# Living + Working with Evil People

## A Survival Guide

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Eric holds six higher education degrees:

- A.S., Administration of Justice, Moorpark College
- B.A., Psychology, California State University Northridge
- M.A., Marital & Family Therapy, Azusa Pacific University
- M.A., Sociology, University of California Davis
- M.S., Forensic Science, National University
- Ph.D., Criminology & Criminal Justice, UC Davis[1]

He has many peer-reviewed publications, divided among the following fields: Psychology, Forensic Science, Criminology, Criminal Justice/Law Enforcement, Military Intelligence/Counterintelligence, and Indexing.

His work experience includes:

- USMC Counterintelligence Specialist
- Police Officer
- Adjunct and Assistant Clinical Professor
- Forensic Analyst
- Chancellor's Liaison to Public Safety
- Public Health Research Analyst
- Empirical Researcher
- Peer Reviewer for 11 journals

Eric developed a six step best practice model for the police investigation of domestic violence which, on average, triples rates of prosecution and doubles rates of conviction.  It was re-published as an FBI training bulletin (December, 2013, see f.n. 1).  He also published a best practice for the police organizational response to DV in the *Wiley Handbook of Violence and Aggression* (see f.n. 1).

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By

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Aequalitatem Publishing

*Eruditione primus*
*Sequitur cogitatio*
*Dein eos actio*

# PROLOGUE I

## Conversations With A Vampire

In November, 2005, on a red-eye flight from L.A. to Atlanta, I talked to a woman seated across the aisle.  She was cute, we were both single, and since we lived in the same town we traded phone numbers.
So began a three year journey down a very unusual rabbit hole. We dated a short time, realized we weren't meant for romance, and broke up.

A week later Sarah called.  "A woman we fired today threatened to kill me, and I don't know what to do" she said.  When I asked questions pertaining to her safety, Sarah deflected them.  Instead, she gloated about using trickery to fire the woman without going through the normal process of giving a few warnings first.  Knowing the woman was

insecure and had a temper, Sarah ridiculed her work, whereupon the woman became very angry. Sarah whispered, "you probably want to kill me, don't you?", to which the woman responded, very loudly (and heard by others), "I want to tear your fucking eyeballs out, bitch." Sarah ran to the main office and burst into tears. As female office workers comforted her, two male managers fired the woman. "Then" Sarah added smugly, "security escorted her off the premises."

Sarah wasn't afraid and didn't call me for advice. That was a pretext to telephone (thus, Sarah lied). Sarah's true goal was to tell someone about her successful trickery (narcissistic braggadocio). She wasn't bothered by having set the woman up for instant termination (lack of moral integrity), nor concerned the fired woman was now entering

the holiday season without an income (lack of vicarious empathy).

During the time we were friends and did things together, Sarah believed I admired her accomplishments and was impressed by the strategies she used to win her many battles against "idiots". Serendipitously, I stumbled upon the only way I know to get a vampire to show you their true self: *By asking probative questions in an admiring manner*.  This hasn't always worked, but when it has two conditions existed.  First, the evil person wanted my respect.  Second, they wanted something from me.  Sarah, who only has a certificate of management skills, wanted the respect of a highly educated man who is a former police officer.  Asking probative questions in an admiring way made her think she must be pretty smart if someone with my knowledge,

skills, and experience wanted to learn from her.

I have been watching evil people for more than three decades, trying to figure them out. The window into Sarah's mind, heart, and soul helped me make sense of puzzling things, some of which are counterintuitive. Importantly, Sarah taught me how to engage vampires in revelatory conversation.

Readers who know vampires will undoubtedly recognize the things explained in this book to be true.  What is written here should help them make better sense of what they have seen and experienced.  Most importantly, an important fact is stated: *No one close to a vampire is safe*.

Non-academics may want to skip Prologue II and go straight to Chapter One.

# PROLOGUE II

## Invitation To The Empirical Community

All reliable psychological or professional tests are created in approximately the same way:

1.   A phenomenon of interest is defined (a qualitative process).

2.   Empirical methods are developed to measure the phenomenon and its relationships (quantitative processes).

3.   The results are assessed for confounds; collinearity; strength and significance of relationships; temporal sequences and

change characteristics over time; as well as predictive validity both singularly, in models, and in pathways (statistical and analytical processes). [2]

4.  An instrument whose measures have been validated is presented to clinicians for professional use.

The academy is long overdue to empirically assess for the explanatory and predictive characteristics of evil people. Although this book is written to the average person, many parts should be helpful to academics as well.  Specifically:

- A personality type is proposed (step 1)

- Pertinent variables are identified (set up for step 2)

- A testable instrument is provided, derived from the extant literature and observation (set up for steps 3 & 4)

Hopefully a few academic readers will be moved to engage this work and take it further.

# CHAPTER ONE

## Evil People Are Vampires

*Evil is... a kind of unmitigated destructiveness which is absolute... Its perpetrator... is totally devoid of any care, concern, guilt, scruple or empathy for the person chosen to be its victim* (Christoph Hering)[3]

To be clear from the outset, this isn't a book about normal people who commit evil acts; rather, *it is about evil people who commit evil acts*. Evil is a universally understood concept. As Stump notes, "Reasonable people of all persuasions [believe] there is evil in the world." [4] Fromm adds insight into the basic nature of evil, describing it as the "quintessence of... vicious destructiveness and

inhumanity... Evil serves death... stifles life, narrows it down, cuts it into pieces" [5]

Many organizations and institutions are run by evil people.  Furthermore, it is possible your spouse is an evil person, or one of your children, or a sibling, parent, co-worker, neighbor, your boss, etc.  And of course, you might be evil.

In this book evil people are metaphorically referred to as vampires.  There is good reason for the comparison.  The need for evil people to suck life from others is as basic-- and mandatory--as the need for vampires to consume blood.  For

> *To be clear: This isn't a book about normal people who commit evil acts.  It is about evil people who commit evil acts.*

both it is part of daily survival. You cannot avoid being around evil people, but you can minimize the harm they do to you.  The

purpose of this book is to provide tools to identify evil people, and strategies to protect yourself from them.

These strategies don't involve silver crosses, wooden stakes, or holy water. Weapons of that type are only for use in theatrical productions.  In real life they are ineffective (e.g., holding up a silver cross or throwing holy water) or illegal (e.g., driving a wooden stake through the heart of your evil tormenter).  Thus, a different set of strategies are presented here--ones which are legal and effective.

First though, we must learn the six personality traits of vampires.

# CHAPTER TWO

## The Six Personality Traits Of Vampires

> *They derive pleasure directly from the suffering of the victim* (Roy Baumeister & Keith Campbell) [6]

> *They exhibit a profound lack of remorse for their aggressive actions* (Paul Babiak et al.) [7]

Before we learn to identify vampires, first we must understand the six components that make up the core of their personhood.

The psychodiagnostic categories are:

- Psychopathy

- Sociopathy [8]

- Sadism

- Malignant narcissism

Two additional characteristics, which are also key indicators are:

- Blood lust

- Lack of conscience

Taken together, these six characteristics constitute the Evil Personality Type (EPT). Unless all six are present, you should not

*The two key indicators of an evil person are: Blood lust, and, lack of conscience.*

conclusively believe that the particular individual is an EPT.  Another classification may be more appropriate.  You can learn more about psychopathy, sociopathy, sadism, and malignant narcissism by researching them online at https://duckduckgo.com.

Blood lust and lack of conscience are key indicators for vampirism.  Because these are

not sufficiently described elsewhere, information about them is provided below.[9]

## **BLOOD LUST**

Blood lust refers to the driving need to *witness suffering* by a sentient being. "Sentient" means having consciousness and a sense of perception and feeling (American Heritage Dictionary), and being conscious of sensory impressions (Merriam Webster Dictionary).  In other words, sentient beings can suffer emotional and physical pain.  These can be human or animal, old or young, capable or disabled.

Evil people crave the viewing of suffering like a heroin addict craves another injection. To fulfill this recurring need, every vampire *always* has at least one suffering sentient whom (s)he routinely and intentionally torments.[10]  The more sophisticated the evil

person, the more concealed their suffering sentient(s) will be.[11] Look deep enough and you will find them.

When a vampire witnesses suffering, the effect is opposite to that of a normal person. Normal people don't like

> *Vampires cannot stop their sadism, and they wouldn't want to.*

to see suffering, and may take steps to try to relieve it.  In great contrast, suffering calms, pleases, and satisfies evil people.[12]  As Hare notes, they are "self-centered, callous... remorseless... [and they] profoundly lack empathy." [13]

Vampires cannot stop their sadism, and they wouldn't want to.[14]   Just the opposite-- they look forward to committing sadistic acts, so they can then watch the suffering they created.  As Peck notes, evil people create a "miniature sick society" [15] around them for this

purpose.  Vampires are more than sadistic, they are also anti-empathetic.[16]  Babiak et al. observe psychopathy "is the most dangerous of the personality disorders."

Satisfying blood lust does not always require a vampire to take overt action.  Doing nothing can also be a way to create suffering. As Staub notes, an act of omission can be an act of evil.[17]  Examples could include denying emotional support, starving a confined animal, refusing to help an elderly relative get back up, ignoring the suffering of a child being bullied on a playground, not cooperating with the reasonable accommodation request of a disabled subordinate, etc.

Psychopathy, one of the six constituents of the Evil Personality Type, is the most dangerous of the personality disorders.[18] Psychopaths are predators skilled at deception and manipulation who view other

people as fellow predators competing with them, or as prey.[19]  As Hare notes, "Psychopathy is the most dangerous of the personality disorders... they are manipulative, deceptive, self-centered, lacking in empathy and guilt, callous, and remorseless".[20]

## <u>LACK OF CONSCIENCE</u>

The second key indicator for vampirism is their utter lack of conscience.[21]   Whereas a normal person generally feels proportional stress or guilt for having violating the moral codes of society, religion, or their profession, an evil person--who has no internalized moral code--does not.  Rules are followed when it is strategically advantageous to do so, and ignored or broken when that is more gainful and can be gotten away with, or the cost is not too great.  *Vampires derive pleasure from breaking rules*.

As Baron-Cohen describes, "[S]omeone who lacks [the capacity to experience] guilt will be capable of doing bad things without worrying about how they themselves will feel later." [22]  Babiak et al., add, "[They] exhibit a

*In contrast, people with a conscience generally obey rules and law, and don't mock others--because doing so would* bother their conscience.

profound lack of remorse for their aggressive actions... along with a corresponding lack of empathy for their victims.  This central psychopathic concept enables them to act in a cold-blooded manner, using those around them as pawns to achieve goals and satisfy needs and desires... [They are] selfish sensation seekers who lack a moral compass--a conscience." [23]  O'Toole, Logan & Smith add the observation that evil people can "convincingly perform remorse and guilt, when they really have none." [24]  Hare summarizes

this capacity as a "stunning lack of conscience." [25]

Part of detecting vampires is being attuned to things they say, because these may reveal unconscionable evil actions committed elsewhere.  For example, one might say "I accused my idiot husband of cheating, in order to make him stay home at night.  It is totally working!"  A statement such as this reveals much: Contempt, manipulation, gloating, a false accusation, and a husband who is probably suffering.  Is the false accuser a vampire?  Perhaps.  What (s)he is doing is certainly evil.  Bear in mind though, non-vampires commit evil acts as well.  Therefore, a single incident isn't diagnostic for the evil personality type, but it should catch your attention and make you look closer. [26]

Two types of statements may suggest a lack of conscience:

- Justifications for deviant acts

- Statements that are misleading

"Justification" is variously defined as, "to be a good excuse for" (Kernerman Multilingual Dictionary) "defending... a past action" (American Heritage Roget's Thesaurus) an "excuse" (Collins Thesaurus) and a "good reason for something that... has been done" (Oxford English Dictionary).  A definition more specific to the detection of vampires might be: *Reasons given for why it was OK to break a rule or fail to fulfill a duty*.

Vampires have no internalized moral code; yet, they live among people who do, people who mostly obey the rules and fulfill their duties.  Thus, it is in the aggregated comparison to normal people where the suspicion about evil should arise. Fundamentally, vampires are more likely to

break rules and offer more justifications for doing so. [27]

"Misleading" is variously defined as, "deceptive" (Collins English Dictionary), "causing someone to believe something that is not true" (Cambridge Dictionary), "to lead in a wrong direction... by deliberate deceit" (Merriam-Webster), and, "giving the wrong idea or impression" (Oxford Dictionary).  As with justifications, it is in the aggregated comparison to normal people where suspicions of evil should arise.  Vampires have elevated rates of misleading through the telling of "white" or serious lies, withholding or exaggerating facts, misrepresenting themselves or others, and so forth.

## **SUMMARY**

Normal people sometimes commit acts of evil either alone, as part of a group, or in

obedience to authority.[28]  Committing acts of evil *is not proof* that someone is evil. However, when blood lust or lack of conscience are at elevated rates in the person's cumulative behavior, suspicion about evil should be entertained.  The presence of all six characteristics is suggestive for the Evil Personality Type.  This suspicion should be evaluated using the Evil Person Identification Tool (EPIT) presented in Chapter Six.