

**Teasing Out Psychopathic Behaviors from Non-Western Behaviors in
the Third World**

David Casavis

Independent Scholar

There is a distance between cultures, time and disciplines. Crossing disciplines to come out with a synthesis is made more difficult when cultural behavior muddies already murky waters. Psychoanalysis is an inexact science; psychoanalysis across cultures adds another - sometimes unknown - variable.

History, too, is an inexact science. This is because synthesis and conclusions are based on what remains, not what was. Historians can only examine what has survived, which may either illuminate or mislead.

In this, both disciplines share a frontier. Both are Forensic in nature. Both must deal with variant cultures. Both disciplines, each in its own way, must deal with the ravages of time.

The initial premise, therefore, must be a wariness of evidence handed down over time. Sources and hearsay are of particular concern when they are handed down by those who did not meet the subject nor witness the events reported. Consequently, this paper relies on first-hand accounts, validated research, and interviews as proofs. The object is to solve a 40 year-old

mystery, to salve an open sore for many, and to review recent psycho-pharmaceutical progress in the light of an African tragedy and genocide.

This unlikely pairing, of the relatively new field of psychopathology and the remote African country of Equatorial Guinea, needs bridgework. Indeed, both are so new that each needs to be introduced to the other. Neither is completely understood, yet their joint story answers nagging questions scholars in multiple disciplines have about both.

The second premise of this paper is that Western Medicine and Psychology are universal. An inoculation against typhus works on an African body as it works on a European body. Psychosis can occur in an African as it occurs in a European. This similarity, that humans are alike, is something that eluded early European explorers.

The field of psychopathy¹ and the nation of Equatorial Guinea (EG) are about the same age. Explorers in both started out about the same time, and with roughly the same limited resources for research. Evaluation of psychopaths was then

¹ For a time the term “psychopath” was replaced with the term “sociopath.” Twenty-first century Psychology makes no such distinction. They are the same.² Albert Williams, the first American Charge' D'affaires to the newly independent state of Equatorial Guinea made this point in his first report to Washington in 1969.³ Bwitists are secretive, but generally peaceful. The Mongomo in Gabon are notably benign. Bwitist practices differ and, if further evidence verifies these details, Masie's father can not be held up as a representative of what mainstream Bwitists do.⁴ During the convention on independence, Macias once argued for two states instead of one Equatorial Guinea. One state would consist of the island part and the other the mainland territory. This was only when it seemed he would not be able to seize control of the whole colony.⁵ Macias' parasitic lifestyle was tempered in this case when the head of the CDC team refused to do anything without the necessary fuel. The CDC leader later became one of only two foreigners given complete freedom of movement throughout Equatorial Guinea in 1970 – 1971.⁶ Some take this as a sign of mental imbalance. It was not. Macias was only repeating what he learned in school.⁷ Carman Cunningham was spared execution on the spot in 1970 when her hairdresser stepped forward to save her saying that she was an American, not a Portuguese Citizen.⁸ This description applies to other twentieth century leaders, in Africa and elsewhere, as well.

rooted in theories of "demonic possession," later amended by Philippe Pinel's observations of the condition as "insanity without delirium." (1801) Equatorial Guinea was known for tropical diseases, accentuated by the mainland's reputation as "the cannibal coast." (Sundiata 1981)

The third premise is, when Independence arrived, the infrastructure of the colonial dependencies of Africa mirrored their former colonial masters. There were British Banking Systems, French Educational Systems, Portuguese Legal Systems, etc.

They couldn't mesh. These structural impediments anticipated the problems of the future European Union. Any and all attempts to unite or adjust existing systems to reflect either physical or human geography were futile.

Equatorial Guinea (EG) is a small, African country divided into two parts, an island and a slice of the African mainland. Neither has anything in common with the other except for their former European master, Spain. As Spain's only colonial possession south of the Sahara, it is best described by the Spanish garrison stationed there. They nicknamed themselves, "the Forgotten." This isolation from English, French, and Portuguese Africa further magnified the post-colonial state of flux.

This is fundamental to any research on the continent. It is the point of departure for both disciplines. A psychopath succeeds in a state of flux, preferably in a state of chaos. Social turbulence makes it easier for a psychopath to "ply his trade," as it were, to use his psychopathic tendencies to the full. For a psychopath, newly independent Africa - where communal (tribal) allegiances often fell apart - was as good as it gets.

The mechanism of the newly independent state was Spanish. Put bluntly, at the close of General Franco's rule over Spain, the same security apparatus which hunted down opponents of the European regime was firmly in place in EG.² Any research and analysis must be predicated on the premise that this small Central African country became an African Falangist (fascist) state, regrettably lead by an aggressive, narcissist who took indoctrination during the War years to heart.

For those who study Africa (Africanists) the advent of a non-industrial, African, fascist state is a puzzle. For psychologists, EG is a rare laboratory. They, and the world of pharmacology, can provide the answers to questions that have hung

² Albert Williams, the first American Charge' D'affaires to the newly independent state of Equatorial Guinea made this point in his first report to Washington in 1969.³ Bwitists are secretive, but generally peaceful. The Mongomo in Gabon are notably benign. Bwitist practices differ and, if further evidence verifies these details, Masie's father can not be held up as a representative of what mainstream Bwitists do.⁴ During the convention on independence, Macias once argued for two states instead of one Equatorial Guinea. One state would consist of the island part and the other the mainland territory. This was only when it seemed he would not be able to seize control of the whole colony.⁵ Macias' parasitic lifestyle was tempered in this case when the head of the CDC team refused to do anything without the necessary fuel. The CDC leader later became one of only two foreigners given complete freedom of movement throughout Equatorial Guinea in 1970 - 1971.⁶ Some take this as a sign of mental imbalance. It was not. Macias was only repeating what he learned in school.⁷ Carman Cunningham was spared execution on the spot in 1970 when her hairdresser stepped forward to save her saying that she was an American, not a Portuguese Citizen.⁸ This description applies to other twentieth century leaders, in Africa and elsewhere, as well.

in the air for some time. Thus, it is first for other disciplines to pose the question, then for psychologists and pharmacologists to answer. This is because EG became a laboratory case on how a psychopath comes to power, and what happens when that psychopath rules unchallenged and unchecked. Africanists are right. EG is unique in the twentieth century, but for reasons only Forensic Psychologists and Pharmacologists can explain.

No Psychological experiment could have been developed to be as pure, as total, or as dreadful as what transpired in this small Central African state between 1968 and 1979. A man with no academic abilities, no fortune, no relevant social connections, no association with the military, and no standing among his peers in government, seized control of a Twentieth Century state and turned it into "the Auschwitz of Africa."

The field of Pharmacology broke ground as well. Though its scientists were slow to take note (There were a few doctoral dissertations). The discovery of a new, powerful drug was staggering nonetheless. It grew on the mainland of Central Africa, in what the island part of EG called "the cannibal coast." This was an accusation directed at the Fang tribe.

Fang cannibalism had a pre-pharmaceutical logic to it. Consuming a piece of a human with superior traits was thought to impart those traits. The Fang are also ritualistic. Like many Africans, they are spiritual and concerned with the afterlife.

A careful examination of the culture would have given the Spanish a roadmap for integrating the Fang into Roman Catholicism, and ultimately into their new, post 1898, "Economy sized" Spanish Empire. Unfortunately the Spanish did not bother to learn any of the local languages. Nor did they understand that they had competition. They didn't understand - no European understood - that an unlikely competitor had emerged from the bush.

It was - and arguable still is - inconceivable to the European mind that a religion can spring up out of nowhere, then rapidly develop and keep a mass following. The Spanish understood Islam, a force which nearly defeated their Catholic faith in Spain. They knew how difficult it was to bring Christianity to Asia; but they also knew that the Spanish Empire converted the Indians of South America.

That was how they approached the faiths of Central Africa. What they didn't know was that Central Africa had recently experienced the rise of a religious cult based on a naturally occurring drug in the region.

The rainforest supplies most of the World's new drugs. As the Twentieth Century marched on, pharmaceutical companies took note. They even worked with local herbal healers to identify new sources. But Equatorial Guinea, and the surrounding area, held a secret. An indigenous plant produced an entirely new drug.

When the genome for the drug was ultimately mapped, the results were astonishing. The rainforest produced a plant which produced a hallucinogen. It was strong had very little aftereffect. In short, the forests of Central Africa grew an LSD-like substance.

The drug is commonly called Iboga, and became the fount of a new religion. Central Africans being Central Africans, the drug experience or "trip" became part of their religious experience, much as the Indians of the American Southwest developed a peyote cult. The Fang called the cult Bwiti. (Pronounced Bwee-Tea)

Unlike latter-day hippies using LSD in individualistic America, the African drug experience was a communal one. So an initiated cult member accompanied the first-time drug user on his or her "trip," guiding the initiate to the "Village of the Dead." This fit into African ancestor worship, and reinforced certain fatalistic attitudes toward life.

Understanding religious views in a religious culture is important in order for psychology to be relevant. It is the signa qua non (without this there is nothing) of psychology. All attempts at diagnosis without this are flawed, sometimes producing tragic results.

What the West did understand was Twentieth Century politics and colonial exploitation. What is not appreciated is the side

effects (or blowback as the American CIA came to call it) and how they played out in the newly independent nation of EG.

As little as psychology and pharmacology were understood in the West, they were less understood in Spain. A very Catholic country at the opening of the Twentieth Century, Spain attempted to rebuild the Empire it lost to America in 1898 by laying claim to a swath of Central African rainforest. That and a distant, disease-ridden island largely developed by the British, was the origin of the improbable state of Equatorial Guinea.

Indeed, when Spanish Roman Catholic missionaries first ran into the Fang tribe on the mainland, they were aghast. This was because their village meeting places were adorned with human skulls. The fact that the Fang of the period engaged in ritual cannibalism only increased their fears.

This initial misunderstanding is curious. The Fang placed the skulls of honored ancestors above their meeting places so that, a ferocious warrior or a kindly aunt, would observe the proceedings from "the Village of the Dead." (Balandier 1970) Had the missionaries been Protestants from Northern Europe, revulsion would have been understandable. Northern Europeans bury their dead and keep them in the ground.

Mediterranean cultures, however, have traditions of relics and reliquaries. Sometimes piles of monk's skulls and bones are neatly stacked in churches for the faithful to view. Had the

second premise, that humans are human the world over, prevailed, Fang reliquaries and other practices could have meshed with Spanish Roman Catholic traditions.

As it was, the missionaries dismissed those practices. Any other non-normative behaviors were similarly dismissed. Even vital demographics were dismissed, such as the movement of Fang out of the neighboring French territory (present day Gabon) and into the Spanish territory of Guinea.

The French built roads and levied taxes. Some Fang moved their already mobile villages to avoid the labor and head tax. Among those who moved into Spanish territory was a small boy, Masie, the son of a witchdoctor, and his family.

Europeans of the nineteen-twenties viewed Africans as either noble or ferocious savages. For most Europeans, Africans were simple caricatures. Any work on "primitive people" was focused on the ancient Greeks and rooted in the literature of ancient Greece. (Freud, 1904)

Present day theories on psychopathy posit that a traumatic event in childhood may be a trigger. (Gray 1987, Ross 2007) In the case of the son of the witchdoctor, Masie, it may have been the establishment of his father's chaplaincy near the border town of Mongomo. There are reports that Masie's father ritually sacrificed his brother.

The cult, Bwiti (pronounced Bwee-tea) requires "relics." In the Fang tradition that means human bones. Among the estimated 12 factions of the Bwiti cult then operating in EG, Masie's father's interpretation was severe. In order to found a temple the sacrifice had to come from the leader's family.³

Further research and ferreting out eye-witness reports on this gruesome event is left to others. At this writing there isn't enough first-hand evidence to say more than Masie's younger brother was killed, and his father is notorious for the murder. It is brought forward in this paper only as the possible trigger for Masie's future behavior.

Future twenty-first century Forensic Psychologists might consider the affect of human sacrifice as a dissertation topic. They might also take note that the local, spiritual community afterward referred to the witchdoctor as "his saintly father." They may be right to consider local conditions but, academics and theories aside, ritual murder and dismemberment of a brother by one's father, followed by interment of the victim's bones in a place of habitual worship and ceremony, qualifies as a traumatic experience.

³ Bwitists are secretive, but generally peaceful. The Mongomo in Gabon are notably benign. Bwitist practices differ and, if further evidence verifies these details, Masie's father can not be held up as a representative of what mainstream Bwitists do.⁴ During the convention on independence, Macias once argued for two states instead of one Equatorial Guinea. One state would consist of the island part and the other the mainland territory. This was only when it seemed he would not be able to seize control of the whole colony.⁵ Macias' parasitic lifestyle was tempered in this case when the head of the CDC team refused to do anything without the necessary fuel. The CDC leader later became one of only two foreigners given complete freedom of movement throughout Equatorial Guinea in 1970 – 1971.⁶ Some take this as a sign of mental imbalance. It was not. Macias was only repeating what he learned in school.⁷ Carman Cunningham was spared execution on the spot in 1970 when her hairdresser stepped forward to save her saying that she was an American, not a Portuguese Citizen.⁸ This description applies to other twentieth century leaders, in Africa and elsewhere, as well.

At the time, the traditional view of this behavior was in line with mainline Spanish colonial missionary experience. After all, their predecessors had defeated far more powerful forces such as the Aztecs of Mexico, who pulled still beating hearts from their sacrificial victim's chests. Tales of sacrifice in Africa further reinforced that 450 year-old mind-set.

The half-hearted Spanish occupation of this swath of territory featured a Roman Catholic method of conversion, one used in South America for centuries. Unlike their Protestant counterparts, Roman Catholics missionaries took a long view of salvation. To save the primitives of the World, Roman Catholics habitually baptized polytheists and animists and hoped they would attend church once or twice a year. The thinking was that over three or four generations their grandchildren would become sincere, believing Christians. (Inconvenient facts, such as the continued worship of the bat God among many Roman Catholics of Mayan descent in Latin America, were put aside as just taking a bit longer to get to Christianity.)

Protestant efforts in this area were far more stringent. Would-be converts had to accept Christianity whole before acceptance into the fold. Consequently, when one Baptist minister was asked if a Roman Catholic could be as good a Christian as a Protestant and answered "yes," his entire flock left for Catholicism. (Sundiata 1996)

This explains the first step of the Central Africa's most infamous psychopath. As the son of an important Bwitist and cult leader, young Masie was a prize convert. Here was the opportunity, and teenage Masie played it to the hilt. (Psychopathic Checklist or PCL-R 1)

The slavishness of his overtures to Spanish Missionaries and Colonial Officials is best illustrated by his name change. He took the Spanish name Macias, naming himself after one of the priests. His attentiveness was rewarded as the priests pushed him through school. (PCL-R 5)

An astonishingly bad student, the priests coached him through his exams. It took him three tries to get through the exam to become an "emancipado," a civilized citizen of the Empire. With no apparent skills except elementary Spanish, Macias turned to farming in his native district of Mongomo. That should have been the end of the story. The Spanish authorities, however, beckoned.

Any psychologist of the period, even with no working knowledge of psychopathy, would have raised the alarm. Indeed, any responsible colonial official could have stopped Macias in a minute. But these were Spanish colonial officers in a backwater, in a place no one cared about. No one spotted Macias as a pathological liar. (PCL-R 4 - See Index)

The scheme was as simple as it was ingenious. Macias spoke elementary Spanish, the Spanish did not speak Fang, and the Fang did not speak Spanish. The colonial courts needed a translator, and Macias - in the remote town of Mongomo - spoke both.

Macias exploited Fang speakers who were called to court. If they bribed him he'd translate so the authorities would render a favorable decision. If not, he'd translate so the penalty would be far heavier than the bribe. (PCL-R 8/4/9)

Quickly the Fang of Mongomo showed Macias a deference he never experienced before. He got what he demanded, and part of that was respect. It was something the Spanish authorities noticed. And, knowing little more about the Fang than they knew about the Mayas or the Incas centuries before, took their court translator to be a man of some account in the community. Consequently they made him mayor of Mongomo. (PCL-R 2/7/14)

Another opportunity turned up. The Falangist government in Madrid was in an awkward position. It had (discretely) sided with Hitler during the War. After Germany lost things changed. The European powers in Africa folded their tents, hauled down their flags, and went home.

By 1968 United Nations (UN) membership and peace with an increasingly vocal Organization of African Unity (OAU) became important. Spain could not afford to be as mired in conflict, in its lone African colony, as Portugal was in all of hers. Nor did

Spain want its fascist past brought forward. Better to cut the little colony free.

Thus Macias found himself promoted in the colonial hierarchy within a year. After all, he was a "mission boy." He was an emancipado and, as the missionary priests assured the metropol, politically pliable. His undiluted praise for the Generalissimo in Madrid was taken as proof. The Francoist regime even decorated him: the Order of Africa, the Merit Civil, etc. (PCL- R 1/2/13)

In pro-independence circles, Macias was regarded as a backwoodsman. He was deficient in nearly every political dimension, knowing so little about politics and the World that he wasn't taken seriously. To this day analysts have insisted that he must have been amazed at his sudden rise to power. Nothing could have been further from the truth. (PCL-R 5/7)

Psychopaths take sudden good fortune and high position as natural; it confirms their inflated self-image. And nowhere is there any evidence that Macias questioned his sudden ascendancy. (PCL-R 2/3)

Nor was it inconsistent that Macias went to Spain twice as part of a delegation to pay homage to Franco. Throughout his life he made warm references to Franco. He was playing up to the Franco regime as he played up to the missionaries. It was second

nature to him, and a puzzle to others who recalled his nationalist rhetoric. (PCL-R 7)

The puzzle deepened when he went into politics. Changing parties in a chameleon-like way, he always managed to form a faction, break the party, and make the breakaway part his own. The class dunce proved to be a masterful politician and a powerful Spaniard took note. (PCL-R 1, 5)⁴

Antonio Garcia-Trevijano wanted to control the resources of the colony, and thought he found a charismatic man he could manipulate. But Antonio was no fool. There was something amiss about the young man from Mongomo. So he sent Macias to a Spanish psychiatrist. (PCL-R 15)

Macias, in an age when psychopathy was in its infancy, got a clean bill of health. Psychologists of 1967 tended to lump such cases into schizophrenia. This was the verdict of the US Department of State four years later. (Shurtleff, 2008)

Spain used its security apparatus to kill leaders of the independence movement before. Now Spain had to hold a free election in her African colony, while remaining a dictatorship in Europe. In order to do this, the colonial power dressed up the

⁴ During the convention on independence, Macias once argued for two states instead of one Equatorial Guinea. One state would consist of the island part and the other the mainland territory. This was only when it seemed he would not be able to seize control of the whole colony.⁵ Macias' parasitic lifestyle was tempered in this case when the head of the CDC team refused to do anything without the necessary fuel. The CDC leader later became one of only two foreigners given complete freedom of movement throughout Equatorial Guinea in 1970 – 1971.⁶ Some take this as a sign of mental imbalance. It was not. Macias was only repeating what he learned in school.⁷ Carman Cunningham was spared execution on the spot in 1970 when her hairdresser stepped forward to save her saying that she was an American, not a Portuguese Citizen.⁸ This description applies to other twentieth century leaders, in Africa and elsewhere, as well.

island part of EG and handed out free black and white television sets.

This one act proved to be the worst single thing the Spanish did during the run-up to independence. On the island portion of EG, there were few Fang, greater inroads made by Roman Catholicism, and few who knew Macias. Television changed that. To the amazement of all, Macias was a natural on television. (Psychopaths usually are) The small screen gave Macias the chance to manipulate a national audience. (PCL-R 1)

The most striking element to the campaign was Macias' speaking ability. The halting Spanish of a backwoodsman gave way to an eloquent Fang Orator. The Fang language was another thing the Spanish did not grasp. It is so nuanced and refined that it is arguably a better medium of communication than Spanish.

In Fang, Macias mesmerized his audience. He could tune his audiences like an organ, and then orchestrate them into a chorus. (Williams 2007) (PCL-R 5)

A psychopath plays whatever role serves him well. So to the island portion of the emerging state Macias was the mission boy. In the mainland enclave of traditional tribal culture, Macias was his father's son. There the competition, Fang nationalists and clan chiefs, had a strong base of support. (PCL-R 7)

The cult of Bwiti, however, cut across clan lines. Fang devotees everywhere turned out for him. Only the voters of the

Mongomo district voted him down. They knew him too well. (Max Liniger-Goumez 1989)

Playing both sides against the middle, Macias choose the tiger as the symbol to represent him on the ballot. This was cagey. There are no tigers in Africa. The Spanish colonial administration, having no interest in local languages, called the nocturnal black panther of the region, El Tigre.

What the Spanish colonial authorities did not know was that some Fang believed that a powerful witchdoctor could turn himself into a panther at night. Macias was sending a message to the Spanish on one level, and also sending out a powerful message to the Fang on another. The symbol meshed with his father's reputation. (Fegley 1989)

He won in a run-off election. The United Nations rejoiced, Spain drew a sigh of relief, and the OAU celebrated another victory. That's when the trouble started.

Most observers thought Macias was temporary. Politicians saw his political weakness and noted that he won thin victories and was forced into a runoff election. His personal behavior was notable as well.

He became known as a womanizer. He pursued several mixed-race women. (After sending the security forces out to dispatch their hapless husbands, PCL-R 11/14/17) When the Center for Disease Control landed an entire team with equipment and vehicles

to inoculate the new republic's citizenry, Macias would not give them gasoline. (Bloeser 2008, PCL-R 15)⁵

He discarded chicken bones under the presidential table during dinner. (Williams 2007, PCL-R 10) Even the European establishment, whom he promised to forcibly eject, was lulled into complacency. This lasted about four months.

Long standing independence advocates overlooked the presence of the security system. Franco left him the enforcement powers of a fascist state. At the first sign of challenge to his position, he used them. (PCL-R 6/8/20)

Indeed, just before Macias unleashed what would become known as "the terror," he muddied the waters by giving the one speech his is known for. Before the assembly of an admiring Organization of African Unity, the head of the newest state in Africa gave a rambling oration. It is remembered for its most ringing phrase, Hitler was the Savior of Africa.

No one, neither in the West nor in Africa, could believe it - even while they ceased to call Franco a fascist and started calling him a corporatist. Double standards aside, the truth was stark.

⁵ Macias' parasitic lifestyle was tempered in this case when the head of the CDC team refused to do anything without the necessary fuel. The CDC leader later became one of only two foreigners given complete freedom of movement throughout Equatorial Guinea in 1970 - 1971.⁶ Some take this as a sign of mental imbalance. It was not. Macias was only repeating what he learned in school.⁷ Carman Cunningham was spared execution on the spot in 1970 when her hairdresser stepped forward to save her saying that she was an American, not a Portuguese Citizen.⁸ This description applies to other twentieth century leaders, in Africa and elsewhere, as well.

A "D" student who attended school during the Spanish Civil War and World War Two, Macias was recalling the one hour indoctrination sessions he and all other school children in EG received before the end of the school day. (Ndongo 2008) During his attendance at school Hitler defeated Belgium and France quickly; Britain was down for the count. Three of the major colonial powers of Africa were eliminated in months. It is no wonder he told an astonished gathering of the OAU that Hitler's only mistake was to turn his armies east to capture Cairo, when he should have turned south to "help us." ⁶

This bolstered later charges that Macias was paranoid. (Sundiata 1990) On a potentially oil-rich island, far from his mainland base of Fang tribesmen, Macias had a lot to worry about. Three neighboring countries actively sought to seize parts of the new republic, the coalition elected in 1968 wanted to dump him, and the United Nations wasn't going to pander to him. There was even an attempt by mercenaries to take over in an armed coup. (Forsyth 1974)

Given the realities on the ground, it is impossible to categorize Macias as a Paranoid. One cannot be a Paranoid if the threats are real. His reactions to these threats were normal. It was the off-again, on-again way he handled them that marked him as a psychopath. (Hare 1999) (PCL-R 14)

⁶ Some take this as a sign of mental imbalance. It was not. Macias was only repeating what he learned in school.⁷ Carman Cunningham was spared execution on the spot in 1970 when her hairdresser stepped forward to save her saying that she was an American, not a Portuguese Citizen.⁸ This description applies to other twentieth century leaders, in Africa and elsewhere, as well.

By February, 1969 Macias moved against his own cabinet. He started by imprisoning the man who lost the run-off election four months earlier. He then ordered home his Foreign Minister and United Nations representative. The UN Representative was seized as he got off the plane, taken into the bushes and shot. The Foreign Minister was thrown out of a hotel window and beaten to death. (Williams 2006/Max Liniger-Goumez 1989, PCL-R 20)

Macias called for and easily gathered a group of poor and disaffected men to form a personal militia. They were called the Juventud en Marcha con Macías (Youth for Macias). Observers originally compared them to Haiti's Tonton Macoutes. This was more late-20th century speculation. Youth for Macias were more like Hitler's Sturmabteilung, Brown Shirts, than Haiti's Tonton Macoutes. (Fegley 1980/Klitgaard 1991)

"Youth for Macias" were more about assault, intimidation, and looting. Its members were opportunistic. They can be described as those, like Hitler's SA, who were never asked, passed over, and left-out. They weren't a secret police like the Tonton Macoutes. (PCL-R 20)

With this force of hooligans Macias was able to terrorize the country. EG's jails were full, its methods of torture taken from Franco's Spain. (The last man sentenced to be garroted in Europe was sentenced in Spain in 1970)

Macias turned this force on the general population. First signaling out Portuguese for a pogrom, the only known pogrom directed against Portuguese in Africa. Then attacking the remaining Spanish and their business interests to the point where eight Spanish destroyers pulled into the Capitol's harbor to evacuate all but about 100 brave souls who chose to remain behind. It was the one time Macias held his piece. (Carman Cunningham 2006)⁷

Macias would go on to rule for eleven years. Few known psychopaths have held absolute and unchallenged power for so long. With the possible exception of Saddam Hussein, none has been in power long enough for an analysis of the long term affects on an unchecked psychopath.

Over time a consistent pattern of lashing out at any perceived slight developed. Any deviation from orders, any wish not fully carried out, or desire not met resulted in violence. Toward the end of his reign, that violence not only included liquidating the offending party, but wiping out the village the unfortunate offender came from. (Which is to say, every man, woman and child - PCL-R 6, 8, 14)

When the American Charge d'Affairs brought up a case of the disappearance of an EG national working for the Embassy, Macias loudly and jovially proclaimed that he had expired in the Police

⁷ Carman Cunningham was spared execution on the spot in 1970 when her hairdresser stepped forward to save her saying that she was an American, not a Portuguese Citizen.⁸ This description applies to other twentieth century leaders, in Africa and elsewhere, as well.

Station of tetanus. (A. Erdos 1972) Tetanus became the reason given for deaths at the hands of Macias' security apparatus for the first few years. After that excuses weren't given. (PCL-R 8, 20)

Klitgaard, to date the only analyst to posit a theory, was neither a psychologist nor an eye witness. He posits that Macias' eleven year reign was similar to the unpredictable Roman Emperor Caligula's.

Indeed Macias was so unpredictable that, at times, the dictator could not be located. (PCL-R 15) No work could be started or completed without his orders. Indeed the American Charge' d'Affairs at his residence in the Capitol was almost killed one night when the "Youth for Macias" tried to break into his house as part of a rampage.

The American Charge' in desperation called the only law in the land, Macias himself, at three in the morning. Surprised that Macias, himself, answered the phone (which was still working) and was awake and alert, the Charge' pleaded for help. In less than a half hour the mob disbursed. (Al Williams 2007)

This should not be surprising given a general knowledge of the Bwiti cult. Ceremonies are held at night. The consumption of large amounts of Iboga (read LSD) is part of it. So Macias - and the government for that matter - were far more accessible at Three AM than they would be at Three PM. (Baladier 1970)

After eleven years of this, the economy was so decimated that when a commercial jet crashed into a mountain on the mainland portion of EG, killing all aboard, Macias issued a demanded compensation be paid for 'damages to the mountain.'
(PCL-R 9)

By then there was no public sanitation. Electricity was restricted to the few. Economic activity was at a dead stop. Macias had long before ordered all boats on the island portion of EG (capable of reaching the mainland) to be confiscated. He kept the national treasury under his bed. Even the security forces hadn't been paid for months. (Liniger-Goumez 1989, PCL-R 9)

An interesting part of the end game was Macias' ditching the Bwiti cult, which ultimately landed him in the Presidency to begin with. It would appear that the end game for a psychopath holding complete power is (after excluding any potential opposition and insisting on complete and total compliance of all whims) to exclude God as well. Macias declared EG an atheist state.

From the first Macias sought to minimize any threat to his rule. He banished the Protestant missionaries first. He then ordered the Roman Catholic Church to open all Church Services by announcing that Macias was "the unique miracle," and that there wouldn't be an Equatorial Guinea without Macias." This the Roman Catholic Church did.

It wasn't until more humiliation, making priests walk barefoot over hot coals, and even holding one 80 year-old priest for ransom, that the churches closed for good. This came after all schools in EG were closed, the word intellectual was banned from the vocabulary, and all people wearing glasses were executed. (PCL-R)

This dreadful laboratory, a nation turning on one man's whim rather than "the Auschwitz of Africa," is why Klitgaard compared it to Roman Emperor Caligula's reign.(AD 37 to AD 41) These comparisons are distant in time, and thus susceptible to historic tampering. There is, though, a tantalizing symmetry to what each tyrant did toward the end of their reigns.

Caligula declared himself divine. He declared that he'd undergone a transformation and became a god. Macias, after using Roman Catholicism and his original Bwiti Cult, eliminated all religion after declaring that he possessed supernatural powers. Caligula claimed to have conversations with Jupiter, and reproached the god severely. Macias had his table set for the ministers he'd had murdered, then reproached them severely. (PCL-R 5)

It is worth considering that neither was "crazy." Indeed Philo, the only first hand source we have who observed Caligula, spoke with him, and survived to write about it, did not think him mad. His description of "a spoiled young man besotted with

power " (40 AD) can be interpreted as describing a psychopath.⁸ Macias, speaking to empty place settings may have been under the influence of Iboga at the time, but he was also doing what a psychopath who wants to intimidate - and would rather not be bored - would do; pretend to talk to the next world to impress listeners with his power to do so. (PCL-R 3/4/5)

In every religion, and every cult, there are ceremonies by which one can approach the divine. It is notable that in some Eastern Orthodox Church ceremonies, the priest has a rope tied around his ankle. This is so that, if he gets too close to the next world and falls in, the men of the congregation can rise, take hold of the rope, and pull him back. Mysticism isn't a Third World monopoly.

Neither Caligula, nor Macias could communicate with the next world without ritual or ceremony. Yet, as psychopaths, they wouldn't want ritual restricting them. They wouldn't want rules that applied to them. They wouldn't want anyone to have power over them if they could help it. In the last stages of psychopathy, it seems, that includes God Himself.

This takes us full circle to the moral dilemma theory of psychopathy. It also reminds us of Pinel's "insanity without delusions," phrase. If neither Macias nor Caligula were having delusions, they were behaving as psychopaths. They were performing for those they wanted to keep subservient. They were

⁸ This description applies to other twentieth century leaders, in Africa and elsewhere, as well.

not "insane," as the layman would put it. They were lying, embezzling, and scheming players in what they saw as a dog-eat-dog world. (PCL-R 4/5/6/7/9)

In the end Macias went too far. The return of tropical diseases, the complete destruction of any and all infrastructure, and the absence of anything that could be called an economy finally came to an end when five officers of his security force asked for their back wages. For their effrontery Macias had them executed. (PCL-R 8/9/13)

One of the men was the brother of his chief of security. Just as the Praetorian Guard assassinated Caligula, the security chief led his force against Macias. Once defeated and captured, the classical behavioral pattern emerged again - for the very last time. Macias, at the mercy of his own Praetorian Guard, frightened his captors to the point where they wanted to release him into exile at an asylum somewhere in Europe.

Macias accomplished this simply by being calm, and playing the deity according to Bwitist rules. It was a brilliant move, and is worth mentioning in any study of psychopaths. The end game is to use the cultural biases and myths of the captors to get the upper hand. (PCL-R 1/5)

Remaining calm, seemingly resigned to his fate in a very African way, Macias simply stated that he would haunt those who executed him. With little separation between this life and the

next, with the "Village of the Dead" an accepted reality, this was a real threat to his captors.

The long nurtured image of the panther, and the deeply rooted belief in the nearness of the dead made execution tricky. In the end a squad of Moroccans was called in. Good Muslims all, they formed a firing squad and dispatched "the unique miracle" without further ado.

∅

∅

∅

Any research on this topic has to work with the passage of time. While the study of Macias contains many eyewitness accounts and documentation, the study of Caligula is far more distant. Both are colored by the political exigencies of those who followed them in high office.

Political concerns and legacies aside, there is enough valid evidence to conclude that Macias neither suffered from schizophrenia nor paranoia.

No schizophrenic could have managed Macias's rise to power, nor manipulated so many people. Neither could Macias have been a Paranoid nor a Depressive personality. Not only were the perceived threats real, but he hired assassins to travel abroad

and eliminate any opposition, threatening exiles, or other foci of power.

Those who analyzed Macias as a depressive did so largely on his daytime appearances. He is described as "sleepy eyed" (New York Times, 1969) at a time when he was staying up at night and consuming large quantities of marijuana and hallucinogens.

At the beginning of the reign of the "Unique Miracle" in 1968, Hervey Cleckley, a pioneer in psychopathology, was the source for a field of study which was still defining itself. Years later Randall Fegley, (1980) one of the few researchers to chronicle the period put his finger on the source, but did not know enough psychology to name it. "Macias did not have the persistence of Hitler, or the patience of Franco," he concluded. In doing so he described two classical shortfalls of a psychopath. (PCL-R 3/14)

Klitgaard tried to place Macias in context. He suggests that Macias' reasons for establishing himself with another man's wife and child, was a way of appealing to the Central African ideal of a patriarch. It was more likely a ruse to disguise his womanizing; (PCL-R 1/5/7) or just a whim or passing fancy. (PCL-R 10/11/14)

His Caligula analogy, however, has more to it than many are ready to concede. If - ultimately - psychopaths seek to manipulate or remove all obstacles to whatever they desire, then

the object is not to become God, but to neutralize the Almighty, or keep God in check. Both Caligula and Macias were polytheists. Given that situation, when each declared himself divine, each became the equal of the gods. Thus any interference from nature or from deities would come from equals, or subordinates

Monotheists don't have this option. For them, to become divine would be to replace the one, true God, exposing oneself to risks and penalties a reasoning psychopath would rather avoid. Thus the study of Macias, as the "end game" of an unchecked psychopath, is far more appropriate than studying a nominal monotheist like Saddam Hussein, or an atheist.

✂

✂

✂

In each case, episodes of insanity were not only sane, but often well thought out. A report of Macias eating the brains of one of his victims because the victim was intelligent, though extreme, falls into the pre-pharmaceutical logic of pre-contact Central Africa.

When he had a moment on the world stage, however, he was thought to be a rational. In retrospect he was displaying his true nature for all to see. Macias' comment, caught by a New York Times reporter, that the United Nations "would not abandon

us," is not the murmurings of a doubtful leader new to the international stage. It was a signal of a grandiose sense of self-worth and importance where none was warranted.

Finally, Western Medicine and Psychology are universal. Verified reports and first-hand evidence fit into the Hare Psychopathic Checklist (PCL) so long as deviations in culture and attitudes are taken into effect. The checklist yields the same ultimate results for a highly successful psychopath no matter what the culture. This was the missing part of the equation.

The answer to the forty year-old mystery of why a third of Equatorial Guinea's population were either murdered or exiled can only be answered through the lens of Western advances in psychology. It could only be answered after the genome of the Iboga plant was mapped. It could only be answered with an understanding of non-western theology, and it could only be answered in the (unlikely) context of an old colonial state planting fascism in the completely improbable soil of Central Africa.

The abominable experiment of putting a psychopath in complete control - with a complete news blackout, courtesy of Franco's Spain - produced a modern state mirroring Caligula's Rome.

Scientific proof provided long after Macias's reign is cold comfort, but an important study in extremes. If a psychopath is

placed in charge without checks, his ultimate destination - and the ultimate destination of anything or anyone he controls - is oblivion.

Index

Psychopathic Checklist

1. **GLIB and SUPERFICIAL CHARM** -- the tendency to be smooth, engaging, charming, slick, and verbally facile. Psychopathic charm is not in the least shy, self-conscious, or afraid to say anything. A psychopath never gets tongue-tied. They have freed themselves from the social conventions about taking turns in talking.

2. **GRANDIOSE SELF-WORTH** -- a grossly inflated view of one's abilities and self-worth, self-assured, opinionated, cocky, a braggart. Psychopaths are arrogant people who believe they are superior human beings.

3. **NEED FOR STIMULATION or PRONENESS TO BOREDOM** -- an excessive need for novel, thrilling, and exciting stimulation; taking chances and doing things that are risky. Psychopaths often have a low self-discipline in carrying tasks through to completion because they get bored easily. They fail to work at the same job for any length of time, for example, or to finish tasks that they consider dull or routine.

4. PATHOLOGICAL LYING -- can be moderate or high; in moderate form, they will be shrewd, crafty, cunning, sly, and clever; in extreme form, they will be deceptive, deceitful, underhanded, unscrupulous, manipulative, and dishonest.

5. CONNING AND MANIPULATIVENESS- the use of deceit and deception to cheat, con, or defraud others for personal gain; distinguished from Item #4 in the degree to which exploitation and callous ruthlessness is present, as reflected in a lack of concern for the feelings and suffering of one's victims.

6. LACK OF REMORSE OR GUILT -- a lack of feelings or concern for the losses, pain, and suffering of victims; a tendency to be unconcerned, dispassionate, coldhearted, and un-empathic. This item is usually demonstrated by a disdain for one's victims.

7. SHALLOW AFFECT -- emotional poverty or a limited range or depth of feelings; interpersonal coldness in spite of signs of open gregariousness.

8. CALLOUSNESS and LACK OF EMPATHY -- a lack of feelings toward people in general; cold, contemptuous, inconsiderate, and tactless.

9. PARASITIC LIFESTYLE -- an intentional, manipulative, selfish, and exploitative financial dependence on others as reflected in a lack of motivation, low self-discipline, and inability to begin or complete responsibilities.

10. POOR BEHAVIORAL CONTROLS -- expressions of irritability, annoyance, impatience, threats, aggression, and verbal abuse; inadequate control of anger and temper; acting hastily.

11. PROMISCUOUS SEXUAL BEHAVIOR -- a variety of brief, superficial relations, numerous affairs, and an indiscriminate selection of sexual partners; the maintenance of several relationships at the same time; a history of attempts to sexually coerce others into sexual activity or taking great pride at discussing sexual exploits or conquests.

12. EARLY BEHAVIOR PROBLEMS -- a variety of behaviors prior to age 13, including lying, theft, cheating, vandalism, bullying, sexual activity, fire-setting, glue-sniffing, alcohol use, and running away from home.

13. LACK OF REALISTIC, LONG-TERM GOALS -- an inability or persistent failure to develop and execute long-term plans and goals; a nomadic existence, aimless, lacking direction in life.

14. IMPULSIVITY -- the occurrence of behaviors that are unpremeditated and lack reflection or planning; inability to resist temptation, frustrations, and urges; a lack of deliberation without considering the consequences; foolhardy, rash, unpredictable, erratic, and reckless.

15. IRRESPONSIBILITY -- repeated failure to fulfill or honor obligations and commitments; such as not paying bills, defaulting

on loans, performing sloppy work, being absent or late to work, failing to honor contractual agreements.

16. FAILURE TO ACCEPT RESPONSIBILITY FOR OWN ACTIONS -- a failure to accept responsibility for one's actions reflected in low conscientiousness, an absence of dutifulness, antagonistic manipulation, denial of responsibility, and an effort to manipulate others through this denial.

17. MANY SHORT-TERM MARITAL RELATIONSHIPS -- a lack of commitment to a long-term relationship reflected in inconsistent, undependable, and unreliable commitments in life, including marital.

18. JUVENILE DELINQUENCY -- behavior problems between the ages of 13-18; mostly behaviors that are crimes or clearly involve aspects of antagonism, exploitation, aggression, manipulation, or a callous, ruthless tough-mindedness.

19. REVOCATION OF CONDITION RELEASE -- a revocation of probation or other conditional release due to technical violations, such as carelessness, low deliberation, or failing to appear.

20. CRIMINAL VERSATILITY -- a diversity of types of criminal offenses, regardless if the person has been arrested or convicted for them; taking great pride at getting away with crimes.

References

Apple, R.W. Jr., (1969, March 25). Mercurial African: Francisco Macias Nguma . New York

Times, pp2.

Balandier, George, (1970). The Society of Black Africa: Social Dynamics in Central Africa (Page 49) New York: Praeger

Barabe, P., (1981). The Religion of Iboga or the Bwiti of the Fangs. Translation from French,

"La religion d'Eboga ou le Bwiti des Fanges", Med. trop.12(3):251-257, (May/June) 1982.

Copyright English translation 1997 by William J. Gladstone

Colson, R.B. & Earp, J.W., (1962) Philo - Embassy to Gaius: Volume 10. Cambridge,

Massachusetts: Harvard University Press

Fegley, Randall, (1989). Equatorial Guinea: An African Tragedy. New York: P. Lang

Fernandez, James W. (1965) Symbolic Consensus in a Fang Reformativ Cult.

American Anthropological August, 1965 Vol. 67 (4): 902-929.

Freud, Sigmund, (1912). The Interpretation of Dreams. New York: Macmillan

Klitgaard, Robert, (1990). *Tropical Gangsters*. New York: Basic Books

LaGamma, Alisa (2007) *Eternal Ancestors: The Art of the Central African Reliquary*. New York: Metropolitan Museum of Art Publications.

Ozarin, Lucy, (2001, May 18). *Moral Insanity: A brief History*. *Psychiatric News*, 36 (10)

Pelissier, Rene, (1980, May/June), *Autopsy of a Miracle*. *Africa Report* 25, 3

Pelissier, Rene, (1965, April). *Spain's Discreet Decolonization*. *Foreign Affairs*, 43 (3)

Pelissier, Rene, (March 1968). *Uncertainty in Spanish Guinea*. *Africa Report* 13, 3

Ravalec, Vincent, Mallendi, & Paicheler, Agnes (2004) *Iboga: The Visionary Root of African Shamanism*. South Paris, Maine: Park Street Press

Ross, Scott, Moltó Javier, Poy, Rosario, Segarra, Pilar, M. Carmen Pastor, M. Carmen, and Montañés, Susana; (2007) *Gray's model and psychopathy: BIS but not BAS differentiates primary from secondary psychopathy in non-institutionalized young adults*.

Personality and Individual Differences (November 2007), 43, 1644-1655

Samorini, Giorgio, (1990) The Bwiti Religion and the psychoactive plant *Tabernanthe iboga*.

Integration (1990), 5: 105-114 and *Integration* 4: 4 - 10

Sundiata, Ibrahim, (1995) *From Slaving to Neoslavery: The Bight of Biafra and Fernando Po in the Era of Abolition, 1827-1930*.

Madison, Wisconsin: University of Wisconsin Press

Sundiata, Ibrahim, (1990) *Equatorial Guinea: Colonialism, State Terror, and the Search for Stability*. Boulder, Colorado:

Westview Press

Tessman, Gunter, (1913) *The Fang Peoples, an Ethnographic Monograph on a West African Group*. Berlin, Ernst Wasmuth A. - G

Wilkins, Cornelius Kendall, Jr. (1964) *A Synthetic Approach to the Iboga Alkaloids: A new synthesis of Isoquinuclidines*.

(Doctoral Dissertation, Ohio State University 1964).

Dissertation Abstracts International 68; AAT 6503943

Notes

Bloeser, Carl, telephone interview, 22 May 2007.

Burkhardt, Hans, telephone interview, 1 October 2007.

Cunningham, Carmen, telephone interview, 19 February 2007.

Shurtleff, Leonard, telephone interview,

Williams, Albert, telephone interview, 15 January 2007.