Ukraine. Kherson. Yuriy V. Shiyanyuk 2020-2022

**Ethics is the basis.**

This text is a tool for forming a constructive subjective worldview (the framework of an intelligent person), for understanding the motives of one’s behavior and the behavior of others, for evaluating the enemy, for uniting people of different beliefs in achieving a common goal.

Contents

1. Recommendations for supporters of the Comon Moral Foundation. Page 1

2. Ethics is the result of a person’s justification and description of Good and Evil

based on his current worldview. Page 3

3. Five basic laws of evolutionary ethics. Page 6

4. The influence of ethics on the state of human society. Page 13

5. The state is a dangerous ethical violation of the dynamic balance between competition and mutual assistance in favor of competition for humanity. Page 19

6. Attempts to create various versions of a just society. Page 25

7. Bringing the rules of human ethics into line with the laws of evolutionary ethics of living beings on Earth is a condition for the survival of the human species. Page 28

8. Personal freedoms are an indicator of the rationality of society. Page 32

9. Chronophysics based on causal mechanics – new horizons for understanding the

Universe. Page 34

10. Healing humanity and the environment is the highest possible goal for the

community of the best specialists on Earth. Page 36

11. Love is the highest level of manifestation of positive development of the psyche. Page 39

**1.1.Recommendations for the supporters of the Common Moral Foundation**

The Common Moral Foundation (CMF) for all human populations—arising from the recognition of the ecological unity of Earth's living matter—is essential for transforming destructive (environmentally harmful) conflicts between populations with differing worldviews into constructive competition. This competition should focus on creating greater appeal in areas such as personal freedoms, comfort, environmental harmony, and the health of the habitat.

UNESCO, in its document *"Environmental Ethics,"* outlines the following universal **principles** of environmental ethics:

* **Respect for all forms of life, affirming the inherent value of every living being.** Regardless of its usefulness to humans, each form of life deserves respect. Every organism, whether human or not, whether capable of sensation or not, whether safe or dangerous to humans, is valuable in its own right;
* **Biodiversity,** emphasizing the importance and necessity of preserving biological diversity.
* **Sustainability of the biosphere,** the cornerstone of the concept of sustainable development for humanity.
* **Environmental justice,** advocating for equal rights to environmental safety for all people while imposing a shared responsibility for its preservation.
* **Precautionary principle in policymaking affecting the environment**, requiring that the most potentially harmful scenarios be prioritized in decision-making.
* **Common ownership of natural resources,** expressing the view of Earth as a unified entity. According to this principle, all people share equal responsibility for the stewardship of natural resources.

Examining the public causes of conflicts in various regions, it becomes evident that no party openly declares the destruction of the habitat as their goal.

Furthermore, all religions proclaim the divine nature of Earth and the universe. Consequently, actions harming the habitat signify severe mental illness and contradict common sense, offend divine creation, are ungodly, desecrate the divine creation in the eyes of all human populations, their ancestors, their descendants, their gods and all living things on Earth. Preventing such behaviour at all costs is a necessity for the survival of humanity.

Conclusion

***The Common Moral Foundation for humanity is that:
The habitat is humanity's highest value.***

**Recommendations for CMF supporters to follow the following rules:**

1. Love the universe because you, everything within you, and everything around you are part of it.
2. The habitat is a gift of the universe to our ancestors, to us, and to our descendants, as well as to all life on Earth.
3. Caring for the habitat is goodness.
4. Destroying the habitat is evil.
5. Those who do good deserve life, prosperity, and support for their actions.
6. The one who does evil is worthy of persecution, death and opposition to his deeds.
7. Learn goodness yourself and teach it to those who listen to you. The greater your goals' significance to society, the more meaningful your life becomes.
8. Preserve the diversity of species and populations as the foundation for the development and flourishing of life on Earth.
9. Express your beliefs through actions. The limits of your freedom in action are defined by your conscience.

Respect friends and foes who respect you. Respect is the foundation of mutual understanding, honor, and dignity—the path to reasonable solutions to problems. By respecting others, you respect yourself and earn respect in return

**2.1. Ethics is the result of a person’s justification and description of Good and Evil based on his current understanding of the world.**

**Ethics** is 1) a field of social and philosophical research that studies morality and the highest values ​​and ideals associated with it; 2) a list of highest values, ideals and rules of conduct that define what is "good" and what is "bad".

**The goal of ethics is** to create an atmosphere in society in which the majority impulsively commits acts that lead to the well-being of all and to the greatest happiness of each individual.

**Aristotle** believed that members of a *rational society* of responsible, conscious people of any initial cultures observe the rules and protect the values ​​of the "*Reasonable Mean*" (a concept from ancient Greek philosophy). ForAristotle, it means the desired mean between two undesirable extremes.

The virtue of courage lies in the middle between the vices of recklessness and cowardice. An expression from Horace's tenth ode: "He who is true to the golden mean, Will wisely avoid the mean roof, And what feeds others' envy — the wonderful palaces."The modern expression "to adhere to the golden mean" means to behave wisely, avoiding extremes in the form of unnecessary risk and unjustified inaction.  **Socrates** understood virtue as the ability to succeed in mental development, in the arts and in creativity, which requires knowledge, not so much of natural science, as of social life and mutual relations between people. Virtue, the sage taught, "*is not the inspiration of the gods, but a well-founded knowledge of what is truly good and what makes a person capable of living without crowding others, but treating them fairly: capable of serving society, and not himself alone. Without this, society is unthinkable."*

**Plato** claimed: *"Nothing can manifest itself in this world that is not inherent in the life of the whole."* The philosopher understood Eros (*the ancient Greek god of love*) not only as a mutual affection between two beings, but also as a community based on the agreement between the aspirations of the individual and all other members of society. His Eros was sociability, mutual empathy, sympathy. This feeling penetrates the entire world of living beings and is a necessary condition for their life, like the instinct of self-preservation.

**Kant** gives the basic rule of moral behavior: *"Act in such a way as to always recognize in yourself and others free and rational will as a goal, and not as a means."* All people are gifted with free and rational will, and therefore they can never be a means. The ideal to which morality strives, according to Kant, is a republic of free and rational human individuals, a republic in which each individual is a goal for all others. On this basis, Kant defined the moral law*: "Always act in such a way that your behavior can become a universal law. You must respect your own freedom and the freedom of others not only when you want to derive some benefit or pleasure from it, but always and under all conditions, because freedom is the absolute good and only it constitutes a goal in itself; everything else is only a means."* The human personality is the object of absolute respect in us and in others. Absolute respect for the personality constitutes, according to Kant, the moral foundation of morality and law.

**Hume,** **developing the thoughts of Bacon and Bayle**, wrote that independent people develop their own moral concepts. In any religion, many of its adherents achieve divine favor not by their virtue, but by observing empty rituals, unrestrained zeal, enthusiastic ecstasy, or belief in mystical absurdities.

**Laplace,** when Napoleon I remarked that in his "Exposition of the System of the World" the name of God was nowhere mentioned, replied: *"I did not need this hypothesis."*

**Hutcheson in 1725, and later Adam Smith** ("Origin of Moral Sentiments") found that moral concepts in man developed from the feeling of pity and sympathy that we feel towards someone who suffers, and they come from the ability to identify ourselves with others so much that we feel almost physical pain if a child is beaten in our presence, and we are indignant at this.

**The main task of ethics** is to find a positive balance between two groups of opposing feelings that exist in a person. The desire for dominance and competition leads a person to subjugate others or conflict with them in order to achieve their goals.

The feeling of mutual assistance and sociability leads a person to unite with others in order to achieve their goals through joint efforts.

If a person does not have the need to dominate and compete, then there is insufficient general development of the personality, a lack of personal creativity and personal initiative (one of the main shortcomings of people), which leads to herd mentality or voluntary slavery.

If a person does not have the need for communication and mutual assistance, then there are constant conflicts with everyone who is nearby, self-isolation and dangerous, fruitless loneliness.

Modern man denies that the struggle for power and resources, which is waged between individuals and nations, is justified by the natural essence of man. And he does not believe in the solution of this question by preaching brotherhood and self-denial, which religions have preached for so many centuries, which are unable to achieve either the brotherhood of nations and people, or even mutual tolerance of various variations within religious teachings.

A striking example of the deformation of the ethical basis of Christianity is the moral degradation of the Catholic Church to please the greed of its officials. By preaching obedience to monarchs as God's protégés, Christianity has dealt itself a blow from which it cannot recover. It has ceased to be the religion of the crucified Christ to become the religion of the state. The Church has hindered the free development of ethics and all natural sciences. It is enough to recall the power of the Inquisition up until the 19th century. In Spain it was only destroyed in 1808 by the French army after over 340,000 people had been tried and tortured by it over 320 years, of whom 32,000 were burned "personally", 17,659 - in the form of dolls and 291,450 were subjected to various painful punishments.

For many centuries, personal "salvation", combined with resignation to fate and a passive attitude towards evil, was the essence of Christian ethics (the highest level - Lev Tolstoy "The Kingdom of God is within you, or Christianity not as a mystical teaching, but as a new understanding of life" 1890-1893). The result was the development of evidence in defense of *"virtuous individualism"* and the exaltation of monastic indifference to social evil. Such indifference is criminal cowardice!

***Conclusion. Moral progress is necessary, and without moral courage it is impossible. In connection with the progressive change in humanity's worldview, a new understanding of morality is required, which must be freed from the vestiges of supernatural thinking, and from the primitivism of the priority of personal individual struggle for dominance, food and reproduction.***

**3.1. Evolutionary origin of the laws of ethics of living beings of the Earth. Five laws of evolutionary ethics.**

The general laws of ethics of living beings of the Earth create the basis for human ethics because man is an integral part of the planetary ecosystem. Based on accumulated knowledge, own picture of the world and subjective understanding of the semantic connection between observed events in nature and in human societies, I consider the following formulation of the basic laws of evolutionary ethics to be optimal.

**The first law of evolutionary ethics** is the presence in the set of basic instincts of the animal world of the need and necessity to show *mutual assistance, justice, morality and competitiveness* in behavior.

As a result of this law of evolutionary ethics, the feelings of *mutual assistance, justice, morality and competitiveness* are deeply embedded in man by the power of innate and acquired instincts. The first of them, the instinct of *mutual assistance*, is the strongest of all, and the third (*morality*), which developed later than the others, is an inconstant feeling and is considered the least obligatory.

Like the needs for food and sleep, these four instincts belong to the basic instincts of self-preservation.

Mutual assistance is a way of coordinating the actions of several living beings to achieve a common goal. It allows several ants to kill, lift and bring to the anthill beetles that one ant cannot kill, lift and bring.

The supply results of a team of ten ants are hundreds of times greater than the supply results of ten single ants.

A team of ten ants will collect all the beetles in the weight range from the carrying capacity of one ant to the weight equal to the carrying capacity of ten ants. This is true for all living beings. Mutual assistance blocks the possibility of the transition of society, as a result of the unlimited action of the competitive instinct, into a state of continuous total conflict "all against all".

Such a conflict will destroy the structures of society and kill it.

Justice is a harmonious combination of the interests of society with the interests of the individual living being. The essence of justice is respect for others.

The generally accepted formula: respect your neighbor as yourself, even if you cannot love him, and do not allow him to be disrespected in the same way as you. No equality of rights - no justice.

*Morality* is the ability of a living being to use the resources available to him, and even his life, for the benefit of other living beings: *perish, but help out your comrade; death is beautiful in the world; give to your neighbor without counting - more than you expect to receive from him.*

Saving a kitten during a fire, throwing a grenade under an enemy tank or a tyrant's cortege, giving away your water in the desert, conducting emergency work in Chernobyl and Fukushima - are examples of the manifestation of morality. *Competitiveness* is the ability of a living being to justify and defend its opinion, to obtain resources to ensure its own life and the production of offspring in a single personal competition with other living beings, using violence (including murder) and cunning (including theft).

A living being with zero competitiveness will die of hunger and will not mate (die without offspring). A living being with hypertrophied competitiveness will, with its conflict, destroy all attempts to mate with it or organize mutual aid with its participation.

Therefore, its neighbors, having united, will expel it or kill it. Competitiveness blocks the possibility of the transition of society to a state of complete balance as a result of the unlimited action of the instinct of mutual assistance. Such a balance will stop the development of society and kill it.

**The second law of evolutionary ethics** is that the animal species whose *competitiveness* is brought to an optimal level and whose *mutual assistance* has reached its highest level of development are the most numerous, the most prosperous and the most adapted to further progress.

Such a society provides the opportunity to reach old age, accumulate and pass on experience.

This ensures mental development and further growth of social skills, the preservation of the species, its spread over a wider area and further progressive evolution.

Observations of various societies in the animal world show that the most adapted are not those who are physically stronger and more cunning, but those who are better able to unite and support each other (the strong and the weak) for the benefit of their entire society. A society containing the largest number of participants who sympathize each other becomes prosperous and raises the largest number of offspring.

Two ants belonging to different species, when meeting by chance, avoid each other. Two ants belonging to the same nest always approach each other and exchange a few movements of the antennae. If one of them is hungry and the other has a full crop, the first one immediately asks for food. The ant that has been asked never refuses, it opens its jaws and regurgitates a drop of clear liquid, which is licked off by the hungry ant.

Regurgitation of food for feeding others is an important feature in the life of ants and is constantly used both for feeding hungry comrades and for rearing larvae.

According to Forel, the digestive organs of ants consist of two different parts: the back one is intended for the use of the individual himself, the front one is mainly for the benefit of the community. If an ant with a full crop turns out to be so selfish as to refuse food to a comrade, it is treated as an enemy: it is destroyed.

If an ant does not refuse to feed an ant belonging to an enemy anthill, then the latter's relatives treat it as a friend. Despite the wars between different species of ants and different anthills, mutual aid within the community, self-denial and self-sacrifice of the individual for the common good are the general rule.

 Ants and many other animals have renounced the "Hobbesian war" (all against all, and each for himself) and have gained from it.

 Striking anthills, paved roads and covered galleries between anthills, vast halls and granaries, grain fields, rational methods of raising eggs and larvae, building fences for growing aphids (which Linnaeus called "ant ladybirds"), courage, bravery and high intellectual development are the natural results of mutual assistance practiced by ants.

The sociability of ants led to the development of personal initiative, which contributed to the development of high and varied mental abilities.

When Forel emptied a bag of ants in a meadow, he saw how "*the crickets scattered, leaving their holes to be plundered by the ants; spiders and beetles abandoned their victims for fear of finding themselves in the position of victims."*

Ants even captured the nests of wasps after a battle, during which many of them died for the good of the community. Their strength lies in mutual support and mutual trust.

The same is true of bees. These small insects, whose honey attracts everyone from beetles to bears, do not have any of the protective features in structure or in the field of mimicry for surviving alone.

But, due to mutual assistance, they were able to spread widely across the globe.

The sentries guarding the entrance to the hive *mercilessly kill* all robber bees that seek to steal the honey. But strangers who enter by mistake are left untouched, especially if they arrive with a supply of collected pollen or if they are young bees that can easily lose their way.

Military actions are reduced to those strictly necessary.

Predatory instincts and laziness continue to exist among the bees and manifest themselves when circumstances are favorable. In times of famine and in times of abundance of food the number of robbers increases rapidly. When there is little material for honey left in the fields and meadows, robber bees appear in large numbers. In sugar plantations and refineries, robbery, laziness and drunkenness become common among the bees. Antisocial instincts continue to exist among the bees, but selection must continually destroy them, since the practice of reciprocity is more advantageous to the species. "*The most cunning and the most unceremonious,"* Huxley spoke of, *"are destroyed to make room for individuals who understand the methods of sociable life and mutual support."*

There are many observations of harmony among nesting bird communities, in rodent settlements, in herds of herbivores, etc. On the other hand, only a few sociable animals are known to constantly quarrel among themselves, as do rats in cellars, or walruses who fight over a place on a sunny beach. Stansbury observed a blind pelican, which was "fed by other pelicans with fish, which they brought from forty-five miles away."

The highest moral ideal is what we observe in the animal world, in primitive society, in civilized society - living beings give their food and life for the protection and happiness of future generations.

**The third law of evolutionary ethics** - that which is useful for the race is called *Good* by ants, bees, birds, religious preachers and unbelieving teachers of morality. That which is harmful for the race is called Evil. The moral sense and the physical organism of all living beings depend on the nature of these beings. Both are the result of a long process of evolution that lasted millions of years.

The moral sense of man is the development of instincts and habits of mutual assistance that existed in all animal societies long before the appearance of the first humanoid creatures on earth.

**The fourth law of evolutionary ethics** is that the social instinct in each healthy individual is stronger, more constant and more active than the other instincts of self-preservation.

Mutual assistance is the most powerful weapon for each animal species in its struggle for existence against the hostile forces of nature, against other hostile species, against monsters of its own kind. It is also the main weapon of progressive development. Those animal species that practice mutual assistance more survive better than others and occupy the first place, each at the head of its class (insects, birds, mammals), due to the superiority of their physical structure and mental development.

In the ability to respond to antisocial behavior by individuals or groups by stopping such behavior or by destroying such individuals or groups is rooted a natural (evolutionarily embedded in heredity and habits) force that maintains moral feeling and sociability in human and animal populations without any outside interference. This force is more powerful than the dictates of religions or legislators.

*Sociability puts an end to physical struggle and provides a basis for the development of the highest and best moral feelings, among which are justice, equality, free will, mutual assistance, personal initiative, responsibility, the desire to understand the world, love of harmony and beauty.*

*"Unite, practice mutual assistance! It is the surest means of ensuring the greatest security, both for each one individually and for all together; it is the best guarantee for the existence and progress of the physical, mental and moral."* *This is what Nature teaches us! The incessant life of the universe, which I understood as life and evolution, became for me a source of high poetry, and little by little the feeling of the unity of man with animate and inanimate nature - the poetry of nature - became the philosophy of my life. P. A. Kropotkin. (Maternal descendant of Ivan Sulima, hetman of the Zaporizhian Cossacks (1628-1635*)

**The fifth law of evolutionary ethics is that the prosperity of a species is ensured by a dynamic balance between unifying and disuniting instincts**. Unifying instincts of long-term activity - *mutual assistance, sociability, personal initiative, mutual respect, care for offspring* on the one hand, and disuniting instincts of short-term activity - *individual and group competitive struggle for resources, for the opportunity to mate, for dominance*, *the fight against infections and sudden negative factors of the environment*, on the other hand - create internal and external contradictions and conflicts (of varying levels of intensity and duration in various configurations) in populations and societies of all forms of life.

These contradictions and conflicts are the basis for the consolidation in the inheritance of positive (in relation to the current state of the environment) properties and their changes in organisms and in ways of their interactions, and for the utilization of organisms and ways of their interaction with negative (in relation to the current state of the environment) properties and their changes. These various combinations of contradictions and conflicts provide hereditary and behavioral variability, adaptability of the species to changes in the environment and partially create these changes, and also create a set of tools for the implementation of natural selection based on characteristics that are constantly changing. Artificial selection is a component of natural selection.

Competitive struggle leads to progressive or regressive development (sometimes to the improvement of the breed, and sometimes to its deterioration).

Mutual assistance is a force that always leads to progressive development (to the improvement of the breed).

Identification of the interests of an individual with the interests of his group grows from the lower representatives of each class to the higher. This indicates the natural origin of the rudiments of ethics and higher ethical feelings.

The concepts of Good and Evil and conclusions about the "Higher Good" are borrowed by man from the life of nature. Man strives for sociability, for a greater intensity of life, for greater happiness for the individual and for its faster progress: physical, mental and moral.

Without a constant increase in sociability, intensity of life and diversity of its sensations, life is impossible. If this is not the case, then life declines - to decay, to cessation.

Sometimes there is a weakening of the unifying instincts in a group of animals or people. Then this group suffers defeat in the struggle for existence: it goes into decline.

If this group does not return to the conditions necessary for survival and progressive development, i.e. to mutual assistance, justice and morality, it dies out and disappears.

In his work "Instauratio Magna" ("The Great Renaissance of the Sciences") Bacon wrote: "*All creatures have an instinct (appetite) for two kinds of goods: one of them for the creature itself, and the other for the community. Since the creature is part of a community, the latter instinct is more valuable and stronger than the former, since it promotes the preservation of the more comprehensive. The first may be called the personal good, and the second the good of the community.*.. *The instincts are governed by the preservation of the more comprehensive."*

Our moral conscience, Darwin believes, always has the character of a review of the past; it speaks in us when we think about our past actions. Conscience is the result of a struggle in which the less durable, less constant personal instinct yields to the stronger, more constant social instinct.

Social animals are ready at any moment to join in the defense of the group or to come to each other's aid. They feel unhappy when separated from others. The same is true of man. "*A man who has not such instincts is a monster,"* Darwin wrote. That is why people and animals suffer in cages or in prisons. If a person, in satisfying his desire, has acted contrary to his social instinct and then reflects on his action, he will inevitably begin to compare the impressions of a previously experienced famine, or a danger avoided at the expense of another, with what he previously knew about what others recognize as praiseworthy or as deserving of blame.

Having made this comparison, he will feel the same as he feels when something prevents him from following his inherent instinct or habit. This causes dissatisfaction in all animals, and makes man feel unhappy. Darwin shows how the suggestions of conscience, which always *“looks to the past and serves as a guide to the future,”* can take the form of shame, regret, remorse, or reproach in man.

Experience and memory will strengthen the power of conscience over actions, harmonizing the desires and passions of the individual with his social sympathies and instincts.

Thus, conscience and a sense of duty appeared in normal people.

***"The social instinct inherent in man, as in all social animals, is the source of all ethical concepts and all subsequent development of morality,"*** asserted P. A. Kropotkin.

The evolutionary ethics of Pyotr A. Kropotkin is objective and is not an alternative to other ethical systems or one of them. The evolutionary ethics that Kropotkin discovered (DISCOVERED!!!, not invented!) is analogous to the fact that the Earth rotates around the Sun.

Denying natural phenomena that are meaningful to man is always stupidity, covering up the desire of the ruling clans to retain power by fooling the population.

The set of principles that Kropotkin offers for creating a society harmonious with evolutionary ethics is an analogue of the universal project of the balance of supporting structures from a brilliant engineer for the construction of various comfortable and highly functional buildings by many different architects and designers who will create their unique buildings taking into account all the features of a particular place, time, environment and cultural traditions of the inhabitants.

The most striking and first example of such a "building" is the Ukrainian Free Territory of the Working People. After a personal meeting between N. Makhno and P. Kropotkin, Nestor lost all doubts and hesitations about the ways to implement his social activity in building a just society.

The second, currently existing, example of such a "building" is the Swiss Confederation. For more than 30 years, P. A. Kropotkin personally actively participated in the design and creation of the structure of the society of successful Switzerland, and N. Makhno spent the last 10 years of his life helping Switzerland create the most effective unique defensive system of armed forces in the world.

The third example of such a "building" is the unique phenomenon of spontaneous self-organization of a community, virtually sterile from any authority - Kherson during the war in 2022.

P. Kropotkin did not touch upon the topic of recommendations on the use of violence due to the fact that he himself observed the ethical principles of freedom of choice. Violence, and its highest manifestation – murder, is one of the instruments of evolution, with the help of which the needs for food, competition, protection of life and population are met in nature.

There can be no universal laws or recommendations from Kropotkin on the use of violence in principle! Everyone, in accordance with their conscience, freedom of choice and circumstances, decides when and how to use violence and accepts the consequences of their decision. In Switzerland, most citizens own weapons and there is no street crime. In the ancient world and now the rule applies: *"The opinion of a man without a weapon never interests anyone."*

Slaves are prohibited from owning weapons. Therefore, the state strives for a monopoly on the right to use violence and creates systems of organized violence that neutralize the influence of conscience on those who carry out orders to use violence against victims who are innocent of the orders. States need this to enslave their population, to seize foreign lands and resources.

***Conclusion. Evolutionary ethics is the ethics of common sense. It is intuitively understandable, devoid of normative requirements and sanctions, shows a person that society and its morality are products of the evolution of nature and man himself. Observance of this morality, actions in accordance with it is following one's own human nature***

***4.1. The influence of ethics on the condition of human society.***

***4.1. 1. The dominant ethical norm for primitive man is self-identification as an inseparable part of his kind.***

For primitive man, the life of a solitary creature seemed strange, unusual, contrary to the nature of living beings. Solitude meant for him a quick death from predators or a painful death from hunger. When he saw a tiger, a badger or a shrew leading a solitary life, when he saw a tree growing alone far from the forest, he composed a legend to explain such a strange phenomenon. He did not create legends to explain life in societies, but he created them to explain the case of a solitary life. If the hermit is not asage who has withdrawn from the world for a time, then he is an outcast, expelled from his environment by animals for some serious violation of the customs of community life. He did something contrary to the usual way of life and was thrown out of the midst of his society.

In the dissolution of the "I" in the clan and tribe lies the germ of all ethical thinking, all thinking about morality.

In the psyche of representatives of tribes that have a primitive way of life, the concept of *personality, the individual* almost does not exist. In their minds, the main place is occupied by the clan with its customs, prejudices, beliefs, prohibitions, habits and interests. In this constant identification of the unit with the whole lies the origin of all ethics, from it developed all concepts of *justice* and even higher concepts of *morality*. The traveler Venyaminov says that when he left for the ship, on the shore he forgot to take a bunch of dried fish brought to him as a gift.

When he returned to the same place six months later, he learned that during his absence the tribe had experienced a severe famine. But no one touched the fish given to him and the bunch was brought back intact. To act otherwise would mean bringing all sorts of misfortunes upon the whole tribe. The naturalist and traveler Middendorf wrote that in the tundra of northern Siberiano one would touch anything from a sled abandoned by someone, even if it contained food. It is well known how all the inhabitants of the Far North are constantly starving, but to use any of the abandoned products would be what we call a crime. Such a crime would bring all sorts of misfortunes upon the whole tribe. The individual and the tribe are identified in this case.

Darwin was struck by the Patagonian tribes that if someone gave something edible to one of them, he immediately distributed the piece given to him equally among all those present. The same thing is mentioned by many researchers regarding various primitive tribes. The social qualities of a person are the main force of his past development and future progress. In the clan life, man learned the basic rule of any society: not to do to others what you do not want done to you, and to restrain by various means those who did not want to obey this rule. Thus, the ability to identify his personal life with the life of his clan developed in him. The concept of Good and Evil was developed not on the basis of what is Good or Evil for an individual, but on what is Good or Evil for the entire clan. If a dispute in a tribe led to a quarrel and it came to a fight, then both will prove that the first blow was in response to a serious insult, and then each subsequent blow was a response to a completely equalblow from the opponent. If it came to wounds and to a trial, then the tribesmen measure the size of the wounds, and the one who inflicted the greater wound will have to pay a fine to restore the equality of insults. This has always been done for many centuries, if the matter came to the communal trial.

In these examples it is clearly seen how primitive people understood "*justice*" and what modern educated people still understand by the words truth, fairness, Justice, Aequitas, Equite, Rechtigkeit, etc. They see in them the restoration of violated equality. No one should violate the equality of two members of society. If it is violated, it must be restored by the intervention of society. So said the Pentateuch of Moses, saying "*an eye for an eye, a tooth for a tooth, a wound for a wound*," but no more. This is how Roman justice did it, this is how it is still done in many tribes. These concepts have been preserved in modern legislation.

"Customary law" for primitive man is more than religion for modern man: it is the basis of his life, and therefore self-restraint and self-sacrifice in the interests of the clan are the most common phenomenon.

***4.1.2. The dominant ethical norm for the period of rural communities is the highest value and sign for self-identification of a community member - native land - clan land -Homeland - fellow countrymen***.

In the first centuries, a huge movement occurred among the tribes inhabiting Central and Northern Asia. Streams of peoples went from the Asian plateaus (from where they were driven by the rapid drying up of rivers and lakes) to the plains, to the west, to Europe, mixing and intertwining with each other. When so many tribes, different in origin

and by language, mixed with each other, then the primitive tribal life of the wild natives fell apart. The primitive tribal union is based on a common origin, on the worship of common ancestors. But what kind of common origincould there be between groups formed in the chaos of migrations, in wars between different tribes? Thanks to the capture of women from neighboring tribes, the patriarchal family arose. Common ownership of a valley or hills became the basis of a new agreement. The ancestral gods lost their significance. Their place was taken by new, local gods of valleys, rivers and forests, who gave religious sanctification to the new unions, replacing the gods of the primitive clan life.

Since then, the rural community, consisting of isolated families united by common ownership of land and long-term neighborhood, became for all subsequent centuries the necessary connecting basis of the national union. The rural community consisted of individual families, which in each village owned the land together. The bonds of blood relationship lost their power: when identifying a stranger as “friend or foe”, the decisive factor was the relationship to the community of his origin. When introducing oneself, one’s name, where one came from, and main occupation were indicated. Example: Paolo from Bordeaux, a blacksmith (fisherman, shepherd, farmer, stonemason).

In all matters, during this period, the world had supreme power. Local custom was the main norm, and the general meeting of all famili***es*** (men and women) was the only judge in civil and criminal cases.

When one of the inhabitants, bringing a complaint against another, stuck his knife into the ground at the place where the world usually gathered (“put the question on the line”), the world was obliged to “pass a sentence” on the basis of local custom, after witnesses from both sides had established the fact and circumstances of the offense. The inhabitants of each community, depending on the prevailing ways of life support, the moral features of local gods and local traditions, acquired similar character traits and a similar set of unifying ethical standards. Therefore, to quickly mobilize help in a difficult situation, a person would shout: *"Hey, fellow countrymen, who is from Brittany?! Help for God's sake, Rene, the lord of the Dark Forest!"*

To this day, fellow countrymen play a major role throughout the world in the creation of various criminal groups (yakuza, triads, mafia, brigades, gangster gangs, gangs, bands, clans, etc.), political parties, military unions, cultural projects, national diasporas and religious organizations. Very often, when making management decisions, members of such organizations are guided, first of all, by the interests of their fellow countrymen, to the detriment of the interests of the state or the population from another area. This is a sign of the dominance of the ethical standards of humanity of the pre-state period - the period of rural communities - that has been preserved in these organizations.

***4.1.3. The dominant ethical norm for the period of free cities is the highest value and sign of self-identification of a community member - brotherhood by type of activity under the patronage of a specialized god or saint.***

Professional guild and medieval free cities - republics of the veche system, were developed by the creative spirit of community members. The process of mass formation of various unions and societies with horizontal movement and exchange of knowledge, technologies, tools, goods, services is especially developed. These unions and societies grow qualitatively and quantitatively, overcoming all boundaries, religious and linguistic differences. Each guild and union chooses a personal patron - a god or saint and a symbol. Cooper masters - a barrel, lumberjacks - an axe, stonemasons - a hammer and chisel, and so on. Each guild and union adopts its own (mandatory for all brothers) code - a set of ethical norms and rules that regulates relations between "brothers" within the guild and the relationship of "brothers" with other people and guilds. Specific languages ​​arise from a large number of wordsand terms that are understood only by the initiated "brothers". All initiated "brothers" from any multilingual communities and cities understand this language. For most of these "brothers", the interests and reputation of the guild are more important than their own lives. In turn, the guild uses all its capabilities to help a "brother" in trouble. The authority of any of the "brothers" and the degree of respect for his opinion is determined by the level of his specialized skill, diligence in observing internal ethical standards and his contribution to the qualitative and quantitative development of the guild or union. The Scandinavian sagas extol the deeds of these fraternities: the boundless loyalty of the sworn brothers is the subject of the best of these epic songs.

In the 11th and 12th centuries, an uprising of urban communities against the oppression of theocratic monarchies broke out throughout Europe. In the Italian communities, the rebellion began as early as the 10th century. This revolution opened a new era of life - the era of free urban communities. Within a century, this movement had spread (by imitation) throughout Europe. It embraced Scotland, France, the Netherlands, Scandinavia, Germany, Italy, Spain, Poland and Russia. If we compare the charters and the internal structure of the free cities of that time (French, English, Scottish, Dutch, Scandinavian, German, Bohemian, Russian, Swiss, Italian or Spanish), the almost literal similarity of these charters and republics that grew up on the basis of such social contracts is striking.

The city was divided into several quarters or ends, which radiated from the central Kremlin or cathedral to the city walls. These ends were populated, each with a special craft or skill. New crafts (young guilds) occupied settlements, which over time were also included in the city limits and city walls. Each street and parish represented a special land unit, corresponding in meaning to a rural community. They had their own street or parish elder, their own street veche, their own people's court, their own elected priest, their own police, their own banner and their own seal - a symbol of political independence. They maintained this independence even when entering intounions with other streets and parishes. The city was a union of these ends, streets, parishes and guilds. It had its own national assembly of all residents in the main veche, its main town hall, elected judges and its own banner, around which the banners of all guilds and streets gathered. It entered into negotiations with other cities as an equal unit, united with whomever it wanted and concluded national and international unions with whomever it wanted.

Thus, the English "Cinque Ports", i.e. the Five Ports, located near Dover, formed an alliance with the French and Dutch port cities on the other side of the strait. Novgorod united with the Scandinavian-German Hansa, etc. In foreign relations, each city had all the rights of a modern state. It was at this time that, thanks to a voluntary agreement, the network of treaties was created, which later became known as international law. These treaties were protected by public opinion in all the cities and were observed better than international law is observed by states today. In Switzerland, the purchase of grain by the entire city was preserved in some cities until the middle of the 19th century. Thanks to freedom, organization from the simple to the complex, the fact that production and internal exchange were carried out by craft unions (guilds) and the spirit of enterprise, the medieval cities during the first two centuries of free existence became centers of well-being for their entire population, centers of ***wealth,*** culture, technical development and education on a scale never seen before***.*** Everything that was done at that time bears the imprint of ingenuity, the spirit of freedom and the feeling of brotherly reciprocity. People of the same craft united for the sake of everyday needs, the technical side of their craft and were linked by ties of brotherhood and publicity. Guild rules prescribed that two "brothers" were always present at the bedside of each "brother" in case of illness, which in those times of plague required courage. In the event of death, the guild took upon itself all the troubles and expenses for the funeral of the deceased, brother or sister, and considered it its duty to accompany his body to the grave and take care of his widow and children.

Poverty, depression, uncertainty about the future, which hang over the majority of the population of modern cities, did not exist at all in these "*oases that arose in the 12th century among the feudal forests"*. Humanity had never moved forward so quickly as in this period.

***4.1.4. The dominant ethical norm for the period of the state - the highest value and sign of self-identification of the community member - law-abidingness and slavish subordination to the state in accordance with formal citizenship***.

During the 15th century, new statists appeared and destroyed the civilization of the medieval free cities. They delayed the positive growth of civilization and gave it a different direction, leading humanity to a dead end in which it suffers to this day. They shackled the individualhand and foot, took away all his liberties. They demanded that people forget their unions, built on free initiative and free agreement. They demanded that the whole society submit to a single ruler in everything. All direct connections between people were destroyed. Only the state and the churchshould have the right to unite people.

Only they are called upon to regulate industrial, commercial, legal, creative, social and personal interests, for the sake of which people of the 12th century united with each other directly.

Just as the ancient Greek cities failed to free the slaves and perished from this, so the medieval cities, freeing the townspeople, failed to free the peasants in the village from serfdom and perished from this.

Royal power arose in a fortified castle surrounded by the rural population. In the 12th century it existed in the name of the leaders of small bands of robbers, who appropriated the title of king, which at that time (as Augustin Thierry has shown) had almost no significance. Scandinavian fishermen had their "kings over the seine". Even the poor they had their own "kings". The king, the prince, the konung, was simply a temporary leader.

Slowly and gradually, here and there, some stronger or more cunning prince, or one who had a castle better located in a given area, managed to rise above the rest. The church was always ready to support him. By means of violence, intrigue, bribery, dagger and poison, the prince achieved dominion over the other feudal lords. The place of origin of royal power was never the free cities with their noisy veche, with their Tarpeian rock or cliff above the river for tyrants. This power always arose in the provinces, in the villages. In France, after several unsuccessful attempts to establish themselves in Reims and Lyon, the future kings chose Paris for this, which was a collection of villages and small towns surrounded by rich villages, where there was no free veche city. Royal power could not be strengthened in Novgorod, Pskov, Nuremberg, Florence. In England, royal power was based in Westminster - at the gates of crowded London. In Russia - in the Kremlin, built among rich villages on the banks of the Moscow River, after unsuccessful attempts in Suzdal and Vladimir. Neighboring peasants supplied the kings with grain, horses and people. The emerging tyrants also enriched themselves with trade (no longer communal, but royal).

The Church surrounded them with its care, protected them, supported them with its treasury, invented a special saint and special miracles for the royal city. It surrounded the Parisian Mother of God and the Moscow Iverskaya with reverence.

The peasants often refused to obey anyone and, putting an old boot or bast shoe on a spear instead of a banner, took back the captured communal lands, broke the chains of serfdom, drove out the priests and judges (who decided disputes without taking into account the opinion of the community - according to written royal rules), organized themselves into free communities. Onlywith the help of the stake, torture and the gallows, having cut out more than 100,000 peasants in a few years, with the support of the church, the European kings managed to put an end to these uprisings that threatened the existence of the nascent states. While the free cities, freed from the power of the bishops, strove forward, the church stubbornly worked to restore its power through the nascent kings. They surrounded with tender care, incense and gold the one they chose, in alliance with him to restore their strength and influence. Everywhere - in Paris, in Moscow, in Madrid, in Westminster - the church carefully guards the cradle of royal or kings’ power with a burning torch for the fires in its hands, and the executioner is always at its side.Relying on greedy people with a strong will and a cunning mind, whom it sought out in all classes of society, experienced in intrigue, knowledgeable in Roman and Byzantine law, the church constantly worked to achieve its ideal - the establishment of a strong king in the biblical spirit. Unlimited in his power over the population, but obedient to the high priest, a king who would be an obedient tool in the hands of the church. In the 16th century, the king already dominated his rivals - the barons. Kings who had gone through the school of Machiavellianism began to interfere in the internal life of free cities. They chose the pretext for intervention as "protection of the poor from oppression by the rich" in order to subjugate both. In Russia, the Moscow Grand Dukes, and later the Tsars, went to conquer Novgorod and Pskov under the pretext of protecting the "black hundreds" and "petty people" from the rich. This was everywhere: in Germany, in France, in Italy, in Spain, etc.

State education distorts the brain so much that the very concept of freedom disappears and is replaced by slave concepts. History is distorted, fables are told about the Merovingian, Carolingian and Rurik dynasties, and the people and their role in history are passed over in silence.

Moral theory for centuries preached obedience to the church as the source of ethical norms and the assessor of the quality of their observance. Now it begins to preach obedience to a new source of ethical norms and the controller of their observance - the state. "*You have no direct duties towards your neighbor, you do not even have a feeling of reciprocity. All your duties are duties towards the state. Without the state you would be at each other's throats. Neighbor, friend, community member, fellow citizen - you must forget all this! You must communicate with others only through one of the organs of your state. And all of you must learn to be diligent slaves of the state. A person's citizenship determines which of the slave-owning states is his master. The main and immutable ethical law of the state states:*

*Your state is your only master! You are its slave!"*

***Conclusion. The main role in the formation of the essence of various types of human communities and in their development is played by the ethics that dominates in this community.***

***community.***

**5.1. The State is a dangerous ethical violation of the dynamic equilibrium between *competition* and *mutual assistance* in favor of *competition*.**

*"In all, during the first eighty-eight years of the twentieth century, nearly 170,000,000 men, women, and children were shot, beaten, tortured, stabbed, burned, starved, frozen, maimed, worked to death; crushed, buried alive, drowned, hanged, bombed, or killed in any of the many other ways in which the state brings death into the lives of the unarmed, helpless population of its own or of others."*

*R.J. Rummel, Death by the State*

Our entire education - religious, historical, legal, and social - is permeated with the idea that man without the control of power becomes a wild beast. It is alleged that nothing else can be expected from the "crowd" than a war of each against all. This human "crowd" would perish if it were not for the legislator, the priest, and the judge with their assistants: the policeman and the executioner. They do not allow a general fight of all against all, educate people in respect for the law, teach them discipline and lead them with a firm hand to those coming days when better ideas will mature in the "hardened hearts" of people and make the whip, the prison, and the gallows less necessary than they are now. Science shows that leaders, heroes, and legislators have contributed nothing to society except what had already been worked out in society by customary law. Many of these imaginary benefactors of humanity sought to destroy those institutions of customary law that interfered with the formation of their personal power or to transform them in their own personal interests, in the interests of their caste.

All the ancient codes of laws were only a collection of customs and traditions, written down or scratched on stone to preserve them for future generations. Only by doing this, the code of laws always added to the customs already accepted by all, a few new rules made in the interests of the rich, priests and military leaders. These rules consolidated the emerging customs of inequality and enslavement, advantageous to the minority.

*“You shall not kill,”* says the law of Moses, *“you shall not steal*, *you shall not bear false witness”*, But to these beautiful rules of conduct he also added: *"You shall not covet the neighbor's wife”, nor his servant, nor his donkey,"* and thereby legitimized slavery for a long time and placed women on the same level as slaves or beasts of burden. *"Love the neighbor,"* said later Christianity. And then they hastened to add, through the mouth of the Apostle Paul: *"Let slaves obey their masters"* and *"There is no power but of God,"* deifying the division of people into masters and slaves, sanctifying the power of the scoundrels who then reigned in Rome. The oppression of a previous era is always transferred by law to subsequent eras. The injustice of the Persian Empire was transmitted to Greece, the injustice of Macedonia passed to Rome, the violence and cruelty of the Roman Empire and the Eastern tyrannies were transmitted to the young barbarian states and the Christian Church. All laws, from the most ancient to the present day, have always consisted of two elements: the first affirmed and consolidated certain customary forms of life, recognized by all as useful, and the second was a cunning prefix. This prefix always had one purpose: to implant, strengthen and sanctify the power of the master, the warrior, the king and the priest.

"Neither man's life, nor his liberty, nor his property are safe while the legislative assembly is in session." Judge Gideon J. Tucker of New York, 1866

"There are criminals, and it is not moral pressure that restrains them, but the threat of force. There are honest disagreements about who owes what to whom, but they can be settled by arbitration. And after you have agreed to an arbitrator, and lost, and refused to pay, the disagreement will no longer be considered honest by other people." David Friedman, The Mechanics of Liberty.

The church and the emerging royalty rain curses, anathemas, and decrees upon the free unions.

The first "union of powers" is formed for the mutual assurance of joint dominion - a union between a judge and a military commander as a force hostile to the village community. Then the two offices are united in one person, who surrounds himself with armed men to carry out the sentences of the courts. This person strengthens his fortress, begins to accumulate and preserve the wealth of that time in his family (bread, cattle, weapons) and asserts his dominance over the neighboring peasants. The learned people of that time (healers, sorcerers and priests) support him and receive their share of power. Combining the power of the sword and common law, the priests seize power in their own interests. This is how the secular power of bishops arose in the 9th, 10th and 11th centuries.

The state is a way of realizing the instinct of dominance for people with an innate archaic type of brain structure. With such a brain structure, the limbic system of human behavior control dominates the rational system of human behavior control.

The state is a social parasite in the body of human society. In an effort to prevent the unification of society for the purpose of liberation from it, the state suppresses any forms of manifestation of the instincts of mutual assistance and personal initiative in society, while simultaneously cultivating the instinct of competition under the slogans of the struggle of each against all and "man is a wolf to man". This is how the protective mechanism of this parasite works. For a state lawyer, a free union is a direct threat: *"a state within a state"!* The state does not want and cannot tolerate within itself a voluntary union of people existing on its own. It recognizes only subjects. The state and the church (gradually, with the development of science and media technologies, the functions of "*shackles for the mind*" are transferred from the church to state propaganda) have appropriated to themselves the exclusive right to be a connecting link between individuals. The entire 16th century is absorbed in the struggle that the emerging state declared against the free cities and their unions. Cities are besieged, stormed and plundered, their population is beaten and exiled. The state wins!

In Europe, all forms of personal freedom were destroyed by monarchical states. In Russia, it was the nascent state of the Romanovs, who introduced serfdom (their own form of slavery). Poverty arose everywhere. Slavery was restored in Europe. The next goal of the state was to destroy, after the free cities, the rural community, to destroy all the ties that existed between the peasants, to give up their lands to be plundered and to subordinate them to the power of the official, priest and landowner. Historians paid by the state claim that the rural community is an outdated form of land ownership that hinders the development of agriculture, that it is doomed to disappear "by the influence of natural economic causes".

History is full of documents proving (in France, Dalloz's collection of laws is sufficient for this) that the state deprived the rural community of independence, judicial, legislative and administrative rights, and then its lands were plundered under the protection of the state or confiscated by the state itself.

During the 16th century, half of all the communal lands in Europe were appropriated by the aristocracy and clergy under the protection of the state. The communities continued to exist until 1787. The commune members still met somewhere under an elm tree, distributed land, and assigned taxes. Information about this is available in Babeau - "The Community under the Old Regime" (Babeau. Le village sous l'ancien regime). Turgot found the communal councils "too noisy" and abolished them in the province he governed. In their place, he put in place assemblies of elected representatives from the wealthy part of the population. In 1787, on the eve of the revolution, the state extended this measure to all of France.

The management of communal affairs passed into the hands of a few syndics, elected by the most prosperous bourgeoisie and peasants. In the Middle Ages, the people of the cities had the right to judge their judges and throw them into the river when they did not approve of their verdicts. Machiavelli passionately desired to be able to corrupt all public education with his school system, from primary education to university, but his dreams were not realized until the 19th century!

Now the state instills its ethical standards in the population (which follow from the main ethical law of the state: *“Your state is your only master! You are its slave!”)* from birth to death in schools, offices, courts, the army, and prisons: *“Man is a wolf to man!* *Compete - fight for food, for females, for a career, for money, for inheritance, for privileges, for monopolies, for power, steal, deceive! All against all! And only the state has the power and the right to protect you or punish you!”* The state uses various tools for robbing and oppressing the population, based on a gross, deliberate violation of the laws of evolutionary ethics, destroying any manifestations of the instincts of positive development in human society: *mutual assistance, justice, morality*, and in every possible way encouraging the manifestation of the instinct of *competitive struggle*. As a result, the condition of positive development of the species is violated - the dynamic balance between *competition and mutual assistance* - *in favor of competition.*

This violation inevitably leads to the deterioration of the breed of any animal, including humans. At all levels of society, a huge number of destructive unbalanced conflicts arise. These conflicts create an environment of general hostility and mistrust. Being in such an environment for a long time, without hope of being able to free themselves from the stress of competitive struggle, people fall into chronic stress, chronic depression or hysteria. A person in such a state is an ideal object for any manipulation - a slave with free hands and a paralyzed mind. Degenerates, sociopaths and psychopaths have natural physiological protection against the effects of stress, hysteria and depression (most of them do not experience hormonal imbalances in crisis situations, unlike ordinary people). Conditions of negative selection appear. In such conditions, degenerates, sociopaths and psychopaths become successful. Under the control of such people, society follows the path of self-destruction and destruction of the habitat.

*The state form of society - objectively and guaranteedly destroys the human species and habitat.*

The main instruments of the state for oppressing and robbing the population:

1) tax;

2) monopoly;

3) state debt;

4) elections to power.

**Tax**. Those in power use taxes to receive their salaries, to create and destroy fortunes, to accumulate enormous wealth in the hands of a privileged few, to create monopolies, to ruin the people and enslave them. Communal voluntary contributions originate from voluntary communal labor. Taxes to the state have another origin - conquest.

Eastern monarchies and later imperial Rome imposed forced labor on conquered peoples. The Emperor gets taxes and roads; the people get bread and circuses! The Roman citizen was exempt from the obligation to work or to pay taxes. Until the Great Revolution, the supposed descendants of the conquering race, the "noble gentry," were exempt from taxes. The peasants, the black bone conquered by the white bone, were subject to forced labor and taxes. In France, nothing was paid for the lands of the nobles or "those who have been raised to the noble estate" until 1789. The richest landowners in England pay next to nothing for their vast estates. By means of tax, the state (the alliance of king, church, judge, and military leader) treats the people as a conquered race.

Tax gives the government not only the means of intensifying exploitation, but also the means of keeping the people in poverty. Adam Smith emphasized this power of tax and outlined the main lines along which the study of tax should proceed, but after Smith such study was not continued. Eighth Biennial Report of the Illinois Bureau of Labor Statistics, 1894. One day in June, 1890, a member of the legislature demanded that the government increase the wages of workers. “Why?” replied Minister-Economist Goshen. *“It will be taken away from them by their landlords anyway!..* *During the last few years wages have increased by 20%, but the rent for workers’ apartments has increased by 50% during this time*. *The increase in wages (I quote verbatim) thus only led to the fact that a much larger sum of money was coming into the pockets of landlords (already millionaires).”*

A tax is the most convenient way to make the government an eternal monopoly of thieves!!!

A tax allows, under plausible pretexts, to maintain executioners and weapons for suppressing the people.

**Monopoly** is the creation of privileges in favor of some of your subjects and to the disadvantage of others. By means of the Inclosure Acts, the Parliament in London declared the common lands to be the personal property of the lord if the latter enclosed them with a fence. About 3,000,000 acres of common land passed from the hands of the commons into the hands of the lords between 1709 and 1869. The result of the monopolistic legislation of the English Parliament is that one third of the land fit for cultivation in England belongs to only 523 families. Fencing was an act of open robbery! But in the 18th century, the state, renewed by the revolution, already felt strong enough to ignore the discontent and uprisings of the peasants. By driving the peasants out of the villages to the cities, the Parliament gave the industrialists cheap "labor hands" of hungry people. Agents of the cotton manufacturers traveled around the workhouses, that is, prisons where unemployed proletarians were locked up with their families. From these prisons agents carried off vans full of children who, under the name of "Workhouse Apprentices," were forced to work fourteen and sixteen hours a day in the cotton mills. The towns of the Lancashire provinces still bear in their population the stamp of their origin. The skinny blood of the starving children who were brought from the Workhouses of the southern provinces for the enrichment of the bourgeoisie, and who were forced to work under the whip of the overseers very often from the age of seven, is visible in the feeble population of these towns. This continued right up to the nineteenth century.

The capitalists are well aware that their capital will be much safer and their dividends much more reliable if they are invested in enterprises monopolized by the State and managed by the State on a military model. (This is the Western option. Capital owns from 51% to 100% of power in the countries where it is located. For the East, it is the opposite: the Chinese state has strengthened its power by taking from 51% to 100% of all businesses in its sphere of influence. The third option: the Vatican, Iran, Israel, ISIS – the church controls from 51% to 100% of power and capital). Capital and the state are symbiotic parasites, two parallel growing organisms that are impossible without each other. The state could never organize itself and acquire the strength and power that it has, which it had during emperors in Rome, pharaohs in Egypt, etc., if it had not patronized the growth of capital and exploitation - first of the tribes of pastoral peoples, then of agricultural peasants, then of workers and later of the entire population. The state was formed gradually, patronizing with its whip and sword those to whom it gave the opportunity to seize natural resources and obtain monopolies.

**State debt.** The worse the financial affairs of the debtor state go, the more reckless the expenses of its rulers, the more willingly the banks offer it new loans. Where naive people look for deep political reasons or national enmity, there is nothing but conspiracies created by financial pirates. They exploit everything: the greed of rulers, political and economic rivalries, national enmity, diplomatic traditions and religious clashes.

"It is easy to understand what behind-the-scenes influence the directors of financial companies exert on international politics, with their mysterious bookkeeping, with their powers, which the directors demand and receive from the shareholders, for great secrecy is needed when it is necessary to pay 12 million francs to a certain mister, 250,000 to a certain Minister. There is not a single large newspaper in France," says Lysis, "that has not been bribed by the banks." One can guess how much money had to be distributed to the newspapers when a series of Russian loans (state, railway, land banks) were being prepared in 1906-1907. How many scribblers ate well thanks to these loans is evident from Lysis's book.

**Elections to Power**. The government, whether it is called Parliament, the Senate, or some other name, whether it be appointed by the prefects or quite freely elected by the rebellious city, the government will always try to extend its legislative rights. Constantly striving to strengthen its power, it will interfere in everything, kill the initiative of individuals and groups, replace their creativity with an immovable law. Its natural, inevitable desire is to take the individual into its own hands from childhood, to lead him from one law to another, from threat to punishment - from the cradle to the grave, without letting this prey out of its care. The government demands from the voters to indicate the person to whom it will give the right to make laws regarding everything that is most important to them: their civil rights, their children, their work!

Whoever gets more than half the votes will always be a nonentity, a man without convictions, who managed to please many. He must have an opinion and vote on a number of infinitely diverse questions arising in the enormous state machine. Any politician is a soldier today, a swineherd tomorrow, then a banker, a drain cleaner, a doctor, an astronomer, a pharmacist, a restaurateur or a haberdasher, depending on the issues on the agenda. He will decide everything without hesitation, at the sign of the head or sponsor of his party. Management decisions at all levels are made not those that are scientifically substantiated, but those that are beneficial or pleasing to the boss. And the boss cannot be the best specialist in all issues. Therefore, the state destroys the resources under its control, the environment and constantly seizes new resources and territories. Or perishes.

The planetary state - cybernetic slavery - will poison the water, air and land everywhere. And there will be no more opportunity to seize new land, water and air. Therefore, the planetary state will perish along with people.

***Conclusion. The state is one of the forms of social organization, an ugly result of the hypertrophied dominance of the evolutionary instinct of Competition in society. The state will crush the individual, eliminating his Freedoms under the guise of protecting human rights. It will stifle local life, limiting sociability, imposing uniformity. It will take over all areas of human activity, suppressing personal initiative, imposing one-man management. It will create endless wars and a ruinous struggle for power, for the opportunity to rob the population and insanely extract minerals, destroying the habitat. It will force obedience by violence, discrediting and prohibiting mutual assistance in protecting the interests of the population. The inevitable end of the state is utilization, as an unfortunate case of violation by the ethics of the human species of one of the laws of evolutionary ethics - a violation of the dynamic balance between competition and mutual assistance in favor of competition. If the state seizes all of humanity, they will die together.***

**6.1.Attempts to create different versions of a just society.**

Most of the cases of creating societies under the slogan of justice outside the influence of the state that were publicized in the 8th-20th centuries had distinct similarities. The main one is common labor in communities.

An example of the superiority of community labor compared to individual labor is the following. Arriving in Canada in 1899 without a penny, the Doukhobors (Russian religious sect) were forced to settle in an uninhabited, cold part of the province of Alberta. In the absence of horses, their women harnessed 20 or 30 peopleto a plow, while the men worked on the railroad and gave their salaries for common needs. Eight years later, all 6,000 Doukhobors managed to achieve prosperity, organizing their farming and their lives with the help of machines - American mowers and binders, threshers and steam mills on a communal basis. When state-free communities failed, the reasons for the failure were not at all in common labor.

Firstly, almost all such communities were founded due to semi-religious passion. The founders decided to become "heralds of humanity, pioneers of great ideas." They obeyed the strictest rules of petty demanding "high" morality and wanted to "regenerate" themselves thanks to communal life and live exclusively for it.

This is what monks and hermits did in the old days: they demanded from people (without practical need) that they become something other than what they really are. People ran away from stupid discomfort.

Secondly, they wanted to found a "great family of brothers and sisters." For this, they had to remain in the company of those same "brothers and sisters" all their lives. Two brothers, sons of the same parents, do not always get along in the same house or apartment. In addition, family life is not suitable for everyone. Russian Doukhobors lived in separate houses. This ensures the preservation of communities much better than living in one monastery.

When founding a community of ten, twenty or one hundred people, one must understand that it will not survive more than three or four years. If it lived longer, then its members allowed themselves to be enslaved by one of them or became completely depersonalized.

Thirdly, small communities perished by closing themselves off "from this world". The need to live the life of others, to rejoice in their joys and suffer their sufferings is especially strong in the younger generation. Young people will leave their communities if they have not merged with the rest of the world and do not live its life.

Fourthly, the greatest bitterness between people always arises on political grounds, because of power. In a small community, disputes over power inevitably lead to its disintegration. In a big city, we can still live side by side with our political opponents, since we are not forced to face them constantly. In a small community, we have to face them every day, every minute. Political disputes and intrigues over power are transferred to the workshop, to the workroom, to the room where people gather to rest, and life becomes impossible.

Attempts to create just societies ended in failure because the communities had religious rapture as their starting point (the community should be seen as a way of economic production and consumption), were alienated from society, its life, were imbued with the spirit of superiority, remained solitary instead of uniting into unions. The communities were too small, demanded from their members such an amount of work that left them no leisure, and sought to absorb them entirely. They were founded as copies of the patriarchal and subordinate family, while, on the contrary, the goal should have been the complete liberation of the individual.

Separate from all other examples stands the example of building a just society in Ukraine, grandiose in its scale and ethical significance. The free territory of the Ukrainian working people - Gulyai-Pole region - an insurgent region during the civil war of 1918-1921. Nestor Makhno, an outstanding son of the Jewish people of Ukraine, addressing his like-minded people in early July 1918 with a letter, called: *"Let us work together to destroy the slave system, so that we ourselves and our other brothers can embark on the path of a new system. Let us organize it on the basis of a free society, the content of which will allow the entire population, which does not exploit the labor of others, to build its entire social and public life completely independently of the state and its officials, even if they are red, in their own environment... Yours, Nestor Ivanovich."* The food plunder of Ukraine, begun by the Austro-Germans with the full assistance of the Skoropadsky government, was total and cruel. They took away everything: bread, cattle, poultry, eggs, raw materials, etc. All this in such quantities that transport could not cope. As if they had come across gigantic food warehouses doomed to be plundered, the Austrians and Germans hurried to take as much as possible. They loaded train after train, hundreds, thousands of trains, and took them away. Where the peasantry resisted this robbery, they tried not to give up their hard-earned goods, people were subjected to repression, ramrodded and shot.

Everywhere, mainly in the villages, the most violent uprisings against the landowners and the Austro-German authorities began. The civil war was not only a war for land, but also, in fact, a war for the right to speak with one's own voice***.*** This is what N. Makhno understood so well. P. Arshinov recalled: *"The idea had been maturing in him for a long time: to organize the numerous peasantry as an independent historical force, to bring out the revolutionary energy accumulated in it over the centuries and to bring down all this gigantic power on the modern feudal system. Now this moment has come."*

Thus, Makhno became one of the most powerful conductors of the spontaneous subjectivization of the peasantry, and the Rebel Army became a peasant force, almost invulnerable to the regular armies of all (often replacing each other) authorities. The forces of the self-organized population were able to manifest themselves in resistance to the enemy, in the productive construction of cultural and social life. This is despite the conditions of war, the lack of theoretical and practical training of activists and the population at the local level, the complete absence of qualified specialists in management, production, logistics, military affairs, and without financing. How productive they could have been in peaceful conditions! According to various estimates, from 4 to 5 million people were involved in the new form of social organization (without taxes, without centralization and regulation of social relations, without power, without prisons) in an area of ​​up to 120 thousand square kilometers from the Dniester to the Don. Free communities and unions were created throughout this territory on the basisof direct mutually beneficial economic ties. The rebel army was armed with captured weapons and consisted exclusively of volunteers and elected commanders. Within the Free Territory, all prisons and any attributes of any power were destroyed. In his telegram to Lenin, Trotsky wrote: *"If the supporters of Makhno reap another harvest, there will be neither Reds nor Whites! Take urgent measures!"* Lenin took measures. To destroy the Free Territory, it was necessary to unite the efforts of professional politicians from the warring camps, aristocrats and world-class financiers, tsarist nobles, landowners, the bourgeoisie and the regular White armies of General Denikin, General Wrangel, the armies of Hetman Skoropadsky, the Petliura Directory, Kaiser's Germany, and the Red Army. We must speak specifically about the victory of the Free Territory and its Rebel Army - as a model of alternative social rationality based on rules that correspond to the laws of evolutionary ethics, which withstood everything except the blows of heavy military equipment (armored trains, heavy artillery, armored cars, aviation) and biological weapons from France. As "humanitarian aid" from Paris, a team of saboteurs brought a batch of infected blankets to the hospitals of Nikopol. On October 4, 1919, the Crimean Corps of Makhno's army occupied Nikopol. Their rear bases and hospitals were located here. The most massive mass graves of Makhnovists remained in Nikopol. But it was not enemy troops that killed them, but an artificial epidemic of typhus. There were more than 15 thousand typhus rebels and many typhus-ridden ordinary Ukrainians. There were more sick people than healthy ones. The corpses of the dead lay right on the streets. Thus, Lenin organized another mass genocide of the Ukrainian people.

In search of alternative models of rationalization of the social, taking into account the advantages formed by the historical perspective, it is necessary to rethink both the events of the past and modern strategies for combining individual and social values ​​in human society.

***Conclusion. The positive development of society will inevitably lead to the destruction of government power, to the development of the element of agreement, contract and independence of all groups that arise for a specific purpose. Such groups will cover the whole of society with their unions.***

***It will be a society without a final form, always full of life and changing its form according to the needs of each moment - polity. The way to achieve such a structure of society is to develop the greatest possible personal initiative in each group and in each individual. The unity of voluntary action of many people is achieved by the unity of purpose and the power of conviction that each idea has if it is freely expressed, discussed and found useful and fair.***

**7.1. Bringing the rules of ethics of all human populations into line with the laws of evolutionary ethics of living beings of the Earth is a condition for the survival of the human species.**

*"Can't modern technology produce the necessary amount of food, clothing, shelter and other material goods for everyone if used wisely? Technology is racing ahead, but our society still firmly clings to concepts and methods invented many centuries ago. We still have a society based on scarcity and the use of money. We still have a thinking model based on the old structure used in Western Asia several thousand years ago. We are trying to adapt to the rapid advances in areas of technology with outdated values ​​that no longer work in the modern world.*

*Because of the many advantages that corporations receive from the officials who owe their positions to them, monopolies acquire significant control. The belief that "I can make a difference" is increasingly untrue. A small number of corporations are taking over more and more companies. The same people hold leading positions in many different companies in addition to their own. Corporations that own automobile and aircraft factories can also control the food industry, radio, television, publishing, pharmaceuticals, manufacturing, and weapons production. The income and influence of the corporate elite cannot be compared or matched with the income of ordinary workers who helped them reach such heights. With all the media sponsored and subordinated to large corporations, it is difficult to say for sure whether the news programs today are worth believing.*

*According to numerous predictions by scientists, the human species is on the path to an ecological catastrophe, the entire ecosystem of the Earth is under attack, and the ability of the planet to support life is in great question…”* “Designing the Future.” Inventor Jacques Fresco.

*“Why does a person want to tell the truth? Because he needs to see the world as it really is – in order to do the right thing. Like a wolf or a rabbit, for example. A wolf must sense where a rabbit is – in order to catch it, otherwise it will die of hunger. And a rabbit must sense a wolf: hide, run away, otherwise it will not survive. A wolf must sense a bear or a wolverine – otherwise it will be maimed and its food will be taken away. And a rabbit should not eat poisonous grass. And everyone must sense their female, and see where they can hide, and so on. And a person also needs the truth. Necessary. To know who is his friend and who is his enemy. Where a good job awaits, and where free slavery is. Where they will caress you, and where they will beat your face. And anyway: is it raining or sunny outside, what should we wear?*

*And we have a lot of food and clothes - and at the same time you don't have to do a damn thing. So that they feed you and give you money, you can steal - they will put you in prison for a short time and feed you three times a day, etc. In short - permissiveness. But! Society will fall apart like that! And if you can't forbid lazing around, you can't beat a thief - then you have to forbid at least something! Then they forbid saying that there are smart people and fools. And those who are against - those are enemies! Unleash your entire reserve of aggression on them!*

*That's how, guys, humanism without borders and political correctness without edges - turn not just into a dictatorship and totalitarian ideology - but into an ideology and dictatorship of meaninglessness, idiocy and deadly malice for cretinous fictitious reasons. If people destroy and alter the normal order in society, when the smart and strong, hardworking and family-oriented are on top, and slackers, debauchees and fools are at the bottom, and if reformers want to equalize everyone and give more benefits to the weak, stupid and perverted, taking away from the smart family workers - then such a reorganization will inevitably have to be done by force. Against human nature, and against social nature, and against evolution, and in general against the structure of the World - The World will resist! It does not want to stand on its head! And the reformers become more and more evil, more and more furious, more and more cruel and irreconcilable. With fire and sword they impose their faith: call white black, and black white! All power to fools! All benefits to idlers! All respect to libertines! And don't dare to object!*

*…. As Porcius Cato said, "A city where a fish costs more than a draft ox can no longer be helped."* "An Island for Whites." Philosopher Mikhail Weller.

*"Let there be a revolution, let there be a thunder of cannons!*

*Let the beggar on a horse whip the pedestrian.*

*And again a revolution, guns, fire!*

*The pedestrian beggar has become a horseman, let him whip the pedestrians."*

*W. B. Yeats*

*"Cerebral sorting in hominid history has always existed and continues today. Over the past 200 thousand years, the human brain has changed especially intensively, despite the almost constant volume of the skull. It is to these changes that we owe our social and technical progress. Historical differences come down to the methods of self-selection. Humanity uses the visible actions or words of individuals as a criterion for selecting the desired properties of the brain. Given the deceitfulness of the developed brain and the biological egoism of any primate, these criteria are very unreliable. Nevertheless, even on this shaky path of wretched ethological selection, excellent results have been achieved. In just a few million years, cerebral sorting has increased our brain several times and given it properties unprecedented in the animal world. The problem is that this trend has already changed and today's artificial selection is aimed at reducing brain mass, which simplifies further socialization and conformism. At the same time, biological selection is flourishing, it is absolutely indifferent to both the size of the brain and the level of intelligence of its owner. The main value is in food and reproductive dominance on other inhabitants of the planet. For these reasons, the uniformity of thoughts of ordinary people, which is safe for the state, will arise without any total control from evil uncles with tomographs. Dear humanity has already created perfect methods of behavioral selection, which will destroy our consciousness and eliminate traces of reason without any additional efforts. Only conscious cerebral sorting can counter these processes as an instrument for realizing the eternal dream of humanity about the harmony of the world, security and justice of relations.* "Cerebral sorting." Scientist S. V. Savelyev.

The state has expanded its encroachments on individual freedoms through compulsory military service and its armies, which number in the millions of people and billions in taxes, with the help of schools, "patronage" of sciences and arts, reinforced by police surveillance, with the help of the colossal development of bureaucracy.

The scientist-practitioner, S. V. Savelyev, discovered and showed how the state's change in the criteria for selecting limbic cerebral sorting leads to a physiological and functional degradation of the human brain that is detrimental to humanity. He also offers a tool for solving the problem he discovered - rational cerebral sorting. The author also points to the antagonism between the tool he proposes and the state. "*Currently, such a selection of people based on the real features of the brain is still impossible, and this should calm those who are aware of the scale of their shortcomings. Those who hope that their talents will be fairly assessed should not calm down too early. There are no devices for lifetime analysis of abilities, and cautious collectors of banknotes strive to maintain profitable monkey relationships in instinctive communities. The prospect of dominants receiving objective evidence of the mediocrity of their offspring, the stupidity of their closest assistants, and most importantly - their own incompetence does not inspire anyone yet. "Conservation" of this state of affairs takes away even the ghostly prospects of talented youth, and the probability of the emergence of geniuses is melting away along with the accelerated reproduction of fertile and narrow-minded rulers. The lack of objective knowledge about the evolution of the brain has ruined and will ruin many countries and peoples*."

A society with a state form of social organization is like a hive under the control of a parasitic clan of "thief bees". Such management causes increasing damage to all structures of material production, education, medicine, protection of self-identification and destroys such a society.

Total: deviation, under the influence of the state, of human ethics from the laws of evolutionary ethics destroys the human species according to two objective measurable indicators:

1) the life activity of the current civilization destroys the habitat at an increasing rate;

2)degeneration of the species through progressive hereditary physiological and functional degradation of the brain in an ever-increasing percentage of people.

Excluding direct intervention of gods or aliens kind to us (which is equivalent), we get a simple linear logical chain**. If the state continues to dominate the current civilization, then humanity will die out due to genetic degradation of the brain and destruction of the habitat.**

After the ethics of Humanity is brought into line with the laws of evolutionary ethics, the healing of Humanity and the Habitat will occur.

Everywhere, in accordance with evolutionary ethics, dominant innate human instincts (private initiative and mutual assistance) will manifest themselves, reinforcing each other, in the form of free unions and communities. Millions of real and virtual communities will emerge, no longer limited by the borders of countries or populations.

***Conclusion. Bringing the rules of ethics of all human populations into line with the laws of evolutionary ethics of living beings on Earth is a condition for the survival of the human species.***

**8.1. Personal freedoms are an indicator of the rationality of society. The more freedoms a person has, the greater the diversity of cerebral specialization options in the population.**

*Justice*is a conscious mutual restriction of the freedom of one individual by the freedom of another.

*Vitality* is enthusiasm generated by the successful implementation of creative abilities and the awareness of the triumph of justice in one's society.

*Equality* is the equality of social opportunities and a guarantee of these opportunities for each person, regardless of their individual capabilities and abilities.

By nature, people are not equal. It is possible to achieve *"equality of people*" instead of "*equality of opportunity*" only by violence, and this will always be equalization "at the lower level".

The poor can be equalized with the rich only by taking away the rich's wealth. The weak can be equalized with the strong only by taking away the strong's strength. The stupid can be equalized with the smart only by turning intelligence from an advantage into a disadvantage. When everyone is equalized, there is nowhere to strive. There is no motivation for development. Everyone is equal, you can't jump out of anything - this kind of equality inevitably leads to degradation. A society of universal equality is a society of poor, weak and stupid people, based on violence. Equality is when I, with all my abilities, talents, life experience, try to make other people happy. After all, each of us is a unique person. And if I integrate this uniqueness into the general mosaic, then this is how a society of happy people will turn out. And competition in such a society will be completely different. Who is kinder than others, who is warmer than others, who is more caring than others, who makes others happier. Rivalry of the wise multiplies wisdom, rivalry of the happy multiplies happiness.

Self-sacrifice of a person for the sake of happiness and development of other people is the highest morality. Giving oneself to people without any selfish motive - this is the basis of morality of people in a society that corresponds to the basic laws of progressive evolution of mankind.

To act unfairly means to train your brain to think unfairly, i.e. to disfigure what is most valuable in us - the ability to think correctly. Morality is the result of biological and social evolution of man. It arose naturally, as a necessity of human community. Its role in the future destiny of mankind became the main, decisive one.

The goal must also be the means to achieve it. Otherwise, in the process of achieving the goal, the means will take the place of the goal, and the goal will become an empty slogan.

It is impossible to create freedom and morality in society, using slavery and the greed of power.

Freedom and morality are two sides of the same phenomenon. Based on the natural inclination of man to mutual assistance, both of them determine the relationship of the individual with others and lead to a type of self-restraint that contributes to the prosperity of the individual and society.

The only way out of the modern moral crisis can only be the awareness by the overwhelming majority of people of the unity of their own interests and the interests of society as a whole.

The task of a society of justice and mutual assistance is to fully reveal the creative potential of each person, to provide him with the opportunity for a dignified life. Such a society is an organism in which relations between its individual participants are determined not by laws (the legacy of historical oppression and past barbarity; the phrase "determined by law" means a norm adopted by the authorities "by law" - without taking into account the opinion of the population), not by any rulers (elected or inherited), but by mutual agreements (freely made), habits and customs (freely recognized). These customs should not freeze in their forms and turn into something unshakable under the influence of laws or superstitions. They must constantly evolve, adapting to new demands of life, to the progress of science and to the development of the social ideal.

Reliable information is the basis of science, development, creation and mutual assistance. Lies are the basis of degradation, theft, war and oppression.

 The levels of success of populations and societies of people can be compared by the minimum quality of life and education, the total percentage of taxes and mandatory payments from the actual per capita income (gross product - relates only to the territory of its production), the amount of free time (time to realize creative abilities and needs), and life expectancy of low-income members of the population. Average life expectancy is one of the indicators of the rationality of the population.

A military unit in North Korea is a structured management with a meager amount of personal freedoms, and a student town in Sweden is an unstructured management, with a large number of personal freedoms. The more personal freedoms, the greater the share of unstructured management in society and the higher the level of realization and the total creative potential of the population. Freedom is the absence of a ban on something specific. Examples: the Swiss constitution guarantees its citizens a specific set of freedoms. Among them are freedom of speech, freedom of movement, freedom of assembly, freedom to own, carry and use weapons, freedom to prosecute for violating these freedoms. Without specifying the subject and object of the action of freedom, any phrases containing the word "freedom" are meaningless and are stupidity or malicious intent. Collective freedom to do something arises from the totality of personal freedoms for the same actions. Contrasting personal freedoms with collective freedoms is always a fraud with the aim of usurping power and creating a totalitarian regime. Any state strives to unify people's behavior in order to increase the share of structural management in organizing the logistics of society. This trend leads to a rapid reduction in the number and quality of available personal freedoms. Less and less thought is needed when making decisions. Such selection conditions set up cerebral sorting to reduce the diversity of cerebral specialization in a given population. In such conditions of behavioral uniformity, people's brains become unified, simplified, and smaller with each generation. This leads to a decrease in the quantity and quality of high- and mid-level specialists, critically thinking citizens, potential candidates for specialists in new areas, and thus leads to the degradation of society in all areas of its life.

 Thus, individual freedoms are one of the objective indicators of the rationality of society, and one of the necessary conditions for the survival and success of any type of society.

The establishment of a global digital state totalitarian regime is guaranteed to destroy, first of all, the personal Freedoms of people, and then all of Humanity and the Habitat.

***Conclusion. The quantity and quality of Individual Freedoms are objective indicators of the rationality of society. Individual Freedoms ensure an increase in the diversity of cerebral specialization and direct the moral development of people and social institutions towards the improvement of Humanity and the Habitat***

**9.1**. **Chronophysics based on causal mechanics opens up new horizons for understanding the Universe.**

"*The science of the 20th century is at a stage where the moment has come to study time in the same way as matter and energy filling space are studied."*

*Acad. V. I. Vernadsky.*

"*Recently, phenomena have been discovered in nuclear physics that show the disparity between the World and its mirror image. The author came to the existence of this asymmetry several years ago, based on astronomical data. Astronomical data indicate that the aforementioned asymmetry of the World exists due to the asymmetry of time, i.e. due to the objective difference between the future and the past. This property of time, which can be called direction or course, establishes the difference between causes and effects. Therefore, mechanics that takes into account the course of time can naturally be called asymmetrical or causal mechanics.*

*All natural phenomena occur in time. Therefore, it is impossible to imagine a branch of science studying the World in which the properties of time would not play a role. If the passage of time really creates the inequality of the World and its mirror image, then the phenomena of asymmetry in biology and in the microworld should have the same explanation of the direction of time.* "Causal or asymmetric mechanics in a linear approximation." Astrophysicist N. A. Kozyrev.

*"Mechanics is the foundation on which the entire building of the exact sciences is based. At the same time, theoretical mechanics has been developed only for two extreme abstract cases: 1) Newton-Einstein mechanics, corresponding to the World with an infinite passage of time and 2) atomic mechanics, which is a certain representation of the mechanics of the World with a zero passage of time. In the real World, as the experimental* *and theoretical material presented in this work shows, the passage of time is a finite value. Therefore, the exact sciences, developed deductively without taking into account the finiteness of the passage of time, cannot give a real idea of ​​the World. Natural sciences, developed mainly inductively and without strict precision of conclusions, give a more complete idea of ​​the possibilities existing in the World. This gap between natural science and exact sciences should disappear, as soon as exact sciences is based on mechanics, which takes into account the finiteness of the course of time and other possible properties of causality.*

*Newton-Einstein mechanics and atomic mechanics lead to the first and second laws of thermodynamics. Therefore, in Worlds that correspond to these mechanics, only processes are possible in which there is an increase in entropy, leading to thermal death. The real World, due to the finiteness of the course of time, has unique properties. This World can fight death with opposite processes, which can be called processes of life, if we use this word in its broadest sense.*

*We do not yet have sufficient data to conduct a strict analysis of the possibility of such processes in a World with a finite course of time. But the fundamental possibility of resisting the increase of entropy follows from a number of conclusions obtained in the present work. Indeed, the rotation of interacting bodies at a finite rate of time leads to the emergence of additional forces, and consequently, additional energy. In a system close to equilibrium, random changes in the relative rotations in its various parts can only lead to an increase in the total energy. Therefore, it may be impossible to calm the system, i.e., the disappearance of the kinetic energies of its individual parts. As a result, a system near equilibrium will become an energy-producing machine. Stars are probably such systems.*

*The possibility of using the course of time, i.e., the inequality of the past and the future, to obtain work is an interesting, but not the most important consequence of causal mechanics. Using the example of experiments with gyroscope vibrations, we have seen that very small vibration effects can establish additional cause-and-effect relationships in a system of rotating bodies, causing noticeable mechanical effects. This possibility of* *interfering with existing cause-and-effect relationships means that it is possible to master the flow of time in order to strengthen the processes acting against the growth of entropy, i.e. the processes of life. The phenomena observed in the described experiments give only a slight hint that what has been said is not an empty dream, but has a basis in reality.*

*Concrete mastery of time*, *of course, will become possible only after a thorough study of its properties. The present work shows that such a study of time is quite possible using the methods of ordinary physical experiments.* "Causal or Asymmetric Mechanics in Linear Approximation." Astrophysicist N. A. Kozyrev. Thanks to Einstein's discoveries, quantum physics appeared, which radically changed our worldview and human civilization. Now, thanks to the discoveries of N. Kozyrev has the opportunity to create chronophysics, which will change human civilization even more and open up new horizons for understanding the Universe.

***Conclusion. Scientific perspective is a weighty argument for those who follow various paths of understanding the Universe to make their efforts to improve our civilization!.***

**10.1. To heal Humanity and the Environment is the highest possible goal for the community of the best specialists on Earth. Love.**

If the thirst for activity and a strong will are accompanied by poor sensitivity and a weak mind, incapable of creativity, then we get Napoleon I, Bismarck, Hitler, Stalin, i.e. maniacs who wanted to make the world go backwards. The fertility of the mind, if it is not accompanied by highly developed sensitivity, produces empty flowers - those scientists who only delay the progress of science with the lace of fruitless reasoning. To be truly fruitful, life must simultaneously have intelligence, feeling and will.

P. Kropotkin wrote: *"Live at one with the masses, and then, no matter what happens to you in life, you will feel that those hearts that you respect are beating with yours, and those that you despise are beating against you!*

*If the good of the individual were opposed to the good of society, the human race could not exist at all. If you do not feel strong in yourself, if your strength is just enough to support a dull monotonous life, without strong feelings, without great joys, but also without great suffering - well then stick to the simple principles of equality and justice. In relationships with other people based on equality, you will still find the greatest amount of happiness accessible to you with your mediocre strength.*

*But if you feel strong in yourself - be energetic in everything you do! Be sure that you will find great joys in such a life.... Lazy people do not create history: they passively endure it! "*

"If rational cerebral sorting becomes a planetary principle for determining the individual capabilities of the brain, then there will be no need for social violence against the majority of the adult population. Each person, after determining his abilities and the uniqueness of the brain structure, will be able to choose the most adequate occupation. This will always be the choice of a specific person, since very many specialties require similar brain properties. The differences will be reduced to minor details and combinations of auxiliary brain centers. The most significant consequence of this definition of design features is the identification of the abilities of specific people that will exactly match their activities. If this happens, then in professional training and in everyday work, the role of external control and coercion will gradually be replaced by a unique result. We are talking about the fact that, having realized all of their individual brain features, a person will achieve unique results and the much-desired instinctive dominance. For the first time, a situation may arise when we consciously force wild instincts to serve for the benefit, and not to the detriment of our mind. In other words, the instinctive meaning of monkey behavior will begin to work for rational activity. The fruits of such changes are easy to predict. It is enough to turn to pronounced geniuses in any area of ​​human activity. Geniuses enjoy both creative work and its assessment by others. They exchange their rational uniqueness for the social dominance of universal love, admiration and respect with pleasure and trepidation. The endless variability of the brain makes it possible to find a unique person for each equally rare situation. When this happens by chance, people experience wild delight and pay tribute to each extraordinary personality. If everyone on the planet were to do what their brain is best suited for, then most of today's insurmountable problems would have been solved long ago. "

"Cerebral sorting". Scientist S. V. Savelyev.

The current leaders from the "Owners" clan - the majority of graduates before 2020 of elite educational institutions of Oxford, Cambridge, etc. have the following common features:

1) powerful acting and theatrical professional training;

2) partying abilities;

3) clan cohesion and solidarity;

4) greed;

5) a narcotic need to enrich themselves, compete, intrigue and dominate in accordance with their clan status;

6) the desire to arouse envy, servility and admiration in others;

7) a fanatical belief in the power of corruption and connections among the rich and officials.

"Newcomers", the best specialists in their field, claim leadership and dominance due to their high level of education, personal abilities and achievements. Starting with the 2022 graduations of the most prestigious educational institutions in the world, a new type of contenders for elitism has appeared.

The distinctive features of this type are:

1) at an early age they were selected for study at the most prestigious educational institutions in the world based on the presence of specialized abilities, completely ignoring social, regional, physiological, religious, national and other parameters;

2) they have the highest possible, at the moment, with the help of the latest teaching aids, realization of specialized creative abilities;

3) the main criterion for self-esteem and the assessment of others for them is the level of profile competence;

4) they perceive themselves as the embryo of a new global elite;

5) they are ambitious and consciously use their intellectual superiority to quickly obtain top management and/or managerial powers;

6) they ignore the cultural needs and personal freedoms of ordinary people and old elites who are not personally familiar to them.

The current elite is creating a complete replacement for itself, naively believing that the best specialists will strengthentheir archaic clan system of inheritance of power, which is now threatened by "digitalists". Newcomers will replace all clans, castes, dynasties and dismantle hereditary, forceful and corrupt mechanisms for the distribution of powers. "Profi" are a new monopoly global elite clan. Entry into the new elite is only for the best specialists. The former "best" leaves the clan! The settings of artificial selection will be changed for all human populations. How these changes will affect the future of humanity and all life on Earth depends on the ethical basis of the emerging clan "Profi".

For the new clan "Profi", the ethical norms of the "Reasonable Mean", the community and other ethical norms traditionally imposed by states, religions, corporations and old clans conflict with their ambitions and are therefore unacceptable to them. If the best specialists of the planet consciously choose the improvement of Humanity and the Habitat as their goal, then the next new destructive clan (Clan - opposes itself to society and seeks to parasitize on it) "Profi" will be transformed into a constructive community (Commonwealth - recognizes itself as the leadingpart of society in its positive development, feels a sense of duty and moral responsibility to society) of the "Best Specialists".

**Ethical recommendations for the "Best Specialists" who have chosen the path of leaders**

1. You are moving towards your goal, thanks to the achievements of those who went before you. Thanks to your achievements, those who come after you will move towards their goals. Respect, communication and personal mutual assistance between you and them will make your achievements the highest possible.

2. Knowledge is a tool. It is meaningless until you have a goal. If your knowledge does not work for your goal, then it works for someone else's goal. A knife is a tool. You can kill with a knife for robbery or remove appendicitis to save a life.

3. The Habitat is the highest value for all living on Earth. Protect it by any means. By creating your environment, you determine your content. For clarity of mind, you need to breathe clean air, drink clean water, walk in a beautiful forest, swim in a healthy river, talk to reasonable people, live in a friendly, comfortable, stable society. You are a person! You need close anddistant friends, rivals and competitors, teachers and students, critics and assistants, family and loved ones for communication and development. For the freedom of the individual, thought and creativity, the yoke of capital is as dangerous and scary as the yoke of the state system. Human rights andfreedoms exist only insofar as he is ready to defend them with weapons in hand.

4. Do you have a notarized power of attorney from God to manage affairs? Who has one? Ask yourself and others these questions when the opportunity and desire to decide the fate of others appears. Each of your actions and inactions is a cause and effect in the chain of events. Each of your decisions creates a new link in this chain.

5. Inductive and deductive methods of thinking, reliable information, creative insight, direct and feedback in the management of anyprocesses are the main tools of cognition. Information, understood by causes and effects, becomes Knowledge - the basis for the development of Humanity.

6. Material resources are needed for intangible goals. Material resources are bases for goals - junk. Goals without material resources are self-deception. When communicating with competitors and allies, create complementary pairs of goals and material resources.

7. In appeals and slogans, look for circumstances, personification of the subject and object."Long live Freedom!" Freedom for whom, for what, or from what? "The price of a glass of water." In the desert or by the stream? Most values ​​are relative***.***

8. The Path of Knowledge attracts the strongest minds, as long as Reason lives in Humanity. The torments of creativity and the joy of accomplishments, rewards and persecution, wealth and deprivation await those who follow this path.

9. Faith is what people die for, greed is what people kill for, conviction is what people die and kill for. On the path of knowledge there are those who believe in an idea, those who crave honors and luxury, those who are convinced of their own rightness. You can save many by killing one, or save one by killing many. Act consciously - this will help you accept the result of your actions.

10. Healing Humanity and the Environment is the highest goal, of all possible, for the community of the best specialists on Earth.

**11. Love is the highest level of manifestation of positive development of the psyche**.

**Love** is a category of numerous variants of relations between a subject and an object, inherent in all living organisms, and means the highest degree of manifestation of a personalized, exclusively positive set of feelings and sensations. At its highest level, it is a willingness to sacrifice all available resources, one's own and others', for the benefit of the object of love. It can be a source of bliss, euphoria, joy, delight, or torment, suffering, despair. It can be a tool for manipulating the behavior of a person in love. Any information about love makes sense only when the object, subject, circumstances, and nature of their relationship and the description of the ways of showing love are indicated. Examples of generally accepted, intuitively understandable types of love: parents - children, sex partners, love for the Motherland, for one's home, for a ficus tree, for hunting and fishing, for dancing, for one's car or bicycle, for a sandwich with sausage, for football, for one's idol, for aliens, for one's cat, dog, hamster, parrot, for one's city. The main manifestation of love is the subject's concern for the welfare of the object. For maximum effectiveness of care, it is necessary to study the object of love and its needs in the best, within reasonable limits (without dissection of living organisms during life) way. When the object of love reciprocates, then love becomes mutual and can give both great joy. When there is no reciprocity, then love can give joy and/or cause suffering. The highest of all possible forms of love is love for the Universe. Because any other objects of love (children, ficus tree, cat, partner, Motherland, smartphone, aliens, football...) are parts of it. He who loves the Universe, takes care of all its parts according to his knowledge and capabilities. Such love, as it develops - the growth of knowledge and capabilities of the loving subject, gives ever greater joy to the subject and benefit to the object (the Universe), of which the subject and its habitat are a part. To love means to respect, study and care with actions.

So:

***To love the Universe is joyful and useful!***

***I love it myself and I wish you the same!***

 **Conclusion**: ***When the ethics of humanity returns to the laws of evolutionary ethics, then positive intraspecific selection of humanity will begin (based on rational cerebral sorting), positive development of the current civilization and improvement of the habitat. With the positive development of the current civilization, over the next few years, the formation of econoocracy and the emergence of homo eco sapiens will begin. Econoocracy is a system of organizing a society consisting of many positively competing populations with technical, genetic and cultural differences that function harmoniously as part of a single planetary ecosystem, ensuring its progressive development, preserving the diversity of evolutionary life and life of engineering origin.***

**Good luck to everyone who follows the path of positive development!**

P.S. Recommendations for the design of a society that is consistent with the laws of evolutionary ethics and meets the conditions of positive development are written in the text of the "Manifesto of the Community of Ukraine (Polity)".