

On vices of non-addressed virtues and about future

(review of "Vices of Virtue" by V.M. Kaitoukov)

Stoilov Yu.Yu.

Kindness, goodness, care, compassion - these human qualities have always been praised as positive ideals of human relations. Occasionally, it was observed (e.g., by Nietzsche), that an excess of kindness can sometimes lead to bad results, as in the case of blind maternal love, but it does not cast a visible shadow on the attractiveness of social mutual aid and reciprocity. Slogans - all men are brothers, kindness will save the world – are laid in the foundation of many religions and not questioned.

A new approach to identification of dark sides of good deeds is considered in the book "Vices of Virtue" by V.M. Kaitoukov. What evils of kindness can we talk about? Is the author kidding around? No, there is no kidding. In the philosophical treatise "Vices of Virtue", V.M. Kaitoukov proposes a methodology for the analysis of social virtue and using historical examples demonstrates a similarity of development of socialistic features of socium based on a virtuous altruism with the prior described by him the evolution (origin, formation and destruction) of dictate forms (see V.M. Kaitoukov "Evolution of Dictate"). This is partly initiated by the author's desire to warn people of blind, non-addressed blessings, useless sacrifice for dictate social handouts, of a faceless equalization of useful, useless and even harmful members of society, of a developing on socialistic handouts parasitism.

On the basis of psycho-physiological analysis, the author shows that at all times a vulnerability of the suppressed make for them attractive the idea of a virtuous assistance and socialism, based on the grounds of understandable to them altruism. And harmful socialistic sides may not be noticed. It somehow eludes attention that hierarchs due to their ideology are always very far from altruism and socialism, and use the screen of attractive ideas of socialism only to strengthen their dictate power. In destroying the myths by inculcations of iculcations, the author shows that the society of "equal and free" persons is not viable, and that it may paradoxically sound, but without parasites-hierarchs, without their dictate, society loses its stability, strength, resistance to internal and external pressure. Without suppression and dictate, there is no socium. Some long to be hierarchs, some self-ascribe to be hierarchs, but a hierarch without greed and instinct sense, without monstrous hypertrophy of egocentric hedonism and sadism is useless to socium. In this case he does not fit his social purpose; he is not a sensitive indicator of external pressure on him and socium, which always results in disintegration of a social form.

However, from age to age, the hierarch's desires are very primitive and even for the most greedy of them, their wishes do not cover all the vital needs of society, long-term prospects, so their much-needed to socium pointed indicator sensitivity to a pressure, as we see, using as examples of our oligarchs, turns out, unfortunately, to be very shortsighted and bodily by content. To strengthen their power, hierarchs, conductors, and serving to them accompanying persons are

forced to use the alien to them ideas of altruistic and socialistic kind and such fuzzy terms like "freedom", "equality", "altruism", "egoism", "public good", "virtue," "vice," "people". The author analyzes in depth a psychological basis for definition of "freedom" and shows that there is no freedom in general, but there is only a subjective freedom, and this freedom is always connected with the desire to eliminate individual reasons hindering a satisfaction of his desires (in other words, "freedom for me -- is liberty to my desires"). The term "equality" is also very attractive to the suppressed and is widely used for suppression by hierarchs or those longing to hierarchs "revolutionaries" of all stripes and shades. In fact, as the author defines, a lack of equality, i.e. "inequality" is a reflection in consciousness of a difference between claims and the actual availability of hedonistic benefits (or "a measure of equality for me – is a measure of my envy"). And often a natural and addressed mutual human help is substituted by hierarchs for non-addressed, but useful to dictate of anonymous-public fees "for the people", which dictate using purchased creations of accompanying persons exalts and uses for demonstrative handouts and whitewashing of his reign. And skillfully guided by propaganda primitive needs of producers are carefully raised to a level of ideology, "dreams, the purpose of life", and their satisfactions are held in frames of the cheapest and shallowest consumer goods.

Using as examples the modern developed countries, the author notes that the more in their system of non-addressed distributive socialism, the greater leveling, the closer the end of evolution of the next round of their socialism and dictate, the closer the fight for a new "justice" used by new applicants as a screen for redistribution and appropriation of benefits. Without intrusion of good of power there is no power. Society does not live without diktat, diktat increases a strength, enhances socium, but any consolidation requires sacrifices. Socialism, like diktat, is developing from a reasonable phase to its opposite. Noteworthy in this regard a role of law, which efficiency is positive determined by an external socialistic veil of universality and proclaimed "equality" of all before the law. This equality of all before the law leads many individuals to false ideas about a possibility of other equalities, of other freedoms and justice on the basis of socialism and altruism in a variety of interpretations, that gives rise to popular, but wretched creative works about good defenders, virtuous rulers and fair kings, about "equality and fraternity", that successfully feed all bandits longing to hierarchs, while the true peaks of creativity of human thought are frequently ignored by dictate and its environment for centuries or forever.

Proclaiming the socialistic equality of all before the law, hierarchies for the needs of their reign invariably contain a network of secret services, which, as hierarchs themselves, are above and not under the law. The more of socialism in socium, the more of bureaucracy and inevitably the more influence of secret services with the accompanying historical nightmares of Mazdakizm, tribunals of Robespierre, commune, Russia, Cambodia, etc. Many thinkers unanimously recognized inefficiency, unviable and, most importantly, a social depravity of socialistic systems (dictate) based on the varieties of leveling,

egalitarianism, socialism and, ultimately, altruism, i.e. based on essences seemingly having a status of virtue and good. And conversely, a dictate suppression was recognized as the most effective, when it harmoniously and appropriately to mind of the suppressed combined the necessary types of positive and negative suppression. Negative injunctions should work, otherwise socium weakens.

Considering our time, the author shows that an excess of charity (socialism) increases in all states lumpenization at the expense of diversion of resources, reduction of promotion of socially desired passionarity. Prevailing ethical appraisals of the essences of social existence, such as "horrible and senseless war," state is flawed because it limits s freedom of an individual", " sexual inequality ethically flawed ", and other similar set foolishness author refers to the generation of a low intelligence in combination with greedy stupidity. How it would not look attractive to have the equality, it is perverse for socium structure, as it destroys a necessary relationship between labor and promotion, it corrupts individuals by flourishing crimes and terror and is always rejected in periods of the greatest stress, when society is organized according to the most desirable for the rulers autocratic pattern with an increase in power capacity of hierarchs and the rise of the influence of conductors of dictate, specialists with methods of negative suppression.

Rulers flirtation with socialism leads to the fact that today behind a declarative screen of altruism, egalitarianism, freedom, etc., the most disgusting monsters of social existence are hiding, which combine all the possible defects, abominations and cruelties of oppression. The author traces the origins of a collapse of societies, when wishes of highly passionary individuals do not transform in creativity but are diverted into robbery. When society is not directed toward strengthening, it rushes to collapse. Insufficient incentive of dictate conductors leads to the observed in all technologically advanced countries phenomenon of their conversion into high-scale criminals with well-developed network of organized crime. At earlier periods, wars and conflicts rid society of low-passionary individuals. Now it is cheaper to pay than wage a war, so there is a rapid flowering of lumpen, and their participate in elections reduces forces of society. By their very nature, lumpen, as criminals, are fitted only to be hierarchs, and in the case of such a luck, they ruled with the help (very desirable for hierarchs) of extremist diktat. Hierarchs of extremism always forget about socialism. A number of whip-holders in society is generally constant, as for remaining most active, it is always better to keep them in prison. All revolutions are coursed by unsatisfactory accompanying persons with low intellect carrying along with them weak in spirit and rallying mass.

The author notes that the motives and goals of criminals, as well as of socialism, are psychophysiologicaly usually readily perceived by weak members of society and women. Socialism is good for the weak, but the weak are socially of little use. It is praised by selfish people, introducing by that in the life of the origins of political-terror. It is noted that the presence of socialists in power always increases the terror.

Socialism is totally incompatible with the described previously by the author of a mandatory layer structure of dictate. Equalizing, leveling is contrary to functional structure of dictate, and asceticism of individuals and their equality does not enhance the state power. A rise of socialism necessarily exalts "gray" (secret) conductors of dictate almost to a level of hierarchs. Socium power is based on technology, but technology does not grow from the scratch. Creativity - is a unique piece-good. Comprehended repressions of life press an energetic man, and he escapes from them in his desires, in creativity, while social at the same time seems to him unimportant and hollow. Dictate is forced to tolerate the presence of contradictate individuals because of technology developed by them, but people as the whole do not tolerate them ever. Be it not an external pressure, all the creators would have been completely destroyed. However, discoveries are not made by whip, it is necessary to have a loyal atmosphere for creators. It is not the needs of society that dictate creativity, but a constant creativity is used (or not used) by socium. Inventors will invent at any diktat due to a device of their mind.

The author notes that the natural evolution – it is when there is an order in mind of the suppressed. Strength of ethnos and state is determined by social motivations of people. The Greeks, for example, in the war died with calm mind, smiling. Externally, we are all the same, but inequality of human souls is monstrously large. Effective diktat occurs when there are subordinating producers. Accumulation of unsatisfied desires in socium is highly explosive, and any violent attempts to improve the evolution of mankind are hopeless. A moderate socialism strengthens a state, an immoderate – perishes. Now "democratically" chosen accompanying people should be pleased as to hierarchs, and so to lower ranks, but they are always more willing serves hierarchs.

Now the world is moving to new forms of dictate based on a promotion of a primitive hedonism of the suppressed. However, promotion even of a weak hedonism is fraught with uncontrolled. An apparent horizon of hedonism should be unattainable. Searching for pleasure is incompatible with self-improvement and comprehension, and now time has come when namely the ignorance is a guarantee of social stability and prosperity of ruling elites, political and economic ones, when prostitutes and actors deservingly flow into ranks of hierarchs. Results of contradictates” discoveries are not multiplied, not introduced into life by poorly promoted loyal creators, which undermines socium. Without stimulation of the most viable there is no survival of society. Now hierarchs for their reign can use not the most intelligent and strong persons and self-distraction is accumulated. According to the author’s forecasts, a pyramid of power is waiting for us, with separate systems of education for the rich and the suppressed, with oligarchs at the top, who rule using personal hand-outs without a distributing socialism, but with moderate social traits that strengthen their power.

In his treatises, the author has already proven himself as a thoughtful analyst, who gives disturbing and correct forecasts of social development. They are harsh, and it is sad to realize that the health of public organism thus gradually turns to management of new feudal lords, socially dangerous tapeworms, who believe that

the thicker they - tapeworms, the healthier the body. The main conclusion of the author - dictate and socialism in their development go from a reasonable to imposed phase. And every time, socialism, as diktat, revived again being harmonized and appropriate. After socialism, there is a tyranny and military dictatorship. The analogy of development of dictates and evolution of socialism is unambiguous, and the cogitation held in the treatise "Vices of virtue" shows it clearly. The book is of interest to philosophers, to intellectuals, who did not find their place and did not understand the reason for the collapse of The Soviet Union, and to sociologists predicting a development of new global political systems.

Bookmarks:

1. V.M. Kaitoukov, "Evolution of Dictate" (see http://www.philosophyevolution.com/main_en.htm)
2. V.M. Kaitoukov, "Vices of Virtue" (see <http://www.philosophyevolution.com/Add10/Vices%20of%20Virtue10.pdf>
http://www.philosophyevolution.com/Disgrace/Disgrace_cont_ru.htm)
3. I.F. Sharygin, "New World», № 10, 110 (2004). (see http://magazines.russ.ru/novyi_mi/2004/10/shar10-pr.html)