

極端的「善意」造成的「邪惡」：普及情緒管理教育可以解脫「人禍的歷史循環」The “evil” caused by extreme “goodwill”：Popularizing emotional management education can break the cycle of “human disasters” in history

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之前在《[世界在下沉，我們在狂歡——教條主義的危害](#)》文章中曾經探討過教條主義與左翼自由主義將會如何摧毀我們的社會。其實教條主義的形成原因除了失去理性思考，另一個最重要的原因歸根究底其實就是「因固執並狂熱的善意，失去在其他立場思考的能力」。

In the article “[The World is Sinking, We are Celebrating - The danger of Dogmatism](#)”, we previously explored how dogmatism and left-wing liberalism will ruin our society. In fact, the most important reason for the formation of dogmatism, in addition to the loss of rational thinking, is ultimately the “loss of the ability to think from other perspectives due to stubborn and fanatical goodwill.”

反觀我們在人類社會歷史中出現的「人禍」，在近代比較有名的例如伊斯蘭原教旨主義、希特拉的納粹主義、毛澤東與史大林與波爾布特的共產主義。眾所周知在他們執政其間短時間造成以百萬人口計的死亡，在這些歷史事件中我們往往專注在獨裁者的殘忍與邪惡，但是我們卻忽略了將自己選擇權予這些獨裁者的「普通民眾」。在這些「人禍」當中我們可以看到很多共通點，但最大的共通點就是涉及當中大部份民眾的「善意」。

Looking back at the “human disasters” that have occurred in human social history, some of the more famous ones in modern times include Islamic fundamentalism, Hitler’s Nazism, and the communism of Mao Zedong, Stalin, and Pol Pot. It is well known that they caused millions of deaths during their rule. In these historical events, we often focus on the cruelty and evil of the dictators, but we overlook the “ordinary people” who gave up their own choices to these dictators. In these “human disasters,” we can see many commonalities, but the biggest commonality is the “goodwill” of the majority of the people involved.

共產主義的「善意」The “goodwill” of communism.

英國人瓦特改良蒸氣機技術之後，由一系列蒸氣機、電力等技術革命引起了從手工勞動向動力機器生產轉變的重大飛躍，大量工廠使用機器去取代人力勞動，歷史被稱為「工業革命」。大量工人因為產業轉型被解僱後感覺到被資本拋棄以及剝削，在這樣的社會情緒下，很多人自然就會選擇相信「共產主義」所提出的願境。「共產主義」在政治層面主張消滅私有制，以一種共享經濟概念結合集體主義的政治思想，以階級鬥爭為手段建立無產階級社會。始終資本家只是少數，所以無可否認在當時的確是主流的社會訴求。

After British inventor James Watt improved steam engine technology, a series of technological revolutions such as steam engines and electricity caused a significant leap from manual labor to machine production. Many factories replaced human labor with machines, and this period in history became known as the “Industrial Revolution”. Many workers who were laid off due to industrial transformation felt abandoned and exploited by capital, and under such social emotions, many people naturally chose to believe in the vision put forward by communism. At the political level, communism advocated the elimination of private ownership and the establishment of a proletarian society through a combination of shared economy and collectivist political ideology, using class struggle as a means. As capitalists were always a minority, it is undeniable that this was indeed a mainstream social appeal at that time.

及後共產主義傳播到世界上很多國家甚至包括遠東國家，很多國家都有「共產主義」的政黨。當中很多共產主義領導人都以「解放無產階級」、「階級鬥爭」為口號讓大多數人對少數資本家發起鬥爭。在我們現代社會看來，資本家有他們在社會中的意義，例如集中資源減少成本、承擔投資風險等等。很多時人們只看到資本家的富裕，但勞動階層一般都不理解資本方的工作和曾經所承擔的風險。在這種龐大的社會情緒無處釋放時，很容易訴諸「教條式」的暴力。資本方與勞動方因為共產主義教條在不同地方造成的對立日益加劇，對被批爭對象的標準開始流動變化，例如「家庭成份不良」是指祖上三代、家庭成員或者親戚間有資本家的「血統」關係，「黑五類」是指為地主、富農、反革命分子、壞分子、右派等「五類分子」的非官方稱呼。在柬埔寨等地方甚至連「戴眼鏡」、「皮膚白滑」等等也會被視為「非勞動／無產階級」。當中批鬥手段繁多不能盡錄，大量「黑五類」分子及家屬遭到抄家、鞭打、剃「陰陽頭」、迫害甚至屠殺，諸多文物古蹟則在「破四舊」中被損毀。

Communism later spread to many countries around the world, including Far East countries, and many countries had communist parties. Many communist leaders used slogans such as “liberating the proletariat” and “class struggle” to rally the majority against the minority capitalists. In our modern society, capitalists have their significance in the community, such as concentrating resources to reduce costs and bearing investment risks. Often people only see the wealth of capitalists, but the working class generally does not understand the work and risks that the capitalists have taken on. In this enormous social emotion with nowhere to release, it is easy to resort to “dogmatic” violence. The conflict between the capitalists and the working class intensified because of the dogma of communism, and the standards of the criticized targets began to change. For example, “poor family background” refers to the “bloodline” relationship with capitalists in the past three generations, family members, or relatives, and “black five categories” refers to the unofficial name for the “five types of people” such as landlords, wealthy farmers, counter-revolutionaries, bad elements, and right-wingers. In some places like Cambodia, even “wearing glasses” and “having fair skin” are considered “non-working/proletarian.” There are many ways of attacking and criticizing, and a large number of “black five categories” and their families were searched, beaten, shaved bald, persecuted, and even slaughtered, while many cultural relics were destroyed in the “smashing of the four olds.”

很多迫害者懷著的是「解放無產階級」的「善意」去迫害一般民眾，以「解放資本主義剝削」的「善意」去對抗他們認為的「邪惡」，侵略別人的國家。

Many persecutors acted with the “goodwill” of “liberating the proletariat” to persecute ordinary people, using the “goodwill” of “liberating capitalism exploitation” to fight against what they deemed as “evil” and invading other countries.

伊斯蘭原教旨主義的「善意」The “goodwill” of Islamic fundamentalism

在所有的伊斯蘭原教旨主義勢力相當大的國家裡，特別是在埃及、敘利亞、伊朗和巴基斯坦，伊斯蘭原教旨主義者在近代一直都成為世界注目的對象。吸引世界視線的原因除了因為殘暴、恐懼外，還有貧窮、對女性的性剝削等等。

In all countries where Islamic fundamentalism has significant influence, especially in Egypt, Syria, Iran, and Pakistan, Islamic fundamentalists have always been a subject of world attention in modern times. The reasons for attracting global attention are not only due to their brutality and fear, but also poverty, sexual exploitation of women, and other factors.

所謂伊斯蘭原教旨主義，是主張嚴格遵循伊斯蘭教初創時期的原旨教義和傳統，用伊斯蘭教的本來精神作為改良、復興宗教與社會的動力，以消除腐敗，純潔信仰，清除外來價值觀的影響，重建以伊斯蘭教法為基礎的理想文明體系。但是，在伊斯蘭教的形成和傳播過程中，人們實際上很早就放棄了實施伊斯蘭教的原初理想，讓政治共同體和宗教共同體達到理想融合，逐漸「世俗化」。而這些文化融合被伊斯蘭原教旨主義者認為是一種腐化，所以他們需要對伊斯蘭原教旨主義以外的文化進行暴力「鬥爭」，「解放」被「世俗化」伊斯蘭主義以及被西方意識形態影響的國家。

The so-called Islamic fundamentalism advocates strict adherence to the original doctrines and traditions of Islam in its early days, using the original spirit of Islam as a driving force to improve and revive religion and society. Its goal is to eliminate corruption, purify faith, remove the influence of foreign values, and rebuild an ideal civilization system based on Islamic law. However, in the process of Islam's formation and spread, people actually gave up the original ideal of implementing Islam very early on, allowing the political and religious communities to achieve ideal integration and gradually “secularize.” These cultural fusions are seen by Islamic fundamentalists as a form of corruption, so they need to use violent “struggles” against cultures outside of Islamic fundamentalism to “liberate” Islamism that has been “secularized” and countries influenced by Western ideology.

近代最有名的伊斯蘭原教旨主義組織「伊斯蘭國」相信很多人仍記憶尤新，除了他們突破過往的恐怖主義的殘忍，進行公開在網絡處刑多名外國人質、集體強姦女性等行為，更實現了網絡「去中心化」恐怖份子招募及襲擊。在西方左翼自由主義與教條主義雙軌並行下，很多在東方以及西方普通市民很容易在網上很容易接觸到伊斯蘭國所宣傳的理念，並單方面認為是全世界一起「逼迫」伊斯蘭文化，所以很多人因為「善意」而加入伊斯蘭國，希望幫助伊斯蘭國「平權」，並在他們本國實行恐怖襲擊。

The most famous Islamic fundamentalist organization in modern times, the “Islamic State,” is still fresh in the memories of many people. In addition to their brutal acts of terrorism, such as publicly executing foreign hostages online, and collectively raping women, they have also achieved “decentralized” terrorist recruitment and attacks through the internet. Under the parallel tracks of Western left-wing liberalism and dogmatism, many ordinary citizens in the East and West can easily access the ideas propagated by the Islamic State online and unilaterally believe that the Islamic culture is being “forced” upon the world. Therefore, many people join the Islamic State with “good intentions,” hoping to help the Islamic State achieve “equality” and carry out terrorist attacks in their own countries.

「情緒」是人禍歷史循環的原因 “Emotions” are the reason for the vicious cycle of human history

政治學上常常會討論不同的管治哲學之間的對立來找尋一個合適人類發展的方向。有「獨裁政體」支持者認為獨裁政權效率比民主政體高，不容易因為民主議會的討論時間成本阻礙國家發展，很容易出現因票數或支持度比例（51%：49%）過度接近造成分裂。而且他們相信愚蠢的人總是佔大多數，而且很容易被煽動形成多數人對少數人的暴力，導致社會很容易被「蠢人騎劫」。但「獨裁政體」又會容易因為權力的過度集中出現所謂「腐化」，或者犧牲一國來達成自己的某種理想，將整個國家推向地獄。所以有「民主政體」支持者認為我們需要確保每個人都有決定權去保障自己不會因個人「獨裁」而利益受損，建立一個完整的民主制度可以確保領導人的政治正當性，就算因為當權者「腐化」或者做出滿足一己私利的行為，民眾都有能力去「替換」領導人，將領導人的權力分散保障權力間的制衡。但是獨裁者的權力又是來自於群體交出自己的選擇權所賦予，到某個時刻民主政體又會因為當時社會原因造成的集體情緒問題又變成了獨裁政體。

In political philosophy, there is often a discussion of the conflicts between different governance philosophies in order to find a suitable direction for human development. Supporters of “dictatorship” believe that a dictatorship is more efficient than a democratic regime, as it is less likely to be hindered by the time cost of discussions in a democratic parliament, and it is easy for a narrow victory margin (51%:49%) to cause division. Additionally, they believe that stupid people always make up the majority and are easily incited to become violent against the minority, leading to the society being easily “hijacked by fools.” However, dictatorship can easily lead to “corruption” due to the excessive concentration of power or sacrificing a country to achieve a certain ideal, pushing the entire country into hell. Therefore, supporters of “democracy” believe that we need to ensure that everyone has the power to make decisions to protect themselves from personal “dictatorship.” Establishing a complete democratic system can ensure the political legitimacy of leaders, even if they become “corrupt” or act in their own interests, the people have the ability to “replace” the leaders and disperse power to maintain a balance of power. However, the power of the dictator comes from the group surrendering their right to choose, and at some point, a collective emotional issue caused by social reasons can turn a democratic regime into a dictatorship.

當你的「善意」並不讓人平靜愉悅，這就不是「善」而是變成「惡」。一個人在群體間常常被放大自己的情緒，就像演唱會、宗教聚會、政治聚會等地方我們常常看見到人們情緒失控的面目。所以一個群體如果有激烈的情緒傳播就會成為「惡」的集合體。法家

思想的核心是用極高的管治成本去限制每個人行惡的能力(但不包括當權者)，而宗教就偏向使用「心靈鎖」，以道德因果業力等系統從人類心靈出發限制每個人行惡的能力。但我們卻往往忽略了從教育出發，教會每個人控制情緒的能力。這種情緒控制能力不是指你需要完全「理性」，因為這種理性是出自於感性的動機與能力——「體諒與理解別人的立場」。原始佛法並不是一個宗教更像是一套情緒管理方法，在原始佛法理念中，核心的思想為「情緒的控制」，讓每個人都能克服自己的情緒問題，最後從根本上達至純粹的「善」。

When your “good intentions” do not bring peace and joy to others, it is no longer “good” but becomes “evil.” A person’s emotions are often magnified in a group setting, as we often see people losing control of their emotions at concerts, religious gatherings, political events, and other places. Therefore, a group with intense emotional transmission will become a collection of “evil.” The core of Legalism is to use extremely high governance costs to limit the ability of each individual to do evil (excluding those in power), while religion tends to use “spiritual locks” to limit the ability of each individual to do evil by using moral cause-and-effect karma and other systems from the human soul. However, we often overlook the ability to control emotions in education. This emotional control ability does not mean that you need to be completely “rational,” because this kind of rationality comes from the motivation and ability of sensibility - “to empathize and understand the positions of others.” Primitive Buddhism is not a religion but rather a set of emotional management methods. The core idea in primitive Buddhism is “emotional control,” allowing each person to overcome their emotional problems and ultimately achieve pure “goodness” from the root.