

On the Psychology of Evil. A First Approach to the Subject “Man Is Good”. Evil Will Not Succeed!

Diabolical Plan for a New World Order and A One World Government

By [Dr. Rudolf Hänsel](#)

Theme: [History](#)

Global Research, December 01, 2020

The ringleaders of the global conspiracy against us citizens have already pushed the realisation of their diabolical plans for a New World Order NWO and a One World Government based on the Chinese model as well as a “Great New Start” and a “Fourth Industrial Revolution”, the fusion of physical and digital identity (transhumanism), further than we suspect. WEF founder Klaus Schwab confirms this. (1)

Many of our fellow citizens wonder how evil came into the world and why a small clique of sinister figures can plunge the whole world into chaos when man is good by nature.

Since the exhortations of the human sense of community can be suppressed but never completely eradicated, social human nature will regain the upper hand in the long term. The gift of evolution is the moral awareness of the individual, the recognition of the responsibility of all to all. If we continue to nurture and strengthen community feelings and to place the human being more firmly in the social fabric, then the will to power and dominate over others will be limited by social bonds – and evil will not triumph.

How can the father of two children shoot babies?

In the blurb of Bernd Greiner’s book “Krieg ohne Fronten. The USA in Vietnam. I have died in Vietnam. But I have walked the face of the moon” is written:

“The images of destroyed villages, children burned by napalm, of a country that received more bombs than all the scenes of the Second World War put together, shape the memory of the Vietnam War and the years between 1965 and 1975. In an interview broadcast by CBS in 1969, the US soldier Paul Meadlo described the massacre of ‘My Lai’ as follows:”

“I had set my gun to automatic. So you can’t tell how many you shot. I shot maybe 10 or 15 of them.” –

“Men, women and children?” – “Men, women and children.” –

“And babies?” – “And babies.” –

“Are you married?” – “Yes.” –

“Children?” – “Two.” –

“How old?” – “The boy is two and a half, the girl one and a half.” –

“Then the question arises how the father of two small children can shoot

babies.” – “I don’t know. It just happens.” –

“How many people were shot that day?” – “I estimate around 370.” (2)

The renowned American social psychologist Philip Zimbardo comment in his book “The Lucifer Effect. The power of circumstances and the psychology of evil” (2008) how we are all vulnerable to the temptations of “the dark side”. He explains that situational forces and group dynamic processes can work together to turn decent men and women into monsters. (3) Karl Marx – based on Ludwig Feuerbach – had long before him the view that the consciousness of man is shaped by social conditions (Being determines consciousness).

Alfred Adler: “Man is good by nature”

“Man is not evil by nature. Whatever mistakes a man may have made, he may be seduced by his erroneous view of life, it need not depress him; he can change. He is free to be happy and to please others.” (4)

This statement by the founder of individual psychology is an incontrovertible insight of scientific psychology: Man is a naturally social being, oriented towards the community of his fellow human beings and endowed with a rational faculty, with a natural inclination towards the good, the knowledge of truth and community life. This characteristic helps him to better recognise the laws of nature or what is right in nature. We need not be afraid of this person either. He wants to live in freedom and peace, without violence and war – just like we all do.

“Natural law”, a “right given by nature” says that there is something that is right by nature. It differs from the so-called “positive right” established by man in that it is due to man simply because he is human. Since it is not created by any ruler or majority decision of any kind, it is pre-state law. This means that the laws of a state must be measured critically against natural law. Knowing what is right by nature makes it possible to confront totalitarian ideologies and dictatorships from a firm human standpoint and to feel a sense of outrage against injustice and inhumanity. (5)

How did evil come into the world?

The religious myth of the West has traced the origin of violence and evil back to the fall of the first human beings. Expelled from paradise through their own fault, they knew what was good and what was evil. In another version of religious thinking, it is described how God created the world in all its perfection. But then one of his angels rebelled against him; it was Satan who was condemned to be the prince of the underworld. Since then, the power of light and the power of darkness have worked against each other, and their struggle has dominated the course of world history. But this religious myth does not help explain the evil.

In the 19th century, Charles Darwin recognised the breeding and selecting power of the “struggle for existence” in the animal world, which ensures the “survival of the fittest”. Some of his students also transferred this insight to the human world. They proclaimed the law of the struggle for existence and believed they had found the driving force of progress. The struggle of all against all would purify and elevate the human race. This ideology was adopted by the economic life of Manchester liberalism. But it is as false as it is inhuman. Research has now shown that in the animal kingdom not only the “struggle for life” but also the principle of mutual aid is effective.

The Russian anarchist, geographer and writer Prince Peter Kropotkin (1842-1921) observed both nature and natural creatures and applied his findings to human beings. In his book "Mutual Aid: A Factor of Evolution", Kropotkin wrote that in nature and society there was by no means just a battle of all against all, but that the principle of "Mutual Aid" was also prevalent. Those living beings who implement this principle would survive more successfully. (6) The more highly organised living beings would live in associations, groups and herds. An instinct for herding has developed in them, which occasionally places species survival above self-preservation.

In the human world, social feelings and community ties certainly play as important a role as the will to power and self-interest. Since man is free to shape his own life, he has the possibility of choice; it is the possibility of good and evil. Man is not a priori destined to be a wolf or a lamb. If man does evil, he has chosen it beforehand; he has wanted it beforehand. Brutality on a human level is not fate, but the choice for evil. But why in the history of mankind has man repeatedly chosen evil?

The origin of evil is not in human nature, but in the conditions of existence that man found on earth at the beginning of time. Since he was helpless and abandoned to the overpowering forces of nature, he must have felt great fear of the world. This fear created the illusion of the gods, who were supposed to be helpful to mankind. It also unleashed a strong aggression, with the hostile environment constantly keeping the willingness to fight in check.

It was obvious to perceive other people as potential enemies. Added to this were the difficulties in obtaining food, which in some circumstances made the fight for the feeding ground necessary. So violence seemed to be a way out, a means to protect and preserve one's own life. The temptation to violence was all the greater because the social bonds did not yet produce a firm cohesion. (7)

The human sense of community and the spirit of responsibility must put an end to violence

"The striving for domination", writes Alfred Adler, the founder of individual psychology, "is a fatal illusion and poisons the coexistence of people. Whoever wants community must renounce the striving for power!" The "deepest idea of all culture" is the final elevation of the sense of community to a guiding idea. The development of culture consists essentially in making the voice of human conscience more and more audible and in replacing violence with the spirit of responsibility. From this awareness of the unity of all those who have the human face of the human race came the teachings of the moral leaders of humanity, the wisdom of Lao Tse, the commandment to love one's neighbour and the innumerable forms of social life and behaviour in which the sense of community is expressed.

Among us human beings, social feelings and community solidarity certainly play just as important a role as the will to power and self-interest, for man is capable of devotion and self-sacrifice. All our endeavours in the world and in science should be guided by the principle that in future we should create a type of human being for whom – as Alfred Adler put it – a sense of community and human solidarity are as natural as breathing. (8)

*

Note to readers: please click the share buttons above or below. Forward this article to your email lists. Crosspost on your blog site, internet forums. etc.

Dr. Rudolf Hänsel is an educational scientist and graduate psychologist.

Notes

(1) <https://deutsch.rt.com/gesellschaft/109670-transhumanismus-wef-gruender-schwab-prophezeit/>

(2) Greiner, B. (2017). War without fronts. The USA in Vietnam. Hamburg. Blurb text

(3) Zimbardo, Ph. (2008). The Lucifer Effect. The power of circumstances and the psychology of evil

(4) Alfred Adler quotes from Rattner, J. (1980). The individual psychology of Alfred Adler. Munich, p. 17; source:

<https://beruhmte-zitate.de/zitate/123126-alfred-adler-der-mensch-ist-von-natur-aus-nicht-bose-was-auch/>

(5) <http://www.nrhz.de/flyer/beitrag.php?id=27120;>

<https://www.globalresearch.ca/dispel-the-magical-belief-in-author...-power-and-violence-strengthen-community-feelings/5729560?>

(6) Kropotkin, P. (2011). Mutual help in the animal and human world. Grafenau; English original title: Mutual Aid: A Factor of Evolution

(7) Leakey, R. E. / Lewin, R. (1978). How man became man. New insights into the origin and future of man. Hamburg

(8) Ansbacher, H. L. / Antoch, R. F. (eds.). (1982). Alfred Adler. Psychotherapy and education. Selected essays; Volume I: 1919-1929. Frankfurt

The original source of this article is Global Research
Copyright © [Dr. Rudolf Hänsel](#), Global Research, 2020

[Comment on Global Research Articles on our Facebook page](#)

[Become a Member of Global Research](#)

Articles by: [Dr. Rudolf Hänsel](#)

Disclaimer: The contents of this article are of sole responsibility of the author(s). The Centre for Research on Globalization will not be responsible for any inaccurate or incorrect statement in this article. The Centre of Research on Globalization grants permission to cross-post Global Research articles on community internet sites as long the source and copyright are acknowledged together with a hyperlink to the original Global Research article. For publication of Global Research articles in print or other forms including commercial internet sites, contact: publications@globalresearch.ca

www.globalresearch.ca contains copyrighted material the use of which has not always been specifically authorized by the copyright owner. We are making such material available to our readers under the provisions of "fair use" in an effort to advance a better understanding of political, economic and social issues. The material on this site is distributed without profit to those who have expressed a prior interest in receiving it for research and educational purposes. If you wish to use copyrighted material for purposes other than "fair use" you must request permission from the copyright owner.

For media inquiries: publications@globalresearch.ca