

Do we live ethically?

(On the book "The Universal Ethics" by V.M. KAITOUKOV)

We are changing and life is changing. Changes in lifestyle force people to reconsider its values and principles. Spontaneously or deliberately, decency and indecency are transposed in the rank of importance, change their places, and thereby change ethics as a collection of explicit and implicit rules for life of people in socium. We are surprised, frightened, looking for optima when developing new norms of own behavior and are changing ourselves. In this regard, the appearance of books "Universal Ethics" by V.M. Kaitoukov is of special interest. The author conducts in it a general analysis of individual ethics of each one of us, of the things that affect and determine our own assessments and actions and what can be expected from us and from our ethics under changing circumstances. The presented treatise allows the author to show the close relationship of man's ethics with the Universe and reveals the laws of this applied to everyone universal ethics. In continuing started in "Evolution of dictates" his fruitful psycho-physiological approach to the unsolved problems of humanity, V.M. Kaitoukov examines ethics from the same point of view.

"Is it ethical?" - this question sometimes arises directly in front of us when we are thinking about sensitive topics, but in ordinary, normal life, we pay little attention to ethical reflections, considering that we are not up to them. However, is it so? We are so accustomed to our ethics, that simply do not notice its constant presence. And if we do not notice the ethics ("It is impossible to sew a coat from ethics"), can we say anything about the process of its occurrence or changes? Why do producers and managers usually have different ethics? How does this relate to the structure of their brain? How and why there are different ethics of Afghan war veterans, hierarchs, women, creators, faithful and suicide persons? What destroys ethics and a personality? Under what conditions knowledge is detrimental to ethics and human? Does the punishment change the ethic of criminals, and what does turn them into obedient performers? Can our ethics deceive us and serve as a false comforter?

This book, with all its fundamental and brilliant features, apparently, should not be recommended to those curious ones who simply wish to expand their horizons and in turning the pages, try to get ready-made answers to such questions - for them, it is dangerous precisely because of a potential destructiveness of excessive knowledge. However, it seems that these terrible truths are protected from the weak and fragile minds by a relatively complicated form of their presentation. The book is written and recommended for those who are familiar with the laws of historical development of systems of suppression based on the book "Evolution of dictate" by V.M. Kaitoukov and for whom a lack of answers to these questions is even more unbearable than the possible concerns of their cutting truths.

Developing the ideas of Montaigne, Helvetius, Voltaire, Erasmus, Kierkegaard, Nietzsche, and conducting a detailed analysis of constituent components of ethics, the author, firstly, shows how such familiar to all feeling: as a fear of death, fear of life, a natural depression, biology, pain, hunger, sex, social pressures, private and public interests, competition, loneliness and helplessness, a search for the meaning of life, happiness, remorse and a lot more in conjunction with the inherent to us psychogenotype of the nervous system determines the ethics of thoughts and actions of every living human. Here is opened a psycho-physiological content of such common and highly amorphous so far concepts as "meaning of life" and "happiness" required to give an appropriate appearance to our existence.

It is show, how innate passionarity forms ethics and makes an individual by a potential hierarch, soldier, worker, butcher, creator, prostituted ideologist, etc., with the appropriate ethics and structure of conscience, how this common for people ethics serves as a basis, cementing an ethnos, and how " dumb animals, forming chauvinistic groups, organically accept the ethics ethnic of superiority and isolation from foreign ethnoses and fulfill on this ethical basis heinous acts". The overall relationship and interpenetrating of ethics and aesthetics are discussed.

Basing on the revealed laws of formation of ethics, the author, by the way, gives answers to such questions as: Why is the U.S. poor with homegrown talents? Why is the activity of criminals, with the level of relatively benign to authorities directly, nevertheless, is usually exaggerated and actively pursued by them? Who, how and for what do shape our conscience? Who among us is a great patriot? How is the ethics of people change with the evolution of systems of suppression?

We used to regard as perfect something that reminds us of life, causes exhilarated and joyous feeling and reduces discomfort or disharmony in our memory. And what is it, when a present disharmony can be removed only by own death, so does the death then become beautiful? In analyzing the extremes, the author shows how the marginal sadists, when a dissatisfaction arises from the torture of external victims, pounce on themselves and become a masochist, and the usual victims, i.e. submissive, but brought to the limit masochists, lose interest in own and others' lives and become cruel sadists.

The thinking style of the author and the way of presentation of the material, as in "Evolution of dictate," is branching, fractal, with frequent, concise discussion of features and deviation from the general outlines of an idea, from its trunk. The thoughts are compressed so that virtually excluded a possibility of quick-reading with a prediction of the next word or sentence. After discussion of a deviation (of a branch), the author returns to the interrupted presentation of the basic idea, so the reader, in order to trace the development of the main idea, have to come many times back to a paragraph or two (or to the beginning of the book), leaving such branches and insets for subsequent reflections and comprehensions. A readers with a wealth of own experience, apparently, will be interesting to compare his proven scheme of used personal ethics with the revealed general lows and makes own conclusions about a correctness and value of the book.

Life is difficult, but it may be precisely the reason why this work on ethics of the global importance firstly appeared in Russia. Doubtless the "Universal ethics" will also be a tutorial for the bases of life, as it already has happened with "Evolution of dictate". Surprising and delighting of readers, the might of philosophical mind of the author in the creative impulse is continuing to open new horizons of knowledge and successfully fulfill a necessary for people a tremendous job on exalt of a man's own pride to release him from an inferiority complex and shackles imposed by intellectual slavery.

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