

Exploring Inexpensive Kindness and the Underlying, Widespread Malevolence

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Abstract: The mediocre of people can be seen in all around one's life and most people can't sense it. To be more specific, it can be divided into two parts—the thoughtless kindness and the evil without intention. This is a passage that talks about two popular phenomenon that exist in real life and talks about the possible solutions (in section 2 the author talks about the evil without intention and weighs the importance of gaining attention on the justice of the social system or the social morality and responsibility of people by comparing the two parts and as well pointed out the problems of J.Rawls ,gives out his own opinion, and analyzes the essence for solving the underlying and widespread malevolence; in section 3 the author introduces the thoughtless kindness by imagining the different situations when meeting beggars and analyzed the underlying reasons and possible solutions considering the current trend as well). As for the conclusion, the author again emphasized the importance of being thoughtful all the time (building up a system that belongs from the personal perspective).

Keywords: mediocre, thoughtless evil, thoughtless kindness

1. Introduction

In section 2 the author mainly introduces the potential evil that exists in life. The author introduces the topic by comparing the evilness of Eichmann and the Jewish who serves as guiders for other Jewish to go into the gas chamber during the holocaust. As Liu Xiaofeng said, “The cruel history of Auschwitz is not only a shame for Westerners, but also a shame for Chinese people. Auschwitz's misfortune is not only a misfortune for Westerners, but also for Chinese people. Because it is a crime committed by humanity, the ignorance of the potential evil in humanity, a crime committed by knowledgeable people, and a misfortune suffered by humanity, it belongs to all.[1] In section 3 the author will talk about the thoughtless kindness. It is easy to find kindness in people's daily life: a helping hand from a stranger, beggars that receive the money from the hands of the kind people. But is kindness really kindness? The author thinks the answer is no, because the needs of other people (recipients)are only the guesses of the givers and in some situations the thoughtless kindness may have no effect at all (the effect of helping).

2. The Potential Evil That All Beings Have

2.1. The Reason for the Potential to Exist

Adolf Eichmann, an ordinary man who stays in position as a consultant to assess the likelihood of Jewish people moving to Pakistan [2], had nothing but a heart that was eager for promotion [3], turned into a major criminal of the holocaust.

Some Jewish people and people from other races guided the Jewish that were selected into the gas chamber while saying that they would just take a shower [4].

What's more that can always happen in daily life is that people tend to justify their means after profiting themselves in a zero-sum game, which may seem quite usual and not bad at all. People are just like Adolf Eichmann, just without the background of the holocaust [5].

2.2. The Preconditions for This Kind of Evil to Demonstrate

The disorder of a system refers to a systematical structure imbalance that pays too much emphasis on a sense of personal morality and responsibility, adding the fact that people tend to rely on objective rules (rules that have been set up), thus coming up with this loop in which overreliance on the rules (not personal principles) will lead to a gradual loss. And the loss of thinking can be divided into two parts: too much catering to the rules that are set up in the system and endless loop of the immediate response that are given to people (by all kinds of things) in life.

2.3. Analyze for the Two Factors

People must first analyze the system that people are using nowadays to make people come together as a whole, namely, the society. First, people must realize that they live in a society where the rules that come from the hands of man or some laws that have been a rule since ancient times (natural laws). And it is obvious that people do follow these laws almost all the time during daily lives: No drunk driving, don't run the red light, a dog is a dog, and most importantly to live is the most important thing (for most people). People don't ask themselves about where these laws come from and whether people should obey it or not, so that when a variant (the rules made can be changed, or say, has the potential to change) become a constant (in people's mind they will obey it until the rule changes). And as modes that are like this (people don't question about the rules) continues to in their lives, they tend to rely on the system that produce these rules. Considering this, people can see that a system that can offer guidance (people can rely on), and a system that lays more emphasis on itself rather than personal morality is the best option to hinder the demonstration of evil at the time being.

2.4. The Prevention of the Potential Evil from Happening

As the author mentioned in the context above, justice and the balance occupy a pivotal position when it comes to a system. And to some extent, how the system works and what kind of rules it offers to people represent how people live [6]. And as J. Rawls pointed out in his book that the justice of a system outweighs the justice of each person, for the rules and the system has already have this impact on citizens(people) before the rules of personal justice works. So, the personal justice of one will be not needed (not saying that people totally abandon the need for personal justice) [7]. But what the author is going to say is a completely different way. First, analyze the system that humans are using now. On one hand, people tend to rely on the system in which rules are man-made (for example the government and other institutions that are affiliated institutions of the country), and that these rules only come out of the hands of few politicians or expertise in law making, there is this chance that the top of this chain can go wrong and all of the sudden all of these can go wrong. Secondly, it is the

thought of J. Rawls can end up in a loop that can cause the gradual loss of one's autonomous will to realize personal justice. People must know that the key to eliminate or at least mitigate the issue of potential evil, the subject (main body) should be people, humans 'will and idea. Whereas a loop in Rawls' book, the rely of people on the system, can only solve the problem at the surface (at the time being), and result in a kind of attachment to the rules and the system. And if a minor mistake is being made when making the rules or if the policymakers are manipulated by objective matters, chances are that people will follow and the potential evil will burst out someday. (PS: what is the meaning of loop here: the word loop is meant to stress that 1 people have the tendency to follow the system without or at least with little thinking 2 once the mistake happens, and more emphasis is laid on the system, then it becomes a dead circle in which people's mind and will are integrated into the system). So, what is the solution? As the author has mentioned above, the key to answer this question is obviously- to enlighten people to change and improve themselves. Or in the eyes of Modern Enlightenment Philosophy, if people have undergone an enlightenment education, then even ordinary people have the will and can recognize themselves [8], also can be interpreted as that the existence and potential of evil results from the incomplete of personal justice. Some may question this kind of idea for the morality that people could reach and what people have reached now are of two different levels. So, people need a plan that can both balance personal justice and the justice provided in the system. First, people must recognize the dominant position of personal responsibility, morality, and justice when it comes to restricting evil. Secondly, people should call for more thinking before action. But it's not just about thinking for the solution with this only element may turn into a kind of voluntarism ,so people should try to make these idea become real elements of life .Thirdly ,when it comes to real life, there is this trend in the society that people are pursuing portability and simplicity in their lives for they are already tiresome and leave themselves in their comfort zones(excessive working hours unreasonable working system),the slump of the post-pandemic economy brings anxiety), the rule stays true even when it comes to ideas and thoughts, and the phenomenon is that the overall quality of in-depth thinking is lowering and the numbers are dropping .Which also makes people more reluctant to think(I mean the era, not the phenomenon).People should cherish and cultivate the habit of effective thinking.

2.5. The Essence of This Kind of Evil

2.5.1. The System and the Boundarie

And personal responsibility shaped in this system is telling individuals that people should do at their own level without the concerns of other levels (levels can be referred as job positions, but can also be interpreted as different races, people of different incomes and classes, and even different species). By this way, the whole society comes with separate parts that only cares about what they are responsible for. By which some may ask that people do care about and appeals for bigger matters like feminism and the right of abortion. So, the author makes it clear here that the responsibility, which is mentioned above should detach from one person, and that the author is talking about most of the people.

2.5.2. The Analysis of the Topic 'The Potential Evil That All Beings Have but Shows Up Only in a Certain Circumstance'

The circumstance, can be interpreted as the system, offers the chance for the evil in people to show up, which is what the author has mentioned in 2.5.1. And as for the evil itself, is it the real evil that is hidden in beings or is it the system that is what is being evil. The author thinks that both answers are wrong. The key to this issue is the Mediocre of beings. And what causes this? The reasons can be justified from one part. It is the loop that the author has mentioned above (or people can see it as a kind of man-made part of the system). To be specific, people live in a system that rely on from the

beginning (the nature of beings). Together with the factor that people (rule makers that create the system and the specific rules) have laid more emphasis on changing the system instead of changing (lifting) people's sense of morality and social responsibility, the loop goes on and on, and in which the concept of social morality and responsibility has got narrowed. And as for the second part, the author can view it as the natural part of the system, the livelihood of life (or it can be called as "people get response from their life) has this negative impact on the relationship between social responsibility and the system.

3. The Thoughtless Kindness

3.1. The Concept of 'Thoughtless' Kindness"

Imagine a situation meeting a beggar on the street, and he asks for 5 dollars so that he can eat his lunch. The responses that people will give include the following: 1 not giving any money at all. 2 giving him the 5 dollar that he asks for. And it is obvious that the first situation can't be called as kind in the general concept for "kindness". So, if the author further the hypothesis based on the first situation, what if the beggar asks for more money, like a hundred dollars or even a million? A billion? (PS: this is just hypothesis) That's when people will start to consider the factors of themselves (including the economic strength of individuals) and the factors of the beggar (like whether he is exaggerating his actual need or not). That's what people called as "a thoughtless kindness" at the beginning.

3.2. The Concept of Thoughtless Kindness and Some Similar Comparisons

The thoughtless kindness refers to that people (or one individual) lack the observation (speculating but not really get to know the needs of others) for what the other individual really needs, and in this situation, the procedure that people default what the beggar asks in the first situation as his real demand in 2.1 is a kind of thoughtless kindness. The comparison that the author makes is the difference between "fake kindness" and the concept that the author have mentioned. Fake kindness, from the perspective of modern times, is the deliberate act of kindness with the origin intention of making people feel as if they are a kind person from the beginning [9]. While the concept of "thoughtless kindness" not only includes the situation below, because the word thoughtless here doesn't refer to "why to help him" in the situation, but no thinking about "what he really needs, or what people really need" from the perspective of others. The concept also includes the helping hands without considering why.

3.3. The Reasons That Causes Thoughtless Kindness

First, it is the declining definition of kind mixed with the influence of this certain era. The concept can also be viewed as cheap kindness in which people will only have to pay money in appropriate situations (the sum of money the beggars ask for) and they don't need to think. 'Cheap', on the other hand, means that people can pay rather less spirit and achieve the thought of "I do something kind today", the kindness in this context is a kind of "result oriented" kind, the action of giving makes for the part of kindness whereas the real kindness is an act which involves intention and action (effective actions after a deepened understanding) at the same time. Moreover, the busy era is becoming a burden of people where people 'only have the time to take care of themselves', so people don't have the time and the energy to care for others, let alone the beggars on the street. Moreover, this era is influencing the ideology of the people, to be specific, the internal friction whether mentally (mostly) or physically. It is the joint effect of the structural dislocation of "social identity" in the context of an education system that pays too much attention on diploma and the gradual decline of "value rationality" under the pressure of instrumental rationality [10].

4. Conclusion

The essence of the two questions that the author mentioned above can be concluded as follows: the over reliance on the system, and a loss of thinking (or non-effective thinking that is strained) due to the era. And as for the second reason itself, can also be interpreted as an ideology that is constrained by the system of the society (or the minds of the mainstream). To sum up, it is the obedience that lies in beings. The author is not saying that it makes for all the reasons. Rather, the loop in the man-made objective system (mostly the policies and situations related), subjective feelings of livelihood and the thoughtless actions in people's daily life further strengthened this nature.

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