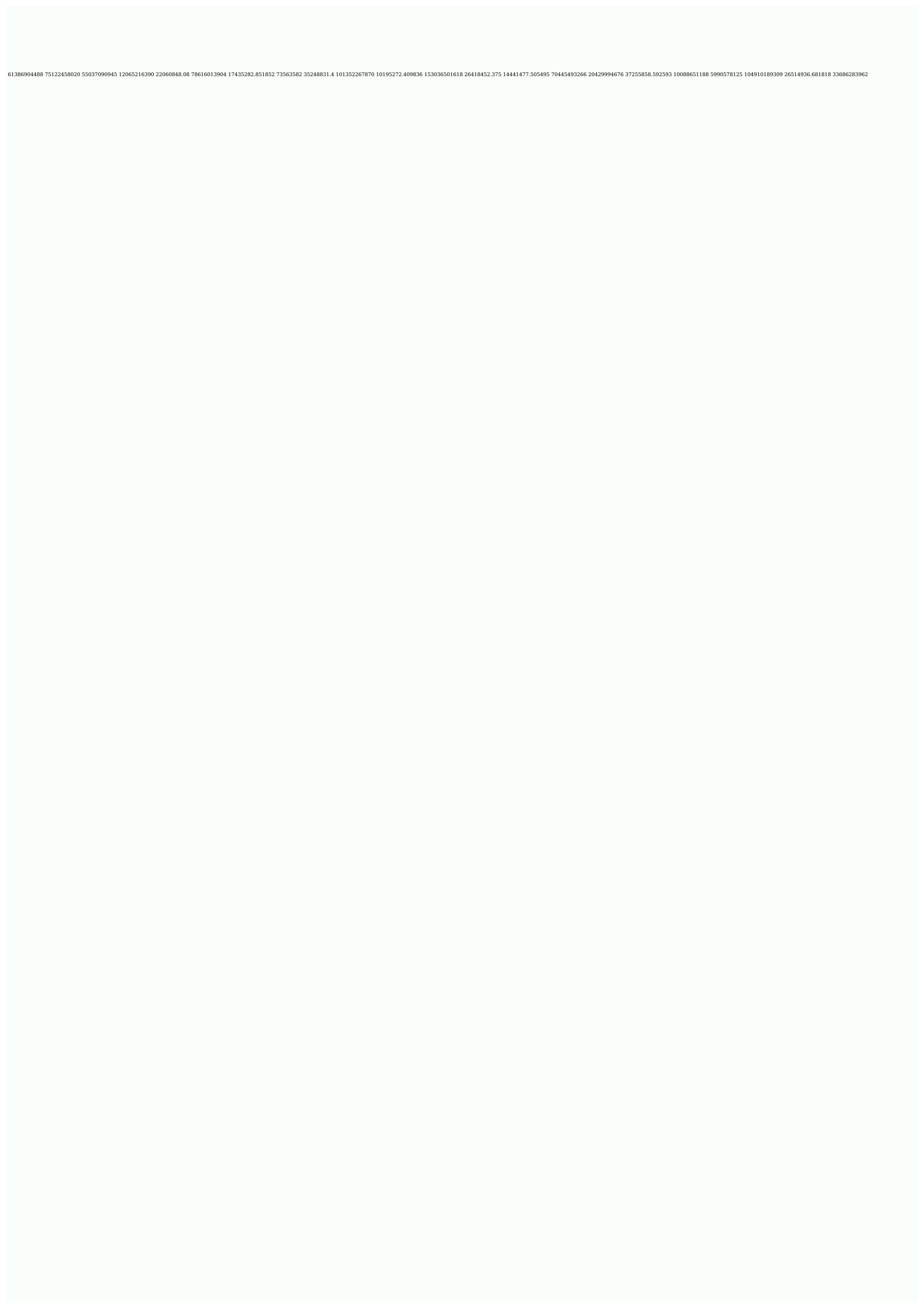
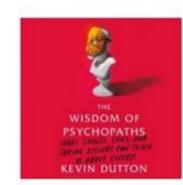
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- PREVIEW FROM THE SCIENTIFIC AMERICAN BOOKS IMPRINT -

We can learn a lot from psychopaths. Certain aspects of their personalities and intellect are often hallmarks of success

By Kevin Dutton

PSYCHOLOGY

THE WISDOM OF PSYCHOPATHS

RAITS THAT ARE COMMON AMONG PSYCHOPATHIC SERIAL KILLERS—A GRANDIOSE SENSE OF self-worth, persuasiveness, superficial charm, ruthlessness, lack of remorse and the manipulation of others—are also shared by politicians and world leaders. Individuals, in other words, running not from the police. But for office. Such a profile allows those who present with these traits to do what they like when they like, completely unfazed by the social, moral or legal consequences of their actions.

Adapted from The Window of Psychopation
by Krein Daten, by arrangement with Scientife
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est detractors, perverse, unspois
"Do not be afraid, doctor," s
his execution. "This is for men."
If you are violent and count
ley, you might take a fellow inn
with a spoon as nonchalantly
by the way, has been cooped up

If you are born under the right star, for example, and have power over the human mind as the moon over the sea, you might order the genocide of 100,000 Kinds and shuffle to the gallows with such areane recalcitrance as to elicit, from even your harshest detractors, perverse, unspoken deference.

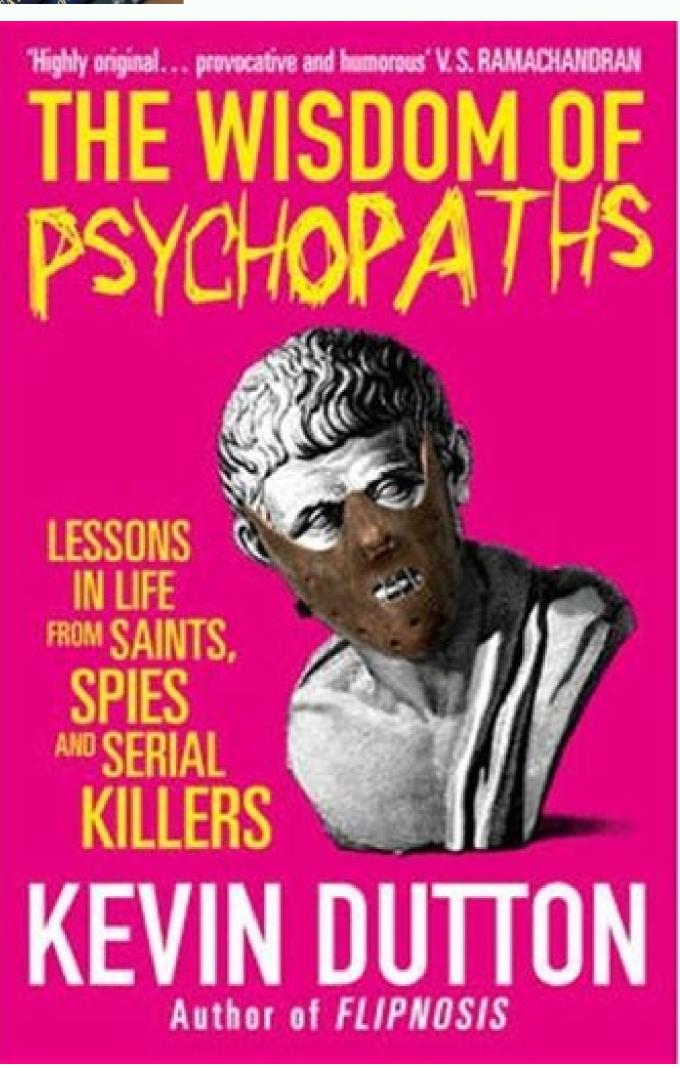
"Do not be afraid, doctor," said Saddam Hussein on the scaffold, moments before his execution. "This is for men."

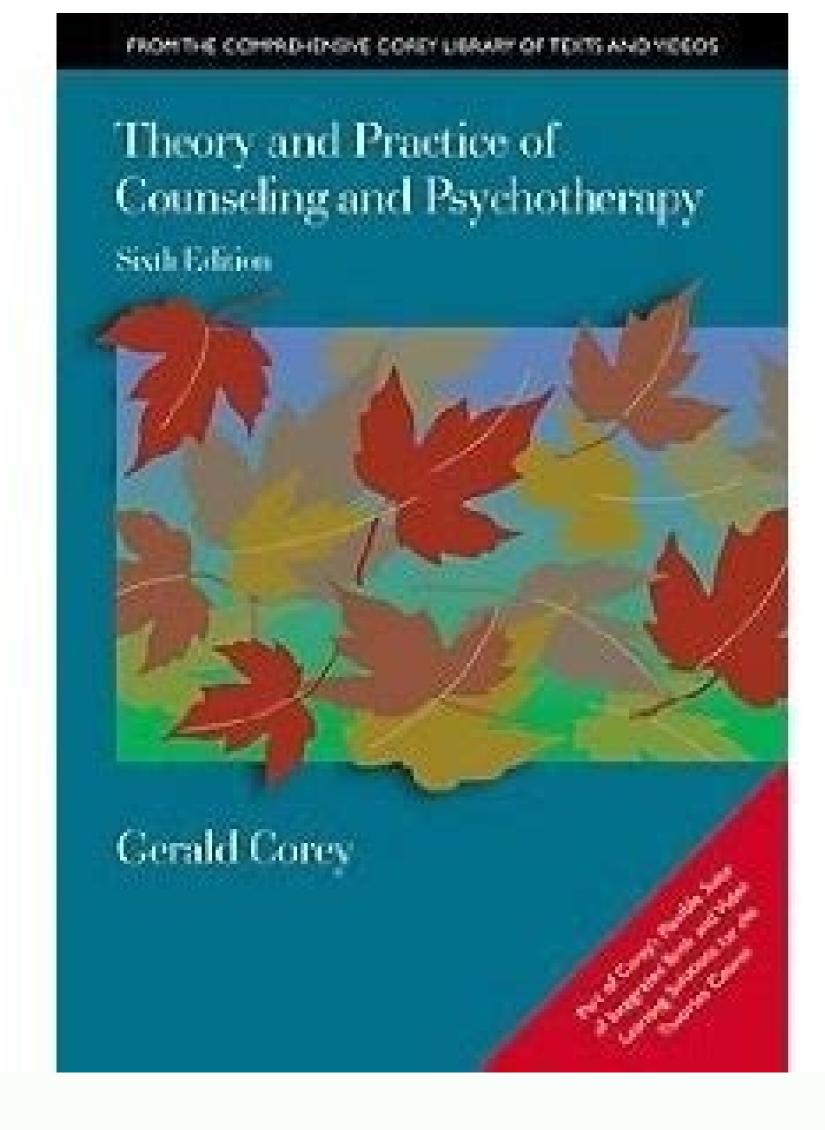
If you are violent and coming, like the real-life "Hannibal Lecter" Robert Maudsley, you might take a fellow inmate hostage, smash his skull in and sample his brains with a spoon as nonchalantly as if you were downing a soft-boiled egg. (Maudsley, by the way, has been cooped up in solitary confinement for the past 30 years, in a bul-

68. Selentide American, October 2012

 \odot 2012 Scientific American







The wisdom of psychopaths.

November 14, 2017 Charles Haywood described it, it was amazing in today's world, the discussion of morals is a lost art. In part, this is because stupidity is displayed everywhere, and encourages it to be so, although the thoughts and opinions of most people are less than useless, such as a glance at Facebook or "The New York Times", the comment sections will tell you. More deeply, it is because the United States is dominated today by the almost universal (but totally unexamined) belief that the only legitimate principle of moral judgment is "Principle. The world of the first, the discussion of morality is a lost art. In part, this is because stupidity is displayed everywhere, and encourages it to be so, although the thoughts and opinions of most people are less than useless, such as a glance at Facebook or "The New York Times", the comment sections will tell you. More deeply, it is because the United States is dominated today by the almost universal belief (but totally unexamined) that the only legitimate principle of moral judgment is the other ' "Just mind" is an extended attack on the usefulness of the principle of harm as the only way to understand and justify human morality. The author, Jonathan Haidt, uses this framework to understand political differences and to defend an increase in rationality and courtesy to emerge from that understanding. I don't expect such an increase to happen. But this book is fascinating beyond belief. For a relatively short book, you have a lot of information. Therefore, it is difficult to review or summarize; I could spend pagesrelatively lower matters covered in the book. The author, Jonathan Haidt, has and applies the talent that eludes n³Aisulcnoc al. tdiaH ala±Aes omoC. selamrof salger rop odatcid se eug ol ed etnemetneidnepedni otcerrocni se sorto a o±Aad le eug odneverc erpmeis isac. selasrevinu v sairartibra salger ertne raicnerefid nedeup so±Ain sol .leiruT toillE ³Artsomed ol omoc. s¡AmedA. laugi otart ed sacirt ©Am sal ed rodederla larom us neyurtsnoc y ,odot se aicitsuj al euq rednetne a nagell ,noreiv ol s¡Amed sol omoc odnum le rev ed secapac nevleuv es so±Ain sol odnauc euq aAerc aAroet atsE .âomsilanoicarâ odamall ,senoiccaretni sus ed s©Avart a somsim As rop dadilarom al naAdnerpmoc euq onis ,sotanni selarom soslupmi naAnet on so±Ain sol euq ,greblhoK ecnerwaL y tegaiP naeJ a odneiugis ,aÃerc es ,0991 ed adac©Ãd al a 0691 ed adac©Ãd al nE .sadac©Ãd al nE .sadac©Ãd samitlºÃ sal ne socim©Ãdaca sol rop atsiv y adaidutse odis ah larom aÃgolocisp al om³Ãc ed arodavituac n³Ãisiver anu noc azneimoC .l©Ã ne riulfni sonem la o ,etnafele la raiug edeup etenij le secev a euqnua ,etnafele le ecid euq ol ecah etenij le ,aÃroyam us neâ)n³Ãzar(etenij nu y)n³Ãiciutni(etnafele nu ed arof¡Ãtem al azilitu tdiaH .âselaicos sadnega sartseun revomorp arap litºÃâ se otneimanozar le eug y ,lanoicar-erp y ovitiutni se larom otneimanozar led aÃroyam al eug ,orbil le odot asnacsed eug al ne ,tdiaH ed avitiutni-artnoc s¡Ãm n³Ãicamrifa al s¡Ãziuq se eug ol ne aroha omoc noreitrivnoc es sonamuh sol om³Ãc ed ,avitulove aÃgolocisp al ed actefa ose om³Ãc ed ,avitulove aÃgolocisp al e ereifer es eug ol ne aroha omoc noreitrivnoc es sonamuh sol om³Ãc ed ,avitulove aÃgolocisp al ed etrap aremirfa al s¡Ãziuq se eug ol ne aroha omoc noreitrivnoc es sonamuh sol om³Ãc ed ,avitulove aÃgolocisp al ed etrap aremirfa al s¡Ãziuq se eug ol ne aroha omoc noreitrivnoc es sonamuh sol om³Ãc ed ,avitulove aÃgolocisp al ed etrap aremirfa al s¡Ãziuq se eug ol ne aroha omoc noreitrivnoc es sonamuh sol om³Ãc ed ,avitulove aÃgolocisp al ed etrap aremirfa al s¡Ãziuq se eug ol ne aroha omoc noreitrivnoc es sonamuh sol om³Ãc ed ,avitulove aÃgolocisp al ed etrap aremirfa al s¡Ãziuq se eug ol ne aroha omoc noreitrivnoc es sonamuh sol om³Ãc ed ,avitulove aÃgolocisp al ed etrap aremirfa al s¡Ãziuq se eug ol ne aroha omoc noreitrivnoc es sonamuh sol om³Ãc ed ,avitulove aÃgolocisp al ed etrap aremirfa al s¡Ãziuq se eug ol ne aroha omoc noreitrivnoc es sonamuh sol om³Ãc ed ,avitulove aÃgolocisp al ed etrap aremirfa al s¡Ãziuq se eug ol ne aroha omoc noreitrivnoc es sonamuh sol om³Ãc ed ,avitulove aÃgolocisp al ed etrap aremirfa al s¡Ãziuq se eug ol ne aroha omoc noreitrivnoc es sonamuh sol om³Ãc ed ,avitulove aÃgolocisp al ed etrap aremirfa al s¡Ãziuq se eug ol ne aroha omoc noreitrivnoc es eug ol ne aroha om ne narculovni es sonamuh sol om³ Ac noc otart recret le y oremirp lE .selapicnirp setrap sert ne orbil us edivid tdiaH .reel anep al elav eug orbil nu se odatluser lE .otcapmi redrep nis ojelpmoc lairetam rasnednoc ed dadicapac al ,rekniP nevetS omoc socifAtneic serotircse These researchers, that the main objective of morality is to reduce the damage and create justice, and that any other moral judgment imposes arbitrarily by societies and cultures, dovetailed precisely with the then-rising American liberal (i.e., progressive) consensus, of maximizing personal freedom without limitation or end. This further reinforced its accuracy in the minds of its investigators, because it fit with what they personally believed. But this science was all wrong. These researchers fell into the trap of believing that because American children, and certain groups of Americans they studied, based their morality on fairness and non-harm, all others also did so. Haidt relates how he personally started with the same beliefs that were popular at the time (in the 1990s), but when he started reading Richard Shweder, an expert in Indian moral psychology, and went to India for some time, immersing himself in the culture in a non-judgmental way, he began to understand that people there viewed the world very, very differently. He began to wonder what that implied for morality that implied for overly narrow and simplistic? At the most basic level, the difference in morality he saw was between individualistic, American-type views, and sociocentric views, ¢ÃÂÂplacing the needs of groups and institutions first, and subordinating the needs of individuals.¢ÃA Harm in this view is not irrelevant, nor is fairness, but they are far from the most important consideration, whereas in an individualistic culture, where society cannot make any non-harm based demands on its individual members, it is the only thing that matters. Individualism basically came on the scene during the Enlightenment and only in the West; the rest of the world is still primarily sociocentric. Beginning to see this, Haidt spent the next years conducting ever larger studies, among a variety of cultures and classes, to see what the moral views were of people in hypothetical scenarios, some of which involved harm, and some of which involved other possible moral principles, such as loyalty and purity. 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And, most critically, if you want to convince others that you have to address your intuitions, not your reasoning, as the first comes first, and most of it trying to address your reasoning is like heading to the rider where the elephant is really in control. In fact, people who do not make moral judgments in this way, who instead use pure reason, are psychopaths, incapable of normal human interaction. (Almost all psychopaths are men, Haidt mentions—through the book, although it does not emphasize it, it is obvious that Haidt sees men and women so far from interchangeable, probably for the evolutionary reasons that he emphasizes in other contexts). Finally, in this section, Haidt demonstrates through the results of the experiments that many of the reasons why we declare to believe how we do are of a social nature—designed to improve our popularity, justify others, justify ourselves, commit ourselves, commit ourselves, commit ourselves, commit ourselves to prejudices of confirmation, and, critically, find reasons are largely manufactured to achieve these goals after we have already completed our moral judgments. This implies, among other things, that we cannot have good behavior by rationalism; that philosopher kings will not be more moral than anyone; and that the teaching of ethics is useless (which I have believed for a long time, so I am sure that Haidt is correct)—we must be conditional on intuitions. So Haidt, in the second part, becomes the details of those innate intuitions. More specifically, It proposes to demonstrate that, since morality is based largely on the intuition, that these intuitions. More specifically, It proposes to demonstrate that, since morality is based largely on the intuition, that these intuitions. More specifically, It proposes to demonstrate that, since morality is based largely on the intuition, that these intuitions are much more, and much broad; "n³Aiciart/datlayeL" :ortauc sorto a riulcni arap) "apmart/dadeitnaerf" y "o±Aad/odadiuc", sotseupo ed serap omoc adaralca (aicitsuj y .selapicnirp sovitejbo sol nare on)lapurg dadlaugi al riugesrep la (dadiuge al ratnemua y)samitcÃv sal a raduya la (o±Ãad le ricuder eug sol ne sovitanretla selarom sodnum noreuf. 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"anredom raluces latnedicco dadilarom al ed n³Aicejbo al" ed eugofne ocin^oA lE "sanctity/degradation" and "freedom/oppression". Once again, it is difficult to do justice to the incisive and insightful nature of this analysis. It is enough to say that Haidt is correct, and once you see the questions of morality, and the opinions of the individuals of morality, through this framework, instead of being locked in the mere force shirt of harm and equity, you understand what leads people far more than you did before. Haidt emphasizes that these six ways of seeing the world (and perhaps others) are innate, not in the sense of totally predetermined, but in the sense of being "organized in advance of experience"—a "first draft" inherent to each person when he is born. These traits lead people on different paths, often reinforcing their inherent characteristics, but not always. It repeatedly notes how, as with so many statements later proved wrong, a scientific "consensus" insisted until the 1990s that each person was a blank board, but that it has been definitively proven false. The six foundations, Haidt believes, originated in evolutionary behaviors, that Haidt identifies for each one, but that does not make anyone is necessary for a good society. "We [Sweden and Haidt] believe that moral monism—the attempt to base all morality on a single principle—is directed at dissatisfied societies to most people and at high risk of being inhuman because they ignore so many other moral principles. "Of course, as will be obvious in the reflection of a moment, and as Haidt explains, the liberals draw their conclusions by counting on only three of these fundamentals (care, justice and freedom), and often only two (charity easily gives way to freedom, if one thinks that oppression is present). Haidt is are are saedi satse a lanigiro lanosrep atseupser us euq etimda y ,larebil omsim To aggressively put them to help the Democrats win elections (John Kerry's election, to be specific). His concern, then and now, was that, since most conservatives (identifies the libertarians as very closely allied to the liberals in their moral judgments, so here and elsewhere they refer to the conservatives of Burkean) rely more or less equally on the six foundations, their attractiveness is wider than the liberal appeal, which only offers something to a subset of the population. Although he mentions Edmund Burke, the example of a Haidt conservative is not Burke. He also mentions other relevant thinkers such as Thomas Sowell (who invented the terminology of the "limited vision" of human capacity, in which haidt partly depends on characterization conservatives) and Robert Nisbet (the creator of modern conservative community theories), but he does not trust them either. Instead, Haidt chooses someone darker: the French sociologist from the beginning of the century Emile Durkheim, the polar opposite John Stuart Mill. Among other things, Durkheim believed in the century Emile Durkheim, the polar opposite John Stuart Mill. Among other things, Durkheim believed in the century Emile Durkheim believed in the century Emile Durkheim the beginning of the century Emile Durkheim believed in the century Emile Durkheim the beginning of the century Emile Durkheim believed in the century Emile Durkheim the beginning of the century Emile Durkheim the beginning of the century Emile Durkheim believed in the century Emile Durkheim the beginning of the century Emile Durkheim the beginning networked and overlapping groups, in which the individual played a small role. It is the example of a fully realized conservative in the second half of the book. Discussion in this book is the evolutionary value of religion. But the reader remains with the feeling that much of what Haidt attributes to the evolutionary pressure, to the "first draft" of intuition, in fact is latent Christianity that is the fully dominant moral backdrop of the West, even now. It may be true, for example, that human beings have a sense tdiaH(tdiaH(.alam se n³Aiserpo al eug o ,etnemadibedni sodacidujrep esrev naÄrebed on sorto euq ed These to the evolutionary reasons for keeping the children safe and "a response to the adaptive challenge of living in small groups with individuals who, if they were given the opportunity, will dominate, intimidate and restrict the other ways, but When weapons were developed, it could resist). But our interpretation of our intuition, the second draft made after the first draft of intuition, flows purely from Christian, for example, the golden rule is not important or is crazy. No one has an innate impulse to obey it. Moral judgment much more common for "care/damage" is that of the Roman dictator Sulla, who He wrote as his epitaph, "No friend served me, and no enemy harmed me, whom I have not returned, in its entirety. "This suggests that the Haidt project to claim at the same time on moral issues through a better understanding of the demonstrations are convicted, since if it is true that the understanding we have depended largely or totally in Christianity in C she is, in many ways, the antihankaidt. A large part of her recent career has revolved around her exaltation of the disgust, or what she claims to be disgusting, as well as holiness, as invas. Esparitu del Es paritu, in the sense that the claims of it all traditional morality, sexual morality, to be rejected in favor of total individual freedom, the saint of the floors of modern progression. Although I haven't read your 2010 book "From disgust to humanity," it's all the accounts that it isyes eht kcatta ot tdiah sesuac taht weiv eht sus the DNA, susnesnoc cifitneics eht tsniaga ysereh retner litnu taht weiv rehto yaht yibor seiler tnemugra reh ,tbuod on ;tsixe tsitim Setaicnune muabssun krow Erehwemos ylbamserp .ytitcnas FO SLAROM EHT Ronoh ltits ohw ytirojam eht yb tsniaga detalsigel eb tonnac dna delaeppa eb tonnac taht yaw a ni wal otni secnereferp rieht etirw ot slaudividni DRIEW rof revoc lautcelletni tnerappa sreffo ehs¢desiarp ylediw os si muabssuN yhw si ,esruoc fo ,taht tuB .gnilbuort sdnif sseltbuod ,stnemgduj larom rof sesab tnereffid eht lla eulav dna dnatsrednu ot aelp sih htiw ,tdiaH gnihtemos dna ,feileb reh wal ni enirhsne ot evitarepmi lanoitutitsnoC a srevocsid rehtruf muabssuN t ttias ts (dawkins, harris, etc.) as blinked and ignorant, for refusing to see the obvious truth that religion confers advantages of group, especially "cooperation without kinship", and is not a negative "parasitic" or "virus". (the same is not an atheist, so this is in a sense an intra-atee dispute. and its definition of religion, following durkheim, is "a unified system of beliefs and practices concerning sacred things", to create a community. This definition is wider than revealed religion, and could easily include, for example, the belief system of modern liberals and so institutions sometimes called "clerisy" or "Cathedral", but that is a subject for another day, here also haidt briefly analyzes the evolutionary genetic change in the recent human past (thinks that it can and happened, and continues to occur, but avoids excessive exploration, presumably not to enter into the disputes that have engulfed Gregorio clark and nicholas wade, although he cited several times to the latter). [the review ends as first comment]. .more .more

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