon reading the present volume, the reader will realize that writing such a book was scientifically impossible until recently.

The old questions would remain unanswered: what made this happen? Does everyone carry the seeds of crime within, or is it only some of us? No matter how faithful and psychologically true, no literary description of occurrences, such as those narrated by the above-mentioned authors, can answer these questions, nor can they fully explain the origins of evil. They are thus incapable of furnishing sufficiently effective principles for counter-acting evil. The best literary description of a disease cannot produce an understanding of its essential etiology, and thus furnishes no principles for treatment. In the same way, such descriptions of historical tragedies are unable to elaborate effective measures for counteracting the genesis, existence, or spread of evil.

In using natural language<sup>7</sup> to circumscribe psychological, social, and moral concepts which cannot properly be described within its sphere of utility, we produce a sort of surrogate comprehension leading to a nagging suspicion of helplessness. Our natural system of concepts and imaginings is not equipped with the necessary factual content to permit reasoned comprehension of the quality of the factors (particularly the psychological ones) which were active before the birth of, and during, such inhumanly cruel times

We must nevertheless point out that the authors of such literary descriptions sensed that their language was insufficient and therefore attempted to infuse their words with the proper scope of precision, almost as though they foresaw that someone – at some point in time – might use their works in order to explain what cannot be explained, not even in the best literary language. Had these writers not been so precise and descriptive in their language, this author would have been unable to use their works for his own scientific purposes.

In general, most people are horrified by such literature; in hedonistic societies particularly, people have the tendency to escape into ignorance or naive doctrines. Some people even feel contempt for suffering persons. The influence of such books can thus be partially harmful; we should counteract that influence by indicating what the authors had to leave out because our ordinary world of concepts and imaginings cannot contain it.

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<sup>7</sup> Ordinary, everyday words which have various meanings, generally benign, and often do not embrace a specific, scientific meaning. [Editor's note.]

The reader will therefore find herein no bloodcurdling descriptions of criminal behavior or human suffering. It is not the author's job to present a graphic return of material adduced by people who saw and suffered more than he did, and whose literary talents are greater. Introducing such descriptions into this work would run counter to its purpose: it would not only focus attention on some occurrences to the exclusion of many others, but would also distract the mind from the real heart of the matter, namely, *the general laws of the origin of evil*.

In tracking the behavioral mechanisms of the genesis of evil, one must keep both abhorrence and fear under control, submit to a passion for epistemological science, and develop the calm outlook needed in natural history. We must never lose sight of the objective: to trace the processes of ponerogenesis; where they can lead and what threat they can pose to us in the future.

This book therefore aims to take the reader by the hand into a world beyond the concepts and imaginings he has relied on to describe his world since childhood, in an overly egotistic way, probably because his parents, surroundings, and the community of his country used concepts similar to his own. Thereafter, we must show him an appropriate selection from the world of factual concepts which have given birth to recent scientific thinking and which will allow him an understanding of what has remained irrational in his everyday system of concepts.

However, this tour of another reality will not be a psychological experiment conducted upon readers' minds for the sole purpose of exposing the weak points and gaps in their natural world view. Rather, it is an urgent necessity due to our contemporary world's pressing problems, which we can ignore only at our peril.

It is important to realize that we cannot possibly distinguish the path to nuclear catastrophe from the path to creative dedication *unless* we step beyond this world of natural egotism<sup>8</sup> and well known concepts. Then we can come to the understanding that the path was chosen for us by powerful forces, against which our nostalgia for homey, familiar human concepts can be no match. We must step beyond this world of everyday, illusory thinking for our own good and for the good of our loved ones.

The social sciences have already elaborated their own conventional language which mediates between the ordinary man's view and a fully objective naturalistic view. It is useful to scientists in terms of communication and cooperation, but it is still not the kind of conceptual structure which can fully take into account the biological, psychological, and pathological premises at issue in the second and fourth chapters of this book. In the social sciences, the conventional terminology *eliminates critical standards* and puts ethics on ice; in the political sciences, it leads to an underrated evaluation of factors which describe the essence of political situations when evil is at the core.

This social science language left the author and other investigators feeling helpless and scientifically stranded early in our research on the mysterious nature of this inhuman historical phenomenon which engulfed our nation, and still fires his attempts to reach an objective understanding of it. Ultimately, I had no choice

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<sup>8</sup> Egotism is described in detail on pp. 103-105, and can be characterized by an excessive or exaggerated sense of self-importance. [Editor's note.]

but to resort to objective biological, psychological, and psychopathological terminology in order to bring into focus the true nature of the phenomenon, the heart of matter.

The nature of the phenomena under investigation as well as the needs of readers, particularly those unfamiliar with psychopathology, dictate the descriptive manner which must first introduce the data and concepts necessary for further comprehension of psychologically and morally pathological occurrences. We shall thus begin with human personality questions, intentionally formulated in such a way as to coincide largely with the experience of a practicing psychologist, passing then to selected questions of societal psychology. In the “ponerology” chapter, we shall familiarize ourselves with how evil is born with regard to each social scale, emphasizing the actual role of some psychopathological phenomena in the process of ponerogenesis. This will facilitate the transition from natural language to the necessary objective language of naturalistic, psychological, and statistical science to the extent that is necessary and sufficient. Hopefully, it will not be irksome for readers to discuss these matters in clinical terms.

In the author’s opinion, Ponerology reveals itself to be a new branch of science born out of historical need and the most recent accomplishments of medicine and psychology. In the light of objective naturalistic language, it studies the causal components and processes of the genesis of evil, regardless of the latter’s social scope. We may attempt to analyze these ponerogenic processes which have given rise to human injustice, armed with proper knowledge, particularly in the area of psychopathology. Again and again, as the reader will discover, in such a study, we meet with the effects of pathological factors whose carriers are people characterized by some degree of various psychological deviations or defects.

Moral evil and psychobiological evil are, in effect, interlinked via so many causal relationships and mutual influences that they can only be separated by means of abstraction. However, the ability to distinguish them *qualitatively* can help us to avoid a moralizing interpretation of the pathological factors, an error to which we are all prone, and which poisons the human mind in an insidious way, whenever social and moral affairs are at issue.

The ponerogenesis of *macrosocial phenomena* – large scale evil – which constitutes the most important object of this book, appears to be subject to the same laws of nature that operate within human questions on an individual or small-group level. The role of persons with various psychological defects and anomalies of a clinically low level appears to be a perennial characteristic of such phenomena. In the macrosocial phenomenon we shall later call “pathocracy”, a certain hereditary anomaly isolated as “essential psychopathy” is catalytically and causatively essential for the genesis and survival of large scale social evil.

Our natural human world view actually creates a barrier to our understanding of such questions, thus, it is necessary to be familiar with psychopathological phenomena, such as those encountered in this field, in order to breach that barrier. May then the readers please forgive the author’s occasional lapses along this innovative path and fearlessly follow his lead, familiarizing themselves rather systematically with the data adduced in the first few chapters. Thus, we shall be able to

accept the truth of the nature of evil without reflex protests on the part of our natural egotism.

Specialists familiar with psychopathology will find the road less novel. They will, however, notice some differences in interpreting several well known phenomena, resulting in part from the anomalous situations under which the research was done, but mostly from the *more intensive penetration* needed to achieve the primary purpose. That is why this aspect of our work contains certain theoretical values useful for psychopathology. Hopefully, non-specialists will depend upon the author's long experience in distinguishing individual psychological anomalies found among people and factored into the process of the genesis of evil.

It should be pointed out that considerable moral, intellectual, and practical advantages can be gleaned from an understanding of the ponerogenic processes thanks to the naturalistic objectivity required. The long-term heritage of ethical questions is thereby not destroyed; quite the contrary, it is *reinforced*, since modern scientific methods confirm the basic values of moral teachings. However, ponerology forces some corrections upon many details.

Understanding the nature of macrosocial pathological phenomena permits us to find a healthy attitude and perspective toward them, thus assisting us in protecting our minds from being poisoned by their diseased contents and the influence of their propaganda. The unceasing counter-propaganda resorted to by some countries with a normal human system could easily be superseded by straightforward information of a scientific and popular scientific nature on the subject. The bottom line is that we can only conquer this huge, contagious social cancer if we comprehend its essence and its etiological causes. This would eliminate the mystery of this phenomenon as its primary survival asset. *Ignoti nulla curatio morbi!*<sup>9</sup>

Such an understanding of the nature of the phenomena that this study brings forward leads to the logical conclusion that the measures for healing and reordering the world today should be completely different from the ones heretofore used for solving international conflicts. Solutions to such conflicts should function more like modern antibiotics, or, even better, psychotherapy properly handled, rather than taking the approach of old-style weapons such as clubs, swords, tanks or nuclear missiles. Healing social problems should be the objective, not destroying society. An analogy can be drawn between the archaic method of bleeding a patient as opposed to the modern method of strengthening and restoring the ill one in order to effect the cure.

With reference to phenomena of a ponerogenic nature, mere proper knowledge alone can begin healing individual humans and helping their minds regain harmony. Toward the end of this book, we shall be discussing how to use this knowledge in order to arrive at the correct political decisions and apply it to an overall therapy of the world.

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<sup>9</sup> Do not attempt to cure what you do not understand.

## PROBLEMS OF PONEROLOGY

### AN AFTERWORD BY ANDREW ŁOBACZEWSKI

Since the beginning of modern psychiatry at the end of the 19<sup>th</sup> century, the study of pathological deviations was pursued in Europe. During the first thirty years of the 20<sup>th</sup> century, several eminent European psychiatrists were pioneers in these matters. Then followed a time of persecution of not only the science, but the scientists, and it seems, based on a review of what is currently known in the West, that much of this work was irretrievably lost.

As an example, when I was a student, a story reached Poland to the effect that an eminent German professor who had written an analysis of Hitler's psychopathic personality came to an unhappy end. He apparently tried to warn the Germans that such a Fuehrer would lead Germany to a terrible calamity. He was taken to a concentration camp where he died while being beaten. It was said that his last words were, "Ich habe das deutlich benachwiesen!" (I proved it evidently!). I was unable to find out a name, so this must be consigned to anecdotal evidence, but it is interesting nonetheless because it was one of many such stories that were racing through the academic community at the time.

It seems that, at the same time, the Soviets realized the dangers of science. Not only did they bring a halt to the study of genetics,<sup>129</sup> they methodically sought to

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<sup>129</sup> Nowhere has the dispute between nurture and nature been more pointed than in the Soviet Union. Genetics came to a stop there for twenty-five years because of ideology. That some qualities are beyond human intervention because they are coded into biology could not be accepted by Marxists... Marx had insisted that man could be changed by altering society; once the revolution had succeeded a new and better humankind would emerge. This was, in itself, a theory about inheritance. The process of producing a new man had gone further in the Soviet Union than anywhere else. The masses had fulfilled the first five-year plan in four years, destroying millions of kulaks and intellectuals – wreckers and saboteurs – in the process...

The ideology – and the faked experiments – had disastrous effects. In 1942 Lysenko claimed that if winter wheat (which is cultivated in places with a climate mild enough to sustain it) were planted in Siberia among the stubble of spring wheat (which grows over the summer) it would be able to survive the coldest winter. The "vernalization of wheat" (which simply did not work) was imposed on farmers and led to famine.

stamp out independent research in psychology and to take political control of the science to use it for their own nefarious ends. A few years after the end of World War II, all the public libraries in Poland were searched and the “dangerous” books were removed and destroyed. Professors were informed of what subjects were permitted in their lectures, and how they were to teach those subjects. The “authorities” knew best what a psychiatrist or a clinical psychologist was permitted to understand. In this way, much of the valuable research that was underway at the time was strangled and mostly forgotten.

Then, in America, Hervey Cleckley and other researchers undertook the task of discovering anew things that had already been researched in the crucible of the very subject they sought to understand: socially dangerous psychological anomalies. But they did not have access to the older European scientific output; no one in the West did as it had been thoroughly erased from public view.

For me and for other searchers of the genesis of evil and the nature of macro-social pathological phenomena which engulfed our countries, this older European science, preserved in our minds from lectures given before the political suppression began, created the basis of our understanding. Retrieving this science of those researchers and psychiatrists of this era that was erased by Fascism and Communism is, I believe, a vital precondition for further progress in the study of macro-social evil. It is important to note that the developing European terminology for this field was better elaborated and univocal. It seems that, in the West today, that there is great confusion of terminology.

As I have learned from the paper of Salekin, Trobst and Krioukova,<sup>130</sup> a well developed personal inventory is being used in the US as the main system for discovery and estimation of psychopathies. This way may lead to a valuable degree of probability of diagnosis, but may not provide sufficient certainty due to the variation in types. We are in need of practical actions and further scientific progress. The necessary certainty of diagnosis can sometimes be provided by knowledge of various kinds of mental anomalies elaborated by the suppressed European scientific work now lost.

In accordance to my experience as a clinical psychologist and researcher of the nature of evil in the domains of psychopathology, it appears to me that nearly half of the pathologic factors taking part in the processes of the generation of evil – what I call Ponerogenesis – are the results of various kinds of brain tissue lesions.

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In 1948, genetics in the USSR stopped... The inheritance of acquired characters became law... Much later Khrushchev said to Lysenko: "You and your experiments can go to the moon" and, by the 1970s, genetics in the Soviet Union had rejoined the world of science. Lysenko was the mirror of the view that held in Germany and elsewhere during the 1930s: that genes did everything. Hitler himself is known to have read a textbook on human genetics and many experts in "race hygiene" (as the subject was then called) were involved in the extermination movement. Breeding from those with the finest genes and eradicating those with the worst was the only way to improve society. That idea, too, failed the test of history. (J. Steven Jones, *In the Blood*, Harper Collins, 1995.) [Editor's Note.]

<sup>130</sup> Salekin, Trobst and Krioukova, "Construct Validity of Psychopathy in a Community Sample: A Nomological Net Approach", *Journal of Personality Disorders*, 15(5), (2001) 425-441.

The psychopathies make up a lesser percentage of these types. There are other factors too, such as what are popularly referred to as multiple personalities. The concentration of our attention on psychopathies only can lead to unilateral comprehension of the general problem and to mistakes in praxis, particularly psychotherapy. The situation concerning cases of psychopathy is much more confused. But an exhaustive knowledge of the biological nature and genetic properties of particular kinds of psychopathies may, I hope, permit a way to open on understanding. It is for this reason, I offer these remarks based on my training and experience in the crucible of those types of events that we hope to – no, we must – understand.

The aim should be the reduction of the activity of pathology in the genesis of evil in society and its tragic results at all scales from individuals (such as women who fall prey to psychopaths), to families, social groups, social movements, and on to the largest scale of political events. Such an aim requires a firm foundation of profound and detailed knowledge of the nature of all abnormalities. All of the output of the older psychiatrists as well as contemporary achievements must be carefully considered and utilized in further exploration. The actual state of current knowledge may be sufficient for understanding the macro-social phenomenon, but it is still not adequate for full realization of the task before us, including individual cases.

The main task seems to me to be distinguishing of anomalies caused by damage in brain tissue from those transmitted by heredity. It is also the daily bread of the psychologist. Estimation of the location and the kind of damage is not really difficult using standard tests and technology. Those with pathologies that result from such mechanical disorders can be observed to be the most frequent initiators of the macro-social processes that lead to human suffering on a grand scale; they open the door to the further activity of the genetically transmitted pathological factors. These conditions seem to be easier to take under control via psychotherapy. Since the brain lesions are not hereditary, the therapist is under an obligation to inform the patient and those concerned with the life of the patient, that the danger of a hereditary problem does not exist, and so the management plan would be different from a case where heredity is a factor.

The most active cases, in terms of ponerological activity (and here we do not necessarily mean overt criminal behavior, though that can also play a part even if undetected) appeared in my cases to be the frontal characteropathy. (I believe that characteropathies are often referred to in the West as “personality disorders”.)

The damage of the centers 10 A and B is predominantly caused in newborns as a result of neonatal hypoxia or various diseases that are common at that crucial age. The pathological features are not noticeable in pre-school children. However, the problems augment throughout the life until, usually, after the age of fifty, there is a severe ponerogenic personality. A good and typical example is Stalin. Comparative considerations should be included in the list of this particular ponerogenic characteropathy, which developed against the backdrop of perinatal damage to his brain's prefrontal fields. Literature and news about him abounds in indications: brutal, charismatic, snake-charming; issuing of irrevocable decisions; inhuman ruthlessness, pathologic revengefulness directed at anyone who got in his way; and

egotistical belief in his own genius on the part of a person whose mind was, in fact, only average. This state explains as well his psychological dependence on a psychopath like Beria. Some photographs reveal the typical deformation of his forehead which appears in people who suffered very early damage to the areas mentioned above.

Modern trends in obstetrical and neonatal care have greatly reduced the incidence of this type of characteropathy, but more needs to be done. Nowadays we meet with lighter cases. So it is that improved medical services – particularly for women and children – is among those things that must be included in any plan to deal with evil on the macro-social scale. Let us hope that another Stalin will never appear.

Let me briefly sketch, once again, the main categories with some additional details not included in the original text.

Paranoid character disorders are another characteropathy that contributes to the genesis of evil. We know today that the psychological mechanism of paranoid phenomena is twofold: one is caused by damage to the brain tissue, the other is functional or behavioral. Certain brain-tissue lesions cause a certain slackening of accurate thinking and, as a consequence, loss of control of the personality structure. Most typical are those cases caused by an aggression in the diencephalon<sup>131</sup> by various pathological factors, resulting in its permanently decreased tonal ability, and similarly of the tonus of inhibition in the brain cortex. Particularly during sleepless nights, runaway thoughts give rise to a paranoid view of human reality, as well as to ideas which can be either gently naive or violently revolutionary.

In persons free of brain tissue lesions, such phenomena most frequently occur as a result of being reared by people with paranoid characteropathia, along with the psychological terror of their childhood. Such psychological material is then assimilated creating the rigid stereotypes of abnormal experiencing. This makes it difficult for thought and world view to develop normally, and the terror-blocked contents become transformed into permanent, functional, congestive centers.

It is characteristic of paranoid behavior for people to be capable of relatively correct reasoning and discussion as long as the conversation involves minor differences of opinion. This stops abruptly when the partner's arguments begin to undermine their overvalued ideas, crush their long-held stereotypes of reasoning, or forces them to accept a conclusion they had subconsciously rejected before. Such a stimulus unleashes upon the partner a torrent of pseudo-logical, largely paramoralistic, suggestive abuse.

Such reactions generally only serve to repel cultivated and logical people, who then tend to avoid the paranoid types. However, the power of the paranoid lies in the fact that they easily enslave less critical minds, e.g. people with other kinds of psychological deficiencies, who have been victims of individuals with character disorders, and, in particular, a large segment of young people.

A member of the labor class may perceive this power to enslave to be a kind of victory over educated people and thus take the paranoid person's side. However,

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<sup>131</sup> See footnote, p. 79.

this is not the normal reaction among the common people, where intelligence and perception of psychological reality occurs no less often than among intellectuals.

In sum then, the response of accepting paranoid argumentation is qualitatively more frequent in reverse proportion to the civilization level of the community in question. Nevertheless, paranoid individuals become aware of their enslaving influence through experience and attempt to take advantage of it in a pathologically egotistic manner.

Psychopathies are the hereditarily transmitted anomalies; mainly of the human instinctive substratum. They represent deficiencies of this natural phylogenetic endowment, but are of a diverse nature. We know of a number of distinct kinds of these anomalies which differ both in nature as well as in hereditary transmission. Therefore, it should be understood from the outset that they are biologically different entities.

The most active in terms of ponerogenesis is what the suppressed scientists referred to as "essential psychopathy." Nowadays this type is described by many researchers though they often use varying nomenclature.

This anomaly is best known due to its often dramatic involvement in life tragedies involving women. Colin Wilson discusses what he calls the "Right Man", which might in other uses also be called the "Dominant Male" or the "Alpha Male", though here we are concerned with extremes in behavior, not just ordinary dominance or leadership characteristics. This description, though using different terminology, gives a good picture of the type of essential psychopath. Most often the essential psychopath is a domestic household tyrant terrorizing his family, but they can be found in all fields human endeavor. They are recognized early as childhood bullies and torturers of helpless creatures.

Wilson's discussion is based on the work of A.E. Van Vogt who is the author of a number of psychological studies. Van Vogt's concept of the 'Right Man' or 'violent man' is important here for its descriptive power of the pathology in question; not necessarily for its interpretation. Wilson writes:

In 1954, Van Vogt began work on a war novel called *The Violent Man*, which was set in a Chinese prison camp. The commandant of the camp is one of those savagely authoritarian figures who would instantly, and without hesitation, order the execution of anyone who challenges his authority. Van Vogt was creating the type from observation of men like Hitler and Stalin. And, as he thought about the murderous behavior of the commandant, he found himself wondering: 'What could motivate a man like that?' Why is it that some men believe that anyone who contradicts them is either dishonest or downright wicked? Do they really believe, in their heart of hearts, that they are gods who are incapable of being fallible? If so are, are they in some sense insane, like a man who thinks he is Julius Caesar?

Looking around for examples, it struck Van Vogt that male authoritarian behavior is far too commonplace to be regarded as insanity ... [For example,] marriage seems to bring out the 'authoritarian' personality in many males, according to Van Vogt's observation...

[T]he violent man' or the 'Right Man' ... is a man driven by a manic need for self-esteem – to feel he is a 'somebody'. He is obsessed by the question of

'losing face', so will never, under any circumstances, admit that he might be in the wrong....

Equally interesting is the wild, insane jealousy. Most of us are subject to jealousy, since the notion that someone we care about prefers someone else is an assault on our *amour propre*. But the Right Man, whose self-esteem is like a constantly festering sore spot, flies into a frenzy at the thought, and becomes capable of murder...

He feels he [is] justified in exploding, like an angry god. [H]e feels he is inflicting just punishment...

[T]he one thing that becomes obvious in all cases of Right Men is that their attacks are not somehow inevitable; some of their worst misdemeanours are carefully planned and calculated, and determinedly carried out. The Right Man does these things because he thinks they will help him to achieve his own way, which is what interests him.

And this in turn makes it plain that the Right Man problem is a problem of highly dominant people. Dominance is a subject of enormous interest to biologists and zoologists because the percentage of dominant animals – or human beings – seems to be amazingly constant. [B]iological studies have confirmed [that] for some odd reason, precisely five per cent – one in twenty – of any animal group are dominant – have leadership qualities...

The 'average' member of the dominant five per cent sees no reason why he should not be rich and famous too. He experiences anger and frustration at his lack of 'primacy', and is willing to consider unorthodox methods of elbowing his way to the fore. This clearly explains a great deal about the rising levels of crime and violence in our society...

We can also see how large numbers of these dominant individuals develop into 'Right Men'. In every school with five hundred pupils there are about twenty-five dominant ones struggling for primacy. Some of these have natural advantages: they are good athletes, good scholars, good debaters. (And there are, of course plenty of non-dominant pupils who are gifted enough to carry away some of the prizes.) Inevitably, a percentage of the dominant pupils have no particular talent or gift; some may be downright stupid. How is such a person to satisfy his urge to primacy? He will, inevitably, choose to express his dominance in any ways that are possible. [Colin Wilson's *A Criminal History of Mankind* (1984)]

Now, Van Vogt's and Wilson's analysis misses the core of the problem – essential psychopathy – but they have described the type in its external manifestation and have touched on the genetic issues if only tangentially.

In my own researches it became apparent that a profound investigation of this type was necessary when it appeared that it played a chief inspirational role in the macro-social pathology still called "Communism." The frequency of its appearance varies from country to county. My estimation for Poland, my home, is approximately 6 per thousand.

The instinctive substratum of such individuals lacks natural syntonic responses. It is as though there are gaps in the natural endowment, or "missing strings" on the

instrument. As a result, such individuals are unable to understand subtle human emotions and even what could be considered moral common sense. They are egoists as well as pathological egotists, trying to force other people to feel and think as they demand.

As a result of my long experience observing this phenomenon and attempts to track it to its source, I share the conviction with other researchers that this anomaly is inherited via the X chromosome and that it is not transferable from father to son. If the mother is normal on both her chromosomes, the son is genotypically free. In some cases, this is essential information so that the punishments for the “sins of the fathers” are not visited upon the sons. The daughters are then the carriers and they sometimes – more often than not, but not always – demonstrate some pathological characteristics. The question as to why not all of them exhibit pathology is a question that needs to be investigated.

The schizoid psychopath appears in both sexes and is similar both in presentation and frequency. This suggests that the anomaly is transmitted autosomally. Its average frequency is somewhat higher than essential psychopathy but varies considerably between racial or ethnic groups. Appearing in its highest frequency among Jews, and due to the exceptional tenacity and persistent nature that characterizes this pathology, it marks their whole civilization and world view and activity.

The instinctive substratum of the schizoid psychopath operates as a whole as upon shifting sand. They lack a natural sense of psychological realities. They have very efficient intellects, but it dangles over dimmed feelings of human nature. Nevertheless, the intellectual aspect persistently strives and endeavors to generate great doctrines and amoral strategies that are cunningly conceived so as to act suggestively upon naïve individuals whose intellects are not so well developed. The schizoids and their doctrines have played the initial role in creating the great macro-social tragedies of our times.

In family relations, the schizoid psychopath engenders dispirited and depressive states in their partners. The less intellectually developed types seem to be easy tools for more clever intriguers. When their mistakes in judgment or association result in serious troubles, they easily fall into a reactive state closely resembling schizophrenia.

Asthenic psychopathy can be noted to be the most numerically significant classification. There are doubts as to whether all the symptomatically similar cases are sufficiently similar nomologically<sup>132</sup> speaking. It seems that some of the asthenic types have certainly played a role in the genesis of evil, but others seem to be easier able to adjust to the demands of normal social life.

The skirtoidia appears similarly in both sexes. These people are emotionally dynamic, coarse, lacking understanding of subtle issues of morality. The males make very good soldiers, but when their energy is not channeled in such ways, they become overly egotistical, weaker versions of the above-mentioned “right

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<sup>132</sup>According to actual laws of nature. A deductive-nomological explanation is a formal method of explanation based on the testing of hypotheses derived from general laws. [Editor's note.]

man.” They abuse their wives and children, but are sufficiently concerned with their own well-being to not cross the line of the law.

The old psychiatrists of Eastern Europe also included in their taxonomy “debilism” or “*salon debils*”<sup>133</sup>. This is a qualitative anomaly understood as hereditary and somewhat similar to schizoidia. Such individuals were generally decent, but marked by flat, coaxing talkativeness and an inability to understand any sort of serious matter.

I have listed above the most often described types of psychopathies with which I am familiar. Various hybrids of these anomalies, and more rare anomalies known or unknown or insufficiently described, comprise the pool lurking within societies. Such a pool exists in all countries of the world, (but its composition varies) consisting of from 4% to 9% of the total population.

Detailed knowledge on the nature of all of these anomalies, particularly on their biological properties, is basic to any prospect of realization of practical action in all fields that might help to shield humanity from the actions of such social pathogens. In my own case, the possibilities of one person, working in the most inconvenient and impossible conditions, were quite small; now I can only appeal to other researchers to promote work in this important field for the sake of the survival of humanity.

The understanding of what kinds of mental anomalies are active in any process of ponerogenesis, and in what ways they participate, is basic for any effective action. For instance, such understanding is crucial in the psychotherapy of any individual whose world-view has been malformed by the influences of a pathological personality, increasing the success rate of patient management.

For example, attempting to persuade an individual under the spell of an essential psychopath (usually women, but not always), is generally doomed to failure. However, when we ask the question: why did the victim not notice immediately the psychopath’s anomalous ways of “feeling” and thinking, we discover quite often that there is, in the victim, circuits of thought and behavior embedded there by early influence of another abnormal personality, generally one characterized by mental disorders caused by brain tissue damage. This has been noted by me so often that it requires special emphasis and consideration. The important thing is that once this is revealed, the door has been opened to effective psychotherapy.

The psychotherapist may then assist the patient to elaborate full awareness of this detrimental influence as well as the means to overcome or to eliminate these very tendencies from his or her personality. The result is that the patient can re-learn accurate ways of feeling and understanding not only the self, but other people as well.

And so it is that when a patient presents certain problems for which there seems to be no obvious cause, and the psychotherapist becomes aware of the spell-binding influence of a psychopath in the life of his or her patient, it is more conducive to successful therapy to approach the problem in this way, and thus the concealed problem – the influence of the psychopath – will be solved as well because

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<sup>133</sup> In French, something akin to “crazy person” or “village idiot.” [Editor’s note.]

the patient will learn to see the abnormality in the process of identifying it in the self.

It is necessary for psychotherapists to be somewhat artful. The fact is, psychotherapy is the initial realm where ponerology has an immediate application. In my experience, the understanding of the macro-social elements, moving then to the group and family elements, leads to more concise and effective corrective measures being identified and implemented. These analyses can then bring more durable reordering of the patient's personality and assists in enriching the mind with the ability for life-long self-management. Some difficulties are encountered with less intelligent patients. Nevertheless, my own experience convinces me that the study of ponerology on all scales should be introduced into the studies of psychology and become a part of the occupation of all psychotherapists.

Various mental anomalies are included into the processes of ponerogenesis on all social scales, from individual to macro-social phenomena. They are active inside individuals, limiting their possibilities of self-control, or they act as traumatizing or fascinating influences on others, particularly young people, distorting their personalities and world-views. Searching for and within these variegated processes of ponerogenesis is the task and realm of our science. This science of Ponerology meets the requirements of the principle of medicine: "*Ignoti nulla curatio morbi*". Do not attempt to cure what you do not understand.

The results of the science of ponerology, generally speaking, often corroborate some convictions of ancient moral philosophers, reinforcing them from the side of naturalistic reasoning. Utilizing data not hitherto taken into consideration, or that which has only been discovered in the past few decades, the science of Ponerology permits us to understand and to solve many enigmatic and mysterious problems of life including those which plague individuals, families, communities and nations. In the very near future, this science might very well prevent another tragedy such as the historical ones of the last century.

The ponerological approach to psychology and psychotherapy may also bring detailed corrections to ethical sciences. Recognizing the real causality and confused processes of ponerogenesis, Ponerology introduces the sorting mechanism of the psychological and psychopathological facets of macro-social problems which must, at all times, be taken into consideration. Therefore, traditional interpretations of evil, in moral terms only, can be left behind as archaic and old-fashioned relics of the un-scientific past. There is good reason for this because moralizing interpretations do not permit sufficiently effective counter-action and neutralizing of the evil which appears one day under one disguise and under another the next. So we may say as well that pure ethical reasoning, without the scientific input of Ponerology, has also been immoral. But so it has been for millennia. To overcome this long tradition we must face the resistance of philosophers; but this is our duty.

The Ponerological approach appears to be very promising in many realms of science and praxis. Such reinterpretation of the dramatic events of history, both ancient and recent, can replace the dry narrations of historiographers with a vivid picture of the true dynamics which can teach us about the real reasons and thus provide new possibilities of preventing the genesis of evil, or at least better man-

agement of its results. The history of mankind demands a re-reading and re-telling by historians educated in the science of Ponerology.

Ponerology was born in the crucible of attempts to understand, scientifically, a macro-social phenomenon of what can only be called extreme and excessive evil: Fascism and Soviet Communism. After a time of intellectual adversity, when the usual language of the social sciences proved to be inadequate to describe what was being lived and experienced, it became obvious that the first necessity was to elaborate a new branch of science and a language so as to have adequate categories and nomenclature to deal with something of this magnitude. This elaboration finally permitted the finding of adequate answers and elaboration of proper scientific descriptions of the real nature of the phenomenon. This macro-social system had all the characteristics of a pathological individual writ very large, as I describe in my book. I was aware that such similar phenomena have appeared in the history of mankind again and again, in various scales, under various historical conditions, and always carried into society, like a Trojan Horse, enrobed in the ideology of some idealistic heterogeneous social movement. This is still true in the present time.

In many countries, the Rule of Law has helped society to deal with, to some extent, such pathologies at various scales. But without objective premises and aims based on principles revealed by the science of Ponerology, the Rule of Law proceeds only by chance; trial and error. And so it will be until the Rule of Law is underpinned by the science of Ponerology. But change will not be easy! The utilization of this science and what it reveals will cause an earthquake in the minds of traditional jurists. The elaboration of an ameliorated law will demand a lot of work and in the proper time. New ways and methods of combating evil in society are needed rather than just a scheme of punishments. More effective means of dealing with the genesis of evil must be found!

### Where to go from here?

The first thing that must be done is to reconstruct the whole science of psychology and to promote and fund research in all areas where psychology is applicable, which generally means all areas of life in society. Then, to promote the science and its usefulness to society at large. It should be taught in high schools, including the necessary data on pathologies, as well as an overview of the macro-social implications. The popularization of true psychology would improve the ability of people and communities to make better decisions in their lives and plans. A basic knowledge of the true nature of evil – that it can be scientifically elaborated – would make people more circumspect in their engagements with other people and life in general.

Such a popularized background is necessary for the development of the science and its variegated social applications. Communities that understand its values and ideas will support the implementation of those changes necessary to deal with social pathology. Such popularization may enable a development of what could be called “eugenic morality” which would inspire voluntary efforts to contribute to the reduction, from generation to generation, of the burden of genetically transmit-

ted psychopathological anomalies. The naiveté of women due to the serious lack of accurate psychological knowledge is a major cause of the increasing numbers of genetic psychopaths being born in the present day and for the past 50 years or so.

What is of crucial importance is to fully grasp the importance of the science of Ponerology and how many applications it may have for a future of peace and a humane humanity. This science permits the human mind to understand things that have been, for millennia, unintelligible: the genesis of evil. This understanding could very well bring about a turning point in the history of civilization which, I should add, is presently on the point of self-destruction.

Therefore, my request to you is: Be not shocked with the immense size of the task! Take it as a work to be gradually performed and hope that many other people will come to help and thus progress will be assured.

It seems that, in the natural order of things, that those persons who have suffered the most from psychopaths or bearers of other mental anomalies, will be those called to do this work, to accept the burden. If you do, accept also, ladies and gentlemen, your fate with an open heart and humility, and always with a sense of humor. Cherish assistance from the Universal Mind and know that Great Values often grow from Great Suffering.

Rzeszów, August 24, 2006



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## **About the Author**

Andrew M. Łobaczewski was born in 1921 and grew up on a rural estate in the beautiful piedmountain vicinity of Poland. Under the Nazi occupation he worked on the farm, was an apiarist, and then a soldier of the Home Army, an underground Polish resistance organisation. After the Soviet invasion of Poland, the family estate was confiscated and the owners driven out from their old house.

Working hard for living, he studied psychology at Yagiellonian University in Cracow. The conditons under “Communist” rule turned his attention to the matters of psychopathology, especially to the role of psychopathic persons in such a governmental system. He was not the first such researcher who followed a similar path. The work was begun by a secret understanding of scientists of the older generation, which was destroyed shortly after by the Red security authorities. Łobaczewski then later became the one who succeeded in accomplishing the work and putting it down on paper.

Working in a mental hospital, than a general hospital, and in open mental health service, the author improved his skills in clinical diagnosis and psychotherapy. Finally, when suspected by the political authorities of knowing too much in the matter of the pathological nature of the system, he was forced to emigrate in 1977. In the USA he became engulfed by the activity of the long paws of the Red diversion. Instead of his very hard times, the work presented now was written in New York in 1984. All attempts to publish this book at this time failed.

With broken health, he returned in 1990 to Poland and went under the care of doctors, his old friends. His condition improved gradually, and he became able to work and to publish another of his works in matters of psychotherapy and socio-psychology. He is still living in his homeland.