The psychological assumptions of National Socialism in methods of the control of human behavior

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THE PSYCHOLOGICAL ASSUMPTIONS OF NATIONAL SOCIALISM
IN METHODS OF THE CONTROL OF HUMAN BEHAVIOR

A Thesis
presented to
The Faculty of the Department of Psychology
of the
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of the Requirements for the degree
Master of Arts

by
Hildegard Dorn Podrebarac
May, 1954
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CHAPTER I

THE PROBLEM

Introduction and Statement of the Problem

It would be interesting to find out whether or not each state system has certain psychological and philosophical assumptions as a basis.

In this study a research has been made about the psychological assumptions of the national socialistic system of state. These assumptions are discussed as to their importance in regard to the control of human behavior. For the purpose of this thesis, the discussion is divided into the following topics: The State, The People, The Individual, Education and Discipline.

Much has been written about the National Socialistic State, its leader Adolf Hitler, its goals, politics, economy, etc. Each author interpreted the apparent sources and facts according to his opinion and standard of values. In other words, the literature on the subject presents a great and often contradictory variety. And since "we can only explain the past by what is highest in the present"¹ as Nietzsche put it, this variety of explanation and interpretation of National Socialism in literature is understandable, but it does not necessarily bring forth the true picture.

This study presents an attempt of a systematic study of original statements on national socialism in respect to

various selected problems. It is not meant to be a study on moral or ethical values, but merely an objective discussion of statements on problems affecting human behavior.

"These researches, in which we may engage on this occasion, are not to be taken for historical truths, but merely as hypothetical and conditional reasonings about the assumptions of national socialism in regard to the control of human behavior.

Methods Employed In Research

The first problem encountered in writing this thesis was the selection of books on national socialism. The majority of these books were obtained through the Library of Congress from various Universities and other public libraries in the United States. Many of these books were written in German and have no official translation.

The majority of statements used in this study are by Adolf Hitler, because he was the founder of the national socialistic movement and the leader of the national socialistic state. His book *Mein Kampf* deserves a special reference because it is the most frequently used source of statements. *Mein Kampf* was written, as it is generally known, before Hitler seized power in Germany and represents an outline of the national socialistic ideology. That is to say, it gives the viewpoints of the national

1. Ibid., p. 86; Rousseau in his introduction to his "Discours sur l'origine et les fondements de l'inégalité parmi les hommes".
socialistic movement. The book *Das Buch der N.S.D.A.P.* by Walter Espe represents a nearly complete collection of Hitler's speeches from the time before 1933; i.e., when he became the chancellor of Germany. These early speeches of Adolf Hitler appear to be more valuable as a means to obtain information on specific subject matter than his later speeches, for they deal mostly with politics, a subject which is not discussed in this thesis.

Quotations concerning the diverse topics are not picked at random, but are selected carefully as to their significance first to the specific subject under discussion in each chapter and second to the general subject of this thesis. Moreover, the statements were selected in such a way that they present a reasonable variety of ideas on the topics, so that a relatively well-rounded picture may be presented.

The bulk of material was taken from books written by known national socialists, or from books edited by national socialistic publishing companies. Since national socialism as such existed only in Germany, the original language of all statements is German.

A disadvantage presents itself in the translation of the statements from German into English, made either by an official interpreter through the publisher or by this writer. From the point of view of grammatical construction

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* N.S.D.A.P. is the official abbreviation for National Socialistische Deutsche Arbeiter Partei, translated National Socialist German Labour Party, commonly referred to as the "National Socialist Party"
the German used by Hitler and other National Socialists is often very poor. Therefore, the meaning of the statements concerned sometimes is not absolutely clear in their original language, not to mention the translations. However, it is attempted throughout the thesis to cling to the most obvious and original meaning, although the translation might sound at times odd in English. Moreover, Hitler and his associates seem to have a tendency of forming original words; i.e., new German words which are, of course, difficult to translate correctly.

Concerning the make-up of this thesis, the following could be said: The statements are selected according to certain chosen topics, which appeared to be of interest to psychological theory. Then the statements are presented and their basic theoretical assumptions are discussed. At the end of each chapter the conclusions concerning these theoretical assumptions are summarized. The final chapter is a discussion of the general findings.

In an effort to lessen the possibility of error involved in quoting the statements used are often rather lengthy. However, it is important to note that the statements in this thesis are significant as to their psychological assumptions and therefore the relation to their context is not necessarily significant for the purpose of this inquiry.

It should be noted that a chapter on the history on the problem is purposely omitted. For the material on this topic appears to be so extensive that it could be used as
a thesis in itself. Therefore, it seemed to be more practical to concentrate all effort on the problem itself.
CHAPTER II

THE STATE

The subject of discussion in this chapter is "The State," by which is meant the German State. This is an attempt to find some of the national socialistic assumptions in regard to the State.

It is to be noted that this is not a political but a psychological discussion of the state. Therefore, the state is only important in view of its influence on the behavior of the people who reside in it. In order to gain some possible evidence as to a specific role this state might play in regard to the people and to obtain evidence as to the interrelationship between the state and the people, the discussion is divided into four sections. These are as follows: 1) The Form of the State; 2) The Nature of the State; 3) The Functions of the State; 4) The Achievements of the State.

The Form of the State

It might be assumed that the form of a state is a form or structure of its outward manifestation.

The following statement reveals Hitler's idea of the form of state. He said:

"Die Staatsform ergibt sich aus der Wesenart eines Volkes, aus Notwendigkeiten, die so elementar und gewaltig sind, dass sie dereinst jeder einzelne auch ohne Streit begreifen wird, wenn nur erst ganz Deutschland einig und frei ist." 1

Hitler speaks of 'the nature of the people'. Thus, it seems that he assumes a collective nature of the people, which would render the people a collective group. If that would be true, then a people is not the sum total of individuals, but a collective entity, in which the individual essentially has lost his psychological identity and becomes an insignificant part of the collective group. The same would then apply to the nature of the individual, who becomes part of the collective nature of the people.

If the nature of the people would be a psychological concept, or a psychological idea attributed to the people; and since Hitler said that the form of the state is 'the result' of the nature of the people; then, an idea would result in a form or a matter. This would signify that idea; i.e., the nature of the people and matter; i.e., the form of the state are two separate units, but that the matter is influenced by the idea, perhaps a reflexion of the idea.

This interpretation of Hitler's statement seems to have a similarity to Plato's dualistic assumptions about mind and matter. Plato made "...a distinction between mind and matter..." and also believed that the 'real world', which would be the matter "is only an imperfect copy" of "the world of ideas", which would be the mind.

1,2. Edna Heidbreder, Ph.D., Seven Psychologies, p. 29
Hitler apparently strives to make the form of the state a result or perhaps a copy of the idea of the nature of the people. He seems to want to create such a stateform because of 'necessities which are so elemental and powerful that each individual' as a member of the collective group 'will understand them one day, without argument'.

The nature of the necessities as discussed by Hitler is described as 'elemental and powerful'. They are so elemental, that is to say simple and uncomplicated, that each individual will understand them without arguments, possibly because they seem to be so natural that little thought is required to comprehend them. They are also powerful. If a necessity is 'so powerful' that the individual will not argue about it but accept it as such, that is to say if any argumentation becomes useless in the face of such a powerful necessity, then this necessity is more powerful than the individual and must be accepted.

It might be assumed that the form of the state is the result of a psychological idea, i.e., the nature of the people, to which any number and variety of qualities may be attached. This stateform is conditioned by necessities which make it so natural to the people that they understand it without much thinking, while at the same time it is so powerful that it is elevated above the power of the individual and is to be accepted as such.

1. Walter Espe, Das Buch der NSDAP, p. 63
Hitler's speech in Spring, 1921. Translated.
It seems that this form of state is not chosen by the people, but by whoever interprets the nature of the people to a certain psychological concept from which the state-form must necessarily result, because it is simple enough for the people to accept it without thought and at the same time it is so powerful that the people have to accept it without choice.

In order to learn more about this form or structure of state, the following statement of Hitler offers some further assumptions. He said:

"Die Voraussetzungen, unter denen sich überhaupt ein deutsches Staatsgebilde nur entfalten kann, müssen deshalb sein: Einigung aller Deutscher Europas, Erziehung zum Nationalbewusstsein und die Bereitwilligkeit, die ganze nationale Kraft restlos in den Dienst der Nation zu stellen."1

(Translated: The supposition (bases) under the condition of which a German structure of state can develop at all, therefore have to be: Unification of all Germans of Europe, education to national conviction (pride), and willingness to place the entire national strength to the service of the nation.)

It seems that the supposition for the creation of a German structure of state are physiological and psychological in nature. The unification of all Germans in one state might be considered as the achievement of a physical one-ness or entity. The psychological unification of this physical entity might be obtained by means of education to national conviction, which could be regarded as the replacement of the individual object of pride by a common object.

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1. Walter Espe, Das Buch der NSDAP, p. 114
Hitler's speech on April 10, 1923.
of pride; i.e., the nation. Thus, the physical entity might become a psychological entity, at least in respect to pride and conviction. The achievement of a common willingness as to working for the nation might be considered to be another way to psychological unity.

If the will of the individual would be directed toward a common national willingness, possibly by means of education, then will seems no longer to remain a mental capacity of the individual, but is apparently fused to the over and above concept of a 'national will'. In other words, the individual is to give up his own will in order to be an insignificant constituent of the common national will. The national will would then be beyond the control of the individual, yet simultaneously control the individual.

The concept of 'national strength' or efficiency could be defined as the summation of the individuals' strength on a national scale. If the individual should have to work in the frame of the national efficiency, which is placed to the service of the nation as a whole, then the individual would work for the common profit and not for himself. Rosenberg expresses this idea in the 'Party-Program' as "...common profit before personal profit..."¹. In the final consequence this could mean that the individual's welfare--perhaps even his life--may be sacrificed for the profit of the whole nation.

1. Alfred Rosenberg, Das Parteiprogram, p. 60.
In summary it might be assumed that the supposition for a 'German structure of state' is the formation of a physical and psychological entity of the people. By sacrificing individual rights and privileges, such as pride, will and welfare for the good of the whole nation, the state is achieved.

Evidence that a psychological entity of the people is not only desired as a supposition for a German form of state, but, after its creation, is apparently stimulated to grow into a more and more integrate mental unity might be obtained through the following statement: Hitler writes in his book Mein Kampf: "It is therefore the first obligation of a new movement, standing on the grounds of a folkish world view, to make sure that its conception of the nature and purpose of the state attains a uniform and clear character."\[1\]

The "new movement" is the National Socialistic Party, whose leader is Adolf Hitler; the only party existing in the Third Reich. Since the philosophy of life or the world view of this movement is stated to be folkish in character, it might be assumed that its conception of the nature and the purpose of the state is also based on this folkish world view.

If the first duty of this party is considered to "make sure that the conception of...state attains a uniform and clear character", evidently in the mind of the people, then

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it seems, that the people living in this state are not to concern themselves with the conception of their state, but they are told what to think about their state. Thus, the "first duty" of Hitler's party is apparently the indoctrination of certain pattern of thought in the people, where-with a uniform and clear concept of state would be achieved.

It might be assumed that impressing ideas as part of a certain pattern one by one upon the people eventuates in the achievement of a collective pattern of thought for the people. If this would be true, then the thoughts of the people about their nature would become a prescribed collective concept, which could be regarded as the actual supposition for a German form of state.

The Nature of the State

The nature of the state might be thought of as "the agent, force or principle, or set of such forces or principle, viewed as creating, controlling, or guiding..." of the people. Applying this definition to the state under discussion, we may inquire into the agent or principle which is the essence of this state.

Since Rosenberg states in the Declaration of the Party Program: "...we demand the creation of a strong centralized power of the Reich"; it seems that the essential agent of this state is a strong power. Hitler apparently endorses

this statement in a speech when he said:

"Gewiss, eine Regierung braucht Macht, sie braucht Kraft. Sie soll, ich möchte fast sagen, mit brutaler Rücksichtslosigkeit ihre als richtig erkannten Ideen durchdrücken, gestützt auf die tatsächliche Autorität der Stärke im Staat."

(Translated: Certainly a government needs power, it needs strength. It shall, I might say, press through with brutal ruthlessness, ideas, which it has recognized as right, relying on the real authority of power in the state.)

Thus it might be assumed that the nature of the state is a strong power. The government, which might be regarded as the material manifestation of the state-form and with it of the state, seems to execute this power in respect to the people.

If a government can enforce 'ruthlessly' ideas which 'it recognizes as right', then this government has a superior power than the people and this government is also the supreme judge of ideas. These ideas would include those which are not necessarily in agreement with those of the people.

It might be interesting to find out whether or not the function of being the supreme judge of ideas is bestowed upon the government by the people or at least by the majority of the people. Evidence in answering this question might be obtained by discussing the following Hitler statement. He said:

1. Walter Espe, Das Buch der NSDAP, p. 64. Hitler's speech in Spring, 1921.
"Was unser Volk braucht sind nicht parlamentarische Führer, sondern solche, die entschlossen sind, das, was sie vor Gott, der Welt und ihrem Gewissen als reeht erkennen, durchzusetzen, wenn notwendig gegen Majoritäten." 1

(Translated: What our people need are not parliamentary leaders, but those who are determined to carry through if necessary against the majorities, what they recognize as right in the face of God, the world and their conscience.)

Thus it appears from this quotation that the attribute of superiority in the government, and with it the foregoing discussed function of supreme judge of ideas, is not necessarily bestowed on it by the will of the people or the majority of the people, which could be represented by the majority of the parliament. This assumption might be supported by Hitler's statement: "Deutschland wird nur gerettet werden durch die Zertrümmerung der Majorität!" 2 (Translated: Germany will only be saved by the destruction of the majority!)

Assuming that Hitler might believe that a government of the national socialistic party can 'save' Germany, then this government does not seem to represent nor even respect the will of the majority of the people, but apparently intends to destroy the majority. Instead, as Hitler put it, this government would be constituted of leaders 'who are determined to carry through...what they recognize as right in face of God, the world and their conscience.'

2. Ibid., p. 161, Hitler's speech on September 12, 1923.
If it could be assumed that 1) God does not judge publicly in this world; 2) that the world as such cannot judge unless it is represented by the majority of the people which is to be destroyed, as Hitler stated; and 3) that conscience is a mental concept for the moral judgment of one's own conduct; and if these three instances are considered to be the only judges for a government; i.e., for the leaders of a state, then it might be assumed that these men are not responsible to any public jurisdiction and they escape any public control. It might be said that under these suppositions the leaders of this state are their own judges. At the same time they seem to have the right 'press through ruthlessly' those things or ideas which they 'recognize as right, relying on the real authority of power in the state.'

Considering that Adolf Hitler became the head of the government and the state, the foregoing assumptions might be applied to him. In other words it could be that those ideas, which Hitler recognized as right, became a law to the people. This theory might be supported by a quotation of the national socialistic literature, which reads:

1. Walter Espe, Das Buch der NSDAP, p. 64
   Hitler's speech in Spring, 1921. Translated.
"Damit hat der deutsche Gedanke gesiegt in Menschen, die ... das Reich bauen nach Gesetzen, die der Führer befaßt."¹

(Translated: Therewith the German thought was victorious in people, who ... built the Reich according to laws, which the Führer ordered.)

Or as the author G. M. Gilbert quotes Hitler: "Laws are only valid because they bear my name."²

According to these quotations it seems that Hitler, in representing the government and with it the state, applies Kant's "Categorical Imperative" to himself, which reads: "Act in such a way, that thy conduct may be taken as a universal rule."³ And continues: The action, which according to this rule, after exclusion of all causes by tendencies is objectively practical, is duty. Interpreting this assumption, this would mean: "In this moral realm, Kant would assert, a man is indeed subject to ... law which he finds in himself ... This moral law is that which every man, acting as a rational being, regards as properly applicable both to himself and every other person."⁴

Thus it appears that Hitler, in applying the philosophic assumption of Emanuel Kant to himself, makes his own ideas which he recognized as right, universal laws; i.e., laws for the people, backed by the centralized power owned by him and his government.

1. Dr. Will Decker, Die politische Aufgabe des Arbeitsdienstes, p. 23.
4. Kurt London, Background of Conflicts, p. 44.
Hitler seems to believe in the dictatorial assumption of the right of one to lead all of the people. Moreover, he apparently assumes that all German people are alike, supported by reference number 1, page 19, since the ideas which are righteous and beneficial for him are the same to the rest of the people.

Then he might be the leader, which is analyzed by the author of an edition of the national socialistic book series for the Political University, who writes:

"Führer sein heisst...seinen Stempel einem größeren oder kleineren Kreis aufzuprägen. Führer sein, das heisst, sein eigenes Gesetz der Zeit zu diktieren." ¹

(Translated: To be a leader means...to imprint one's own mark on a larger or smaller circle. To be leader means to dictate one's proper laws to the time).

Hitler did become the leader of the German people; he was the head of the state and also the head of the government. In reference to the assumption that Hitler did actually dictate his laws to the people, based on the power he had, so that there existed no difference of opinion anymore—at least on the surface—the following may be quoted: "May the world be convinced by this declaration that...the German nation declares that it holds identical views as its government." ²

1. Dr. Willy Hoppe, Die Führerpersönlichkeit in der deutschen Geschichte, p. 6.

2. Germany declares for Peace, p. 13.
   Hitler's speech on October 14, 1933.
In summary it might be said that the state is in essence a highly centralized power. The essential principle of the state is that the government is constituted by men, who are their own judges, and the head of state and government has the right to make his will a law to the people.

The Functions of the State

From the psychological viewpoint, the functions of a state might be defined as the special purpose or characteristic actions a state fulfills in regard to its people.

In his major work Mein Kampf, Hitler writes elaborately about the purpose of the state he perceives. It might be well to start the discussion with what is quoted as the "basic realization" concerning the functions of this state. He writes: "Thus the basic realization is: That the state represents no end, but a means. It is, to be sure, the premise for the formation of a higher human culture, but not its cause, which lies exclusively in the existence of a race capable of culture."

According to this statement, it appears that the state as such has no end in itself. Moreover, the state's special purpose is that it functions as "a means to an end". As a means, the state seems to be serving as a premise for "the formation of a higher human culture".

1. Adolf Hitler, Mein Kampf, translated by Ralph Manheim; p. 391.
In other words, the state would create the environment for the development of a higher culture. Thus, one characteristic function of the state seems to be that of creating a specific environment for a people, or race, as Hitler terms it.

But the functions of the state do not seem to be limited to the provision of a surrounding for the race, but furthermore seem to be concerned with the race itself, for Hitler writes:

"The state is means to an end. Its end lies in the preservation and advancement of a community of physically and psychically homogeneous creatures. This preservation itself comprises first of all existence as a race and thereby permits the free development of all the forces dormant in this race. Of them a part will always primarily serve the preservation of physical life, and only the remaining part the promotion of a further spiritual development. Actually the one always creates the precondition for the other."

If the state serves the purpose of preservation and advancement of a community, then the state apparently functions directly in regard to the people. Moreover, it might be assumed that the state deals with the people as an entity of "physically and psychically homogeneous creatures". In other words, the state seems to regard the people as a one-ness, which can be dealt with as a single unit and responds as such. There appears to be no acknowledgment as to individual differences among the

1. Ibid., p. 393.
people, neither in physical nor in mental respects, which might support the previous assumption concerning his belief that all Germans are alike.

Respective to the last quotation, the functions of the state seem to be a means to the preservation and advancement of the community. It might be assumed that the function of preserving is concerned with the physical nature of the people, such as for instance procreation, etc., and the function of advancement of the people concerns the spiritual development of the people. If this should be true, then the state functions directly in regard to the physical and mental life of the people.

Thus it seems that the state takes over the right to shape the life of the people, who seem to have no longer any right nor freedom over themselves.

If we consider the right and ability to advance and to preserve oneself to pertain to a personality; and if we consider that not all creatures are human beings, who are assumed to have a personality, then it appears dubious whether Hitler even regards the 'creatures' of his community as persons with corresponding human rights. If the state claims the right to advance and preserve human life, then the state claims personality rights, which it apparently denies to its people. Moreover, if the state would claim rights of a personality, which could be assumed to pertain to a personality, and if one considers that Hitler is the author of the statements under discussion, then it could be assumed that Hitler identifies himself with the psychological concept of state, and secures personal rights for
himself, which he does not recognize in the people. In other words, the idea of state receives its material expression in the person of its leader. This hypothesis might be illustrated by statements of two authors. Konrad Heiden quotes Herman Goering, a close personal and political associate of Hitler, in the following statement:

"(Goering): '... Adolf Hitler is Germany and Germany is Adolf Hitler.'"¹ And the author William D. Bayles writes: "The mystical concept, 'Hitler is Germany; Germany is Hitler,' was emphasized in political speeches and paper headlines."²

If these quotations are assumed to be correct, then they might present supporting evidence to the foregoing assumption concerning the personification of the state in its leader, which is Adolf Hitler. Then Hitler would represent in person everything the state stands for.

In regard to the functions of the state, they might be assumed to be functions of a person; that is to say, of the leader of the state, which was Adolf Hitler, on whom might be bestowed superior rights because of superior qualities.

If we assume that the mental concept of the state receives its expression in the person of Adolf Hitler, the government under his leadership would then be the

¹. Konrad Heiden, Der Führer, translated by Ralph Manheim, pp. 758, 759.
². William D. Bayles, Caesars in Goose Steps, pp. 53, 54.
be the authority which would execute his ideas. It might then be assumed that the special purpose of the government is to be an expedient instrument; i.e., an efficient means to an end, in the hand of the leader serving an end, which is defined by the leader. In support of this assumption, Hitler is quoted as follows: "The form of government no longer seems inviolable by the mere fact of its existence, but is examined as to its expediency."¹

In order to give evidence as to the moral standard of the state and government as the mode of its expediency, the next statement might be cited:

"Mögen wir inhumane sein! Aber wenn wir Deutschland retten, haben wir die grösste Tat der Welt vollbracht! Mögen wir Unrecht tun! Aber wenn wir Deutschland retten, haben wir das grösste Unrecht der Welt beseitigt. Mögen wir unsittlich sein! Aber wenn unser Volk gerettet wird, haben wir der Sittlichkeit wieder Bahn gebrochen."²

(Translated: May we be inhumane! But if we save Germany, we have accomplished the greatest deed in the world! May we do injustice! But if we save Germany we have removed the greatest injustice of the world. May we be immoral, but if we save our people, we beat again the path for morality.)

The basic assumption of this statement seems to be the proverb or slogan "the end sanctifies the means".

If the government functions as a means to an end, and if the end is to 'save' the people or "the highest freedom"³

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1. Adolf Hitler, Mein Kampf, translated by Ralph Manheim; p. 388.


3. Adolf Hitler, Mein Kampf, translated by Ralph Manheim; p. 388.
of the people or "the preservation and advancement of
the community," etc., then the moral value of the end
apparently sanctifies the means. In other words, regard­
less of the standard of morality of the government or the
state, its actions are sanctified or justified in view of
the high morality of the goal which it serves. If this
would be true, then the state could do no wrong in the
process of striving toward the goal; i.e., in its func­
tion as a means to the end.

If this assumption could be related to the previous
assumption concerning the personification of the state
in its leader, Adolf Hitler, then William D. Bayles might
be quoted in support; he writes: "Hitler is always right,
Hitler can do no wrong", proclaimed countless Nazi propa­
gandists."

Achievements of the State

It is generally known that the National Socialistic
Reich under the leadership of Adolf Hitler and his National
Socialistic Party was a totalitarian state with a one-party
system.

In a speech of the year 1938, that is five years after
his installation into power, Hitler cites the achievements
of the state as follows:

1. Ibid., p. 393.
2. William D. Bayles, Caesars in Goose Step, p. 54.
"Die grösste Sicherung dieser national sozialistischen Revolution liegt führung mässig nach innen und aussen in der restlosen Erfassung des Reiches und all seiner Einrichtungen und Institutionen durch die Nationalsozialistische Partei. ...Es gibt keine Institution in diesem Staat, die nicht nationalsozialistisch ist."

(Translated: The greatest assurance of this national socialistic revolution lies concerning the means of leading, internally and externally in the absolute seizure of the Reich and all its establishments and institutions by the national socialistic party. ...There are no institutions in this state which are not national socialistic.)

According to this statement, Hitler created a state which was patterned in absolute conformity to the national socialistic ideology or philosophy, without exception nor deviation from the standards set. Moreover it seems that the state applied its previously assumed centralized power as a means to obtain complete control over the people, and with it the insurance of their conformity.

"Highest freedom" was cited by Hitler to be the end which the state serves as a means. In regard to the foregoing statement, it might mean the obtaining of freedom to conform or a freedom inside the national socialistic pattern.

In summary, it might be assumed that the state accomplished the imposition of the national socialistic pattern of thought and life on the people and moreover accomplished their conformity to it.

1. Rede des Führers und Reichskanzlers Adolf Hitler am 20. February, 1938; p. 43.
SUMMARY OF ASSUMPTIONS OF THE CHAPTER "THE STATE"

The Form of the State

1. The people are an entity. They are a collective group with a collective nature.
2. Matter and idea are two separate entities.
3. The stateform is the result of a psychological concept.
4. The stateform is so elemental that the people can understand it without thought.
5. The stateform is so powerful that the people have to accept it without choice.
6. The stateform is imposed upon the people.
7. The supposition for a German structure of State is the physical and psychological unification of the people into a uniform one-ness.
8. The one-ness of the people is achieved by sacrificing individual rights and privileges according to the theory "common profit before personal profit."
9. The endeavor to achieve a collective mind in the people.
10. The control of the collective mind and a controlled concept of the collective nature are the suppositions for the national socialistic stateform.

The Nature of the State

1. The essential force of the State is a centralized power.
2. The essential principle of the State is the right of the leader to dictate his will as a law to the people.
3. The leaders of the state are not submitted to any public jurisdiction nor control.
4. The more able in this state have the right to control the behavior of the less able.
5. The government executes the power of the State in respect to the people.
6. The government does not represent the majority of the people.
7. The government has supreme power over the people.
8. The government is the supreme judge of ideas in regard to the people.

The Functions of the State

1. The State functions as a means to an end.
2. The State functions in creating a specific environment.
3. The State functions as a means for physical preservation and mental advancement of the community.
4. The State functions directly in regard to the physical and mental life of the people.
5. The State has the right and privileges of a personality.
6. The psychological concept of State receives its material expression in the person of the leader of the State.
7. The government becomes an expedient instrument in the hands of the leader.
8. The government executes the orders of the leader in regard to the people.
9. The functions of the government are sanctified by the end it serves.

10. Hitler, the leader, can do no wrong.

11. The State can do no wrong.

12. There are no individual differences.

13. All German people are physically and mentally homogeneous.

The Achievements of the State

1. The State functions in absolute conformity to the national socialistic philosophy.

2. The State obtained absolute control over the life of the people.

3. The people live and think in absolute conformity to the national socialistic ideology.

4. The freedom of the people is a freedom limited by the national socialistic pattern of life and thought.
CHAPTER III

PEOPLE

The subject under discussion in this chapter is the nature of the people. The term 'people' applies to the German people.

This discussion signifies an attempt to bring forth some evidence of the national socialistic assumptions of people.

The national socialistic ideas are presented chiefly through statements by Adolf Hitler, who is considered to be the founder and leader of the national socialistic movement.

The subject is discussed in regard to 1) the social nature of the people, 2) the physical nature of the people and 3) the mental nature of the people. The quoted statements are selected according to their apparent significance. They are arranged according to viewpoints which seemed to be popular as well as frequently elaborated in national socialistic speeches and literature.

The Social Nature of the People

It was previously assumed in a discussion on the subject of State, that the people are an entity. We are now concerned to find out the social nature of this entity or what kind of social order exists among the people. The clearest statements in this regard are to be found in Hitler speeches out of the early twenties.
In 1923 Hitler says:

"Ein Deutschland muss geschmiedet werde von denen, die nicht Bürger noch Proletarier sein wollen, sondern nur Deutsche."\(^1\)

(Translated: A Germany has to be forged of those, who do not want to be burgher (one of the middle class) nor proletarien, but only Germans.)

This suggests that Hitler does not want the individual German to consider himself a member of a social class, such as the middle class or the worker's class, but he wants the individual German to be member of the people only. Thus it seems that the national status of the individual is superior to a social status. If so little or no importance is placed on the social status of an individual, it might be assumed that personal achievement, such as gaining a social status, is devaluated. In its place steps the national status, which usually is not due to personal effort or work. It seems that the individual is therefore deprived of an important part of its personality, the personal gain and satisfaction of the personal achievement.

Since Hitler does seem to think so little of a social status it might be of interest to present a statement on his ideas of the social classes themselves. He states as follows:

"Es gibt und kann keine Klassen geben. Klassen heißt Kast und Kaste heißt Rasse. ...Bei uns aber in Deutschland wo jeder gleichen Blut trägt, der überall Deutscher ist, und gleiche Augen hat und die gleiche Sprache spricht, da kann es keine Klassen geben, da gibt es nur ein Volk und weiter nichts."1

(Translated: There are no classes and can be no classes. Classes are castes and castes are races. ...But here in Germany, where everybody has the same blood, who is German at all, and has the same eyes and speaks the same language, there cannot exist any classes, there is only one people and nothing else.)

This gives evidence that no social classes at all may exist in the German people. Perhaps the people are considered to be not only a racial class, as Hitler expresses it clearly, but also a social class. Yet, in either case, there is only one group or class to be dealt with: the people, without any subordinated social classes. All persons of the same national status; i.e., being German, are members of this group without social distinction from one another.

Thus it might be assumed that there is no social order in the German people. There is but one mass of people and every individual German belongs to it. The common bond which 'forges' them together is their nationality or race.

1. Ibid., p. 65; Hitler's speech in Spring, 1921 in 'Zirkus Krone'.
2. Ibid., p. 160; Hitler's speech on September 12, 1923. Translated.
This assumption might be supported by a statement in which Hitler actually refers to the 'broad mass' of the people. He said:

"Wo liegt dann die Kraft noch im deutschen Volk? Sie liegt immer noch in der breiten Masse. Da schlummert die Energie und wartet auf den, der sie aufruft aus ihrem bisherigen Schlummer und sie hineinwirft in den Schicksalskampf der deutschen Rasse. ...Nicht in unseren politischen Salons liegt die Kraft der Nation, sondern in der Faust, in der Stirn und im Willen der breiten Masse."

(Translated: Then where is the vigor (energy) in the German people? It still lies in the broad mass. There the energies slumber and wait for him, who summons them out their hitherto existing slumber and throws them into the fateful fight of the German race. ...Not in our political drawing-rooms lies the strength of the nation, but in the fist, in the mind and the will of the broad mass.)

Thus, Hitler seems to believe in the existence of the broad mass of the people. Because he assumes the power of the nation to be in the broad mass. Apparently he does not care to deal with persons not belonging to the broad mass, such as trained politicians, indicated by his reference to the 'political drawing-rooms'. His attention seems to be focused on the potential energies of the mass. These energies, still 'slumbering' or in other words unorganized, might become a forceful power once they are 'summoned' or organized. He says the strength of the nation lies in 'the fist', 'the mind', and 'the will' of the broad mass, which seems to suggest

1. Ibid., p. 135; Hitler's speech on April 20, 1923.
the channels through which the potential energies might be released or organized by a leader of the mass. For instance: one might implant an idea into the mind of the mass, assuming the mass to be the entity people; then one could direct or influence the will of the mass toward the decision to act according to this idea. By this process the mental energies of the mass might be organized toward one goal: the execution of the idea, which might be achieved through the energies in the fist of the mass.

This might offer an explanation as to why Hitler cites the mind, will and fist of the mass in regard to the potential strength of the people. In addition to this, assuming the people to be a 'broad mass' without a social order but with potential energies awaiting the summoning, the mass seems to be ready as well as waiting for a leader to organize its energies. It is to be remembered that these statements date back to a time (1921, 1923) when Hitler was introducing his ideas to the people as the head of a new movement, which was called the National Socialistic Party. Thus, this was about ten years previous to the time when he actually became the leader of the German people.

Seemingly closely associated with the assumptions about the carriers of the potential energies in the broad mass is the following statement, quoted from another Hitler speech:
"Die Voraussetzungen, unter denen sich überhaupt ein deutsches Staatsgebilde entfalten kann, müssen deshalb sein: Einigung aller Deutscher Europas, Erziehung zum Nationalbewusstsein und die Bereitwilligkeit, die ganze nationale Kraft restlos in den Dienst der Nation zu stellen."

(Translated: The suppositions, in which a German structure of state can develop at all, have to be: unification of all Germans in Europe, education to patriotism, and the willingness to place the entire national strength absolutely to the service of the nation.)

(Note: this statement is discussed in the Chapter 'State', in view of the chapter's subject. Here it is discussed in terms of its significance for the people and their social order.)

Three ideas seem to be strikingly similar to the previous assumptions: 1) education to patriotism, or education to love and be proud of one's country; 2) the premise of willingness to 3) absolute service to the nation. In other words, Hitler wants the entire national strength or energies placed absolutely to the service of the nation. This idea he obviously implants into the mind; i.e., collective mind, of the people by means of education to patriotism or love, consideration and pride for the country, assuming that he who loves his country works for it, or as he expresses it: "Any man who loves his people proves it solely by the sacrifices which he is prepared to make for it."\(^2\) The premise of willingness, which might be also

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1. Ibid., p. 114; Hitler's speech on April 10, 1923.
secured by means of education, could be obtained by organizing the will of the mass of people. This might signify the step between or from the idea, which is in this case the idea of patriotism, to its realization, which would be then the service to the nation. Assuming this to be true, one could be led to believe that this means the total organization of the broad mass and with it the organization of the slumbering energies of the mass, bringing them under an absolute leadership.

After his installation as leader of the German people, Hitler gives a statement through which it might be evident that he carried out his intentions as discussed previously. He says:

"Wir sind so sehr Gemeinschaft geworden, dass uns nur ein Wunsch erfüllt: es möchten alle Bestandteile unseres Volkes ihr bestes Teil beisteuern zum Reichtum unseres gemeinsamen, nationalen Lebens."¹

(Translated: We became so much of a community that we have only one desire: every constituent part of our people may contribute his best to the prosperity of our common, national life.)

It seems that after Hitler took the leadership the people became one big community, or one broad mass of people, 'forged' together by their national status. At this point it also seems obvious that all constituent

¹. Hitlerworte, p. 29; Hitler's speech on the Reichsparteitag, 1933.

parts of the mass are assumed to have placed their entire energies to the absolute service of the nation. For Hitler now expresses the wish that every member of the community contributes his best to the 'prosperity of the common national life'. Thus he seems to believe in the existence of a common national life, which is shared by every constituent part of the community.

In summary it might be assumed that the people as an entity are one national community without a social order, participating in a common national life, without possessing any subordinated social life. Furtheron the constituent part of the national community seems to obtain its value by its national status, making it a national being in essence. Thus the constituent part, as well as the mass of the people, seem to be regarded in substance as a national or racial unit and not as a social unit.

In respect to the entire human society it might be assumed that Hitler does not consider the German people a part of it, since its nationality is not shared by the rest of the human society on which his distinct emphasis seems to be placed.

The Physical Nature of the People

In view of the physical nature of the people statements from speeches and literature of national socialistic origin are frequently concerned with the term 'blood'. Since this observation might be of significance, the
The first part of this discussion shall be an attempt to clarify the meaning of the term 'blood' in the national socialistic sense and to search for assumptions possibly associated with it.

It should be kept in mind that any possible genetic theories assumed with 'blood' are omitted in this discussion.

The apparent significance of what is called 'blood' might become evident in a statement issued by Alfred Rosenberg. He writes:

"...der deutsche Nationalismus. Dieser ist immer vom Blut ausgegangen. ...Immer aber, wenn ein Erwachen durch Deutschland ging, ist dieser Blutgedanke lebendig gewesen. ...Und wenn es gelingt, aus dem sonst vielgestaltigen deutschen Volk mit all seinen individualistischen Regungen einen einzigen blutarfüllten Block von 70 Millionen zu schaffen, dann ist dieser Blutglaube für Deutschland der allein mögliche und allein schöpferische und allein zu unterstützende."

(Translated: ...the German Nationalism. This always started from the blood. ...Whenever an awakening went through Germany this blood-thought became alive. ...And if it will succeed to create a single blood-filled block of 70 Million Germans, from the variety of German people with its individualistic motions, then this blood-creed is for Germany the only creed possible, and the only creative one, and the only one to be supported.)

Rosenberg calls Nationalism, the theory of devotion to national interest or national unity, a blood-thought. He states that it 'always started from the blood'. It seems

1. Alfred Rosenberg, Krise und Neubau Europas, p. 11.
that he believes therefore in a capacity of the blood to stimulate thoughts; i.e., nationalistic thoughts.

Blood is "the red fluid circulating in the arteries, capillaries, and veins; it carries oxygen and reconstructive material to the tissues and removes from them carbon dioxide and other waste products." Therefore, blood might be assumed to carry nourishment to all parts of the body, including the brain, an activity of which could be considered the process of thinking.

If the same ideas are produced in a people, because of their equivalent kind of blood, then blood might be assumed to be an important factor in the process of creating ideas. However, there is nothing said directly to specify whether the blood as such stimulates the thoughts, influences them, creates them, or whether blood and thought are synonymous concepts, etc. In any case there seems to be a close association between blood and thoughts according to Rosenberg's statement.

To highlight and illustrate this assumption, the following quotation of the article "Brain Surgery and Psychology" by William H. Thompson, Ph. D., may be cited:

"We may further inquire if thought is the product of the nervous system anymore than the vascular system. In fact, is there any somatic system that is anything but contributory to the whole state of being that we call being alive to the world about us?"  


Moreover, Rosenberg apparently regards blood and thought as one unit and not as separate ones, although blood might be considered as physical in essence, and thought as mental in essence. If this would be true, then the underlying assumption in Rosenberg's statement might be a confused theory of monism; i.e., believing in a relationship of body and soul, but without commitment as to how they are related. It might be suggested that the monistic assumption of these particular statements of Hitler is a contradiction to the previously assumed dualistic idea, Hitler seemed to have in his statements regarding the nature of the people in relation to a German structure of state.*

Accordingly, a 'single bloodfilled block' could be assumed to be an entity of people, having the same blood and the same ideas. This hypothesis might be used in explaining the term 'blood creed' as a creed which follows out the alikeness of the blood in a people and believes in the alikeness of blood which binds 70 million individuals into a one-ness.

Another lead to find the meaning of 'blood' might be taken from a quotation out of a Hitler speech. He said:

"Vielleicht zum erstenmal in der Geschichte Deutschlands fiel in dieser Zeit der Blick sehender Deutsche nicht mehr auf den Staat oder gar auf die Wirtschaft als wesentlichsten Erscheinung und Funktionen"

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menslichen Dasein, sondern auf das 
Sein und Wesen der ewigen Substanz, 
die der Träger des Staates und damit 
selbstverständlich auch der Wirtschaft ist.

"Über die politischen und wirtschaft-
lichen Ideale vergangener Zeit erhob sich 
damit bestimmend ein neues: das Völkische. ... 

Alle jene Bindungen die in früheren 
Zeiten den Blick in die nationalen Notwendig-
keiten zu trüben, verirren und zu lähmen ver-
mochten, verloren von jetzt ab ihren Einfluss 
und damit ihre Bedeutung. ... angesichts der 
Erkenntnis des Wesens der blutbestimmten und 
blutgebundenen Substanz als des Trägers alles 
völkischen Lebens."¹

(Translated: Perhaps for the first time in the German history, the wise German did no 
longer regard state and economy as the most essential aspects and functions of human exis-
tence, but the essence and nature of the exter-
nal substance, which is the carrier of the state 
and with it of course of the economy too!

Therewith, a new ideal arose decisively above the political and economical ideals of 
the past: The folkish ideal. ... 

All those strings of former times which 
were able to dim, confuse, and paralyze the 
view for the national necessities, lost from 
here on their influence and importance. ... 
in face of recognizing the nature of the blood-
defined and blood-bound substance as carrier 
of all folkish life.)

The 'new ideal,' which is the 'folkish ideal,' is 
said to be brought about by the recognition of the essence 
and nature of a 'substance.' This substance is stated to 
be 'eternal,' 'blood-defined,' 'blood-bound,' and it car-
rries 'all folkish life.' It might be assumed that the 
people are actually the substance Hitler speaks of, which 
is supported through the second reference on the next page.

¹. Rede des Führers und Reichskanzlers Adolf Hitler vor 
dem Reichstag am 20. Februar 1938; p. 7.
Thus, he considers the people to be defined by blood and bound together by blood. The people are also said to be of 'eternal' nature. One could interpret this attribute from the genetic viewpoint, assuming the inheritance of the blood throughout generations, and with it, according to former assumptions, the continuous mental transmittance.

It seems that according to Hitler, 'blood' is the essence of the people and with it the essence of their life. Any mental essence of the people could be interpreted only by means of physical terms; i.e., by associating a mental factor with blood. This seems to be emphasized in the following quotations:

"Since nationality or rather race does not happen to lie in language but in the blood, we would only be justified in speaking of a Germanization if by such a process we succeed in transforming the blood of the subjected people. But this is impossible..."\(^1\)

"Was ich in dieser Zeit ins Leben rief, hat keinen Selbstzweck zu beanspruchen. Alles kann und wird vergänglich sein. Das Bleibende für uns ist jene Substanz aus Fleisch und Blut, die deutsches Volk heisst."\(^2\)

(Translated: What I created in this time cannot claim any end in itself. Everything can be and shall be mortal. The immortal (permanent) for us is that substance of flesh and blood which is named the German people.)

Hitler believes that race lies in the blood and not in the language. With this statement a person's racial belonging is determined by whatever he carries inside of

1. Adolf Hitler, Mein Kampf, translated by Ralph Manheim; p. 389.
himself, such as the "blood" of a race and not an outside characteristic of a race, such as their means of communication, their language.

He calls the German people a 'substance of flesh and blood'. Webster defines substance as "That which underlies all outward manifestations; real, unchanging essence or nature; ...that which constitutes anything what it is."¹ According to this definition, the 'flesh and blood' of the German people are their unchanging essence or nature.

It might be well to attempt the evaluation of the last two statements in two modes: First, in connection to the previous assumptions and second, independently.

Previous interpretations assumed blood to be physical as well as mental in nature; i.e., body and soul were considered to be one unit, which was apparently termed "blood". Then the membership of race would be established by inheritance of the blood, and with it or through it the transmittance of the racial spiritual inheritance. However, it might be assumed that the physical inheritance "blood", is of primary importance and that without it the spiritual heritage cannot be claimed. Because Hitler states that without blood a mental acquirement, such as language, a person does not become member of a race.

'Flesh and blood' are said to be the real nature of the

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¹ Webster's Collegiate Dictionary, "substance", p. 841.
people. It is their 'immortal substance'. Flesh is usually considered to be a mortal substance, although it could be thought of as being immortal through hereditary laws, or through procreation and the corresponding laws. This might also apply to the immortality of blood, looked upon as a physical substance. Since a mental essence was associated with blood, which was assumed in union with the physical nature of blood, it would become immortal too.

Discussing the last statements independent of previous assumptions one could be led to the assumption that the physical make-up of the human being is all important. Blood, the vital fluid in man, seems to make him a member of a certain race. Flesh and blood is his basic nature. Mental faculties or acquirements are not mentioned to have part in the essence of man. One might assume the human mind or soul to be inferior to his physics or body.

Throughout the discussion one might be impressed by the obvious emphasis on the physical part of human nature, and by the apparent omission of any mental constituents. Blood might be assumed as a unit or an entity, whether it is regarded as a solely physical matter or whether it is assumed to be associated with mental matters.

The next objective is to discuss assumptions concerning the physical nature of the people in relation to procreation, a subject of apparent major importance in the national socialistic theory.
Because genetic theories are not intended to be brought into discussion only part of the quotations can be discussed.

The following quotation out of Hitler's Mein Kampf appears to present the problem. He writes: "The German Reich as a state must embrace all Germans and has the task not only of assembling and preserving the most valuable stocks of basic racial elements in this people, but slowly and surely of raising them to a dominant position."

The task of the state is quoted to 1) assemble, 2) preserve, and 3) raise the stocks of racial elements in the German people. It is not actually defined what is meant by "the most valuable stocks of basic racial elements". But one might assume that they are certain racial qualifications attributed to the German people. It is not indicated whether this attribute is a physical or mental one. However, it might be assumed that its nature basically is physical, but with it possesses also mental qualities. It seems that the "dominant position" to be obtained by the racial species after assembling and preserving them is some kind of a final goal. One might conceive it as a racial superiority achieved by physical and mental qualities of the species.

1. Adolf Hitler, Mein Kampf, translated by Ralph Manheim; p. 398.
The intention of assembling, preserving and raising certain elements appears to be the basic idea in the statement. It seems to indicate a disregard of generally assumed rights of man concerning the choice of his place and mode of living. Hitler states that all Germans must live in the German Reich, which leaves the individual German without choice in regard to the place. At the same time he seems to lay out certain procreational programs, such as a program of preservation and raising. This kind of a program might appear familiar, if it would concern the breeding of animal species, but seems unusual in regard to human beings, who might claim the right of procreation as one of the most natural ones.

Assuming that a particular group of people have no proper right concerning procreation and they are regarded as "valuable stocks of basic racial elements", which they carry. Then it might be called for a definition of their new role, to which an answer could be found by means of the next quoted statement. Hitler says:

"This is probably the first time and this is the first country in which people are being taught to realize that, of all the tasks which we have to face the noblest and most sacred for mankind is that each racial species must preserve the purity of blood which God has given it."¹

¹. Adolf Hitler, On National Socialism and World Relations, p. 10.
One might assume the human **right** of procreation as one of the most sacred and noblest rights of mankind, believing it to be deducted from natural laws. Hitler calls a **task** the "noblest and most sacred" of mankind. Thus it seems, that a human right is transformed to a human task or duty in the functions for the apparent new role of the people as carrier of the most valuable stocks of racial elements. However, there seems to be one basic difference between the right and the **task** concerned: the right appeared to be deducted from the **laws** of nature, while the task appears to be dictated by the **laws** of a state. In a final instance this could mean that the laws of nature are replaced by the laws of the state, at least as far as the procreational functions of the people are concerned. If national laws would interfere this far in the life of a people, it could be suggested that the people are regarded as a group of national beings and not human beings. Hitler refers to the task of each racial species to preserve the purity of blood as a divine gift. This seems to lift the **task** of preservation above the level of the usual or ordinary task imposed on the people. It suggests a request for superior reverence and fulfillment, which appears to be emphasized also by the Imperative form of the statement.

It might be valuable for further discussions to point out an apparent contradiction in the assumption of the foregoing statement: the reference to preserve
a divine gift, while at the same instance divine laws; i.e., natural laws and with it natural rights are disregarded.

For our purpose it seems to be unessential to establish the actual meaning of "purity of blood", and as to whether it really exists in the German people. Because this appears to be a genetic question.

In summary it might be assumed that in their new role as carrier of basic racial elements, the people do not maintain the right over their physical functions; i.e., their procreational life, but it is given over to the state. Furtheron they do not seem to be regarded as human beings by the state, but solely as racial species.

The extent and thoroughness of the procreational task imposed on the people by the state might become evident in the following statement:

"If as the first task of the state in the service and for the welfare of its nationality we recognize the preservation, care, and development of the best racial elements, it is natural that this care must not only extend to the birth of every national and racial comrade, but that it must educate the young offspring to become a valuable link in the chain of future reproduction."

Thus, the basic means of propagandizing his program to the people seems to be education. It is said that "the young offspring" is to be educated. This indicates

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that Hitler might believe in the impressiveness of a young mind, which has not yet formed its own ideas and is still flexible enough to be molded according to a certain ideal, which might be the folkish ideal, according to previous quotations, the basis on which National Socialism was found. Accordingly, the idea to be impressed by means of education is "to become a valuable link in the chain of future reproduction" as the apparent role of life. It appears that the reproductive functions of a person are becoming a matter of the state or a national function, which supports the previous assumption concerning the evaluation of the people as national beings and not human beings. It suggests that the life of a person is estimated in terms of reproduction, regarded as a service to the nation.

It appears that a person's life is insignificant in itself, and that the significance might only be gained through the role as a link in the chain of future reproduction.

Thus it might be concluded that the role of life for a person is to be a link in a chain. Their life-goal is removed out of the individual's reach or lifetime into the future. The means to achieve the goal is by reproduction. Moreover, the goal seems to be collective, that is, it seems to be the goal of the chain. Then the link, or the individual, would be only a means to the end by its reproductive functions.
The assumption about the future purpose or future goal set for the people might be more clearly assumed through the next statement. Hitler says:

"In the folkish state, finally, the folkish philosophy of life must succeed in bringing about the nobler age, in which men no longer are concerned with breeding dogs, horses, and cats, but in elevating man himself, an age in which the one knowingly and silently renounces, the other joyfully sacrifices and gives."\(^1\)

Thus the future goal of the people seems the bringing about of a nobler age by means of reproduction, in fact, through planned reproduction. Hitler calls it by "elevating man himself", but in view of the statement it might be meant actually by the planned breeding of man.

Throughout the chapter on "Folkish State and Hygiene of Race"\(^2\) in Hitler's book *Mein Kampf*, the terms are outlined when an individual is to "silently renounce" or "joyfully sacrifice". In summary it is this: whenever a member of the people is sick or possesses some kind of physical or mental defect, it is said to be his duty to have no children. If a person is physically and mentally healthy, he is to have children. Thus, the individual does not seem to have any choice nor right of procreation. He is told when or when not to have children. However, it seems to be called silent renouncing or joyful sacrificing.

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1. Ibid., p. 405.
2. Ibid., pp. 446, 447, 448.
In conclusion, it might be said again that the individual member of the people and the people in general have no right over their body and their bodily functions.

The Mental Nature of the People

The national socialistic concept of People is now discussed in view of the mental nature of the people. It is attempted to examine statements concerning the assumptions about the mind of the people, or their capacity for mental activity.

It appears that the national socialists do acknowledge the existence of a psychic essence in human nature and with it, in the nature of a people. Rosenberg, often referred to as the official philosopher of the Third Reich, speaks of the soul of the people. His corresponding statement reads as follows:

"Der Kampf um die Seele des deutschen Volkes ist mit in erster Linie auch ein Kampf für die alte deutsche Auffassung vom Wesen und Wert der Arbeit. . . .

1 Erste Pflicht jedes Staatsbürgers muss sein, geistig oder körperlich zu schaffen. Die Tätigkeit des einzelnen darf nicht gegen die Interessen der Allgemeinheit verstossen, sondern muss im Rahmen des Gesamten und zum Nutzen aller erfolgen."

(Translated: The struggle for the soul of the German people is also mainly a struggle for the old German interpretation of the nature and value of work. . . .

1. Alfred Rosenberg, Das Parteiprogramm, pp. 32, 33.)
'To work mentally or physically must be the first duty of every citizen. The activity (work) of the individual must not give offense to the interest of the generality, but has to take place in the frame of the whole and to the profit of all.'

The concept of soul might be defined as "an entity conceived as the essence, substance, animating principle... especially of individual life manifested in thinking, willing, knowing."\(^1\)

It seems that the idea of work is regarded to be most important in the psychic essence of the people. Apparently Rosenberg attempts to reach the soul of the people through the interpretation of work. Then the idea of work might be viewed as a manifestation of the psychic essence in the people, because the struggle for the soul of the people is said to go hand in hand with the struggle for the concept of work. Thus Rosenberg might assume that in reaching the idea of work in the people, he reaches the soul of the people or their psychic substance.

The ideas of God, self, and universe are not mentioned to have part in the soul of the people.

Rosenberg speaks about 'a struggle' for the interpretation of work. Apparently the people are not to have their own ideas about work, but they should accept the 'old German interpretation of the nature and value of work'. According to Rosenberg's general attempt to revive the Teutonic State, existing approximately

\(^1\) Webster's Collegiate Dictionary, p. 950.
before the time of Charlemagne (300 A.D.), it might be assumed that he means the Teutonic interpretation of work, although the Teutons are generally considered to be Barbarians. It seems that Rosenberg values the Teutonic ideas superior to the ideas of the German people of the twentieth century.

The statement leads to the maxim that a citizen's first duty is to work. Since a duty as such leaves no choice, a citizen seems to have no freedom in choosing the activities of his life. Furthermore, the obligation to work is outlined in regard to its mode: it is not to offend the interest of the general population and it has to be to the profit of all. Thus the profit of the population is placed above the profit of the individual. It might be assumed that the welfare of the individual is unimportant and the welfare of the entire people is all-important. Further discussion on this viewpoint can be found in the chapter of State.

In the next statement Hitler is concerned with the 'world of ideas', as a means to unify the people. He says:

"Es war nun nicht die Aufgabe, diese unsere Gedankenwelt dem deutschen Volk aufzuzwingen, sondern es war unsere Absicht, in dieser Gedankenwelt das ganze deutsche Volk zu einen, d.h. alle jene Einrichtungen früherer Zeiten zu beseitigen, die nur als Träger oder Symbol deutscher Zerrissenheit...gewertet werden konnten."1

(Translated: It was not the task to force our world of ideas upon the German people, but it was our intention to unify the German people in this world of ideas; i.e., to abolish all those establishments of former times, which only could be evaluated as carrier or symbol of German want of union...)

The basic thought of this statement is the intention to unify the people in what is called 'our world of ideas', wherewith Hitler probably means the national socialistic world of ideas. Thus, it seems that Hitler attempts a unification of the people by transmitting his ideas to all its members, in assuming a union to be achieved by an uniformity of ideas. This mental uniformity would be a result of the acceptance of his pattern of thought. Any deviation from this set form of thinking seems to be considered a 'want of union'. In order to rule out this possibility he intends to 'abolish all those establishments of former times, which only could be evaluated as carrier or symbol of German want of union'. This intention might signify the abolishment of all those stimulants which might react in individualistic ideas in the people, which he calls German want of union.

In conclusion one might say that Hitler recognizes only his world of ideas, being national socialistic in character, worthy to exist. He seems to value it so superior to the ideas of the people that he imposes his ideas upon the people, in other words granting them no freedom of thought.
Dr. Joseph Goebbels, the minister for propaganda, states in a book, written for the German University of Politics, ideas which might give supporting evidence to the foregoing assumption. He writes:

"Der Nationalsozialismus erstrebt nicht die Totalität des Staates, sondern die Totalität der Idee. Das bedeutet eine restlose Durchsetzung jener Anschauungsart, die wir zum Siege geführt haben. Sie kommt im gesamten öffentlichen Leben der Nation zur Anwendung und macht auch vor den Gebieten der Wirtschaft, Kultur, oder Religion nicht halt. In Deutschland kann es gar keine Verhältnissetzung mehr geben, die nicht dem nationalsozialistischen Gesichtswinkel entspräche."

(Translated: The National Socialism does not strive for the totality of the state, but for the totality of the idea. This means to carry through absolutely that philosophy, which we have carried to victory. It (the philosophy) applies to the entire public life of a nation and also does not stop before the fields of economy, culture nor religion. In Germany cannot exist any longer a ratio, which is not in accordance with the national socialist angle of vision.)

If thinking as such would be believed to work according to individual pattern of thought in the individual, and if creative thinking would be regarded as one of the distinguishing qualities of the human mind, then the imposition of a 'totality of ideas' upon a people might be considered as the imposition of a fixed pattern of thoughts or ideas upon a people, without a place left for individual thinking. Then it might seem that this people is deprived of any freedom of thought.

The process of replacing the freedom of thought of the people by a set pattern of thought, issued by the state, might be called a process of masterminding the people. This would mean that the state in a personified nature, perhaps represented by Hitler or representatives of the national socialist theory, is the mastermind, which is so superior and powerful that it molds the mind of the people by the imposition of a fixed or rigid pattern of ideas. Assuming this to be true, then masterminding could mean mental enslavement. Mastermind could also be synonymous with 'Totality of Idea'.

Dr. Goebbels states that the totality of the idea has to be applied to the entire public life of this nation, even to the religious life, which usually seems to pertain to a people's private life. If there exists only one ratio or proportion, namely the national socialist one, then all individual mental and physical life seems to take place inside of the frame, set by this ratio. The totality of idea would mean then a total limitation. Then there would be no mental life outside or in conflict to the national socialist proportions. And with this mental limitation the physical limitation would go hand and hand, if the physical life would be considered to be the outward manifestation of the mental life. Thus it might be assumed that the entire life of the people is submitted to the laws of the state. The mind of the people and with it their lives seem to be submitted to the state to a significant extent.
The following statement is concerned with the will of the people. Hitler says:

"Wenn das ganze deutsche Volk nur den einen Willen kennt, frei zu werden, so kommt das Instrument, mit dem wir unsere Freiheit erkämpfen werden! Mag diese Waffe human sein oder nicht! Schafft sie uns die Freiheit, sie ist recht vor unserem Gewissen und vor unserem Herrgott! ...so lachen wir ueber den Fluch der ganzen Welt, wenn aus diesem Fluch die Freiheit unserer Rasse herauskommt!"¹

(Translated: If the whole German people knows only one will to become free, then the instrument will come with which we shall gain by fighting for our freedom! May this weapon be humane or not! If it gives us the freedom it is just before our conscience and before our God! ...we laugh at the curse of the whole world if out of this curse comes forth the freedom of our race!!)

William James² believes the will to be a state of mind which might be used as a borrowed concept from this particular school of thought to highlight the following discussion. Two of Webster's interpretations of will might also be kept in mind in the course of this discussion. Will is "...(4b) the total conscious process involved in effecting a decision. (5) The power of choosing; also the power of choosing and of acting in accordance with choice; as freedom of will; sometimes,...a disposition to act according to certain principles or ideals;"³

¹ Walter Espe, Das Buch der NSDAP, p. 150. Hitler's speech of August 1, 1923.
² William James said: "Desire, wish, will are states of mind which everybody knows, and which no definition can make plainer." The Principles of Psychology, Vol. II, Chapter XXVI, p. 486.
³ Webster's Collegiate Dictionary; p. 1153.
It seems that the process of willing something and acting according to certain principles are determined by the mind and the will of the individual, which might be different from the next individual. Therefore it appears unlikely that, for instance, all members of a people chose voluntarily to think alike, act alike and strive toward the same goal. Yet, supposing this would be the case, it seems likely that the members of a people are not choosing voluntarily, but rather under pressure. This force which might influence their choice could possibly be a stronger will imposed upon them, to which their own will is submitted.

The will to freedom is the one will the people are to know. This statement was issued by Hitler, and therefore it might be assumed that it is his will we are concerned with. Thus, the one will the people are to know is Hitler's will. Assuming this to be true, two conclusions might be drawn from this: 1) the will of Hitler is stronger than the will of the people. 2) Hitler becomes the leader of the people because they have given up their will and therefore submitted to his will. Under these considerations it might be conceivable that Hitler, as their spiritual leader (at the time of this speech he was not yet their political leader), defines the instrument by which the will to freedom becomes a reality. This means is a weapon, which may be 'humane or not'. In other words, the weapon is sanctified by the slogan "the end justifies the means".
It seems that if once a man has taken the leadership over a people by submitting their will to his will, he is in a position to rule them like instruments. He might even mastermind them into becoming a weapon in the struggle for freedom, becoming humane or not, as long as they serve his purpose which he apparently defines as the common goal: freedom of race. It might be of importance to note that in 1921-23, when Hitler issued the statements concerning the freedom of the race and political freedom, the post World War I occupations of the Allied Nations were still in vigor. If this fact would be considered in relation to Hitler's statements, then it might be assumed that by political freedom he means freedom from other national powers and with it freedom from their influence, viewed to be as political and spiritual influence.

By removal of these outside influences Hitler might have gained freedom to propagate his national socialistic ideas or the freedom to impose the master pattern of ideas upon the people. Simultaneously the people would have gained the freedom from other influences than Hitler, and with it the freedom to submit to his master pattern, or in other words, accept the 'Folkish philosophy' of national socialistic origin.

If this would be true, then the freedom of the race would be considered a freedom for the submission of the race to the national socialistic ideology.
A statement concerned with the relation between will, power and freedom seems to add evidence to the previous assumption. Hitler said:

"Wir erkannten, dass politische Freiheit ewig nur eine Folge der Macht sein kann und Macht nur ein Ausfluss des Willens." ¹

(Translated: We recognized that political freedom can be perpetually only a consequence of power and power only an effluence (emanation) of will.)

Hitler states that the effluence of will is power and the consequence of power is freedom, specified to political freedom. Will can be defined according to Webster as "...the power of choosing and of acting in accordance with choice". Therefore, if political freedom is chosen as the goal, it seems to be obtained through power, which Hitler defines as an 'effluence of will'. Hitler,² as previously quoted, brings up the supposition that the people know only one will, which was assumed to be his superior will. Then he and not the people would have the superior power. And because we assume Hitler has the power, he also would have the political freedom. Then he might possibly bestow the political freedom upon the people, since this was stated to be a goal he seemed to prepare them for.³

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1. Walter Espe, Das Buch der NSDAP, p. 66. Hitler's speech of Spring, 1921.
In correspondence with previous considerations, this political freedom to Hitler might mean freedom to submit the mind of the German people to his pattern of ideas, or his exclusive influence. The freedom the people would gain through this submission to his master mind would then be solely a freedom inside of Hitler's world of ideas combined with the political freedom and freedom from foreign influence, which it propagates.

It might be important to note that according to Hitler's philosophy the people could not gain political freedom, because they gave up their will and thus their power. They only seem to be able to gain through him and in accepting his superior will as their own, and thus receiving freedom through power not because of themselves but because of Hitler. This would bring Hitler into a position where he not only bestows his will on the people, but also their freedom.

Rosenberg issues a statement, through which the existence of a superior power might be rightly assumed and its character defined. He said:

"Der Nationalsozialismus erkannte, dass das deutschen Volkes Schicksal...durch Machtkampf entschieden werden würde. Eine starke politische Macht, einheitlich im allgemeindeutschen Sinn geleistet, rücksichtslos den Gemeinnutz vor Eigennutz setzend, vermochte allein mit den Übeln des Zeitalters aufzuräumen." ¹

¹ Alfred Rosenberg, Das Parteilprogramm, p. 60.
(Translated: The national socialism did recognize that the fate of the German people... is to be decided by struggles for power. A strong political power performed uniformly in the common (general) German sense, setting ruthlessly common profit before personal profit, was alone capable to take away with the maladies of the era.)

He states clearly that the existing political power is so strong that it can set 'ruthlessly' a standard; i.e., 'common before private use'. Then it might seem that this power is stronger than the power the people possess. This also seems to support the hypothesis of the superior will.
SUMMARY OF ASSUMPTIONS OF CHAPTER "PEOPLE"

Social Nature of the People.
1. The national status of the individual is more important than the social status of the individual.
2. There are no social classes among the people.
3. The people form one racial class or racial unit.
4. The nucleus of energies is in the broad mass of the people.
5. The channels to release the potential energies of the mass are: the mind, the will, the fist of the mass.
6. Mind, will, and fist of the mass are means for the organization of the mass:
   a) Mind: Implantment of the idea by education to patriotism.
   b) Will: Decision to execute the idea by achievement of willingness.
   c) Fist: Realization of the idea by absolute service to the nation.
7. People are national entity and not social entity.
8. The national entity has a common national life.

Physical Nature of the People
1. The alikeness of the blood is the common bond among the people.
2. Blood is the essence of the people.
4. Body and soul is a one-ness. It is unknown how they are related. Therefore, nature of man is confused theory of monism.

5. Strong emphasis on physical nature of the people, although people are a physical and mental entity.


7. Means to achieve goal: The state assembles, preserves and raises people.

8. Nature of the means to the end: Planned breeding of race.

9. People have no right to choose the place of living and their mode of living.

10. State takes over the procreational right of the individual; Reproduction is regulated by State laws.

11. Role of the individual is to be a link in the chain of future reproduction.

12. Role of the people is to be a chain of reproduction.

13. Individual's life has no purpose nor value in itself.

14. Individual gains status by its service to the nation through its life role.

**Mental Nature of the People**

1. There is a psychic essence in the people.

2. The concept of work is closely associated with the
soul of the people.

3. Totality of idea or a mental uniformity of the people is means to national unification.

4. Individual thinking and living is only permitted inside of the given national socialistic pattern of thought.

5. All possible stimulants to contrary thinking of the individual are removed.

6. The will of the people is submitted to one superior will; i.e., Hitler's will.

7. People have no freedom of thought.

8. People have no freedom of will.

9. Common profit before individual profit. The individual's welfare is less important than the welfare of the whole people.

10. The individual is obliged to work for the benefit of the whole population.

11. The individual has no freedom of action.
CHAPTER IV
THE INDIVIDUAL

The subject of discussion of this chapter is "The Individual," living in the national socialistic State under the leadership of Adolf Hitler.

In this discussion an endeavor is made to examine the national socialistic assumptions in regard to the individual.

The following basic viewpoints as to the nature of the individual are discussed: (1) The Needs of the Individual; (2) The Rights of the Individual; (3) The Emotions and Instincts of the Individual; (4) The Personality of the Individual; and (5) Individual Differences and the Process of Selection.

The Needs of the Individual

"Human organisms are characterized by physical and psychological needs which tend to direct their actions ... Man is apparently so constituted that a minimum satisfaction of these organic and psychological needs is essential to the maintenance of his personal integrity."1

This quotation provides a general definition of the needs of an individual which might be adopted for this discussion. According to Maslow2, the sequence of needs

2. Ibid., p. 47.
In a human being is as follows:

"(1) Physiological needs; (2) Safety needs; (3) Love needs; (4) Esteem needs; (5) Self-actualization needs."

This statement is used merely for comparative purposes, that is to say, it is used to classify Hitler's ideas on the needs of the individual.

The physiological needs are the needs for nourishment. Since no special reference to these basic needs could be found in national socialistic literature, one might assume that they played a minor role in the national socialistic ideas about the needs of the human being.

The need for safety might be regarded as the need for personal security from any outside force in environment or nature. Concerning the individual's role as a citizen, it might be assumed that the safety need is the need for legal protection against forces or agents. In order to provide this security, the State would issue laws for the physical and mental protection of its citizen.

Hitler's assumptions about this subject might become evident in the following statement:

"Das heutige Recht ist nur das Recht des Einzelnen. Es kennt nicht den Schutz der Rasse, den Schutz der Volksgemeinschaft; ... Ein Recht, das sich so sehr vom Begriff der Volksgemeinschaft entfernt, ist reformbedürftig."

If the law, which protects the individual, necessitates reform because it does not protect the folkish community, then it seems that individual security and collective security are not necessarily going hand in hand; and, moreover, it appears that the protection of the collective group is more important to this State than the protection and safety of the individual. The security of the individual might be relatively unimportant. Thus, it appears that the need for safety and security in the individual is thwarted. Hitler only seems to offer legal protection to the individual as a member of a collective group, wherewith the individual would lose as such his identity. Another thought might be of interest. If Hitler would recognize the need of the individual for security and safety, and if Hitler would offer this security through legal protection only to the collective group and not to the individual, then the individual might be influenced to become a member of the collective group, solely to be enabled to satisfy one of his basic needs, at least to an extent, by the security offered to the collective group.

The psychologist Maslow cites as the third basic need in man his need for love and affection. This need is generally satisfied in matrimony. Therefore, one
might investigate national socialistic statements in regard to marriage in order to find assumption concerning the love need of the individual.

Hitler is quoted in a popular national socialistic book as follows:

"Die Ehe kann nicht Selbstzweck sein, sondern muss dem einen grossen Ziele, der Vermehrung und Erhaltung der Art und Rasse dienen."

(Translated: Matrimony cannot be an end in itself, but it has to serve the greater goal, the multiplication and preservation of the species and race.)

The "end in itself" of marriage might be regarded as the satisfaction of man's need for love and affection. In the above statement, Hitler apparently refers to this "end in itself" of marriage and therefore seems to acknowledge the love-need of man. However, he seems to regard the love-need of man as a means to an end. The end would be the multiplication and preservation of the species. Generally, it might be assumed that the multiplication of people is a natural result of love in marriage. If this would be true, then the moral and psychological right of the individual to satisfy this need in matrimony would be no longer a right in itself, but its righteousness would depend on the natural consequences of the satisfaction of the love-need; i.e., on the offspring. Then the love-need and its satisfaction would be devaluated to a mere physical function; that is to say, to a means.

This hypothetical idea could be supported by the following statement:

"It (the folkish state) must set race in the center of all life ... It must declare the child to be the most precious treasure of the people. It must see to it that only the healthy beget children; that there is only one disgrace: despite one's own sickness and deficiencies, to bring children into the world, and one's highest honor: to renounce doing so. And conversely it must be considered reprehensible: to withhold healthy children from the nation. Here the state must act as the guardian of a millennial future in the face of which the wishes and selfishness of the individual must appear as nothing and submit."

According to this statement, Hitler considers the satisfaction of the love-need as an end in itself evidently as individual "selfishness," and, therefore, undesirable. Its approved desirability is conditioned by its results, the healthy offspring. If the State would decide which individual should or should not have children, then it seems that (1) the State becomes the supreme judge of individual health and hereditary tendencies and (2) the right to satisfy the need for love is bestowed on the individual by the State. Thus, the satisfaction of the love-need seems to become a matter of the State and no longer remains subject to individual choice. It could be assumed that the State uses this basic human need as a means to an end, defined by the State, and in the final instance serves the purpose of

the state; i.e., the breeding of man, which is discussed more explicitly in the chapter "The People."

The esteem-need could be defined as the need for the feeling of personal adequacy and personal worth. In other words, the individual apparently needs to be recognized as an individual personality with certain qualities and who achieves certain things in his life. Respectively, the following national socialistic statement may be quoted:

"... und dann wollen wir als Menschen und Kamaraden immer bessere Deutsche werden, die vergängliches Leben in den Dienste unserer grossen Zeit stellen, damit der Führer aus unserem Lebensgehorsam und unserer Treue ein ewiges Deutschland schaffen kann."

(Translated: ... and then we wish to become, as human beings and as comrades, better and better Germans, who place perishable life to the service of our great time, so that the Führer can create an eternal Germany out of our obedience of life and our loyalty.)

If the nature of a human being would comprise individuality; if the role of a comrade would designate a specific function of the individual; if being a German would mean to be a member of the collective group, as it was discussed in previous chapters, then the assumption of the above statement could be that the individuality should be submitted to the collectivity of the group. Concerning the esteem-need of the individual, this might mean that

the individual is only important as a member of the collective group. Therefore, the esteem-need in the individual seems to be frustrated because he does not receive recognition as an individual. His need is only satisfied collectively; i.e., through the collective importance and esteem of the group.

This assumption might be supported by the following statement of Hitler:

"Wie immer auch das Leben und das Schicksal des einzelnen sein mag, über jedem steht das Dasein und die Zukunft der Gesamtheit."  

(Translated: In whatever way the life and fate of the individual may be, above each one stands the existence and the future of the whole.)

It seems that the life and fate of the individual is worthless in regard to the life and fate of the collectivity. Thus, the life of the individual does not seem to be recognized as valuable or esteemed.

It might be concluded that the individual need for esteem is frustrated by the State because his personal worth is submitted to the worth of the collective group, and he is only esteemed collectively, as a member of the group.

The need for self-actualization could be considered as the need to perform a useful task according to one's abilities and desires. In other words, it might be

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1. *Ewiges Deutschland*, edition 1941, p. 82.
regarded as the need for personal achievement. Respectively, Hitler is quoted as follows:

"Wir wollen nichts erringen für uns, sondern alles nur für Deutschland; denn wir sind vergänglich, aber Deutschland muss leben."

(Translated: We do not want to achieve anything for ourselves, but everything for Germany; for we are perishable, but Germany must live.)

If national achievement is set above personal achievement, then it might be assumed that the need for personal achievement is frustrated in the individual because the individual cannot achieve anything for himself.

The following quotation of the leader of the national socialistic party for women might support this theory. She says:

"Der Führer lehrt uns wieder, einen verpflichtenden Mittelpunkt für alles, was wir tun, zu sehen. Er lehrt uns, dass alle Arbeit, alles Wissen, alles Lernen, alles Kämpfen nicht eine 'Sache an sich' ist, sondern eine heilige Aufgabe jedes einzelnen im Dienste der Gemeinschaft aller."

(Translated: The Führer teaches us to see again an obligating center, for everything we do. He teaches us, that all work, all knowledge, all studies, all fighting is not a 'matter in itself,' but is a holy duty of the individual in the service for the community of all.)

Thus it appears that individual working, knowing, studying, and fighting has to serve the collective achievement. These activities are not to be "a thing in itself"

1. Ibid., edition 1939, p. 307.

or, as it might be expressed, are not regarded as individual achievements, serving the individual, but they are to serve the community of all. It might be assumed that the need for self-actualization is used by the State for collective purposes; that is to say, fitting the personal achievements into the national or community achievement regardless of the individual's need.

Another theory could be that Hitler recognizes the need of the individual for self-actualization and purposefully directs the resulting activities away from the individual basis to national basis so that the collective group benefits mainly from it and not the individual.

The Rights of the Individual

In the American Declaration of Independence, the rights of the individual are defined as follows:

"...We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable Rights; that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men."¹

In this Declaration it is assumed that all men are born equal. As far as their role as a citizen in a state is concerned, it could be assumed that all men have equal rights and privileges.

Hitler² calls this theory of the equality of men "a positive sin against all reason" and "a sin against

¹ William A. McClenaghan, American Government, 1953, p. VII.
² Adolf Hitler, Mein Kampf, translated by Ralph Manheim, p. 430.
the will of the Eternal Creator." Throughout his dis-
cussion on this topic, Hitler\textsuperscript{1} tries to show how
unreasonable it is to grant members of the colored race
the same privileges, for instance in education, as members
of the white race. Hitler obviously believes that members
of the white race, called members of "the highest culture
race," have more rights than members of a lower culture
race, as he seems to regard the colored race.

In other words, he seems to believe that the more
able individual has more rights to be educated than the
less able individual. Therefore, it might be assumed
that he believes the rights of man are not absolute or
inalienable in essence, but that they are relative to the
individual's abilities.

In the above quoted chapter, Hitler discusses the
principal belief in the equality of man in respect to the
equal right of education. However, one could conclude
that Hitler regards all other human rights from the same
assumptions.

In a democratic system of state, such as the United
States of America, the state seems to have the task to
guard the inalienable human rights of the individual.

Hitler, the leader of a different state system, seems
to have also different ideas about the role of the state
in regard to the individual's rights. His views concerning
the right of individual freedom versus individual obligation

\textsuperscript{1} Ibid., pp. 430, 431.
to the community might be obtained in the following statement:

"Solange es Menschen gibt, wird daher stets der Widerspruch bleiben zwischen der scheinbar unbegrenzten Freiheit zugunsten des einzelnen Individuums und der auferlegten Unfreiheit zugunsten der Gemeinschaft. ... Die Organisation grösserer Gemeinschaft setzt sowohl den Verzicht voraus auf die zügellose Einzelfreiheit, gewährt aber im Rahmen der Gesamtleistung und der dadurch ermöglichten höheren Gesamtsicherheit dem Einzelwesen dennoch einen höheren und geschützten Lebensstandard. ... Die organisatorische Zusammenfassung der Individuen durch eine Begrenzung der Freiheit des einzelnen zugunsten der Organisation einer grösseren Gemeinschaft aber führt zum Staat." 1

(Translated: As long as there are men, there will always remain the contradiction between the apparent unlimited freedom in favor of the individual and the imposed unfreedom for the benefit of the community. ... The organization of larger communities supposes the renunciation of the unrestrained individual freedom, but warrants a higher and secure standard of life for the individual in the frame of the collective production and therewith possible higher collective safety. ... The organizatory condensation of individuals by means of limiting individual freedom for the benefit of the organization of a larger community but leads to a state.)

According to this statement, the individual is to submit his rights of personal freedom to the benefit of an organized community, which is said to lead to the State. Then the individual would evidently give up his

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inalienable rights in becoming a member of the community and therewith becoming a citizen of the State. In return the individual would receive collective rights, which are outlined and bestowed by the State.

In the final analysis this could mean: while a democratic state apparently exists for the benefit of the individual in a state according to Hitler's assumptions, the individual seems to exist for the benefit of the State. In other words, in a democracy, the individual might profit from the state in which it lives, while in a totalitarian state, the state itself would profit from the individual because of the submission of the individual inalienable rights in favor of state-defined collective rights.

In support of the concluded assumption, that the state limits the inalienable rights of the individual, the following Hitler citation might be quoted:

"Das Recht der persönlichen Freiheit tritt zurück gegenüber der Pflicht der Erhaltung der Rasse."
Aus Mein Kampf S. 279.¹

(Translated: The right of personal freedom subsides face to face of the duty for the preservation of the race. From Mein Kampf, p. 279.)

Apparently, Hitler believes that there is no such thing as the right of personal freedom if it concerns the welfare or preservation of the race. But there is only a duty toward the race, which again seems to be defined

¹. Hitlerworte, p. 10.
as well as imposed by the State, eliminating the individual right.

The following statement presents similar assumptions:

"Dein Leben ist gebunden an das Leben deines ganzen Volkes."
Aus der Rede im Sportpalast am 24. Oktober 1933.¹

(Translated: Your life is bound to the life of your people. Out of the speech (of Hitler) in the auditorium on October 24, 1933.)

Moreover, it seems that if the life of the individual is bound to the life of the entire people, then there does not seem to exist individual life any longer, but only collective life. The individual would no longer have a right to individual life and instead would possess only collective rights over his life, which would derive from the participation in the collective life of the collectivity.

It might be reasonable to assume that collective rights would have the primary objective of benefiting the collective group. Therefore, the collective rights of the individual would also serve mainly the benefit of the collectivity and not necessarily so the individual benefit.

In conclusion, it seems that the inalienable rights of the individual over his life are seriously limited in favor of the right of life of the collective entity.

In general, it could be assumed that donations for charity or other purposes are subject to the free will or the free choice of the individual. Moreover, the individual

¹ Ibid., p. 28.
might have the right to decide whether or not he wants to share with others what is rightfully his property.

In reference to donations for a national socialist charity fund, called the "Winterhilfswerk," Hitler said:

"Es kann dabei dem einzelnen nicht überlassen bleiben, ob er will, sondern er wird müssen." \(^1\)

(Translated: It cannot be up to the individual to decide whether he will (donate), but he will be obliged.)

If the individual is obliged to donate to certain state funds, then it seems that the state takes from the individual rather than receives from him. Therefore, it seems that the individual does not maintain his right nor choice over his personal property but that its manipulation is controlled by the state.

Combining these considerations with previous assumptions about the fusing of personal achievements to national achievements; i.e., to the benefit of all and not necessarily to the happiness and benefit of the individual, it might be assumed that the inalienable rights of the individual in respect to his life, liberty, and pursuit of happiness are vitally limited by the state for the benefit of the collective entity.

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1. Rede des Führers am Parteitag der Ehre, 1936, p. 78.
The Emotions and Instincts of the Individual

"An emotion is a tendency to feel, and an instinct is a tendency to act, characteristically, when in presence of a certain object in the environment."¹

According to Heidbreder² it is considered to be Jean Jacques Rousseau's outstanding contribution to psychology that he insisted "on the role of feeling and emotion in the human make-up." Therefore, it seems important to discuss the human emotions in this chapter from the viewpoint of the National Socialists in order to learn their assumptions in regard to the emotions of the individual.

William James³ says:

"The varieties of emotions are innumerable. Anger, fear, love, hate, joy, grief, shame, pride, and their varieties may be called the coarser emotions, being coupled as they are with relatively strong bodily reverberations."

Of these cited emotions, hate and love seem to be the most mentioned emotions in national socialistic literature.

Hate might be defined as a feeling of "an intense aversion to; detest; abhor. (2) To dislike exceedingly..."⁴

It also might be considered as the contrary feeling of

1. William James, Psychology, p. 373.
2. Edna Heidbreder, Seven Psychologies, p. 63.
the generally known doctrine of charity which is the
basis of Christianity: "... that you love one another... 
(John 13:34-35)." It might be of significance to note
that the emotion of hate appears to be the most frequently
mentioned emotion in the national socialistic writings,
for this could mean that the national socialistic philos­
ophy is not in accordance with the Christian philosophy
if it preaches hate.

Hitler makes the following statements regarding
hate. He said:

"... zum Freiwerden gehört ...
Hass und wieder Hass!"2

(Translated: ... to the libera­
tion belongs ... hate and again hate!)

"Eine grosse Aufklärung über den
Friedensvertrag muss gefordert werden.
Im Gedanken der Liebe? - Nein, sondern
im heiligen Hass gegen unsere Verderber!"3

(Translated: It has to be demanded
a great clarification (explanation) con­
cerning the treaty of peace. With the
idea of love? - No, but with holy hate
against our destroyer!)

Addressing the German youth concerning enlistment
in the national socialistic movement:

"Ihr habt das Glück, mit 18 und
19 Jahren schon ... gehasst zu werden."4

(Translated: You have already with
18 or 19 years the good luck (blessing)
... to be hated.)

1. Fulton J. Sheen, Love One Another, p. 11.
4. Ibid., p. 95. Hitler's speech in summer, 1922.
The emotion of hate seems to be considered a sacred emotion if it concerns the enemy of Germany. Hate is also said to be a basic factor for liberation.

Heidbreder states that the psychologist William McDougall believes that each primary emotion is paired with a primary instinct, such as "flight, pugnacity, curiosity, disgust, parental behavior, self-assertion, and self-abasement." According to this theory the emotion hate may be paired with the instinct of pugnacity.

Regarding the above quoted statement by Hitler, it appears that they appeal to just this combination of emotion and instinct.

If freedom of the race in the national socialistic sense would be the freedom to submit to the national socialistic pattern of thought, as it was discussed earlier, then the emotion of hate and the instinct of pugnacity would be directed toward those forces or agents which oppose submission to national socialism. To be hated in return is "good luck," because it is the "highest blessing for separating the honest from the gangsters."2

It seems that Hitler's appeal to the primary instinct of pugnacity in the individual is significant, whether it is in combination with the emotion of hate, or it is solely an appeal to this instinct. The significance of

1. Edna Heidbreder, Seven Psychologies, p. 315.
2. Walter Espe, Das Buch der NSDAP, p. 95. Hitler's speech in summer, 1922.
this assumption might be emphasized in the following statement:

"Ein Mann ist nur der, der als Mann sich auch wehrt und verteidigt, und ein Volk ist nur das, das bereit ist, wenn notwendig, als Volk auf die Walstatt zu treten. Das ist nicht Militarismus, sondern Selbsterhaltung."

(Translated: A man is only he, who fights and defends himself as a man, and a people is only that which is willing, if necessary, to step as a people on the battleground. This is not militarism, but self-preservation.)

In conclusion it might be assumed that the individual's emotion of hate is paired with the individual instinct of pugnacity very frequently. This individual tendency to feel and to act seems to be purposely incited by Hitler in order to use it as a means to fight enemies of the State, who would be enemies of national socialism simultaneously.

This particular part of national socialistic teaching stands in contradiction to the Christian teaching of charity.

According to William James, love is an emotion which could be defined as a strong feeling of personal attachment toward an object. Love as an emotion might be regarded as spiritual in essence. Usually the love of an individual is directed toward a person or an object of his choice.

The National Socialists seem to acknowledge the emotion of love in human beings and apparently endeavor to direct it toward a specific object of love: the

1. Ibid., p. 139. Hitler's speech on April 27, 1923.
fatherland. Hitler said in one of his early speeches:

"Wir Nationalsozialisten wollen unser Vaterland lieben lernen, eifersüchtig lieben lernen, allein und keinen anderen Götzten neben ihm dulden."¹

(Translated: We National Socialists want to learn to love our fatherland, learn to love it jealously, solely and tolerate no other idols beside it.)

If the fatherland is to become the sole object of love for the individual, then the emotion of love is directed toward a super-individual object. Since Hitler states that the fatherland is the sole object of love, he seems to emphasize that there must not exist any other object of love for the individual. Moreover, since he said that there should not be tolerated any other "idol" of love beside it, it seems that the fatherland reaches sacred proportions.

Supporting the theory that the fatherland is the sole and supreme object of love, the following statement may be quoted:

"Eines also ist die erste Aufgabe dieser Bewegung: Sie will den Deutschen wieder national machen, dass ihm sein Vaterland wieder über alles geht."²

(Translated: One thing therefore is the first task of this movement: It wants to make the German national again, so that his fatherland goes for everything with him.)

1. Ibid., p. 109. Hitler's speech on May 1, 1923.
2. Ibid., p. 117. Hitler's speech on April 17, 1923.
If the fatherland is to go for everything; i.e., if it is to be loved more than anything else, then the sentiments attached to the fatherland seem to be patriotic in essence.

According to Heidbreder, William McDougall defines "sentiments like loyalty and patriotism" as "complex products of instinct, intellect, and emotions, which derive whatever motive power they possess from their instinctive components."

If patriotism would be a combination of instinct, intellect, and emotion; if the intellect of the individual would be masterminded by the national socialists, as it was previously assumed; if the emotion concerned in patriotism would be the love for the fatherland; if the instinct would be self-abasement, as it may be assumed through the following statement:

"Any man who loves his people proves it solely by the sacrifices which he is prepared to make for it." 2

or

"National sein heisst, in grenzenloser, alles umspannender Liebe zum Volk handeln und, wenn nötig dafür auch zu sterben." 3

(Translated: To be national means to act with boundless and all embracing love for the people and if necessary to die for them.)

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1. Edna Heidbreder, Seven Psychologies, p. 315.
then the following assumption could be concluded:
National socialistic patriotism is a complex product of
(1) intellectual submission to a master pattern of thought
issued by the State, (2) absolute and exclusive love for
the fatherland, and (3) self-abasement of the individual
for the benefit of the collectivity or country.

It appears that this particular kind of patriotism
might lead to complete submission of the individual to
the State. This patriotism seems to surrender individ­
uality to collectivity and make the collective group a
willingless instrument in the hands of the State.

Personality

Edna Heidbreder¹ states the behavioristic concept
of personality as follows:

"Personality is ... but a system
of responses, the sum total of an in­
dividual's reactions and tendencies
to reaction. Often the term personality
is used to refer especially to the social
effect of an individual; in such cases it
is characterized by words like "dominat­
ing," "charming," ... But this aspect of
personality, like all others, is explic­
able in terms of stimulus and response."

This is one of the many definitions of the term "person­
ality"! It apparently means something different in each
psychological theory. This definition was chosen because
it offers a specific reference to the social effects of
an individual, for the national socialistic assumptions
of personality seem to be concerned with the social effects
of the individual.

¹. Edna Heidbreder, Seven Psychologies, p. 253.
Hitler may be quoted as follows:

"Der Fortschritt und die Kultur der Menschheit sind nicht ein Produkt der Majorität, sondern beruhen ausschließlich auf der Genialität und der Tatkraft der Persönlichkeit."

(Translated: The progress and culture of humanity are no products of the majority, but depend exclusively on the originality and energy of the personality.)

The progress and culture of the human race are evidently regarded as the social effect of the personality because the gifts of a genius and the energy said to be qualities of the personality and at the same time they are considered to be the basis for evolution and culture. Moreover, in this statement a sharp differentiation is made between the majority and the personality. Apparently, personality is assumed to be something apart from the majority. Since personality seems to be associated with the capacities of a genius and considerable energies, it appears that personality belongs to a person of superior mental qualities. To speak in terms of the previous definition of personality by Edna Heidbreder, a personality in the national socialistic sense would be an individual endowed with extraordinary capacities for stimulating a collective group of people, if not humanity. In addition, if this personality would produce positive responses in a society, as progress and culture may be regarded, then the personality seems to have a high moral standard.

Another view of the concept of personality may be found by means of the next statement:

"Von der Persönlichkeit hängt alles grosse Geschehen ab. Nur Persönlichkeit kann den Mann der Tat tragen. Nur der Mann der Tat aber ist der Held, durch den die grossen Machtkämpfe der Geschichte entschieden werden." ¹

(Translated: All great events depend on the personality. Only the personality can produce the man of action. The man of action is alone but the hero, by which the great struggles for power in history are decided.)

It appears that the concept of personality in this statement could be associated with a leader personality. According to the above quotation, a personality is the prerequisite for the man of action, who is the hero. Therefore, it seems that the personality is not regarded as the sum total of an individual's reaction and tendencies of reaction. But the National Socialists apparently assume that personality is a sum total effect of specific stimuli, which are shown in responses and actions effecting society.

Rosenberg might be quoted as the author of a third statement, dealing with the national socialistic concept of personality:

"Die Menschen von heute erkennen, dass Subjektivismus und Persönlichkeit nicht identische sondern Gegensätze sind. ... Persönlichkeit aber ist Krönung organischer, in Blut und Boden und Überlieferung gegründeter

¹ Professor Dr. Willy Hoppe, Die Führerpersönlichkeit in der deutschen Geschichte, p. 6.
The essence of this statement is that a personality does not grow according to subjective or individual laws, but it grows according to the laws of blood, soil, and tradition. Personality, therefore, is a limited growth inside of laws, which are according to the national socialistic ideas apparently hereditary and environmentally transmitted racial laws. Interpreting this statement in terms of what the author Edna Heidbreder states to be the behavioristic definition of personality, it might mean that a personality is not the response to individual environmental stimuli, but it is a response to national or racial stimuli. Therefore, it might be assumed that Rosenberg believes that national or racial stimuli only produce a personality.

Combining this assumption with the previously discussed statements, it might mean that a personality is the response to a racial pattern of stimuli and is, therefore, a conditioned personality. This nationally conditioned personality provides in turn the national pattern of stimuli, for instance by originality, energy, or acts

of heroism for the people, race, or a society. Thus, the individual with a personality, according to national socialism, in the final instance might provide the stimuli for conditioned social responses.

It appears that in general the national socialistic assumptions of personality are not very clear. They seem to be in essence confused assumptions. Moreover, the national socialistic ideas on personality seem to differ with the individual authors.

**Individual Differences and the Process of Selection**

Sir Francis Galton is considered a psychologist who took specific interest in the problem of individual differences. Heidbreder\(^1\) says, "In these studies, Galton was naturally impressed by the variation within the human race, in mental as well as in physical traits." He is said to have developed tests, which he used as a means to establish the individual differences.

Generally speaking, it might be assumed that testing as such is used not only to establish the individual differences, but also to select the individuals according to their abilities for certain positions in the frame of the social orders. This theory seems to be supported by Plato, who, according to Heidbreder\(^2\), not only recognized individual differences, but who contended that in his "ideal state, the Republic, men were to be chosen for

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2. Ibid., p. 30.
their several duties with reference to their abilities."

Hitler gives the following statement:

"(The foldish state) Its task
is not to preserve the decisive in-
fluence of an existing social class,
but to pick the most capable kinds
from the sum of all the national com-
rades and bringing them to office and
dignity."

Apparently, Hitler's ideas about the process of selection
are similar to those of Plato, for the abilities or capa-
bilities decide the social or political office of the
individual.

A more specific idea concerning the national social-
istic assumptions in regard to the process of selection
might be received through the next statement:

"With infallible certainty we
are steering toward an order of things
in which a process of selection will
become active in the political leader-
ship of the nation, as it exists through-
out the whole life in general. By this
process of selection, which will follow
the laws of Nature and the dictation of
human reason, those among our people
who show the greatest natural abilities
will be appointed to positions in the
political leadership."

According to this statement it appears that the process
of selection is made according to one's abilities and
according to the laws of nature. Hitler does not state
the application of any systematic testing for the purpose
of determining the abilities of the individual. His state-
ments solely seem to imply that the state is the authority,
which determines the abilities of the individual.

1. Adolf Hitler, Mein Kampf, translated by Ralph Manheim,
p. 431.

2. Adolf Hitler, On National Socialism and World Relations,
p. 12.
If a state intends to make individual selection according to the foregoing described set-up, then apparently the state does recognize individual differences. This assumption seems to stand in contradiction to Hitler's statement, in which he considers the community to be consisting of "physically and psychologically homogeneous creatures," where the existence of individual differences might be denied. In previous discussions the assumptions apparently prevailed that all Germans are alike, from the national socialistic viewpoint. There does not seem to be a specific statement at hand to clear this point.

SUMMARY OF ASSUMPTIONS OF CHAPTER "THE INDIVIDUAL"

The Needs of the Individual

1. Need for safety and security is only satisfied collectively.

2. State uses safety and security need as a means to make the individual a member of the collective group.

3. The love need is used as a means to an end.

4. The right to satisfy the love need is bestowed on the individual by the state.

5. The state decides whether or not the individual may satisfy his love need.

6. The state uses the individual's love need for selective breeding.

7. The need for esteem in the individual is only satisfied if the individual shares the esteem of the collective group.

8. Personal worth and esteem is subordinated to collective worth and esteem.

9. The need for self-actualization is transferred from the individual basis to the national basis.

10. Personal achievement may not serve the individual but has to be placed to the profit of all.

The Rights of the Individual

1. The human rights of the individual are relative to his abilities.

2. The right of personal freedom is submitted to the benefit of the State.
3. The individual exists for the state; i.e., the state profits from the collectivity of the people.

4. Individual rights are substituted by collective rights, which are outlined by the state.

5. The duty toward the race substitutes individual rights.

6. The individual possesses no inherent right over his life.

7. The right of life of the collectivity is placed above the individual right of life.

8. The individual has no free choice over his personal property, but it is controlled by the state for the benefit of the collective group.

The Emotions and Instincts of the Individual

1. The emotion of hate is paired with the instinct of pugnacity.

2. Hate and pugnacity are directed toward those forces or agents which oppose submission to national socialism.

3. Hate and pugnacity are used by the state to eliminate enemies of the state.

4. Love is directed away from the individual object of love toward a national object of love: the fatherland.

5. National socialistic patriotism is a complex product of love for the fatherland, intellectual submission, and self-abasement.
6. National socialistic patriotism leads the individual to submission to the collectivity.

7. National socialistic patriotism is used by the state as a means to make the individual a willingless instrument in the hands of the state.

The Personality

1. A personality is bestowed with superior mental and moral qualities.

2. A personality is a stimulant for the collective group.

3. Personality is not the sum total of individual environmental stimuli.

4. Personality is a response to national and racial stimuli.

5. The nationally and racially conditioned personality provides a pattern of stimuli for the people's responses.

Individual Differences and the Process of Selection

1. The assumptions concerning individual differences are not conclusive. Some statements acknowledge individual differences, others deny them.

2. The process of selection is a function of the state.

3. Devices of selection are (1) the laws of nature and (2) the abilities of the individual.
CHAPTER V

EDUCATION AND DISCIPLINE

In this chapter the national socialistic assumptions concerning education and discipline are briefly discussed as application of psychological theory. The educational system is examined in view of the interrelationship between (1) State and Education. One apparently major (2) Goal of Education is investigated from the national socialistic viewpoint. The third part of this chapter presents a discussion of discipline in the national socialistic state.

State and Education

Education might be defined as an "Act or process of educating ... through instruction ...; A science dealing with the principles and practice of teaching and learning." In general, the education of the individual or of people seems to rest in the hands of educators, who have a specific training in this field, while the state maintains a rather supervisory position, at least apparently in democratic countries. Therefore, it seems that usually a state does not direct actively the education of the citizens.

Adolf Hitler defines the role of the State in regard to the education of the people as follows:

"The national socialistic movement has laid down the directive lines along which the State must conduct the education of the people. This education does not begin at a certain year and ends at another. ... In other words, the education of the individual can never end. Therefore, it is the duty of the folkish community to see that this education and higher training must always be along lines that help the community to fulfill its own task, which is the maintenance of the race and nation."  

According to this statement, the state seems to control the entire education of the people. This education by the state extends also over the entire lifetime of the individual. Thus it seems that the educational system of this state is outlined by the national socialistic party, the leader of which is Adolf Hitler, and is executed by the national socialistic state, the leader of which is also Adolf Hitler. According to this, it would seem that Adolf Hitler defines and executes the education of the individual as a means of controlling the individual behavior.

"It is an absurdity to believe that with the end of the school period the state's right to supervise its young citizens suddenly ceases, but returns at the military age. This right is a duty and as such is equally present at all times."  

This statement seems to emphasize the assumption that the state has absolute and permanent control over the individual by means of education. The state seems to consider this

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1. Adolf Hitler, Or National Socialism and World Relations, p. 25.

supervision, it seems rather a control, a duty. The reason for this might be that the state does not assume its citizens to be adequately capable of educating themselves, and therefore believes it to be a duty to force a certain education upon them for their own good. If this would be true, then the state, and its leader, Adolf Hitler, seem to assume superior rights, maybe because of their superior abilities—as it was discussed in the previous chapter—than the rights of the people over themselves.

Another hypothetical reason for the permanent and absolute control over the people by means of education could be that the people would not meet the ends of the state—if these ends were in contrast to the beliefs of the people. These thoughts may be supported by the following statement:

(In reference to the education of the people in regard to procreation;)
"And this educational work the state must perform the purely intellectual complement of its practical activity. It must act in this sense without regard to understanding or lack of understanding, approval or disapproval."\footnote{Ibid., p. 404.}

Thus it seems that the people have indeed little or no influence in regard to their education. The authority of the state seems absolute in this regard, and their disapproval would be of little importance, perhaps because the state does not believe in their ability of
judging matters approved by the state.

Another thought might occur in viewing this last statement. It appears that in the national socialistic state the theory is fitted to the practice, because Hitler says that "the educational work of the State must perform the purely intellectual complement of its practical activity." Therefore, it does not seem that the educational theories or the educational system is used as the basis for practice, but it appears as if the theory is fitted to the practice.

From these diverse statements it might be generally assumed that the state educates the people in accordance with the national socialistic views of the state. The state would teach the individual only those things which are approved by the state. Hitler writes of a "process of sifting according to value or the lack of it ... in advance"1; that is to say, a sifting by the state of educational material before it is presented to the individual. He issues this statement in reference to foreign languages. However, if the state assumes the right to sift out the material of one educational field, it might be assumed that the state maintains the right also in any other field. If the state sifts educational material according to the state's standard of value, then the state assumes the right to be a superior judge of

1. Ibid., p. 420.
educational values and education becomes a powerful means in the hands of the state, which educates the people to exactly what the state wants them to be.

**Goal of Education**

It might be interesting to learn about at least one important goal in the national socialistic state. The following statement might offer ideas concerning a specific goal of education, which seems to be frequently repeated in other literature:

"The folkish state must not adjust its entire educational work primarily to the inoculation of mere knowledge, but to the breeding of absolutely healthy bodies. The training of mental abilities is only secondary. And here again, first place must be taken by the development of character, especially the promotion of will-power and determination, combined with the training of joy in responsibility, and only in last place comes scientific schooling.

"Here the folkish state must proceed from the assumption that a man of little scientific education but physically healthy, with a good, firm character, imbued with the joy of determination and will-power, is more valuable for the national community than a clever weakling."

According to these statements, one of the major goals of national socialistic education is to educate its citizens in such a way that the national community profits from the individual. Then, the education does not seem to serve the individual, but is used as a means to make the individual a servant of the national community, or the

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collectivity. In using education as a means to make the individual a servant for the collectivity—an institution of which actually the state might profit, as it was previously believed to be true, and not the collectivity itself—the physical health of the individual is the primary object of this education. Little effort and emphasis seem to be placed on a scholastic education. If it would be true that the national socialistic state master-minds the people, as it was previously assumed, then the educational system would not be likely to train the mind of the people, for individual pattern of thought would probably oppose the master-pattern and adequate physical education would suffice the demands for the role of the individual as a servant of the community and of the state.

**Discipline**

The concept of discipline could be defined as "Control gained by enforcing obedience or order, as in school or army" or "rule or system of rules affecting conduct or action."¹

The following national socialistic statements might be significant in regard to the national socialistic assumptions about discipline. Hitler wrote to one of his staff according to Konrad Heiden:

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"I demand blind obedience and unquestioning discipline from S.A. leaders as from S.A. men."1 (S.A. is an organization of the National Socialistic party.)

The following statement was by the National Socialistic author Walter Espe in reference to the foundation of the S.A.:

"Auf, blinde Disziplin gegründet und dem Führer bis in den Tod ergeben, sollte sie heranwachsen zu jener braunen Armee, die Deutschland ... befreit."2

(Translated: Based on blind discipline and loyal to the Führer until death it shall grow to that brown army which liberates ... Germany.)

Hitler himself stated concerning the S.A.:

"... Die Organisation ist geschaffen worden ... und der Grundsatzz des unbedingten Gehorsams wurde eingeführt."3

(Translated: The organization was founded ... and the principles of unconditional obedience was established.)

According to these quotations, the national socialists demand an unquestionable and blind discipline. This would be on the part of the individual the absolute acceptance of the rules or regulations from the state and on the part of the state, the absolute control gained over the behavior of the individual.

2. Walter Espe, Das Buch der NSDAP, p. 76.
3. Ibid., speech before the court in Munich, March 31, 1924.
In other words, the nature of national socialistic discipline seems to be the absolute surrender of the personality to the rules of the state and absolute obedience in behaving according to these rules.

Many more statements can be found about education and discipline, which all seem to be based on the same assumptions of the absolute authority of the state to control the behavior of the individual.
**ASSUMED CONCLUSIONS OF THE CHAPTER "EDUCATION AND DISCIPLINE"**

**State and Education**

1. The State has absolute and permanent control over the education of the people.
2. The State assumes superior rights over the individual, because of its superior abilities.
3. The people have no influence as to their education.
4. The educational theories are fitted to the practice.
5. The State sifts educational material before it is presented to the people.
6. The State is the supreme judge of educational values.

**Goal of Education**

1. Education of the individual is for the benefit of the community and not for the benefit of the individual.
2. The individual is educated to be a good servant to the collectivity.
3. Physical education is of superior importance than mental education.

**Discipline**

1. Discipline for the individual is blind and unquestionable acceptance of the rules of conduct and
behavior set up by the State.

2. Discipline to the State means the absolute authority to control the behavior of the individual.
Conclusions

The conclusions reached under the various topics of this study are stated under the heading, "Summary of Assumptions," at the end of the chapters on The State, The People, The Individual, and Education and Discipline.

The general findings of this thesis could be summarized as follows:

It appears that the national socialistic system of state has many psychological assumptions in regard to the methods of controlling human behavior.

However, these assumptions apparently cannot be classified into a specific psychological school of thought or may not be associated with one certain psychological theory. The assumptions rather present a confusion of various schools of thought because of their inconsistencies.

Moreover, it appears that the psychological assumptions of national socialism are those that the State uses toward its own ends.

The psychology of National Socialism seems to reduce the individual and elevate the State. Individual differences have no value in themselves except that they contribute to the State.
The basic psychological assumptions of National Socialism, as revealed in this study as methods of controlling the behavior of the people, may present a contradictory picture and antagonistic point of view to one who believes in modern ethical culture, involving democratic and Christian values.

Further Research

Further research in this field of psychology may find its value in describing the fundamental assumptions basic in the concepts of system of government, schools of political science, political philosophy, and theoretical psychology.

It is suggested that studies of this character should be made on Communism, Democracy, in its various forms of manifestations, etc., to reveal their psychological assumptions. It is the belief of this writer that if certain remedies in a state system should be attempted, the psychological assumptions would be of great significance, for they are the apparent fundamentals of political behavior.
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