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**Kazan state University of culture and arts**

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# Fundamentals of Postmodern Psychology

\* Personality and addictions.

\* Politics and Economics.

\* Creativity and art.

\* Religion and philosophy.

\* Psychotherapy.

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For the first time in Russian and foreign psychology, this monograph presents the basics of postmodern psychology, as well as the postmodern theory of personality, one of the foundations of which is the phenomenon of addiction or dependence. Of particular interest is the section "Postmodern psychology in various fields".

How are different personality structures transformed in the context of global immersion in the world of various drug, alcohol, game, fan, God, klepto, bribe , petrodollar, Internet addictions or addictions? What makes us believe that there is a meaning in the context of a significant transformation and destruction of all kinds of meanings and, as a consequence, language, in the context of a split between the real and the virtual? How does this bifurcation transform meanings, in terms of the destruction of the individual Self? The author of this book attempts to answer these and other questions.

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## ***Chapter 1. Fundamentals of postmodern psychology.***

### **Introduction to postmodern psychology.**

At present, modern psychology has come to a point where many psychological processes are already becoming predictable. We have learned to describe and predict many behavioral, emotional, and thought processes. But does all this have to do with true psychology, as a science of the living human psyche, in which there is mystery, unpredictable creativity and intuition-various supra-conscious processes? On the one hand, we are pleased that a single categorical system of fundamental psychology has already been developed, and it would seem that there is a holistic approach to the psyche (see A.V. Petrovsky, M. G. Yaroshevsky, *Theoretical psychology*, 2001). But on the other hand, these and other works in the field of creating a unified psychological system suffer from deterministic reduction, a certain scientific clumsiness, which is a consequence of the desire to drive complex psychological processes into a system that, in fact, has long since outlived its usefulness. This passionate impulse to unite all psychological systems, and at the same time, not to change the origins of our modest domestic psychology, which has been preserved for a long time, is quite justified, but not real. That is why, in our opinion, the sections of these works concerning supra-conscious processes turned out to be crumpled, and not consistent with the logic of the proposed holistic psychological system. Apparently, the psychology of the supra-conscious will always be a kind of secret gap that prevents the creation of a single complete psychological system. And that would be fine... But, alas! Nowadays, we are more and more immersed in a world of boring predictability, in which there is less and less room for mystery, intuition, and true creativity. alas! Modern manipulative psychology has reached such a level that it allows, acting in a hidden way, to receive various reactions that please the manipulator. (For example, the manipulative state, with the help of the media and other means, plunges society more and more into the world of destructive predictability). As a result, the psyche becomes more and more a complex psychic machine with its own regulators. Supra-conscious phenomena are ignored, since there are still no concepts and principles that can somehow describe these phenomena. As a result, until now, psychology has studied the psyche, in which there was consciousness and subconsciousness, but there was not something that makes the psyche alive and human. This something is a mystery, which, according to our research, is the basis and cause of the psychic (see R. R. Garifullin, *Unpredictable psychology. What the psychotherapist was silent about*, 2003, 384 p.). in this book, various mental mechanisms were discovered, but they did not follow what makes consciousness

alive - human. That is why some modern psychologists have come to the conclusion that there is not a human psyche (not to mention the soul), but the existence of something, in particular, a "living" biocomputer, etc. Such an understanding of the psyche cannot but affect the mental state of the individual. Isn't this the reason for the largest percentage of suicides among psychotherapists, psychiatrists and psychologists themselves?! And what about the students? Some are lucky, they do not understand this "soulless" psychology so deeply. Therefore, natural-scientific reductionism, which is studied in all Universities, is also dangerous for the immature soul of students.

In addition, the scientific nature of this psychology is also limited. Modern psychology is scientific (describes and predicts), but only in the part that is based, in particular, on psychophysiology. This allows us to speak only about a certain truncated predictability, based on mental automatism, instincts, reflexes. Even modern sociologists are now talking about sociobiological phenomena.

Man more and more organizes a predictable environment for himself (the life world according to Heidegger), and, therefore, there is less and less room for truly unpredictable phenomena, such as intuition, true creativity, etc. This is also facilitated by the fact that on the one hand, a person has learned to program himself, on the other, to simplify the living environment in a consumer way. One of these artificial environments is the world of narcotic illusions. Thus, by ignoring the phenomena of the supra-conscious, modern psychology has acquired only a certain imaginary scientific nature, which is not able to describe truly human mental processes.

The attitude to the psyche of another as something in which there is no mystery and unpredictability destroys the phenomenon of the presence of a living human psyche. In the end, a person, extending this attitude to himself, is disappointed in himself, turning into a thing not only for others, but also for himself. (Is this not one of the reasons for the irresponsible attitude to one's own life: suicides, alcoholism, drug addiction, etc.) This attitude, in the end, led the ontology of many dobergsonian thinkers to philosophical intoxication, and, as a consequence, to NOTHING as the main essence of everything. This was a consequence of the fact that these philosophies are, in fact, the philosophies of a dead non-dynamic world, unable to create psychic reality. The latter is possible only in the act of direct experience, irrational intuition.

It is necessary to recognize that most theories and models of the psyche are more related to a certain ofizichennom or ovneshvlenom consciousness, which no longer speaks about the phenomenon of consciousness, which is "here and now",

but about a certain mental trace of the past—the existence of consciousness, i.e. not here—the existence of consciousness (according to M. Heidegger). After all, psychic reality is always not what words say about it. This is something more capacious and no science can explain the essence of consciousness, but it can bring us closer to it (to the here-being of consciousness). Speaking about the essence (not to be confused with its manifestations) of consciousness in terms of a certain scientific structure is becoming more and more difficult, and this process, as practice shows, does not bring us closer to understanding the essence of consciousness, but only confuses and distorts. It is necessary to break out of this traditional structure of the science of consciousness beyond it and see from the outside what consciousness is. Thus, a structural or postmodern approach in psychology is necessary.

So far, we have studied consciousness in terms of external nature. Now is the time to study and represent the psychic in terms of the psychic itself. The mechanical transfer of the laws of nature to psychic reality has led to a dead end. It led to the study of consciousness as a kind of object with a "dead" structure, which is separated from the outside world. All this has nothing to do with the essence of consciousness. There was no human phenomenon in them, but only a complex machine. After all, no machine can ever be in a being that has an understanding of its own being and is related to its own being. It is time for a holistic approach to the psyche from the psyche itself. Even psychoanalysis, according to our point of view, is more concerned with the past trace of consciousness, often having nothing to do with consciousness "here and now", i.e., with the "here-being of consciousness" ("dasein" according to M. Heidegger), with understanding a certain integrity of human being — its essence (existential approach). In line with the above provisions, we have developed a postmodern approach in practical psychology, according to which the problem of mood is the problem of perception of the surrounding "here and now", it is the problem of the ability to regulate the processes of spontaneous "sliding" of consciousness from "here and now" to the future or past. This approach is called boundary analysis. (see R. R. Garifullin. *Borderline analysis as a postmodern approach in psychotherapy of drug-dependent personality: a collection of articles, drug Addiction and medical and social consequences: strategies of prevention and therapy*, Kazan, 2003, p. 39).

Thus, it is necessary to recognize that most theoretical models in psychology are predominantly linear or modernist. Thanks to these models, the psychic reality (including the forecast) is determined by its past parameters (for example, the psychoanalytic model). But does all this have to do with true psychology, as the science of the origins of the vividness of psychic reality, in which there is mystery, unpredictable creativity and intuition-various supra-conscious processes? Moreover, in psychology, in our opinion, the psychotechnical approach is more

prevalent, which consists in replacing the theory of the psyche with the theory of working with the psyche. It is with this limited approach that postmodern psychology is often associated, although the prospects of postmodern discourse, in terms of explaining the liveliness and unpredictability of the psyche, are much higher (see below). Often, postmodern discourse in theoretical and practical psychology is associated only with the concept of cognition, deconstruction and social constructivism, reinterpretation of the "I", as well as with systemic therapy. Below we will show that the main components of postmodern psychology are not these above-mentioned approaches. However, let's briefly consider them.

Postmodern psychology is based on the existence of heterogeneous and incommensurable contexts of the real world. This means abandoning experimental and statistical methods of research. Postmodern psychological discourse is a minimum of abstract and universal, but a maximum of socially useful and local knowledge. This is the replacement of the subject of knowledge with self-knowledge, the replacement of the knowing person with the known person. This is a transition to the epistemological study of the nature of the knowledge sought, narrative (narrative), hermeneutical and deconstructive approaches.

Postmodern discourse is the construction of social psychology, that is, an attempt to construct through destruction. Deconstruction is connected with the internal contradictions of the text, with the contradictions between the intentions with which the text was written and the meaning that it is nevertheless forced to convey. In addition, it is a consideration of the internal contradictions of these texts and their social constructions, which reveal the balance of forces in this field of activity and generate unspoken opinions.

Postmodern discourse in psychology is such a focus on linguistic structures, thanks to which the subject is decentralized. In other words, our " I " no longer uses language to Express itself, but on the contrary, language expresses itself through the subject.

A psychologist or psychotherapist who works in a postmodern way works with language as a master of the conversational genre. He no longer applies such concepts as consciousness and the unconscious, "I" and the psyche. Instead of these concepts, the psychologist uses such concepts as knowledge, language, and culture. With all this, we should not forget that the attitude to the psyche as something in which there is no mystery and unpredictability, destroys the phenomenon of the presence of a living human psyche. Therefore, psychological freedom requires us to recognize that the time has come when psychology must begin to be based on qualitatively different principles, far from various reductionism and determinism. In psychology, it is necessary to move from the positivist paradigm, in which the psyche was considered in terms of external

reality, to the hermeneutical (in terms of psychic reality). Moreover, is it not time to change the idea of psychology as a science, which is based on the dominant intelligence that works for the needs of man? Languages, algorithms and principles that would contribute to the development of a living human psychology capable of creating psychic reality should be introduced into psychology. This is what would contribute to the development of a postmodern approach to psychology.

From our point of view, postmodern psychology should develop mainly due to the following approaches of the philosophy of postmodernism:

1. Application of postmodern approaches (textual, nomadological, simulation, narratological, schizoanalytic, synergetic and others) in the description and explanation of the nature of psychic reality. (The above approaches were primarily based on language, algorithms, mechanisms, and art principles.)
2. Direct study of the language, algorithms, mechanisms and principles of art in psychology.

It is the second approach that our research has been devoted to. Their result was a scientific monograph (R. R. Garifullin, *Illusionism of personality, as a new philosophical and psychological concept*, 1997, 400 p.). it was With this work, in our opinion, that the birth of domestic postmodern (nonlinear) psychology began. This was also noted by leading experts (V. M. Petrov and others) at the international Congress on creativity and psychology of art (R. R. Garifullin, *Language, algorithms and principles of art in psychology: sat. International Congress on creativity and psychology of art, "Sense", Perm, 2005, 188s.*)

It turned out that the language, algorithms and principles of art most closely coincide with the postmodern way of philosophizing (postmodernism.) In other words, postmodern projects (textual, nomadological, simulation, narratological, schizoanalytic, synergetic and others) reflect the language, algorithms and principles of art in the greatest way. Therefore, it is on these projects that postmodern (nonlinear) psychology should be built.

We do not call for a transition from one extreme (the natural-science paradigm in psychology constructed in terms of external reality) to another (the hermeneutical one constructed in terms of psychic reality), but we try to synthesize and organize the interaction of these paradigms on the basis of postmodern thinking and approach. Therefore, we have systematically investigated the direct and inverse problem of interaction and dissemination of the language, algorithms and principles of illusionary, cinematographic, television, theater, literary, visual, dance, music and other arts to psychology.

For example, the analysis of psychological studies of the founder of artistic and postmodern cinema S. M. Eisenstein, conducted by us, showed that the basic principle of cinema (editing) is a property of artistic thinking, the processes of which are subject to the General laws of dialectics. When interacting with the world around us, we always connect disparate impressions into a single, holistic picture. These mounting principles take place in literature, painting, theater, etc. In other words, psychological patterns are manifested in the principles of art. And, on the contrary, at the present time, the language, principles and algorithms of art have developed to such a level that they began to thoroughly influence the form and content of our consciousness and thinking (the phenomenon of clip, virtual, computer, cinematic, television consciousness, etc.). Therefore, we systematically investigated the inverse problem: how the principles and algorithms of illusionary, cinematographic, television, theatrical, literary, visual, dance, music and other arts manifest themselves in psychology.

At the same time, it should be noted that the very idea of cinema was discovered by Henri Bergson in his work "Creative evolution". It was he who discovered the existence of mobile sections of the psyche or "images-movements". The discovery of an "image-movement" perceived outside the framework of natural perception was a wonderful find. Should we assume that ten years later, when the cinema was discovered, Bergson forgot about this discovery? The evolution of cinema, the acquisition of its own essence or novelty, was due to the editing discovered by Eisenstein, the mobile film camera and the loss of the dependence of shooting on projection. After that, the plan ceased to be a spatial category, becoming a temporal category; the sections became mobile. It was then that cinema found the very "images-movements" discovered by Bergson. Kino, Ad Marginem, 2004. - p. 42). This is the history of the formation of the greatest delusion of the human psyche-cinema.

In addition, we investigated the delusions and illusions formed by other arts. So, for example, we studied the manifestation of the principles and algorithms of illusionary art (palming, passivation and blackmail) in practical psychology, psychotherapy and other areas of psychological activity. (Garifullin R. R. Illusionism of personality as a new philosophical and psychological concept: monograph.- Kazan, 1997. - 400s.)

These studies allowed us to build the concept of personality illusionism as a basic idea of the existence of a very special layer of his psyche in a person, actively participating in all spheres of his activity. This layer is associated with the production of delusions. It is in him that the origins of the vividness of psychic reality, which has always been postmodern (nonlinear), are laid. Postmodern

reality has always been present in our psyche, but it is only through art (mainly cinema, etc.) that it has become an object of perception that is outside of us. It is obvious that the modernist (linear) psychic reality, thanks to the development of classical texts (in science and art), striving for the search for truths, was much earlier the object of external observation. The postmodern layer of the psyche, which produces delusions, is directly opposite to the modernist level of the psyche, which seeks to search for truths.

Thus, considering the processes of formation of illusions, deceptions and delusions not as products of random failures of normal cognitive activity, but as active elements of the human psyche, which are products of postmodern patterns, allowed us to take a new look at many problems of cognitive science. The search for truth (the modernist paradigm) and the search for errors (the postmodern paradigm), in accordance with our concept, are completely combined in human society and in the human psyche, forming a kind of dialectical unity of the linear and nonlinear components of the psyche. Based on our research, we came to the conclusion that modern psychological science should be based on the dialectical unity of postmodern and modernist approaches to the psyche. This is one of the most difficult tasks, the solution of which depends on the University philosophy and psychology, which do not listen to the realities of today. One of the reasons for this deafness is the process of thorough transformation of the semantic structures of the personality of a modern person. How are different personality structures (meanings, motives, attitudes, goals, etc.) transformed in our time, what makes us believe in new conditions (global immersion in the world of various addictions (addictions): drug -, alcohol -, game -, fan -, God -, klepto -, bribe -, oil-dollar -, Internet-dependence, in the conditions of bifurcation between the real and the virtual, between the process and the result, etc.), when the conditions for the existence of meanings, initial meanings and essences are destroyed, that meaning is? All this is the main reason for the lack of understanding of various subjects of our planet.

It is in postmodern conditions, when there are fewer and fewer conditions for the development of the will (work as a source of emotional and volitional development of a person disappears), that the manic and addictive nature of various subjects of the planet increases, which in turn significantly reduces the internal conditions for their creativity.

Thanks to these addictions, the tolerance of subjects to each other decreases and this socioschizophrenic monster of the planet Earth, fed and hooked on petrodollars (countries that produce parasitic idlers and bribe takers), becomes deaf to other subjects. It is very important in this case not to forget what "mania" is. This

is the main grain of any addiction. This is the mental process of attraction to some value that is given without the work of the will, that is, receiving joy from the acquired value without overcoming it and is called "mania". On the contrary, if a person experiences the joy of acquiring through some work, then he receives a state of normal joy, deserved, received in the process of experiencing.

For example, bribery occurs when officials and managers receive very large amounts that do not correspond to their costs. This is due to the fact that we have easy petrodollar money in Russia. We have a significant part of people, oligarchs have huge capital, which came "easy", without overcoming. All this goes down from the top and becomes the norm, a kind of culture. The giant "freebie" of the top goes down to other levels. All these mechanisms are global in nature in all countries of the world.

Isn't this deafness caused by maniacalities and addictions of various formats one of the problems of possible wars and tensions of the planet? Therefore, the problem of addictions of the individual and various subjects of our planet has become more relevant than ever. This is what this work is dedicated to.

### **1.1. the Additive and deviant personality of our time.**

The psychology of dependent personality (drug, alcohol, toxic, gambling, fanatic, Internet addiction, etc.) of adolescents and young people in the world is becoming one of the most significant problems in terms of the negative socio-psychological consequences that such behavior can cause. One of the reasons for the above is the lack of a clear scientific and psychological concept of the dependent personality, and as a result, the lack of knowledge about the psychology of addiction. It is obvious that this theoretical problem is a General psychological one, but despite this, against the background of a few empirical studies, practically no attempts are made to make theoretical generalizations. And if they do, the results of these works are interpreted only within the framework of narrow traditional classical approaches.

In General, the analysis of studies by domestic and foreign authors revealed the lack of a theoretical concept of mental dependence, their ambiguity and inconsistency. Most of these works are focused on the search for the causes of addiction (Gul'dman V. V., Kazakov A. Kh., Korsun a.m., Kurek N. S., Leshner A., Romanova O. L., Sidenko O. K.); factors of personal predisposition to addiction (Bitensky V. S., Valentik Yu. V., Zykov O. V., Lichko A. E., Makarov V. V., Pyatnitskaya I. N.), as well as psychological consequences of addiction for the

individual (Berezin S. V., Bolotovskiy I. S., Grinchenko N. A., Lisetsky K. S., Lichko A. E., Pyatnitskaya I. N.)

Previously, we suggested [18] that when refraining from consuming the value to which psychological dependence takes place, an ambivalent state arises in the psyche of the dependent person, caused by the collision and comparison of virtual and constant (ordinary) realities. These realities do not have a teleological basis with each other, that is, a common purpose or expediency. This is most likely due to the fact that when faced with virtual reality, not only the goal, but also such components of the personality as motive, meaning, attitudes, values, which no longer obey the laws of classical psychology (for example, the activity paradigm), undergo significant qualitative transformations. Is this the reason for the low effectiveness of prevention of various addictions, based on the question "why?", that is, on the search for a common target basis of virtual and constant reality, which, apparently, can no longer be common for these realities? Nor can there be a common causality based on the question "why?", that is, on the search for meaning. And what then makes the dependent person believe that the meaning that is now playing and bifurcating exists? How can a dependent person find the right meaning in the process of such a split of meanings? What makes us, in the face of a significant transformation and destruction of all kinds of meanings and as a consequence of language, due to the bifurcation between the real and the virtual, believe that there is a meaning? How does this bifurcation transform meanings and language, in terms of the destruction of the individual Self? How effective is the removal of the problem of addiction or addictions by working with meanings, knowledge, language, culture, as the basis of the meanings of humanity?

Therefore, in the "face" of the problem of addiction, we are faced with one of the most complex problems, the degree of development of which clearly does not correspond to its relevance, but reflects the state of limitation of classical or modernist psychology (including empirical psychology). Therefore, a qualitative change in the understanding of dependent personality will be possible if we, in particular, free ourselves from the fundamental methodological premise of empirical psychology – the postulate of conformity (V. A. Petrovsky). Such psychology, as it turned out, is able to describe only a truncated personality, in which there are no maladaptive processes and a creative mental component [24]. On the basis of this truncated psychology, society has already formed semantic structures (dispositions), the protest against which, apparently, leads to immersion in the world of destructive virtual realities.

Thus, the above-mentioned theoretical analysis has already shown that at present there is an acute problem of developing methods of primary prevention

(psychocorrection of individuals who have not yet entered the world of addictions), secondary prevention (overcoming existing psychological dependence), tertiary prevention (rehabilitation of persons who have passed the course of secondary prevention), and on a non-classical conceptual basis. The most preferable approach to solving this problem is the semantic approach, since variability and dynamism are inherent in the very nature of semantic structures and systems. Therefore, as a subject of research, we took the semantic structures (personal values and meanings, semantic attitudes, dispositions, constructs) of the dependent personality and methods of their correction. And the objects of the study were dependent individuals and psychotherapists (psychologists) who conduct psychocorrection and preventive activities with them. The aim of this work was to develop a non-classical (postmodern) approach to the psychology of dependent personality, as well as to the independent personality, including those prone to addiction, and, on this basis, to create more effective methods of prevention and psychocorrection of addiction.

We assumed that if, thanks to theoretical analysis, the reasons for the low effectiveness of classical psychological approaches to the prevention of addiction are identified, and on the basis of this, the provisions of the postmodern approach are applied, then this will allow us to develop more effective methods of psychocorrection and prevention of addiction. Moreover, we went from the opposite and relied on the provisions of classical (modernist) psychology, suggesting that the most effective scheme for organizing research on the psychological aspects of a dependent person is to examine actual persons who clearly suffer from addiction and interpret the results as possible causes of this problem. (Ideas about the semantic structures of individuals who are prone to addiction were formed in the process of psychoanalysis of the past of the dependent person). We believed that the data obtained in this way will have high retrospective validity and will make it possible to speak with confidence about the causes of the onset of addiction, which will allow us to develop an effective program of primary prevention of addiction.

The goal of this work was to solve the following tasks:

1. Analyze the main existing methods of psychocorrection and prevention of addiction, based on the provisions of classical psychology, and determine the reasons for their low effectiveness
2. to conduct a theoretical analysis of the postmodern philosophy and synergetics, and to introduce them into psychological approaches to the psychocorrection of independent individuals (that is, individuals before the initial immersion in the

virtual world), including those prone to addiction. Based on this analysis to define the theoretical background needed to develop a more effective method of psychological correction of semantic structures dependent personality, as a method of secondary and tertiary prevention of addiction.

3. to Reveal the transformations and features of the semantic structures of the dependent personality, which, after their transformations, can no longer be described in terms of classical psychology.

4. Develop a new, more effective method of eliminating psychological dependence of the individual (secondary and tertiary prevention), which would be based on the restructuring of its semantic sphere.

5. based on the solution of the above problems and the study of the peculiarities of the formation of semantic structures of the dependent personality, to develop psychological approaches and a program for more effective primary prevention of addiction among people who have never had an addiction.

6. Develop a concept for solving the problem of addiction at the social level.

The scientific novelty of the study lies in the fact that a theoretical analysis of the reasons for the low effectiveness of addiction prevention, based on the provisions of classical psychology, is carried out. Based on the application of postmodern philosophy approaches (textual, nomadological, schizoanalytic, simulation, etc.), some provisions of postmodern psychology were developed, which allowed creating new psychological approaches to more effective psychocorrection and prevention of addiction. For the first time, it is shown what qualitative transformations such components of personality as motive, meaning, purpose, attitudes, values, which cannot be described in the framework of classical psychology (in particular, in the framework of the activity paradigm) are subjected to when faced with destructive virtual reality.

The value-semantic conditionality of psychological dependence of the individual is shown, and in this regard, the features and destructive changes in the semantic structures of the dependent personality are analyzed. Based on this position, a theoretical approach to solving the problem of increasing the effectiveness of psychocorrection of a dependent person (secondary and tertiary prevention) is defined, which allowed us to analyze and determine the reason for the low effectiveness of existing methods.

It is shown that the main reason for the emergence of dependence is the loss of its meaning-forming values of life, which begin to be realized artificially, which leads

to significant changes in the original (real) values. On this basis, psychological approaches to the prevention of addiction have been developed.

It is revealed that in the process of interaction with destructive virtual realities (drug, alcohol, tobacco, gaming, Internet, and other forms of destructive and inadequate perception of the real world), the original values turn only into understood, but not experienced. The meaning-forming values and motives of the dependent personality focus mainly on non-activity and virtual values. The features of semantic formations that contribute to the liberation of the individual from psychological dependence are revealed.

In addition, the scientific novelty of this work lies in the systematization of methods for forming a target attitude against immersion in the world of dependencies. The classification of coding methods is carried out and the General algorithm of psychotechnologies of coding is revealed.

Based on the above research, we developed a more efficient method of psychotherapy - edge analysis that allows you to create as postojannoe situation which dependent personality is a reassessment of values and a new semantic setting, which opposes the destructive attitudes and relieving the person from addiction. At the same time, it is shown that it is necessary not only to oppose, but also to replace dependent attitudes with new, positive semantic attitudes.

The methodological basis of the work was the provisions of classical psychology: the domestic theory of activity and attitude (A. N. Leontiev, S. L. Rubinstein, A. G. Asmolov, D. N. Uznadze, etc.) and psychoanalytic theory (Z. Freud). In addition, the emotional-value theory of meaning formation was applied [Shakurov R. H., 1998] and the provisions of modern postmodern philosophy (Zh. Baudrillard, J. Deleuze, F. Guattari, J..Bataille, J. Derrida, J. Liotard, R. Barth, etc.).

A crucial role in the study was assigned to traditional scientific methods: analysis, synthesis, generalization, classification, and identification of cause-and-effect relationships. In addition, we used: the natural experiment of A. F. Lazursky; the method of free associations of Z. Freud with the installation of memories of experiences and reflections in the period before the initial immersion in the world of addiction and after becoming addicted; the author's observation of his own activities as a psychologist; included observation and analysis of the activities of the objects of research; content analysis. The assessment of the level of experience of values was carried out by observing the verbal and emotional-expressive manifestations of the personality of the experimenters in the course of conversation

according to the standard program, as well as using neuro-linguistic programming (NLP). The study covered a sample of 220 dependent individuals (men aged 20-60 years). The study was conducted in the years 1994-2014. The experimental work was based on the Z. Freud center for psychological counseling and rehabilitation headed by the author (Kazan).

The theoretical and practical significance of the study is that the results obtained can contribute to the further development of classical and non-classical theories of personality, personal meanings, values, as well as the creation of other, more effective methods of psychocorrection of dependent personalities. On the basis of these revealed features, a more effective method of psychocorrection of a dependent personality has been developed - borderline analysis, which can be applied in the clinic of various addictions, to improve the skills of future and present psychologists, psychotherapists, narcologists, and can also be used in preventive activities.

It turned out that:

1. The main reason for the entry of a person into dependence is the loss of the meaning-forming values of life.
2. In the process of interaction with the virtual world, which becomes the main value, the personality acquires specific characteristics due to the deformation of its semantic structures, which consists in the fact that real meaning-forming values are replaced by artificial and imaginary ones. Such specific characteristics do not exist in individuals who have never been psychologically dependent.
3. The low efficiency of existing methods of psychocorrection aimed at getting rid of addiction is explained by the fact that they are based on the provisions of classical psychology, which does not take into account the fundamental unpredictability and paradoxical nature of future semantic processes of an independent and dependent personality.
4. A non-addictive personality (that is, a person before the initial immersion in the virtual world) does not have specific features in the semantic structures that lead it to addiction. Therefore, the classical approach to early detection and prevention of addiction is ineffective. Nonclassical approach to prevention is based on detecting the shortage of critical and non-equilibrium-steady-state semantic structures independent of the personality, reduces the likelihood of unpredictable mental bifurcation, in which even small perturbations on the personal-semantic structures carried out by the manipulators, can lead to spontaneous decision to dive into the world of addiction.
5. The problem of dependence is the problem of language in the dialogue of two

semantic realities: constant (ordinary) reality and virtual reality, which obeys laws that cannot be described in the framework of classical psychology of constant reality. The very idea of predicting the behavior of a dependent person based on his past processes is not always effective.

6. A more effective method of psychocorrection (secondary and tertiary prevention) has been developed, which can significantly reduce (by 1.5-2 times) the number of relapses. It proceeds from the following developed provisions: a) on the meaning as life-affirming value structures; b) on the specifics of meaning-forming values that contribute to getting rid of addiction; C) that the effective rehabilitation of a dependent person consists in educating her tolerance to unacceptable psychological old age caused by the consequences of addiction, and the transition of semantic processes caused by psychopathological old age into the semantic processes of normal old age going to youth;
7. The essence of this boundary analysis is: a) in the analysis, which allows the dependent person to form an attitude to evaluate their actions and the world around them from the standpoint of polar highly significant values-life and death, and thereby conduct a significant re-evaluation of values; b) in teaching immersion in emotionogenic images that contribute to the formation of real meaning-forming values; C) in the transformation of virtual and real values isolated from each other and

## **1.2. Semantic approach as a theoretical basis for psychocorrection and prevention of addiction.**

Within the framework of the cognitive approach, mental dependence is usually analyzed in connection with specific mechanisms of the locus of control and disorders in the structure of cognitive processes. In these works, the low level of internal control is considered as the main reason that makes it difficult to escape from addiction, and cognitive disorders are considered as the main reason for the decline in social adaptation. Conversely, high self-control and self-responsibility are seen as the most important condition that prevents addiction. It is shown that a fairly effective method of preventing addiction, carried out within the framework of the cognitive approach, is a frightening method based on physiological knowledge about the deadly danger of addiction.

According to the psychoanalytic approach, addiction is associated with the Genesis of mental dependence and defects in psychosexual development. Addiction is considered by psychoanalysts as a consequence of regression associated with the

impotence of the "I" and the inability to overcome frustration and helplessness when faced with difficulties. We have shown that in a person there is always a desire to return to childhood, that is, to the ability to perceive and feel a lot in a small way. Therefore, this return occurs artificially, that is, through immersion in the world of virtual realities, "magic", "communism", "Paradise", etc.

From the point of view of the behavioral approach, there is a low resistance of dependent individuals to stress, as well as a very high performance of behavior aimed at entering the world of virtual realities. In this case, withdrawal from addiction is considered as a behavior with a high degree of uncertainty and a lack of satisfactory behavioral patterns.

According to the humanistic approach, addiction is caused by the reaction of the individual to existential frustration, as a protest against social pressure, boredom, the impossibility of self-realization, as the desire to "consume happiness in its purest form". Transactional analysis considers addiction as a game in which players take a certain position that allows each of them to receive their own benefits, the presence of which fixes the mental dependence.

According to the manipulative approach [2,3], it is possible to form only a relatively short target attitude against addiction, without affecting the semantic structures of the dependent personality. The psychological foundations and stages of the coding method are investigated. The paper provides a broad classification and description of various coding methods: hypnotic, manipulative, conditioned-reflex, shock, reflexotherapy, bioenergetic, illusory, psychosurgical, complex, etc. This classification in psychological science is given for the first time. A common algorithm in the technology of all these methods is revealed, which is called illusionism due to its similarity with the technique of illusionary art. In accordance with this, at the first stage – palming, there is an analysis of the suggestibility of dependent personalities, the presence of the halo effect of the coding method (belief in the power of the method), psychological characteristics of the individual. At the second stage, the most appropriate coding method is selected and organized (the dependent person does not know about this). The most important stage is the passivation stage (binding, since it depends on it whether the encoding will be effective or not). At this stage, the dependent person begins to believe in the originality of the personality of the psychologist or the method that he owns. And finally, in the fourth stage, the act of coding itself is performed, which, in essence, is only a key ritual that secures all the results of the binding stage. (The attitude of indifference to the value that previously caused dependence).

Thus, thanks to the manipulative approach, it is possible to form only a relatively short target setting for independent behavior (independence from the value that causes mental dependence), without affecting semantic attitudes and personal values.

Further, based on the final analysis of the above approaches, the paper shows that the semantic approach [38] seems to be the most adequate for more effective prevention of addiction, since variability and dynamism are inherent in the very nature of semantic structures and systems.

Then, in this paper, the analysis of categories and concepts is carried out. In this paper, when studying the features of drug addiction, we followed the categorical system developed by R. H. Shakurov [45], according to which the concept of value fixes attention on an emotionally attractive object. The object side of value (signal signs) is reflected in consciousness in a cognitive form. But in value there is also a relational, emotional-evaluative side, which has a more complex nature. In genetic terms, the earliest form of its subjective representation is an emotional reaction, an experience. In the process of ontogenesis, images are reflected in figurative and conceptual forms. Therefore, values can be represented in consciousness on three levels-emotional, figurative and conceptual. Therefore, the value in this work was understood as an object that causes a positive emotional and evaluative attitude on the part of the subject.

Values are classified on many grounds. In particular, according to the role and place of value in the structure of activity, they can be divided into values-goals and values-means. Therefore, in this work, the goal was mainly understood as a conscious value, guiding and motivating activity. The transformation of values into motives occurs through their transformation into objects of aspirations - drives, desires, aspirations, semantic attitudes, etc.

The motive in this work was understood as the aspiration to certain values that encourage activity in certain conditions. This means that not all values are transformed into motives.

The role of semantic structures (personal values and meanings, semantic attitudes, dispositions, constructs) in the psychocorrection of personality is well known. Due to semantic structures, there is a constant orientation of consciousness, through which there is a stability of social positions of the subject, and its relationship with the surrounding world. (C. L. Rubinstein, A.V. Zaporozhets, A. N. Uznadze,; A. G. Asmolov). However, the study of this phenomenon in the framework of psychocorrective work with dependent individuals seems to be insufficient, since

until now in the scientific and journalistic literature it is believed that addiction is either a consequence of the substrate itself, which consists of a value that can generate virtual and illusory realities (as a chemical agent of influence on the nervous system: dopamine, acetaldehyde, endorphin theory), or a consequence of social morality. Indeed, the role of semantic structures escapes when we talk about the existing dynamic stereotypes or the influence of the microsocial environment. As a result, the problem, incorrectly, is simplified either to the problems of physiology, or to the problems of sociology (social conditions), so that the person seems to fall out of attention.

The solution of the problem of transformation of semantic structures of dependent personality by psychological methods has already been raised in the scientific literature (I. I. Lukomsky, V. E. Rozhnov, G. M. Entin, A. S. Slutsky). Nevertheless, there is still a relatively small number of psychological works devoted to the study of the semantic structures of dependent personalities. These works (B. S. Bratus, K. G. Surnov et al.) are mainly based on the traditional activity approach, according to which the task of psychological rehabilitation is to re-educate the attitudes of a person prone to addiction, since only on this basis is it possible to re-assign actual needs to socially approved motives. Unfortunately, practice shows that such an approach, having more theoretical than practical nature, and sometimes being reduced to trivial conclusions about education, turns psychotherapy and psychocorrection into an ineffective, long-term pedagogical discipline. At best, using these methods, you can create a short-term semantic installation against dependence, at worst-a short-term target installation. One of the reasons for this is that many authors of the activity approach to psychocorrection of addiction do not take into account the specifics of dependent activity and connect semantic relations only with the structure of activity. This clearly appears in the understanding of personal meaning as the relation of the motive to the goal of activity (A. N. Leontiev). This position dramatically narrows the genetic sources of meaning. As proof said, it should be noted that the traditional activity approach was based on the provisions of teleology - the assumption of the implementation of the postulate of adequacy (V. A. Petrovsky), that is, the existence of a preset original Target psychic systems (adaptation, fun and optimality). But, as practice shows, in the real life-giving psyche, there are non-adaptive processes (V. A. Petrovsky), which are expressed in a constant discrepancy between the goal and the results of the activity of the psyche. Isn't ignoring maladaptive processes the reason for the low effectiveness of addiction prevention, which is traditionally based on the search for a target basis (why?) and causality (why?), that is, on the search for meaning? Indeed, our research has shown that there is a significant percentage of dependent individuals who say that for the first time they decided to

plunge into the world of dangerous virtual realities without any meaning, that is, not consciously. Further analysis showed [18] that these actions were performed by future dependent individuals, as a result of three reasons. First, due to the boring predictability of their psyche (the lack of its creative component), well described by classical (modernist) psychology, based on the postulate of conformity (the desire of the psyche for pleasure, adaptation, pragmatism). Secondly, due to the frustration with life caused by the constant mismatch of goals and results-maladaptive processes of an unpredictable psyche, which were usually not taken into account in classical psychology (V. A. Petrovsky). Third, one of the main causes of depression that occurred in the post-virtual period was an ambivalent state caused by the comparison and collision of two mental realities (virtual and constant) in the psyche of a dependent person, which do not have a common teleological basis with each other [18].

Therefore, in the "face" of addiction, we are faced with one of the most complex problems, the degree of development of which clearly does not correspond to its relevance, but reflects the state of limitation of classical or modernist psychology (including empirical psychology). Therefore, a qualitative change in the understanding of the dependent personality will be possible if we, in particular, free ourselves from the fundamental methodological premise of empirical psychology - the postulate of conformity (V. A. Petrovsky), who, as it turned out, is able to describe only an idealized personality, in which there is no creative mental component [24].

Thus, the provisions of modernist psychology, according to which forecasts and descriptions of personality can be made based on the analysis of its past mental properties, semantic structures (personal meanings, attitudes, values, etc.), relying on cause-and-effect relationships (determinism), hierarchy, consistency, structurality, conformity, subject-object and other conventions of modernism, do not always justify themselves. Practice shows that the psyche of a creative person is most often unpredictable, due to the unpredictability of its internal (unconscious) and external (social, etc.) environments in which it is rooted. In this case, the psyche begins to manifest itself not on the basis of its past properties and structures, but on the basis of the present, external situation (situational psychology), surprising others with its new mental formations. The psyche of a creative person always "plays dice or roulette", "forgetting" about all its past semantic structures [22]. Therefore, the provisions of postmodern philosophy with the help of their approaches (textual, nomadological, schizoanalytic, narratological, simulation, etc.) seem to suggest that mental processes can not always be described in terms of a predetermined structure, system, hierarchy, dichotomous oppositions:

subject and object, internal and external, center and periphery. et al. (see "encyclopedia of postmodernism", Minsk, 2001).

The psyche, according to the rhizomatic concepts of postmodernism, is not subject to any structural or generative model that has a genetic axis. In addition, mental processes do not always proceed according to Purpose, teleology, or the postulate of conformity. This conclusion follows from the provisions on deconstruction (g.Derrida) - the foundations of the textual approach of postmodernism, according to which for a more correct description of mental processes it is necessary to go beyond the logo-(Phono-archeo-teleo-Fallo-)centrism as a way of thinking [42]. And, finally, not always in the psyche there is only one psychic reality, but there is a collision and interaction of different psychic realities. For example, narcotic or virtual realities with constant reality.Noses). All this is a manifestation of postmodern psychology.

Therefore, a new postmodern view of this problem is needed. We need to understand how different components of the psyche can change their nature when faced with virtual reality.

We cannot explain the change in a particular content if our particular theory defines personality solely as content. Such a theory can formulate what exactly should change, and subsequently it can state what has changed and what it has become; however, how exactly such a change became possible will remain theoretically inexplicable as long as our explanation operates with the concepts of certain certain contents (E. T. Gendlin). According to Jendlin, this situation can only be avoided by a theory that lays down the possibility of change in its explanatory structures. For the first time, A. G. Asmolov spoke about such a theory, that is, a postmodern approach to understanding "a changing personality in a changing world". This idea was supported by D. A. Leontiev, who, on the basis of taking into account non-adaptive processes (V. A. Petrovsky) and existential ontology, proposed to move from "personality psychology in a changing world" to "personality psychology that creates and changes itself and its life world" (D. A. Leontiev). These authors proposed to use the concept of "meaning" as a Central concept in the new, postmodern psychology. But to use it, it should be noted that the category "meaning" should not be understood narrowly, that is, to see in it only the cognitive component, tied, in particular, to activity. In addition, our research has shown that we should not forget that the abuse of the search for meanings in everything can lead to dependence on meanings (meaning dependence), and, as a result, to depression. Meaning in this case begins to act as an object that causes a positive emotional and evaluative attitude, that is, it becomes a value (in particular, a super-value, a super-idea, etc.), without which a person becomes depressed.

Therefore, this perception of meanings leads to sense dependence or sense mania. On the other hand, according to Freud, a person thinks about meanings when he feels depressed, but this does not mean that the meanings were and were realized in its absence. That is, not always the absence of depression or a good mood is a consequence of the presence of conscious meanings (cognitive component). This is often due to the presence of an affective component of meaning. Good mood is not only a consequence of the awareness of meanings, but also the awareness of meaninglessness (joy as a result of the awareness of nonsense and absurdity). Therefore, R. H. Shakurov proposed an approach to the concept of "meaning", which consists in the fact that this concept does not always have a motivational nature. According to the emotional-value paradigm developed by this author, the meaning-forming function is also performed by values that are not included in the structure of activity. They arise from the perception of art, humor, a loved one, the beauty of nature, etc. In confirmation of this, V. A. Petrovsky shows that there are non-adaptive processes (creativity, etc.) in which there are no pre-established meanings and goals, but this factor is the main cause of creative processes in the psyche.

Thus, the semantic approach is able to absorb not only the activity, but also the non-activity sphere, as well as the cognitive and affective components of the psyche. Therefore, this approach can claim a Central and integrating role in postmodern psychology, on the basis of which in the future it will be possible to develop more effective methods of psychocorrection and prevention of addiction.

### **1.3. Postmodern psychology and the concept of " meaning»**

D. A. Leontiev in his monograph "Psychology of meaning" (D. A. Leontiev, Moscow: Sense, 2007. - 510 p.) made an attempt to build a unified system concept of semantic reality. In this work, the author raises the concept of "meaning" to a new, higher methodological status, to the role of the Central concept in a new, non-classical or postmodern psychology-the psychology of " changing personality in a changing world " (A. G. Asmolov, 1990, p.365). But is it possible, on the one hand, to strive for a single system concept (thereby showing the attitudes of modernist psychology and philosophy)? On the other hand, to claim to build a postmodern psychology, which should be characterized by the absence of binaries, the opposition of subject and object, internal and external, center and periphery, and other signs of consistency (encyclopedia of postmodernism, 2001, p. 602)? And in General, the concept of "meaning" is modernist. In postmodernism, the

meaning of the concept of "meaning" is different or disappears altogether. To reduce the dynamics of living and becoming psychic reality to the dynamics of semantic reality is a rather bold move. But how correct is it? After all, the concept of "meaning" always sends us back to the past, to something that is gone and requires understanding, ignoring what becomes "here and now". What kind of dynamics are we talking about, if it is not the dynamics of the emerging psyche? Of course, if we are talking about postmodern psychology, then there can be no question of a single concept that semantically exhausts the entire problem field of modern psychology. It is known [24] that postmodern psychology cannot be considered as monolithic. It should be characterized not only by attributive, but also by programmatic plurality, which is objectified in a wide range of diverse projects (both by the criterion of the modeled objectivity and from the point of view of the methodology used), such as: textual, nomadological, schizoanalytic, narratological, genealogical, simulation, communication, etc. (R. R. Garifullin). It can be assumed that postmodern psychology will have a semantic and categorical diversity, largely due to the radical rejection of postmodernism from the very idea of the possibility of constructing a conceptual and methodological matrix in the field of modern philosophizing, which could claim a paradigmatic status. Moreover, in our opinion (R. R. Garifullin) postmodern psychology will never belong to the psychological tradition in the past perfect mode, as its content, since it will always be a relevant and living phenomenon. This phenomenon will only be supplemented by new projects of postmodern psychology, although at times it will seem that new directions in psychology will arise. Even if the "new" psychologies are published, it will only be a manifestation of the simulation project of postmodern psychology. From the dualism of modern-postmodern psychology, we can no longer go anywhere. Therefore, there is a unity of modernist and postmodern psychology, from which psychology will not go anywhere, despite the emergence of new directions in psychology in the future. Therefore, the creation of postmodern psychology, on the one hand, should be based on the use of various projects of postmodern philosophy (textual, nomadological, schizoanalytic, narratological, genealogical, simulation, communication, etc.) within the framework of psychology. And on the other hand, on the collision and interaction of various psychological systems, realities, worlds, knowledge, etc. apparently, this is why D. A. Leontiev attempted to organize this dialogue and interaction using the all-consuming and all-consuming concept of "meaning". He showed that the interest in the concept of "meaning" is caused by the fact that it allows, adhering to the postmodernist attitudes, to overcome binary oppositions, which should not exist in postmodern psychology. The author notes that this becomes possible due to the fact that the concept of "meaning" turns out to be "own" for both everyday

and scientific psychology. And also, for academic and applied, for deep and for top, for mechanistic and for humanistic. Moreover, it is correlated with both objective and subjective, and intersubjective (group, communicative) reality, and is also at the intersection of activity, consciousness and personality, linking all three fundamental psychological categories. Obviously, this would not have to be a mechanistic connection of static pieces of different psychological systems with the help of the "glue" of meaning. The concept of meaning should give dynamics to the unified psychological system of D. A. Leontiev and bring psychology to a new qualitative level, opening the way for its further development.

In our opinion, D. A. Leontiev managed only to compare and connect various psychological approaches with the help of a single "thread" of the concept of meaning, but how much this connection turned out to be a dialogue and a living interaction of these approaches remains an open question. The criterion for the liveliness of this dialogue is the specific recipes and psychotechnics that are derived from it, but they, as it turned out, have no practical novelty and were used in practice earlier, that is, before the development of the psychological system of D. A. Leontiev. At the same time, it should be noted that Leontiev set himself an extraordinary and bold task — not only to generalize and bring together what has been developed in theoretical, experimental and partly applied research of meaning in domestic and world psychology, but also to see behind them the interrelated manifestations of a single dynamic semantic reality. To what extent did D. A. Leontiev really manage to break out of the limits of the previously described and studied dynamics of psychic reality, and go on to describe the dynamics of semantic reality, which has not yet been identified? Or was there an ordinary substitution (tautology) of the psychic reality already studied by classical scientists with semantic reality, and there is no scientific novelty?

In addition to D. A. Leontiev, an attempt to develop the provisions of a qualitatively new psychology was made by other authors. Some signs of non-classical and postmodernism occur in the works of L. S. Vygotsky, who owns the idea of "non-classical psychology" (Elkonin, 1989; Asmolov, 1996; Dorfman, 1997, etc.) These signs consist in the transition from a static view of a person to a dynamic one. That is, in the transition from the study of man as an isolated system to the study of his indissoluble connection with the world in which his life activity takes place. The same idea is found in the "ironic psychology" (Zinchenko, 1997), as well as in the Western discussion of the idea of "postmodern psychology" (for example, Shatter, 1990). Despite the fact that D. A. Leontiev makes an application for the creation of non-classical, postmodern psychology, he practically does not use and ignores the achievements of postmodern philosophers, limiting himself

only to the works of existential philosophy, taking as the basis of his work philosophical foundations that bridge the gap between ontology and epistemology. Therefore, man, with his life-creating, cognitive and creative-activity abilities, is introduced into the composition of being as its new level, which creates its own special life world from the primary impersonal being. In the life relations of man and the world, a special semantic reality arises as a form of their unity. These propositions are not new from a philosophical point of view, but from a psychological point of view, for some reason, they are presented by the author as a kind of discovery. Essentially, D. A. Leontiev raised a philosophical (epistemological) problem and he tries to solve it with the help of psychological approaches and tools. But is it possible? (The possibility of studying the phenomena of philosophical intuition and creativity in the framework of psychological methods is a separate topic, which we will consider later). Apparently not. That is why this study of this author acquires a philosophical orientation. Does this study have a philosophical novelty? Do the author's theses on the mediation of being, the rootedness of meaning in being, and the transcendence of meaning, which were previously formulated by M. Heidegger and other philosophers, have a philosophical novelty? Surely no one before the psychologists did not use the provisions of existential philosophy for the development of psychology? Of course, this is not the case and existential psychology already exists and is developing.

Is it possible, using the category of meaning, which is the main element of the mechanism of the Petrovsky principle of conformity, to describe a living psychic reality capable of creativity, spontaneity, unpredictability? Is the semantic reality described by D. A. Leontiev a life-giving psychic reality capable of creativity? If this is so, then D. A. Leontiev has made a revolution in psychology. But is this really the case?

Analyzing a huge palette of psychological works about the phenomenon of meaning, the author always brings under the common denominator of "meaning" many concepts of these works, the authors of which, sometimes, did not even hint at meaning. So, for example, the concept of valence, introduced by one of the analyzed authors, is boldly identified with the concept of meaning. Thus, with the help of the atom of "meaning" it is possible to describe many mental phenomena, in the end, rewriting all the sections and directions of psychology. This is partly done in the work of D. A. Leontiev's "Psychology of meaning", and so much so that the reader may be tempted to accept the proposed concept of meaning as the main explanatory principle in relation to the regulation of activity and personal development. After all, it would seem that semantic reality constitutes a person,

gives a person freedom from the situation, allows him to consciously and indirectly interact with the world as a whole. The explanation of psychic reality only on the basis of semantic mechanisms in combination with simpler explanatory logics, for all its sophistication, does not go beyond the "postulate of conformity" (Petrovsky V. A., 1975; 1996), since there is an initially set regulatory principle that determines the hierarchical system of criteria with which all the activity of the subject is consistent. Mental practice shows that there are forms of human behavior that do not lend themselves to semantic explanation. These are the phenomena of non-adaptive activity described by V. A. Petrovsky, and the situation of value choice constructed by F. E. Vasilyuk (1984), when it is impossible to compare alternatives in a single coordinate system, as it happens in simpler cases. Then what is the value of the dynamics of semantic reality" discovered " by D. A. Leontiev?

A very bold attempt of this author to describe the life-giving psychic reality with "mosaics" - meanings using a systematic approach integrated with the principle of development, deserves high praise. At the same time, we should not forget that the traditional systematic approach, which came to us from the natural and technical Sciences, is primarily a structural, static approach. But, despite this, it is taken as the basis for the description of psychic reality, although it is partially diluted by the author with the techniques of multidimensional ontology by V. Frankl. As a result, Leontiev manages with enviable virtuosity to find a place in his constructions for a variety of developments. But can we say that this "Leontiev" semantic reality, formed in a multidimensional and multi-layered way, is a fluid, moving, transforming fabric of the soul substance that goes out into activity? Apparently, this is not the case, if only because this author does not always manage to avoid two extremes — the mechanical connection of elements borrowed from different contexts and the critical opposition of different views on the same phenomena to each other. Apparently, the value of D. A. Leontiev's research lies in the fact that He managed to combine the explanatory possibilities of various psychological approaches to the phenomenon of meaning. Moreover, the author has linked these approaches into a holistic structure. A meaningful analysis of approaches to understanding meaning in the works of V. Dilthey, G. Frege, E. Husserl, G. Speth, M. Heidegger, K. Jaspers, M. Merleau-Ponty, J.-P. Sartre, M. Weber, P. Tillich and other major thinkers is not a simple scientific litobzor. The fact that the study of various interpretations of meaning in psychology showed Leontiev that this phenomenon is extremely ambiguous, has a multiplicity of manifestations, polyfunctionality, being included in several systems of relations in which it functions according to the special laws of these systems, is not yet a reason to say that semantic reality is necessary and sufficient to be the basis of mental reality.

D. A. Leontiev's appeal to the ontological level of analysis, that is, to the relation of man and the world, allows us to conclude that the author goes beyond psychology into philosophical discourse. Thus, the author claims to build a new ontology, the concepts of which would be organically inscribed in the theoretical system. But does the combination of the concepts of meaning and the life world, the analysis of meaning in the context of the life relations of the subject and the world, have a philosophical novelty? Perhaps, at best, all this is the extension of existential ontology (M. Heidegger and others) to mental processes. However, this distribution has been done before by other researchers. As a result, Leontiev comes to a trivial, non-paradoxical, psychological conclusion that a person's own actions have a vital meaning, they are significant for a person's life. (It would probably be more interesting for science (after all, true science is where there are paradoxes) if human actions ceased to have a vital meaning). For philosophy, these above conclusions, formulated at the beginning of the last century, are interesting, but they are no longer new. Leontiev's conclusion that in the image of the world in the consciousness of the subject there is a personal meaning as a form of cognition by the subject of their life meanings, also does not contain philosophical and psychological novelty. All this seems to be interpreted through the concept of meaning of Husserl's phenomenology (although the analog of the concept of personal meaning in Husserl was obviously a different category). Despite all the above, D. A. Leontiev for some reason is sure that he comes to a qualitatively "new" psychological principle — the principle of being mediation of semantic reality.

The multidimensionality of semantic reality cited by Leontiev and the identification of three aspects of consideration: ontological, phenomenological and activity-based deserve a positive assessment. At the same time, it should be noted that the level of value of the process of "impregnating" all mental phenomena with the category "meaning" (modernist attitude) can be estimated on the basis of replacing the concept of "meaning", "semantic structures" with other concepts. For example, you can make a replacement for such concepts as "psyche", "psychic reality", "soul", "consciousness", etc. Such a substitution often leads to the fact that the new sentence obtained in this way often has a common and useful meaning, but, alas, not new to psychology.

Thus, the question arises as to whether such a global and widespread introduction of the concept of "meaning" to describe the psyche, done by the author, has a heuristic potential. Moreover, when V. F. Petrenko's works concerning the semantics of consciousness revealed the phenomena of semantic (semantic) discontinuity of human consciousness, that is, the absence of a complete "filling"

of the psyche with meaning. Apparently so, recommendations and recipes (psycho D. A. In our opinion, they have no practical novelty, due to the fact that they were already used in practice by other authors even before the publication of the work "Psychology of meaning". At the same time, the author managed to avoid tautology. This was difficult to do due to the fact that the concept of "meaning" is all — consuming, as well as, for example, the concept of "game" ("our Whole life is a game!" - the thesis of postmodern psychology). Now it sounds like this: "our whole life is meaning! "(the thesis of modernist psychology).

The question arises: can the work of D. A. Leontiev "Psychology of meaning" be attributed to postmodern or modernist psychology?

On the one hand, we can say that this work belongs to modernist psychology, due to the fact that this holistic and systematic study is based on the main element of the mechanism of the principle of conformity — meaning. On the other hand, it attempts a lively dialogue of various trends of modernist psychology, derived under a common denominator, a common projection, a common panel-semantic reality. Therefore, if it contains the vividness of the dialogue of various directions of modernist psychology, then we can probably say that this work is written in a postmodern format. But not necessarily a work written in a postmodern format is a work on postmodern psychology. Apparently, the work of D. A. Leontiev "Psychology of meaning" refers to modernist psychology. It is written in a partially postmodern format, as a kind of philosophical and psychological "medley" on the topics of various areas of modernist psychology. One gets the impression of a partial absence of the author (postmodern death of the author and the presence of a certain scriptor). Therefore, this study within the framework of modernist psychology is quite consistent with the spirit of the postmodern era.

When reading this study, the question arises: is it possible to fill the dynamics of the principle of conjugation of meaning and the life world, in which a person meets with the life worlds of other personalities, only by highlighting as the main semantic processes of meaning formation, sense awareness and sense-building (transformation, expansion, creative processing and development of the subject's life relations with the world)? Is the root cause of mental and semantic dynamics really in these semantic processes? Apparently, all the above mechanisms are secondary rearrangements caused by the main vector of mental dynamics, which, in our opinion, is practically not disclosed in this work (the dynamics of unpredictable internal and extrasychic being, into which the human psyche is thrown, non-adaptive processes, etc.). In addition, when analyzing the dynamics of semantic reality, one cannot ignore studies (R. R. Garifullin, 1997, etc.) according to which, the individual has the ability not only to search for meaning, but also to

search for illusions, delusions, that is, sometimes meaningless formations. The individual, having got into the condition of a non-adaptive process, begins to form nonsense in himself with such speed and frequency that they cease to be perceived as nonsense and become semantic formations. D. A. Leontiev ignores this aspect and confirms the General humanistic orientation of his work. He emphasizes only the importance of facilitating influences on the subject, and not manipulation (self-manipulation) as the basis of the processes of creating illusions. Although the latter, according to research on the psychology of artistic creativity (R. R. Garifullin, 2004) often leads to the formation of positive illusions and creative ideas as new meanings that ensure personal growth, the formation of personal autonomy, the ability to make independent choices.

#### **1.4. Postmodernism in psychology: the meaning of life and the meaning of being.**

Reading the study of D. A. Leontiev, you understand the level of difficulty that the author had to face, remaining, on the one hand, true to the methodological positions of the school of L. S. Vygotsky, in particular, the provisions of the activity approach justified by his grandfather A. N. Leontiev, and on the other, to promote the provisions that are fundamentally inconsistent with his respected ancestors. In this problem, the author was helped by an appeal to philosophy—the ontology of meaning and being. As a result, D. A. Leontiev comes to the concept of "life meaning" and emphasizes its objective character (in contrast to personal meaning, which is a form of cognition by the subject of his life meanings). "Life meaning," the author believes, "is an objective characteristic of the place and role of objects, phenomena and events of reality and the actions of the subject in the context of his life. The meaning of life is objective, because it does not depend on its awareness, while it is individual, unique. This is not a psychological concept, but rather a metaphysical one.".. It is completely consistent with our definition of the meaning of being, which was investigated by us earlier. (R. R. Garifullin. Unpredictable psychology. - Moscow, 2003). Earlier, we also investigated the phenomenon of metaphysical "life meaning". It was designated by us as the meaning of being. In our research, we have noted that the meaning of life is often confused with the meaning of being. Under the meaning of life, it is more correct to understand something that connects a person with life, making life attractive. These are the values that bind us to life. So one of these values is the value of experiencing existence — a feeling that is based on a sense of the meaning of being in the world, a sense of the deep connection of yourself as part of the world

that needs you. This is the concept of "care" according to Heidegger. This is an external meaning, but it is also part of the meaning of a person's life. Perhaps the meaning of being is primary in relation to the meaning of life? But perhaps they are interrelated?

Thus, the meaning of life is a certain inner psychic meaning of human existence. And the meaning of being is a transcendental meaning that is outside of man, but is open to him and fills him with the meaning of life. In other words, the value of the experience of existence, which is a component of the meaning of life, is a certain part of the reverse side of the meaning of being, turned to the person and therefore partially fills his meaning of life. But this part is a kind of cementing link between different values as components of the meaning of life. In a boundary situation is a certain "washout" of all values that bind man to life and remains one value — the value of the experience of the meaning of "external" existence, as a kind of frame, like a deeper connection of being human and of being in the world. This deep connection has its own hierarchy. Even now, psychologists have shown its lowest stage, when any movement of a person in the world (for example, motor operations with objects) is considered in such a way that the environment in which a person is located is represented as part of a person. Otherwise (if we exclude the merging of the environment and the person), it is not possible to explain the phenomenon of man and his psychological manifestations. Thus, existence has a lower (latent and unconscious) level (at the beginning of ontogenesis). Further, in the process of development, this above connection acquires a deeper quality — the quality of existence. Existence is the framework of psychological existence. Therefore, psychic being can be studied in terms of the external world, since there is a deep connection between psychic (internal) and natural (external) reality. And it is not necessary, in the study of psychic existence, to shut oneself up only in it. This is Heidegger's fallacy. The connection between psychic and natural reality is hierarchical and cannot be reduced only to existence. This connection is dissolved everywhere and in everything, both at the deep and at the surface level. Heidegger tried to get into this depth from the psychic world, from the language, bypassing the upper layers, and was not convincing enough. It is necessary to go from the "surface" of natural and psychic reality to their depth. The connection is everywhere. And then extrapolate from the surface to the depth.

All of the above, on the one hand, is in good agreement with the research of D. A. Leontiev, according to which there is a dependence of meaning on the network of objective relations of the subject with the world, which the author calls his life world. These relationships are the raw material for the construction of meaning. On the other hand, many of Leontiev's formulations suggest the interpretation of

objectivity as a given or rigid determinism of meaning by factors that are not controlled by the subject, namely, the objective place and role of phenomena, events, etc. in his life. That is, they nullify existence as a unique semantic reality, turning it into a predictable essence. Such a conclusion can be drawn from the position of D. A. Leontiev about the objectivity of the meaning itself (and not only the reality, the relation to which it expresses). At the same time, this conclusion by Leontiev expresses the thesis about the objectivity and at the same time the uniqueness and individuality of the meaning of life. It turns out that this meaning is predetermined for each individual by his objective life circumstances, which do not leave him any field of choice for independently determining his own life meaning. But is this really the case? Another difficulty is the definition of life meaning as a "metaphysical concept". Apparently, it contradicts the author's proposed understanding of the life world of the individual as an objective determinant of life meaning. After all, this world can hardly be attributed to the sphere of the supersensible, it unfolds in real life, in the direct life experience of a person. A statement of the metaphysics of sense can mean two different things: either an allusion to the determination of the meaning of some superhuman authority (see above thesis about the meaning of life, described earlier by us), or recognition of nepoznannogo (empirical unknowable) ultimate source of this determination, called secret identity. The author has the right to adhere to a particular position, but I would like the author to define this position more clearly. Moreover, I would like the author to show how the theses about the metaphysical nature of life's meaning relate to the thesis about the generation of the life world. That is, I would like to understand how the meaning of being and the meaning of life relate. By the way, we wrote about this above (R. R. Garifullin, *Unpredictable psychology*, Moscow, 2003).

Leontiev considers the concept of meaning so multifunctional that the question arises whether it can be taken as an element from which psychic reality is formed. Can such a broad concept as meaning be the psychic "atom" from which the psychic fabric is formed? Of course, the concept of "meaning" in its globality is still far from the concept of "being", but it can already be said that everything that exists in the world now has not only the universal property of having being, but also the property of having meaning. If we consider the problem of using the concept of "meaning" for all structures of the psyche, then from the point of view of modernist psychology, such use is incorrect, since the concept of meaning is not elementary, but it absorbs a lot. But if this question is considered within the framework of postmodern psychology, then the concept of meaning can act as a kind of ubiquitous operator or scriptor (mental "glue") between different mental worlds and structures. So D. A. Leontiev justified the theoretical and

methodological status of meaning as one of the Central categories of psychology (non-classical psychology, as defined by the author), integrating and, as it were, permeating various levels of the psyche: emotions and thinking, conscious and unconscious, deep and "top" mental phenomena. One gets the impression that we are not talking about meaning, but about some operator or some valence, which are far from the original ideas about meaning, as something that is "with thought". It turns out that meanings can exist outside of thoughts, outside of consciousness? Apparently, these are no longer meanings, but some kind of bioinformatic relationship operators. Therefore, he developed the concept of semantic reality as a continuum, a "fabric" formed on the basis of life relations, the "life world" of the subject in the process of being mediated by semantic formations. Therefore, thanks to this facet of his research, D. A. Leontiev can be attributed to a representative of postmodern psychology.

The author of the monograph "Psychology of meaning", without contradicting the psychological traditions of the Russian psychological school, substantiates the idea of the regulating role of personal meaning in the self-determination of the individual. He analyzes the mechanisms of connections of meaning with motives, needs, attitudes, values, which opens up new perspectives for the empirical study of personality psychology.

Apparently, it was difficult for D. A. Lentyev, without changing the traditions of the Russian theory of activity, adhering to the principles of modernist psychology (striving for integrity, completeness, structurality, linearity, etc.), to take into account mental phenomena that cannot be explained within the framework of classical approaches. After all, the classical approaches, which are closed to themselves, describe the psyche as a system with an eternal return, in which there is no place for intuition, creativity and other phenomena based on non-adaptive processes. Apparently, therefore, stated by D. A. Leontiev's theory of meanings turned out, in our opinion, in some places torn and crumpled, especially where the reference goes to non-adaptive processes, to the impasse of the principle of conformity, to the phenomenon of the mediation of meaning by being. Although in many places the author still manages to smoothly and logically adapt scientific realities to the misconceptions formed within the framework of the theory of activity based on praxeological reductionism and the spread of natural (rather than phenomenological) attitudes to the psyche. It must be remembered that the theory of activity, which takes place in Russian psychology, is based on praxeological reductionism, which identifies true activity with activity visible to consciousness (through the goal, motive, actions, etc.), which projectively and narrowly captures only individual and insignificant aspects of true internal activity. In true activity

(activity in itself as a noumenon) there is a mechanism by which creativity is possible. That is, creativity as the creation of new mental models about the world, new structures, new creations, Praxiological activity, which is indicated by the theory of activity based on a superficial, purely external perception of the activities by man (Fisichella activity as an incorrect distribution of mechanisms of external nature to internal mental processes). In fact, activity in itself is something other than activity for consciousness (praxeological reductionism), since there is no such algorithm in mental processes as in the external labor activity of people. It is impossible to extend the principles of external human activity to the principles of internal mental activity. This is incorrect. There is no such differentiation and simplification in the psyche. In it, activity is built in a different way (not through a motive, goal, or operation). It does not have the same sequence as in external activities (everything is not as algorithmic, hierarchical and linear as in external activities). The psyche is not such a linear system. All its elements work simultaneously and not so consistently. Everything in it is essential and there are no such elements that are core (see postmodern project - "rhizome" - encyclopedia of postmodernism). In the psyche there are no essential and non-essential structures, as in the family tree of knowledge, in which there are non-essential "branches" and "leaves". The psyche is a single network in which any part of it can fundamentally change the state of the entire mental system. And indeed, the research conducted by E. T. Sokolova, showed that one of the important consequences of looking at the neurotic development of the individual through the prism of the regularities of the organization of semantic systems was the explanation of the instability of self-attitude inherent in patients with various forms of neuroses. The explanatory hypothesis confirmed by experimental studies (Sokolova E. T., 1989; 1991) allowed us to identify two main personality features underlying this phenomenon. This is, first, an intrapersonal and motivational conflict that generates a conflicting sense of "I", destabilizing the self-relationship. Secondly, the lack of differentiation of semantic constructs, as a result of which, destabilization easily spreads from peripheral relations to the entire "monolithic" semantic system, capturing it entirely. The possibilities of compensation are significantly limited. "The concatenation, fusion of individual meanings is reflected in the fact that even with minor changes in one meaning, one representation, there is a destabilization of many other meanings... It is possible that this phenomenon is based on immaturity, insufficient formation of the hierarchy of semantic scales and the idea of a person with a low degree of differentiation of meanings" (Sokolova E. T., 1989). All this indicates that the psyche is not so linear and modernistic. There is no "trunk" in the psyche and any part of it is important. Psyche is well described in the framework of the theory

resome (see "encyclopedia of postmodernism"). The psyche is a network, not a family tree. There can be no question of any hierarchy. Everything is important in it, all layers are important, there are no priorities.

Reading the work of D. A. Leontiev, you catch yourself on a contradictory feeling. On the one hand, the work is written in a postmodern format on the collision and dialogue of various semantic realities. On the other hand, the author attempts to describe the psychic world with the help of the "atom" of meaning. The author makes an attempt to reduce the mental world of a person into a flowing semantic reality, into a certain continuum, into a certain mental substance (is this a modernist or postmodern orientation in psychology? see more on this below). On the one hand, feeling that we are already doomed to the fact that it is the concept of "meaning" that integrates and connects all the substructures of the psyche, it is the meanings that should be the main connecting links-valences in the global psychic network. But on the other hand, understanding the origins of the concept of meaning ("with thought"), you begin to doubt how much this concept can be extended to mental processes in which there is no work of consciousness and thinking. Is what D. A. Leontiev means by the concept of "meaning" really meaning, or has it already turned into something else? There is a question of validity of this concept. Therefore, the author himself points out these concerns, Recalling the regularity of the development of scientific ideas outlined By L. S. Vygotsky-from the discovery of a new fact to the release of an exhausted idea "into retirement". D. A. Leontiev himself asks the question: "is not our expansion of the scope of application of the concept of meaning as an explanatory principle fraught with emasculation of its content? Has it not prematurely, before it has played its constructive role, turned into "a discovery that has swollen to a worldview, like a frog that has swollen to an ox" (ibid., p. 304)? To avoid this danger, it is necessary to clearly limit the scope of the semantic approach, putting it in a broader context and defining the relationship of semantic reality with other psychological realities that require different approaches."

Therefore, D. A. Leontiev develops a multi-regulatory model of personality. From this model follows, first, the separation of the plane of mental and the plane of personal processes and mechanisms, which was pointed out by A. N. Leontiev. Secondly, the understanding of semantic regulation as one of at least six systems of regulation of human activity. Despite the fact that semantic regulation is considered as the most important component for understanding personality, as well as as a component that constitutes personality as such, it does not cancel or replace other forms and mechanisms of regulation that are fully and adequately described

in terms of more traditional approaches. Thus, the concept of meaning is not so ubiquitous and does not claim to be a "global psychic glue".

Apparently, the best approach to describe the problems raised in his work "the Psychology of meaning" should be the principle of unity of the modernist and postmodern approach in psychology.

In addition, it is necessary to recognize that not always when scientists manage to achieve a sufficient degree of voluminous consideration of the problem, this leads to a qualitatively new categorical level. This conclusion, apparently, also applies to D. A. Leontiev, who did a really voluminous study.

D. A. Leontiev's innovation lies in the fact that in order to see the concept of meaning in a new perspective, the justification and disclosure of which was devoted to his work, he needed to go beyond the isolated individual, individual activity, self-contained consciousness, self-sufficient personality. Therefore, D. A. Leontiev turned to non-traditional concepts of the life world and life relations for psychology, without which it was impossible to understand the nature of semantic reality. He came to a useful, but from a philosophical point of view not new, conclusion that the meaning of objects and phenomena of reality is, in fact, a systemic quality that they acquire in the context of the subject's life world (see the philosophy of Husserl and Heidegger).

And yet, it is necessary to recognize that D. A. Leontiev's acceptance of the multidimensionality of the phenomenon of meaning and the replacement of the concept of meaning by the continuous concept of semantic reality, indicate the author's postmodern attitude (and where will the author go from the postmodern world in which he lives?) We must not forget that the multidimensionality of the phenomenon of meaning is a product of the illusion of discreteness, uniqueness and unambiguity. When he talks about the "semantic fabric" of life activity, by analogy with such concepts as "sensory tissue" (Leontiev A. N., 1977), "biodynamic tissue" (Zinchenko, Morgunov, 1994), "emotional tissue" (Dorfman, 1997), then we are most likely talking about a semantic global mental network (this is a postmodern orientation). Further, the author comes to the conclusion that semantic reality manifests itself in a variety of different forms (including transformed forms), connected by complex relationships and mutual transitions and included in the General dynamics (This is also consistent with many postmodern projects-Rhizome, nomadological project, etc.)

The application of the provisions of M. Heidegger's ontology by D. A. Leontiev allows us to draw, perhaps, not a new conclusion for psychology about the existential mediation of semantic phenomena and processes, which the author for

some reason raises as a principle, although implicitly it already took place in psychology (see Dasen analysis). Dozens of principles about the mediation of being can be formulated in this way: emotions, experiences, behavior, thinking, etc.

Even at the beginning of the twentieth century, A. Bergson proclaimed that not all phenomena that we place in a row, building linearly in a certain projection or hierarchy, are placed in a row, that is, not everything is so structurally and hierarchically. This was later pointed out by A. Maslow, speaking about being values as the main motives of people who have reached the level of Being in their development, he revealed that these values are fundamentally non-hierarchical, that is, they cannot be compared and ranked according to the degree of significance. In turn, only this impossibility creates a prerequisite for a truly free choice, since any predetermined hierarchy of motives (including semantic ones) denies freedom (Vasilyuk, 1984). But not only freedom, but everything that is a consequence of this freedom: creativity, intuition and other supra-conscious phenomena that are a property of any human individual. Despite this, D. A. Leontiev concludes that not every person is able to transcend semantic regulation, reaching an even higher level of regulation of relations with the world, characterized by maladaptive and non-hierarchical mental processes. Studies show that maladaptive processes are characteristic of everyone, due to the fact that all people live in conditions of objective and subjective creativity (my psychology of artistic creativity), and regardless of age (see children's creativity). Perhaps, in children, rootedness in being, mediated by being, is expressed most vividly, since the child does not yet know how to defend himself with the psychological clichés of society, and is really rooted in being, merged with it.

It can be assumed why D. A. Leontiev so underestimates a person, saying that not all of them can have maladaptive processes? Why, then, was this theory created? To describe those who lack creativity and intuition in their psyche? Apparently, all this is due to the fact that the theory of meanings developed by D. A. Leontiev, practically does not explain the phenomena of creativity and intuition (non-adaptive processes), which are the main property of human sense-creating consciousness, and describe only a small layer of mental non-creative and non-life-creating processes, which practically do not exist in the nature of the human psyche. Meanings according to D. A. Leontiev appear, develop and change due to the work of the principle of conformity, which adheres to the entire volume of research of this author. So, V. A. Petrovsky has already shown that the principle of conformity "kills" (that is, leads to a dead end) not only the explanation of the phenomena of creativity, but also of activity. That is why V. A. Petrovsky

introduced the section of non-adaptive processes into psychology, which eliminated this impasse, depriving, on the one hand, our domestic psychology of modernist harmony and logic, and on the other, advancing psychology to a more adequate and correct description of the nature of mental processes. Thanks to the attention of V. A. Petrovsky to non-adaptive processes, and D. A. In our opinion, our domestic psychology has managed to break out of the trap of the "zombie" predictable life world, in relation to which the individual has only always adapted through the principle of conformity. Now there are new guidelines in psychology—the guidelines of non-classical personality psychology: from life activity to life creation, from semantic regulation to regulation of meanings, from the psychology of "changing personality in a changing world" — to the psychology of the individual who creates and changes himself and his life world. This is made possible by a multi-regulatory model that takes into account the logic of free choice. If the concept of semantic regulation based on the logic of vital necessity describes the integral determination of the life activity of the individual by his life world in the language of meanings, then the concept of higher-level regulation based on the logic of free choice (although this is debatable, since free choice can hardly have logic; freedom is always something illogical and independent of the logic of circumstances and conditions), should describe the self-determination of the individual in the language of interaction between the mechanisms of freedom and responsibility. Leontiev upsets the reader by saying that this existential concept has not yet been developed, that work on it has only just begun (Leontiev D. A., 1993; 2000; Kaliteyevskaya, 1997), and noting that only with its help it will be possible to understand such processes as, say, a purposeful restructuring of a person's relationship with the world, his meanings.

### **1.5. About generating and intuition. About meanings and illusions.**

The theoretical analysis carried out by D. A. Leontiev allows us to speak about the following psychological mechanisms of generating meaning: closure of life relations, induction of meaning, identification, insight, clash of meanings, positing of meaning.

1. Closure of life relationships. The essence of closure (as we will continue to call it for short) is the meeting of the subject with an object or phenomenon, the result of which is an unexpected spontaneous acquisition of a significant life meaning by this object, that is, an important place in the life of the subject. For example, the formation of drug and quasi-drug addictions (actually drugs, alcoholism, Smoking, gambling, computer games and other addictions).

2. the Induction of meaning is the giving of meaning (semantic rationalization) to an activity that is initially devoid of meaning, which a person has to perform under certain external compulsions.

3. Identification with a particular social group or community in the process of sociogenesis leads to the assignment of semantic orientations that characterize the culture of this social environment.

4. insight, or enlightenment-a sudden perception of meaning where nothing has just happened. It is not movement or research that can lead to truth, but a certain structure that can change consciousness through experience, a perceived text or work of art, etc. Truth appears when your life, which you have really experienced, appears in you purified and clear.

5. the Clash of meanings occurs when the subject-the carrier of the inner semantic world-meets with other semantic worlds.

6. Positing meaning is a special existential act in which the subject, by his conscious and responsible decision, establishes the significance of something in his life. For example, belief in something.

All the above psychological mechanisms relate not only to the generation of meanings, but also to the generation of truths, values, etc. Therefore, these mechanisms are not new. Simply, they were more or less studied within the framework of other psychological problems and concepts.

On the other hand, it was said above that the very creation of meaning is based on an arbitrary myth-making act. Myth, as a fundamentally illusory point of reference, composed by human culture itself (Lobok, 1997), which allows a person to choose where the usual means of choice for an animal do not help... It is the illusion is the Supreme controller, which regulates the relation of man to supremeteam the world and allows for people to go crazy in front of the face opening him endless subject possibilities, that is, to feel the meaning. It is the illusion that places a system of peculiar "pointers" in front of a person»: what should be more valuable, and what should be less, what should be more significant, and what is secondary and third-rate in its importance. It is illusions, as some illusory and absurd constructions from the point of view of an external observer, that create a system of those basic guidelines that allow a representative of a particular cultural community to firmly know which factors of the surrounding object world should be given preference. Why does a person believe in these illusions, and they then turn into meanings and even truths? Previously, we have shown that this happens due to such a high frequency of "blinking" illusions that the human psyche, being within the

framework of its own, misleading consciousness, needs, does not have time to objectively perceive reality and accepts the resulting flow of illusions as meanings or truths (R. R. Garifullin, 2004). As an example, we will show below that this high frequency of "blinking" of illusions perceived by an individual is created by a society that can be mistaken, but infect with these illusions ("truth») a separate person. And indeed, "universal and necessary truths", cognitive categories, grammatical forms, ethical postulates, etc. do not have absolute value, being just successful finds in the struggle for life and power (Nietzsche)

Therefore, if *smylopordenie* is based on illusion (myth, as a kind of illusion), then the further development of meanings is the essence of illusion (R. R. Garifullin, *Illusionism of personality*). Meanings are always illusions or quasi-meanings, as something unstable, collapsing and illusory, but from them the psyche builds something new, which becomes a semantic reality. We understood illusions as psychic models of reality that contain significant distortions (although it is clear that any model distorts reality, but not significantly) caused by the protective reaction and need of the individual. In this case, how does all this agree with the fact that D. A. Leontiev emphasizes the importance of only facilitating influences on the subject, and not manipulations — self-manipulations) - the processes of creating illusions.

Thus, the connection of illusions and meanings cannot be ignored. Illusions are living meanings, a person's direct experience of his connection with the world, the experience of the meaningfulness of a value relationship, the significance of the world for a person and a person for the world. Illusion is the symbolization of value meanings, axiological hierarchies of the surrounding world. Illusion is the meaning-carrying reality of a person, as "what allows a person to place himself in the context of a special, semantic reality" Illusion gives a person meaning; however, the illusion is much broader than meaning. The illusion of an object is something that has almost unlimited possibilities for discovering new and new meanings. This means that the object has many secret, hidden entities, and these secret entities can be discovered by a person in the process of cognitive immersion in the object. The illusion of an object means that each object, in addition to its natural, natural life, also carries a certain potential infinity of what it can become in the context of human activity. The illusion or myth of an object is a sign that each object contains a potential universe of possibilities, which has yet to be created by the hands and consciousness of a person. " A. F. Losev (1982), analyzing the myth as a linguistic structure, characterizes it as a structure of maximum semantic saturation.

Returning to the analysis of the work of D. A. Leontiev, it should be noted that, on the one hand, he manages to talk about the myth-making and illusory generation of meanings, that is, to go beyond the principle of conformity into a certain arbitrariness, faith, etc., and on the other hand, after such a "generation" of meaning, to return to conformity again. But is it correct to extend conformity to something (meaning) that has arisen beyond conformity? Can meanings that develop within the framework of conformity lead to the formation of new meanings?

Thus, despite the fact that D. A. Leontiev conducted his research within the framework of classical psychology, based on the provisions of the Russian school of psychology, he implicitly adhered to and applied the provisions of non-classical psychology, constantly feeling the inconsistency of many traditional provisions of his respected predecessors.

The above problem resolves if we consider non-adaptive processes, which leads to eternal discrepancy between the result and goal of a permanent loss of meaning caused by the lack of relationship of purpose and result. After all, meanings (as a relation of result and goal) exist only within the framework of the principle of conformity, thanks to which the processes of creating new mental models about the world, that is, the processes of creativity, intuition, etc., "harden". After all, even the great Nietzsche discovered the law of parasitizing humanity on the principle of identity. He argued that the creation of "means of culture" (language and logic) leads to a fundamental distortion of reality, based on the assumption of identical cases. With the development of the means of culture, there is a complete substitution of life as it is in itself (a life-giving process, true creativity, etc.) for a certain stable and regularly repeated beginning (an eternal return — the reproduction of the same forms of life and experience). He was convinced that thinking is inseparable from language, but language necessarily distorts reality. With the help of metaphor words, people initially organize the chaos of impressions that appear in raw experience. Random metaphors gradually "harden", as the source of their appearance is forgotten, and from frequent use they turn into "concepts".

Thus, thanks to the meanings obeying the principle of conformity, it is impossible to break out of the short-sighted life world, limited only by the needs (the problem of survival) of a person. The psyche, closed to its consumer conformity, is not able to generate something new in itself, since conformity implies the creation of something pre-established, that is, not new. In all other cases of psychic life, non-adaptive processes take place, which are the basis of the creative processes of psychic reality. Thus, the presence of stable meanings in the psyche, when the

psyche is within the framework of the work of the principle of conformity (balance, pleasure and benefit), limits the creative processes in it. Therefore, meanings, as some stable mental models about the world, on which consciousness parasitizes, are a brake on creative processes. Consciousness, which has come in its development, to meanings, on the one hand, acquires a high level of mental economy, quickly solving many problems through ready-made meanings (stamps, schemes, etc.), but at the expense of losing its creative component. Conversely, when there is no meaning in the psyche, but there are illusions (caused by non-adaptive processes), there is a mental condition for creativity. And indeed, what kind of creativity is this, if the result is already predetermined? Thus, the vividness of mental processes caused by creative processes in it is based on illusions, as mental structures containing changing meanings (quasi-meanings). Therefore, the need to use the concept of "meaning" in real conditions of mental functioning (non-adaptive processes) disappears and it is more convenient to use the concept of "illusion". Of course, the average person does not want to call meanings what, in the end, they become, that is, quasi-meanings or illusions. Therefore, he is constantly in the illusion, deluding himself that he feels the alleged meaning, which turns out to be meaning is not. After all, the understanding that meanings, after all, are illusions, comes later. The concept of meaning is applicable only within the framework of the principle of conformity. The living creative psyche lives by unstable meanings, but by living illusions (quasi-meanings).

Thus, the research conducted by D. A. Leontiev, apparently, belongs to the study of the dynamics of a certain ideal semantic reality that lives exclusively in the conditions of the principle of conformity, and, therefore, is not capable of creative processes. But, alas, in a real, life-giving and unpredictable psyche, this principle practically does not work. In this case, what dynamics of semantic reality are we talking about in the work of D. A. Leontiev, if there are no life — giving mental processes-creativity. Apparently, in this study, we investigated the dynamics of semantic reality, based on the adaptation and survival of man to the environment (life world), that is the part of the dynamics of sense of reality, which is caused by the dynamics of the life-world (the dynamics of the eternal return to life world — Nietzschean reproduction of the same forms of life and experience). This classic D. A. approach. Leontiev's approach to the psychology of meanings, which reduces semantic reality to a certain being, to a certain stable and regularly recurring principle, is essentially a substitute for the life-giving psychic reality, a certain "semantic" and inanimate reality. How can there be a living psyche without the presence of its life — giving component-creativity? But, nevertheless, D. A. Leontiev manages to describe semantic reality as a living system, without taking into account non-adaptive processes, creativity, etc. is it possible? Is it not this

"Leontief" process of replacing the living psyche with a certain mental model, "impregnated", depressing semantic reality (the desire for conformity, leading to a mismatch of goals and results), that leads many ordinary people to mental disorders and, as a consequence, to alcoholism and anesthesia (see below). There is only one way out of the impasse in describing semantic reality within the framework of science — to go beyond the logic of science into the sphere of art and creativity. Being a "voluntary striving for illusion", it contains the constructive principle of culture, since it is much closer to the description of the life-giving psyche. So, for example, practice shows that true creativity in mathematics begins where this exact science turns into art.

Thus, it would be more correct to describe the dynamics of psychic reality-consciousness, using the concept of illusion, rather than using the concept of meaning. Meanings are constantly slipping away like mirages, that is, there is an illusion of meanings, that is, an illusion. A person is in search of meanings, but finds illusions, which, due to the previously described mechanisms, he first perceives as meanings. At the same time, it should be noted that at present, a person is getting more and more tired of searching for meanings, as he constantly feels a discrepancy between the goal and the results (lack of meaning), and begins to look for illusions. It is the search for illusions that becomes the meaning of life.

The concept of "illusion" is based on a natural attitude, and the concept of "meaning" is based on a phenomenological attitude. Therefore, psychology, claiming to be a natural science discipline, when describing the fundamental foundations of the psyche and its elements, should apply such concepts as "illusion", "illusory representations", "illusory world", etc. Moreover, this is justified by the fact that even in the "encyclopedia of Abhidharmakosha", a model is presented where illusions, Dharmas, etc. are based on the soul. Illusion is a more open and non-classical concept that does not limit the description of the phenomena of the life — giving psyche-creativity and intuition. Meanings, on the other hand, crystallize the psychic substance in which the condition for creative processes disappears.

The illusion (or myth) as a kind of distortion of the subject, it is the meaning-carrying reality of a person, which allows a person to place himself in the context of a special, semantic reality (Lobok, 1997). Therefore, myths are something that contains changing meanings, because they are rooted in changing being, they are illusions that contain a core of meaning within themselves, framed by a distorting shell. Therefore, there is always meaning within the illusion. After all, illusions always imply the object itself and the distorting layer around it. Thus, in their structure, illusions and myths are identical. It is understandable, because a myth is

a kind of illusion (illusory representation). The meanings seem to act as a hidden framework.

Thus, the use of the ubiquitous concept of "meaning" to solve psychological problems is not always justified, and therefore it is sometimes more correct to switch to other concepts (for example, illusion). Below, we will try to understand how much more useful the use of the concept of "value" is in solving psychological problems.

If we apply the motivational definition of meaning (the relation of motive to goal) to life (life activity), then life does not make sense for all subjects, since the goal is death. Despite this, all life is a developing dynamic of micro-meanings (small meanings) passing into each other. It turns out that no matter how these small meanings do not pass into each other, in the end, they come to disappearance, that is, to the final result — the absence of meaning. But life shows that it makes sense. The meaning of life is not just in assessing its stages and final goals. Life has not only a purely rationalistic component, but also a certain emotional value, experienced. This is what Eastern philosophers say. It is useless to build the meaning of life solely from reason (reason). Although the category "meaning" is a cognitive and rational category. Thus, if we want to understand the meaning more broadly, it is necessary to proceed from emotions, from experiences, from feeling. It is necessary to find a middle ground between reason and feeling. Such a middle ground is the concept of "value". If we start from the meanings as emotionally experienced values, then these values, when combined in life, will lead us to the final meaning—the value of experiencing death, which is the last meaning, the last emotionally experienced value of life. The experience of death takes place during life. It is often confused with death itself.

Thus, the experience of death is the last final value of the experience of life, to which all the values of life lead, dynamizing-connecting-developing to the last value of life. Therefore, if we talk about the life-affirming ability of a person and survival, it is wrong to assume that a person's life is filled with only meanings. A person lives not because his life is filled with meaning, but because life is filled with the values of experience. To understand the meaning of the mind is suicidal. If a person has raised this issue for himself, then this is already a problem. A person does not live for something (not only), not because he is aware of the meaning. Thus, on the one hand, if there is no sense, then the phenomenon of suicidal experiences is born. On the other hand, a person lives without thinking about the meaning. The concept of meaning is revealed only in depression, and not in the loss of the meaning of life. And we again come to the conclusion that a concept is necessary that would absorb these contradictions. There must be some

hidden component to this concept. Such that when the meaning is there, a person would not think about what he lives for. When the meaning appears, he thinks. Meaning is a product of the mind, which begins to work because of fear. Emotions are primary. Thus, the concept of "meaning" does not cure. If you explain to a person what the meaning of his life is, and not remove depression, he will not be cured, he will not understand the words of a psychotherapist. To explain the meaning does not mean to give it. Not just words are needed, actions (overcoming) are needed, acting words, words-actions. And again we come to the conclusion that it is necessary to introduce a new concept, a new conceptual space, something broader than the concept of "meaning", which is born of the EGO. Such a concept, in our opinion, is "value". Value takes in both meaning and emotion.

### **1.6. Transformations of semantic structures of the dependent personality.**

Virtual reality gradually thoroughly transforms the mental reality of the dependent personality, which begins to obey its own internal and independent laws (R. R. Garifullin, N. A. Nosov), which cannot be described within the framework of classical approaches of psychology. In contrast to this point of view, according to B. V. Zeigarnik and his students: B. S. Bratus, M. A. Karaev, M. M. Kochenov, V. V. Nikolaev, V. E. Renge, the General laws of mental activity in the case of pathology do not cease to operate and are not replaced by any special laws determined by the peculiarity of this pathology, but only refract according to the new conditions of their action, when they determine the mental life of a defective person. This theoretical conclusion follows from the assumption that the psyche is an invariant and linear system, the laws of which do not change when external conditions change. In fact, in the case of pathological dependence, sometimes there are significant changes in the internal conditions of the system (psyche), that is, the system itself changes, and therefore its laws. That is, dependence is not just a "change of lenses" to other "lenses" that begin to refract according to new conditions and obey the old laws of "lens optics". Dependence is like a change in the "eyes themselves", the patterns of which differ significantly from the original "lenses". The refraction of the laws of mental activity in the transition from pathology to norm, which is stated above, is to some extent already a change in them. Apparently, there are General psychophysiological patterns that do not change in pathology, but at the level of mental patterns this is not the case. Apparently, sometimes, in the pathological psyche and the normal, the common teleological basis disappears. In support of this position, this paper shows what

specific psychological features are acquired by dependent individuals. In addition, according to non-classical psychology, mental processes do not always occur within the framework of the activity model, that is, within the framework of structures set by the classical theory of activity.

Thus, the theoretical conclusion about the identity of the laws of mental activity in pathology and the norm, sometimes, is not fulfilled. Is this the reason for the low effectiveness of some psychological approaches in the psychocorrection of pathologies, and, in particular, various pathological dependencies?

A person who has experienced the virtual world of illusions, due to the effect of contrast and comparison of two worlds, is no longer able to return to the real constant world. Therefore, it is incorrect to "mechanically" transfer the values of a person from the world of a normal (independent) person to the virtual world of a pathological and dependent person. Therefore, it is highly problematic, not dependency, is the hypothesis of the activity approach about the possibility of such education, in which new values are higher in brightness and fullness of the values of the virtual world (e.g., intoxication). Therefore, we further investigate the transformations that traditional concepts such as motive, goal, image, attitude and others undergo in the presence of pathological dependence.

Further, the study of the semantic structures of the dependent personality is carried out. This study begins with an analysis of the meaning-forming values of the dependent personality. He showed that depending on which sense-forming values became the main ones after psychocorrection, the effectiveness of psychocorrection of addiction depended.

Dependent individuals of the first group, for whom after psychocorrection the main values of life were mainly the values of experience (i.e., the experience itself was the object that caused a positive emotional and evaluative attitude), achieved great success in recovery. They acquired the ability to positively experience values where they seemed to be completely absent.

In General, the entire first group could be divided into two subgroups: mainly realizing the activity values of the experience and non-activity values of the experience.

For the first subgroup, the activity values of experience were not only the experiences of the final goals and products of the activity, but also the processes of achieving the goal associated with overcoming operational barriers. In essence, their activities were some kind of work-related tasks, without which they felt

restless ("mania" - in this case, from the Russian word "to attract", to attract to themselves).

In the second subgroup, the activity values of the experience were secondary, giving way to the non-activity values of the experience (outdoor recreation, listening to music, love experiences and various non-activity manias: bogomania, gourmania, TV mania, etc.)

Our research has shown that after being immersed in the world of virtual illusions, the dependent personality discovers previously unnoticed values. The original values of experience, thanks to the values of experience from the virtual world, lose their appeal and turn only into understood, but not experienced values. All values and motives of dependent activity focus exclusively on the non-activity values of the experience (for example, on drug intoxication). Individuals who were able to compensate for the non-activity values of the experience with activity values were less likely to be dependent (the first subgroup). For them, actions in the system of activity were independent values of experience, i.e. the purpose of activity was in its process. Such individuals were able to enjoy the processes of activity rather than its results. Therefore, apparently, for successful psychocorrection of dependence, it is necessary to create such conditions that the person in the process of activity feels the goals of action and the actions themselves as independent values of experience. And this happened naturally, that is, thanks to harmless means for health. In this paper, the solution of this problem was facilitated by boundary analysis [18].

The dependent personality, striving to artificially compensate for the lack of values of experience, bypassing actions and volitional efforts, gradually stopped constructing new goals and stopped in its development, being, in the future, in a dynamic rest, which is a constant scrolling of the same goals (bright virtual images, in particular images of drug intoxication). All this eventually led to increased dependence.

Dependent individuals of the second group, for whom after psychocorrection the main meaning-forming values of life became mainly understood values, achieved relatively less success in recovery (compared to the group where the main values were the values of experience). In General, the entire second group could be divided into two subgroups: mainly implementing activity-based understood values and non-activity-based understood values.

Dependent individuals who implement activity-based understood values were able to achieve something more successfully (in the sense of work aimed at achieving

the final result). These values were mostly understood values for others. Most addicted individuals from the second group, according to our research, had a family, children, financial wealth, car, job, house, and other attributes of success, nevertheless, experienced an existential void, sometimes leading to suicidal desires or desire to dive into the world of virtual realities and illusions [3]. This was due to the fact that all the above values were only understood values imposed by society. There was no positive-experienced basis in them, as a result, these values were imaginary, purely formal. Due to this, there was a constant discrepancy between values as results and values as anticipated images [18], which, in turn, led to the fact that the meanings of life of most individuals, which were based on understood values, risked turning out to be quasi-meanings. Therefore, the person was constantly disappointed with the values achieved and again began to strive for new values. Thus, quasi-meanings were constantly being created and destroyed. Unfortunately, most dependent individuals got tired of this search for meaning and began to search for real, experienced values in other ways and came to the desire to plunge into the world of illusions.

Dependent individuals, for whom after psychocorrection the main meaning-forming values of life became mainly non-activity understood values, had the least success in recovery. These values acted mainly as values for themselves. For them, values were determined by the position or attitude that they had to those circumstances, situations, their fate. In this case, the value was the understanding and evaluation of the individual as a strong-willed, accomplished person, able not to plunge into the world of illusions and virtual ones. This understanding and appreciation was mainly formed at the expense of the environment (family, children, relatives, work colleagues, etc.), which is why this value was mainly understood. It focused the person on achieving the goal-to live (survive) sober, responsible, necessary, etc. To this, there was a confrontation with the destructive attitudes of the dependent personality. The person in this case may experience negative experiences, but due to the fear of dying after consuming immersion in the world of illusions (for example, drugs), a sense of responsibility to relatives who paid for expensive treatment, responsibility based on the awareness of the need for themselves and others, their bitter past, etc., to have a sobriety attitude for a while. Such a dependent person could not live for a long time with a non-active understood value. Therefore, this value ultimately led to the loss of the attractiveness of life and, as a result, to immersion in the world of virtual realities and illusions.

The motives of the dependent personality also undergo transformations. Psychological analysis has shown that in a dependent personality, the motive, as

the cause of action, is almost always in the past (time is irreversible). The dependent person sees any beautiful future as a beautiful narcotic past. A normal person with a fairly high level of creative part time reversible (i.e., there are jumps in time back and forth), and so the motive is never left behind, and goes forward, and therefore is able to produce and sustain new actions in life work.

Next, a study of the images and goals of the dependent personality is conducted. Our research has shown that intoxication is the process of forming an image of an image (self-image). The dependent person plunges into the world of virtual realities and illusions not with the aim of achieving something real, but with the aim of actualizing the imaginary image of achieving something, i.e. it is about an end in itself (about self-image). The self-image, in contrast to the traditional image, has reflexivity and reflects its current state in the psyche. The self-image, unlike the self-image, does not represent the entire content of the psyche (worldview, self-esteem, etc.), but only the act of activity performed, regardless of whether this act is external or purely mental. A self-image is a tableau that shows the current state of the unfolding images. If the "image" and similar concepts were introduced into psychological circulation to describe the properties of the mental reflection of the external world and the mental regulation of activity, then the concept of self-image is important, first of all, from the point of view of the idea of reflection in the psyche of the States of mental formations and the possibility of mental regulation of mental processes, i.e., mental self-regulation.

Thus, for a dependent person, the concept of a goal in the traditional sense is replaced by the concept of an end in itself, which is a kind of "screen" on which the current unfolding goals are presented. The person is immersed in the world of virtual reality and illusions either in order to artificially create the illusion of realized goals, or in order to raise the already achieved goals of real activity to the level of goals as anticipated images. People who are prone to addiction either cannot achieve their life goals at all, or are constantly disappointed by the fact that goals (as anticipated images) are always brighter than achieved goals (as results), i.e. there is a discrepancy between goals and results. Such a coincidence for some time is realized only at the initial stage of immersion in the world of virtual realities and illusions, but in the future, to preserve it, it is necessary to increase the number of tools and opportunities that contribute to immersion in the world of illusions, which ultimately often leads to fatal outcomes.

Next, a study of the attitudes of the dependent personality is carried out. It is revealed that the main destructive attitudes dependent person are: setting to the imagined satisfaction of needs; the setting for the rapid satisfaction of needs with small effort; setting to passive protection methods when meeting with difficulties;

the setting for rejection of responsibility for actions committed; setting the preference for egocentric motivations are altruistic; setting to a small mediation activities; setting to be content with temporary and not quite adequate to the needs of the results of activities. At the same time, we have shown that according to the above studies, it turns out that any destructive personality trait is a tendency to dependence and forms dependence. Is it true? As a result, the subject of "dependence" itself seems to drop out, turning it into a more General subject of "destructiveness", which can be cured of addiction. According to our observations, this is far from the case.

Studies have shown that reducing dependence to an activity setting is incorrect. This is a more complex and complex process aimed at creating a virtual reality that is not limited only to installations. In other words, dependence is not reducible to other activities. All of the above once again confirms the incorrectness of applying classical approaches (in particular, activity-based) to psychocorrection without taking into account the peculiarities of addiction. The activity approach developed for normal constant perception can be useful only in the pre-initial stages of dependence.

It is shown that virtual reality and illusions are a complex superposition of an installation and a virtual visual-auditory-kinesthetic context, as a result of which virtual perception is formed and formed. In the case of dependence, the formation of attitudes occurs not only due to activity, but also other, poorly studied mechanisms of virtual perception.

In the course of the above studies, several methods have been identified aimed at reducing the positivity of virtual reality perception: a) destroying the image of virtual reality (erasing it from memory); b) turning its image into a trivial one; C) compensating it with other virtual realities, due to internal mechanisms of the psyche; d) creating external visual-auditory-kinesthetic illusions that compensate for destructive virtual realities.

According to our observations, in some cases it is more effective to work on devirtualizing the active image and turning it into a constant one, rather than forming a new one.

### **1.7. A postmodern approach to the psychology of personality.**

Now let's try to introduce non-classical approaches to psychology: postmodern (nomadological, schizoanalytic, textual, simulation) and synergetic, so that on this

basis, in the next Chapter, we can develop directions for effective prevention of addiction. It is shown that the problem of the development of non-classical psychology was previously identified by some authors (L. S. Vygotsky, A. G. Asmolov, etc.). Thanks to the attention of V. A. Petrovsky to non-adaptive processes, and D. A. Leontiev on the aspect of being mediated by semantic reality, our domestic psychology, still managed to escape from the trap of the "zombie" predictable life world, in relation to which the individual only always adapted through the principle of conformity. It is shown that thanks to these authors, new guidelines of postmodern personality psychology have appeared in psychology: from life activity to life creation, from semantic regulation to regulation of meanings, from the psychology of "changing personality in a changing world" - to the psychology of the individual who creates and changes himself and his life world. But is it possible, on the one hand, to strive for a single system concept, thereby manifesting the attitudes of modernist psychology and philosophy? And, on the other hand, to claim to build a postmodern psychology, which should be characterized by the absence of binaries, the opposition of subject and object, internal and external, center and periphery, and other signs of structurality (encyclopedia of postmodernism). The explanation of psychic reality only on the basis of semantic mechanisms in combination with simpler explanatory logics, for all its sophistication, in the end, never goes beyond the "postulate of conformity" (Petrovsky V. A.), since there is an initially set regulatory principle that determines the hierarchical system of criteria with which all the activity of the subject is consistent. At the same time, mental practice shows that there are forms of human behavior that do not lend themselves to semantic explanation. For example, the phenomena of non-adaptive activity described By V. A. Petrovsky, and the situation of value choice constructed by F. E. Vasilyuk, when it is impossible to compare alternatives in a single semantic coordinate system, as it happens in simpler cases.

Thus, the question arises as to whether such a global and widespread introduction of the concept of "meaning" to describe the psyche has a heuristic potential. Especially when the works of V. F. Petrenko concerning the semantics of consciousness revealed the phenomena of semantic (semantic) discontinuity of human consciousness, that is, the absence of a complete "filling" of the psyche with meaning. Moreover, the concept of "meaning", in the traditional sense, always refers us to the past, to something that is gone and requires understanding, ignoring the becoming "here and now". Maybe it's time to understand something else under the concept of "meaning"? Is the root cause of mental and semantic dynamics really the semantic processes?

The above problems are resolved after substantiating in this work the principle of dialectical unity of modernist and postmodern psychology, which allows us to preserve the concept of meaning within the framework of postmodern psychology. This opens up the possibility to start creating a postmodern psychology based on dialogue and interaction between different psychological systems, realities, worlds of knowledge through passionate and sibiraea the concept of "meaning". The concept of "meaning" allows, adhering to the postmodernist attitudes, to overcome binary oppositions, which should not exist in postmodern psychology. At the same time, it is shown that all this is not enough to justify postmodern psychology, and it is necessary to involve in psychology various approaches of postmodern philosophy: textual, nomadological, schizoanalytic, narratological, genealogical, simulation, communication, etc. (see below)

Further, based on the analysis of many works, it is shown that most of the studied mental mechanisms are secondary rearrangements caused by the main vector of mental dynamics, which, in our opinion, is practically still not disclosed in psychology (the dynamics of unpredictable intrapsychic and extrapsychic being, into which the human psyche is thrown, non-adaptive processes, etc.) In addition, when analyzing the dynamics of semantic reality, one cannot ignore studies [3] according to which, the individual has the ability not only to search for meaning, but also to search for illusions, delusions, that is, sometimes meaningless formations. The individual, having fallen into the condition of a non-adaptive process, begins to form nonsense in himself with such speed and frequency that they cease to be perceived as nonsense and become semantic formations. Ignoring and confirming the General humanistic orientation of their research, some authors emphasize undeservedly the importance of only facilitating influences on the subject, and not the processes of creating illusions. Although the latter, according to our research [22] on the psychology of artistic creativity, often lead to the formation of positive illusions and creative ideas as new meanings that ensure personal growth, the formation of personal autonomy, the ability to make independent choices.

On the other hand, the analysis shows that only the concept of meaning, being an omnipresent operator or scriptor (the concept of postmodern psychology) between different mental worlds and structures, can become one of the Central categories of psychology (postmodern psychology), integrating and, as it were, permeating various levels of the psyche: emotions and thinking; conscious and unconscious; deep and "top" mental phenomena. Now we are no longer talking about meaning, as something that is "with thought", but about certain information operators of the relationship. Therefore, we have to speak of semantic reality as a continuum, a"

fabric "formed on the basis of life relations, the" life world " of the subject in the process of being mediated by semantic formations. On the other hand, semantic reality is a set of different components of the semantic structure of personality that do not have a hierarchy, which, depending on their stability and dynamics, flow into each other, turn into motives, semantic attitudes, dispositions, constructs, and, finally, personal meanings. For example, studies conducted by E. T. Sokolova have shown that the concatenation and fusion of individual meanings is reflected in the fact that even with minor changes in one meaning, one representation, there is a destabilization of many other meanings (E. T. Sokolova). These propositions are well described within the framework of the nomadological approach in the analysis of dynamic semantic structures of the pre-narcotic and drug-dependent personality (Zh. Deleuze, F. Guattari), based on: a) on the consideration of semantic structures as structureless (semantic rhizome, the play of semantic structures); b) interpretation of the semantic space as decentered and open to territorialisation (acentrism); C) the new understanding of determinism in generating, based on the idea of fundamental randomness of singular events (nedeterminata, community); d) removing the possibility of opposition, external and internal, past and future etc. (binarize); d) to make the phenomenon make sense of the problematic status of (post-metaphysical thinking).

It is shown that the nomadological approach in psychology implies the rejection of the presumption of constant Gestalt organization of semantic structures, and this is expressed in the Constitution of postmodernism instead of the traditional category of "structure" of the concept of "rhizome", which fixes a fundamentally astructural and nonlinear way of organizing integrity, leaving the possibility for immanent mobility and, accordingly, the realization of its creative potential of self-configuration. At the same time, it is noted that it is incorrect to completely abandon the category of structure. Therefore, the principle of unity of structure and rhizome is justified.

Further, the paper attempts to extend the category of rhizomes to semantic processes and structures. It is shown that in contrast to the metaphor of the "root" as assuming a rigidly fixed configuration and genetic (axial) structure, the semantic rhizome is something that can grow in any direction or network of "root hairs", potentially possible interweaving of which is impossible to foresee. The semantic rhizome is fundamentally procedural — it "does not begin and does not end. It is always in the middle... " (J. Deleuze, F. Guattari). Such a nomadic semantic reality is realized in successive virtual structures. That is, there is a "structural impossibility to close this living semantic network, to fix its weaving" (J. Derrida). In this context, the nomadological approach presupposes a fundamentally new

understanding of the organization of semantic reality, in which the dispersion of qualitatively undifferentiated semantic structures is assumed, which represent the nomadic distribution of singularities, which "have mobility, immanent ability of self-connection", radically different "from fixed and settled distributions". Semantic reality appears as an "undifferentiated" environment - "a world teeming with nomadic (nomadic) singularities (Zh.Deleuze). Semantic processes are antigenealogical, they are carried out in a different dimension — transformative and subjective, i.e. fundamentally not axial, not linear, and do not obey any structural or generative model. The most important presumption of the nomadological approach to semantic structures is the presence of acentrism. There is no longer anything in the semantic structures that could claim the status of a center. The interpretation of the rhizome as a decentered semantic reality turns into its interpretation as having the creative potential of self-organization. In this case, the source of new meanings is not external causation, but the immanent non-finality of the system, which is "neither stable nor stable, but rather "metastable" and "endowed with potential energy" (J. Deleuze). Thus, the concept of "metastability" of the semantic structure corresponds to the concept of "instability" in modern natural science, which fixes the processuality of the mental being of the system and its creative potential for self-organization. Thus, the essential point of the processuality of the semantic structure( rhizome), in particular, of the pre-narcotic and drug-dependent personality, is the fundamental unpredictability of its future semantic processes: the "paradoxical element" is therefore paradoxical because it goes beyond the boundaries of knowledge that delineates the space of transformations of meanings under consideration.

The simulation approach (J. Baudrillard), in contrast to the nomadological approach, allowed us to identify the presence of non-dynamic, stable semantic structures in the semantic structures of the studied independent and dependent personalities.

structures (destructive values, semantic dispositions and constructs), as some artificially alive , psychic "prostheses"-simulacra [41], detached from reality and formed both from the outside (for example, by society) and from the inside (for example, by drugs). Thanks to memory, the dependent personality is fixated on these past semantic processes (for example, on the same images of drug use), which never get bored, and which extend to the present processes that seek to go beyond this past. As a result, the present meanings come into conflict with the "preserved" past meanings, which becomes the cause of the devastating neuroticism of the dependent personality. Thanks to these simulacra, which form the narcotic semantic reality, the person is so carried away and detached from the

sober semantic reality that he does not want to "listen" to it. This artificial semantic reality becomes more real, relevant and meaningful for the dependent person.

In addition, there is a world of external simulacra (ideology, etc.) Due to internal and external simulacra in the person less and less spontaneous and it is more and more immersed in the constantly "scrolled" images of the virtual world and illusions, leading to the "Hell of The Same" (Zh. Baudrillard). The virtualizing society is immersed not only in the inner "Hell of The Same" - the world of artificial meanings (simulacra), but also in the world of living external meanings formed by electronic media and the Internet, which become more real and relevant than the objects of the original reality (Baudrillard). When these "two psychic prostheses" (external and internal simulacra) become identical, then, apparently, the origins of the natural vivacity of the psyche will finally disappear. The subconscious mind of the individual creates delusions and illusions, as projections about the world in the form of "psychic prostheses" - internal and external simulacra. These simulacra by their nature differ from the signs that arise in the process of activity and interiorization (L. S. Vygotsky) in that they are empty signs that are inadequate to reality. This, apparently, should affect the socio-cultural component of the development of the psyche of future generations.

Thus, the problem of effective prevention of addiction is to protect the individual from falling into this trap of "Hell of The Same". Thanks to the use of the provisions of the simulation approach, we were able to develop psychological approaches that allow us to reduce and eliminate the influence of internal simulacra as stable semantic structures: destructive values, semantic dispositions and constructs that replace real, positive sense-forming values with artificial ones. It is shown that the only way out of the world of artificial destructive values is to look at the world from the perspective of polar highly significant values-life and death, but with an emphasis on the former. As a result, the dependent person may have formed such meaning-forming values that are superior in importance virtual values create internal conditions for getting rid of addiction.

If in the simulation approach there is still some awareness of destructive meanings, then in the schizoanalytic approach (Zh. Deleuze, F. Guattari) there is a lack of this awareness [39]. Cash flows are completely schizophrenic semantic realities. Schizoanalysis thus interprets the behavior of an individual free from the normative semantic structures of society, who can freely realize his desires as a "deconstructed subject" — as "schizoid": but not as the actions of a mentally ill person, but as the line of behavior of a person who consciously rejects the canons of society in favor of his natural "producing desire", his unconscious. The demand

to listen to the voice of one's own "schizo" leads not only to the need to reduce the normative semantic constructs imposed by culture from the psychic life, but, even more important for understanding the doctrine of schizoanalysis, to the postulation of the desirability of maximally reducing the role of reason, which it plays as an arbiter in all connections and relations of the subject. It is consciousness as the original repressive mechanism that restrains the free activity of the "willing machine". The unconscious, acting in essence as a "willing production", is cleared, according to schizoanalysis, of the structuring role of the mind and thus can be characterized as a machine process that has no other causes of its origin than itself, and does not have, in addition, also the goals of its existence.

Currently, in society, the signs of social schizophrenia (schizophrenization of public consciousness) have become more acute. Its characteristics are similar to the classic schizophrenia described in pathopsychology:

1. The inconsistency of development. The irrationality in decision-making. Chaos in some of its areas. Lack of a clearly executed program. Lack of orientation of public consciousness and its guidelines. The media, being a direct projection of society, is also schizophrenic. The viewer's or reader's eye, especially the immature one, cannot orient itself in this bacchanalia of unnecessary and necessary truth, idiocy and intellectuality, love and pornography, true art and surrogates of mediocre but rich TV personalities, etc. In psychology, it is known that a long absence of orientation of consciousness and attitudes leads to rapid degradation of the individual. This analogy can also be applied to society.

2. Duality. The inability to make responsible and effective decisions caused by the split between new and old, conservative and progressive, market and Communist. Society is "tormented by being stuck between these two worlds." So far, our society has not decided on a choice... In this duality lies the underlying cause of social anxiety.

3. Autism. A growing number of individuals are becoming prisoners of the artificial worlds created by the Internet and television. Social apathy, indifference, and inability to engage in subject-subject sensory dialogue have reached a dangerous point. Thanks to the market-pragmatic psychology, which is alien and painful for our consciousness, individuals become soulless means of each other.

On the basis of schizoanalytic positions, we came to the conclusion that social schizophrenization creates conditions for the formation of semantic structures that lead to the desire to dive into virtual worlds and illusions. Therefore, measures

have been developed for the problems of mental degradation of society, contributing to more effective prevention of various addictions (see below).

Synergetic approach (I. Prigozhin, G. Haken, etc.) allowed us to look at the semantic structure of the independent and dependent personality [of 43.44]: a) as a nonlinear dynamic system, involving the versioning evolutionary perspectives of the system evolving according to the fan alternative ways (chaos, chaosmos, postmodern sensitivity, ruins); b) as a structure in which randomness is a constructive factor in the development of the system objective evolutionary opportunities at the point of verifying its dynamics (redetermines); C) as a semantic reality, the liveliness of which is determined by the processality of nonlinear dynamics, that is, there is a kind of immanentization of the external (material external to the self-organizing system of the environment) as a fundamental mechanism of self-organization (fold, immanentization); d) as a semantic reality, which is fundamentally probabilistic (non-determinism).

On the basis of synthesis of synergetic and semantic approach we have shown that positive life-affirming state of mind of an independent self is the result of stable non-equilibrium state in the semantic structures, called active-critical state: creativity, play, risk, coping, border States, etc. (Under the equilibrium in this paper, we understand the process of mental adaptation, which consists in the coincidence of goals as anticipated image, with the result of the activity). Conversely, depression is a consequence of the absence of a stable non-equilibrium state in semantic processes and structures, that is, the presence of a "dead" stable equilibrium (adaptation). This state is characterized by the presence of stable semantic structures formed both from the outside (for example, ideology) and from the inside (for example, a drug). Thanks to these destructive semantic structures, the psyche of a seemingly independent person passes into a state of boring predictability (conformity, meaning dependence), in which non-adaptive and unpredictable creative processes stop. As a result the individual has never been immersed in the world of illusions and various virtual realities. there is a passive-critical state (negative, stable and non-equilibrium state) - depression. In this critical state, even small disturbances on personal-semantic structures carried out by manipulators who create temptations and approaches for immersion in the virtual world can lead to a spontaneous decision of the individual to dive into this virtual world. In addition, there are passive-critical States caused by the constant comparison of the real and virtual worlds, the individual already immersed in the virtual world. Therefore, the dependent personality tries to artificially, that is, in a virtual way, break out of this boring, subject-destroying predictability, governed by the principle of conformity, into another, non-boring and not boring predictability

– a world of virtual illusions that allows you to artificially feel transcendence and break out of yourself. After all, the living psyche is constantly in a state of stable non-equilibrium and is open to the beyond, that is, it transcends and creates something that is not established, that is beyond the limits of the principle of conformity. Consequently, immersion in the world of illusions is caused by the desire to escape from boring predictability (stable equilibrium in semantic processes and structures), as well as disappointing disequilibrium (mismatch of goal and result). As a result, the individual instead receives a non-boring imaginary equilibrium (for example, drug addiction), which also "kills" the subject, but gives euphoria. That is, the personality is disappointed both in the non-equilibrium semantic component and in the equilibrium (adaptive) one. Therefore, an artificially organized balance is the joy of being in a virtual world in which the result and goals always coincide. In other words, when immersed in the world of virtual reality, the natural balance and disequilibrium in semantic processes gives way to an artificial, temporary and imaginary balance of semantic processes.

In addition, based on the analysis of the dynamics and stability of the semantic structures of an independent personality, we have identified a destructive feature of stable meanings. It is shown that due to stable meanings that obey the principle of conformity, it is impossible to break out of the short-sighted life world, limited only by the needs (the problem of survival) of a person. The psyche of an independent personality, closed to its consumer conformity, is not able to generate something new in itself, since conformity implies the creation of something pre-established. In all other cases of psychic life, there are non-adaptive processes (unstable meanings) that are the basis of the creative processes of psychic reality. Thus, the presence of stable meanings in the psyche of an independent person, when the psyche is within the framework of the principle of conformity (balance, pleasure and benefit), limits the creative processes in it. Therefore, stable meanings, as some stable mental models about the world, on which consciousness parasitizes, can be a brake creative processes. Consciousness, which has come in its development to stable meanings, on the one hand, acquires a high level of mental economy, quickly solving many problems through ready-made meanings (stamps, schemes, etc.), but at the expense of losing its creative component. Therefore, the classical approach to the psychology of meanings, which reduces semantic reality to a certain entity, that is, to a certain stable and regularly recurring principle, is essentially a substitution of a life-giving psychic reality for a certain "semantic", inanimate reality. Is it not this process of replacing the living psyche with a certain mental model, "impregnated" with a stable semantic reality (the desire for conformity, which leads to a mismatch of goals and results), that

leads many ordinary people to mental disorders? As a result, the desire of these subjects to immerse themselves in the world of virtual and illusory realities. There is only one way out of the impasse in describing semantic reality within the framework of science – to go beyond the logic of science into the sphere of art and creativity. Being a "voluntary striving for illusion", it contains the constructive principle of culture, since it is much closer to the description of the life-giving psyche, based on unstable meanings, which, according to synergetics, can only be supported by art.

The synergetic approach (within the framework of the theory of nonlinear dynamical systems) and a comparative analysis of the semantic structures of individuals of late elderly and childhood with dependent personalities allowed us to take a new look at dependence as old age, which repeats psychological ontogenesis in the opposite direction [14]. It is shown that the development of semantic structures repeats the early ontogenesis, but in the opposite direction. (It is obvious that this repetition is not identical, and dialectical). In the process of developing addiction as mental aging (at the same time regression, see below), the role of non-equilibrium, but stable semantic processes is significantly enhanced. As a result, the psyche of the dependent person "wants" to slide into a more stable and balanced state of dying and death. So, the main task is to make this sliding process as balanced as possible.

Thus, addiction is a pathological old age caused by the fact that the adaptive mechanisms inherent in normal aging are not sufficiently activated. Therefore, in our opinion, the effectiveness of rehabilitation of a dependent person should be determined by the process of transformation of psychopathological old age into a normal old age. This is consistent with the idea that in the conditions of pathology there is a regressive restructuring, which leads to the appearance of signs of an earlier period of development. To a certain extent, this is evidenced by observations on the change in the relationship between the processes of analysis and synthesis and the recording of information in addicts. Therefore, the question arises: why in some cases with regressive restructuring a person suffers from depression (for example, in the case of a drug-dependent person), and in others there is a normal psychoemotional state (normal old age). Obviously, this is due to the fact that the psychoemotional state depends on many factors that we have not taken into account. The resolution of the above question would allow for more effective rehabilitation of dependent individuals. Therefore, it was necessary to identify the main differences in the regressive processes of semantic structures of senile and dependent personalities. Therefore, a fairly deep comparative (comparative) psychological analysis was conducted between senile and dependent

individuals (217 people were studied). It showed a high level of similarity (we identified 118 features) in the behavioral, emotional and intellectual manifestations of dependent and senile individuals.

At the same time, it should be noted that the addictive (dependent) personality is similar to the senile personality in many psychological characteristics. In our opinion, the presence and absence of such similarities are due to the level of pathological and normal aging.

We have assumed that in the first case, in pathological mental aging, old age comes “untimely”, artificially and accelerated, i.e., due to illness. It is as if “non-equilibrium” and is not acceptable to the body, which can not adapt to it. Such a person, in particular, may suffer from depression. Therefore, in our opinion, senile depressions are not a sign of normal old age. Obviously, such an old age is more similar in its characteristics to the manifestations of a dependent personality.

In the second case, with normal aging, old age comes as a gradual, balanced and adaptive process. The senile personality in this case usually does not suffer from depression and in its psychological manifestations is similar to the personality in early ontogenesis, i.e. there is a psychological regression (see below).

Consequently, the dependent personality suffers from artificially induced mental (pathological) old age. Therefore, the old age of an elderly person, as well as the old age of a dependent person, ends with death.

Thus, the problem of dependent personality is the problem of eliminating pathological old age, and the realization of normal old age, which leads the individual to a child's worldview. In other words, for the effective rehabilitation of a dependent person, it is necessary to provide either a childhood (a child's attitude, etc.), or a happy old age, This is a new path from old age to old age, which leads to youth. The true rehabilitation of a dependent person is to transform his unbearable pathological old age into a happy, normal old age, as well as to foster tolerance for unacceptable psychological old age caused by the consequences of destructive virtual realities (for example, drug addiction).

Unfortunately, such psychorehabilitation is a long-term process.

Further, within the framework of using a synergetic approach, the nonequilibrium (maladaptivity) of the mental state, as a consequence of the conformity that permeates the social environment, is studied. This social environment has led to the fact that a person is used only to a consistent worldview (completeness, integrity, etc.), and in reality the principle of maladaptivity always works.

Consequently, a person brought up on the principle of conformity becomes more sensitive to the phenomena of maladaptivity (not the coincidence of the goal and the result) and begins to suffer. It is shown that it is necessary to cultivate tolerance to maladaptivity from childhood. Social analysis showed that people with tolerance to maladaptive mentality had a lower tendency to addiction.

Then, within the framework of a synergistic approach, unpredictable (bifurcation) acts of drug use were studied. The analysis showed that the situation selectively snatches out secondary meanings, causing unpredictability, that is, the regularities of situational psychology are fulfilled. It is shown that the probability of these acts is high in nonequilibrium-stable critical States of the psyche. In this state, the individual, as it were, hangs between two worlds (virtual and real), constantly comparing them and striving to immerse himself in the virtual world. In such a critical state, a small failure in one component of semantic structures can suddenly lead to relapse and unpredictable actions, since the components of the psyche in a negative-critical state are more integrated and do not obey the laws of modernist (classical) psychology: conformity, hierarchy, etc. Due to the equivalence of all the components of semantic structures in the psyche, the probability of unpredictable and spontaneous processes that have a bifurcation nature increases. Such spontaneity is a kind of destructive and pathological intuition to virtual realities, as the sum and play of different components of mental structures. Therefore, an individual can plunge into the virtual world through stupidity, spontaneity, without any meaning or reason. In such cases, there are no specific characteristics that could be more likely to say that this person is doomed to become dependent. We have identified such a group of people who are prone to addiction and it is significant. Therefore, one of the main tasks of addiction prevention is the problem of identifying people who are prone to such critical conditions.

Thus, one of the most important properties of the nonequilibrium-stable state of the dependent personality is its unpredictable and bifurcation behavior. The deterministic paradigm is incorrect in systems where there is nonequilibrium stability. That is why, predict the behavior of a non-addictive and addictive personality it is almost impossible, but by identifying the deficit of the active-critical state, characterized by the presence of non-equilibrium-stable (metastable) semantic structures, as well as attractors and embryos, emerging destructive, equilibrium-stable semantic structures, it is possible to reduce the probability of dangerous bifurcations that lead to the desire of the individual to plunge into a dangerous virtual and illusory world, in particular, narcotic.

The textual approach allowed us to come to the position that mental processes do not always proceed according to the Goal, teleology or the postulate of conformity. This conclusion follows from the provisions on deconstruction (g.Derrida) - the foundations of the textual approach of postmodernism, according to which for a more correct description of mental processes it is necessary to go beyond the logo-(Phono-archeo-teleo-Fallo-)centrism as a way of thinking. This allowed us to describe the unpredictable behavior of a dependent person more correctly, that is, taking into account the role of the creative component of the psyche (see above).

In addition, the textual approach (R. Barth), based on the contextual disclosure of meanings - the game of meanings, allowed us to identify on a new basis the problem of the collision of two semantic spaces (virtual and real) within which two different semantic realities are formed, which are in the psyche of one dependent person. In addition, the textual approach to the psyche has led us to one of the important questions of our entire study: what makes a person believe that meaning exists? We got the answer to this question in the course of our previous research [3], according to which, the individual has the ability not only to search for meaning, but also to search for illusions, delusions, that is, sometimes meaningless formations. The individual, driven by his needs, having fallen into the condition of a non-adaptive process, begins to form nonsense in himself with such speed and frequency that they cease to be perceived as nonsense and become semantic formations. These conclusions are quite consistent with the provisions of postmodernism, according to which meaning is understood not as immanent to the object (world, text), but as the result of arbitrarily implemented discursive practices. Thus, M. Foucault postulates the total absence of the original "meaning" of the existence of the universe: "behind things is... not so much their essential and timeless mystery, but the mystery that lies in the fact that they have no essence, or that their essence was built up in parts from alien images." In General, the "history of representation" is regarded by postmodernism as "the history of icons — the history of long-term delusion" (Zh.. Deleuze). Postmodern orientations in this area are integrated into such a paradigm presumption of postmodernism as the sacrifice of meaning (J. Derrida). The vision of reality characteristic of postmodernism is articulated as "postmodern sensitivity", i.e. a paradigmatic orientation to the discretion of chaos in any objectivity.

Thus, the semantic reality of an independent personality, according to postmodern psychology, is formed either:

a) due to" preserving "the psyche of delusions-simulacra, which "eat" the creative component of the psyche, thereby increasing the likelihood of immersion in virtual and illusory worlds;

b) due to life-giving delusions, as an arbitrary abstract modeling of reality-a fundamentally non-resultant processality (for example, virtual reality), which is the basis of the creative component of the psyche, which helps to reduce the likelihood of immersion in the virtual world. Such an approach to psychic reality implies a refusal to abuse the attitudes of determinism, logocentrism, binarism, anthropocentrism, evolutionism, etc., opening the way to a certain poeticopsychology, that is, art in psychology [24]. All this is not a complete rejection of rational thinking, but implies the principle of dialectical unity of the postmodern and modernist components of the psyche [21].

The textual concept of "folding" (J. Deleuze) turned out to be very useful for explaining the nature of virtual semantic reality. The fold captures a new way of articulating the relationship between internal and external meaning, constituting the internal as an immanent interiorization of the external. According to this approach, the imaginary interior of meaning is already completely worked out by its own external. The formation of semantic reality realizes itself outside of forced causality, i.e. in a mode that "destroys every imperative in advance". In fact, the inner meaning itself, according to Deleuze, "is simply a folding of the outer meaning, as if the ship were a bending of the sea." The configuration of meanings that occurs at each specific moment of time, as a configuration of folds, is understood by Deleuze as fundamentally not final — but it is evaluated as situationally significant, and fundamentally subject to change due to unforeseen fluctuations in semantic reality: "these folds are surprisingly changeable and, moreover, have different rhythms, whose variations create irreducible types of semantic reality. It is this variability that sometimes makes it impossible to make the most probabilistic forecast of an independent person's immersion in destructive virtual realities.

In addition, based on the analysis of dependent personalities and the application of the textual approach, as well as the provisions on the multidimensional topology of semantic reality, the impact of virtual reality on the transformation of spatial orientation and temporal perception of an individual was revealed. These conclusions are quite consistent with the statements of J. Deleuze that the dependent personality is a search for a special effect: "an extraordinary suspension of real meanings." The dependent personality does not live at all in the past tense of the imperfect type and not in the future tense; she has only a complex past of a

perfect kind — albeit a very specific one. The dependent personality composes the imaginary past in such a way as if " the softness of the past participle is combined with the hardness of the auxiliary present.

The dependent person experiences one moment in another, enjoying his manic omnipotence. This, according to Deleuze, is the "moment of the effect of the effect": the frozen present meanings now relate only to the eluding of past meanings. This effect of escaping the past, this loss of any object, is the depressive aspect of any dependent personality. It has a different, no less thorough deformation of time, caused by the narrativity of the psyche of the dependent personality that we have identified, which seems to rewrite its past, giving it a new meaning. Thanks to this, any future is experienced as a "perfect future" with an extraordinary acceleration of this complex future—the effect of the effect that does not leave until death. Within the boundaries of the information society with its characteristic multidimensionality of the sphere of human mental activity, supplemented by the multidirectional nature of his personal activity, the property of a dependent person to produce a situation of "loneliness-in-a-crowd" acquires special significance.

Thus, on the basis of the textological approach raises the problem about what is a virtual conceptual reality: a) a significant fold on constant (normal) reality; b) a crease on the curved virtual impact of constant (ordinary) reality, resulting in the transformation of the perception of time and space; C) a new semantic reality formed by the phase transition that leads to mental patterns that cannot be described in terms of psychology, a constant reality; That is why, apparently, the principle of conformity and activity approach in the new reality and in the boundary layer between virtual reality and constant reality, apparently, is not fulfilled, because the mechanisms of formation of the structure-forming elements of the new psychic reality (goal, motive, value, attitude, meaning) are completely transformed. So, for example, the principle of conformity, which in the real psyche is never fulfilled due to the work of the principle of maladaptivity, in virtual reality begins to be artificially fulfilled, destroying the phenomenon of subjectivity.

At the end of the Chapter, the theoretical provisions are given, on the basis of which it is necessary to form methods of more effective psychocorrection and prevention of addiction, which:

1. Take into account the fundamental unpredictability and paradoxical nature of the future semantic processes of an independent and dependent personality
2. Remove the substitution of real, meaning-forming values with artificial values.

3. Reduce the probability of critical States of personality, in which even small disturbances on personal-semantic structures carried out by manipulators can lead to a spontaneous decision-immersion in a destructive virtual reality.
4. Based on the understanding of rehabilitation of dependent personality as tolerance to unacceptable psychological old age, caused by the effects of the drugs and the transition of semantic processes, caused psychopathological dependent old age of the individual in semantic processes are normal old age, passing his youth.
5. Identify the deficit of critical and non-equilibrium-stable state of semantic structures, reducing the likelihood of unpredictable mental bifurcations that lead to immersion in dangerous virtual and illusory worlds.
6. would Solve the problem of language in the dialogue of two semantic realities: virtual and constant, given that virtual reality obeys laws that cannot be described in the framework of the psychology of constant (ordinary) reality
7. Reduced to processes of social shizofreniei.

### **1.8. Postmodern psychotherapy of addictions and deviations.**

Based on the psychological and theoretical analysis of approaches to solving the problem of addictions and addictions, we have developed methods for more effective primary, secondary and tertiary prevention.

Based on the textual approach, a program of hidden addiction prevention has been developed. It is shown that open prevention of addictions is necessary, but not sufficient. In the interaction of the subject conducting hidden prevention, extraneous topics should be touched upon, seemingly unrelated to the problem of addiction, but thanks to these topics, a certain figure should appear intertextually, which is the prevention of addiction.

On the basis of synergetic and nomadological approaches, a program and recommendations have been developed aimed at creating internal and external conditions aimed at reducing the likelihood of immersion in dangerous virtual worlds of persons who do not have specific characteristics by which one could judge the tendency to obsession. Such persons often act unpredictably, contradicting their past semantic attitudes, that is, on the basis of a stimulating situation. According To R. H. Shakurova [45], this situation is characterized by the fact that personality has an impact not a single stimulus, and a set of incentives that manifest themselves as a whole, strengthening or weakening the effect of each

other (the pressure of friends, random information about the properties of the drug, etc.), it was shown Above that the probability of falling in such a stimulating situation, often created by the manipulators depends on the shortage of active-critical state, characterized by the presence of non-equilibrium stable (metastable) semantic structures, attractors and germ, incipient destructive, that is, equilibrium-stable semantic structures.

The developed methods of prevention, based on a synergistic approach to personality, reduce the likelihood of such dangerous bifurcations, leading to immersion in dangerous virtual and illusory worlds.

On the basis of the schizoanalytic approach, the concept of psychological security of Russian society is developed, aimed at preventing the processes of social schizophrenization and degradation, which can lead to an increase in trends to pathological dependence of society.

Based on the cognitive approach, it is effective to apply a frightening method based on physiological knowledge of the dangers and deadly dangers of immersion in destructive virtual worlds (for example, drugs and pain, drugs and breathing, drugs and coughing, drugs and the cardiovascular system, drugs and the digestive system, drugs and sex).

According to the semantic approach, primary prevention of addiction is based on the formation of a system of healthy, creative value-semantic orientations in the individual. In addition, at the heart of this approach is the process of bringing to consciousness the fact that drugs have a destructive deadly property, thanks to which, consciousness is so fixated on virtual value that all other values devalue. As part of this approach, the individual must learn harmless ways to get joy and overcome stress and depression.

According to the manipulative approach to prevention, the probability of immersion in the virtual world is significantly reduced if the individual learns in detail and structurally the mechanisms and technologies of manipulation (palming, passivation and blackmail) of persons interested in attracting their victims to enter the virtual reality.

Thus, for effective primary prevention, it is necessary to follow the following recommendations: a) increase psychological protection from destructive virtual worlds (development of love of life and skills for creativity, overcoming stress and depression, knowledge of the psychology of joy); b) develop skills to resist manipulation (for example, from drug dealers) and destructive addictions. C) teach the identification of the personality itself in itself, the propensity and risk of

becoming dependent; d) make a suggestion based on the consequences of health, caused by immersion in the virtual world; e) as early as possible to identify dependent individuals and persons prone to addiction (their personal, behavioral, emotional, external changes); f) to carry out hidden prevention of addiction (group psychotherapy and training, as well as teaching with elements of hidden prevention); g) to increase the level of creative processes in the psyche, without bringing it to a critical unpredictable state; h) to carry out social prevention and ensure the psychological safety of society.

Next, we will briefly touch on a new method of psychocorrection of an addictive personality-borderline analysis of semantic constructs, the basic principles and stages of which are recommended to be used for more effective **secondary** and **tertiary** prevention of addiction. The main stages of the boundary analysis are the following:

**1. the Stage of identification** and selection (analysis) of polar semantic constructs and processes as primary elements of the dependent personality, which were named in the work G-processes (joy of life) and C-processes (fear of death). The G-process was understood as the life activity with the greatest filling of life with positive values of experience. Under the C-process with the least content, which is limited only to the understood values, as stable "dead" semantic structures formed due to the deficit of the creative component of the psyche. Thanks to these structures, the psyche passes into a state of boring predictability (conformity, meaning dependence), in which non-adaptive and unpredictable processes stop. At this stage, the patient independently and with the help of a psychologist analyzes his past and present constant (normal) and virtual States of life through the categories of C and G processes. Episodes (W-processes) of real perceptions are selected, which are identical in the brightness of sensations to the perception of the virtual world. It is through them that the synthesis of virtual and real perceptions will be carried out at the final stage. In fact, borderline analysis allows the individual himself to select his polar psychological constructs on the basis of the presence of C and G processes in them and, thanks to this, to form the understood value of life so that the value of the experience of life increases. For this purpose, all real depressive tendencies (C-processes) are limited) dependent personality, consisting in the interpretation of the values of a sober life only as unattractive and "boring". It is shown that the reason for such a pessimistic perception of values lies in the restriction of the perception of values only as understood, that not all values can be expressed in words, that real values must be experienced. As a result, the values of the experience gradually come to the fore. The personality no longer begins to live by the results (the final result of life activity is death), but by the

processes of life activity (life). Understood activity values, focused only on the final result, become secondary. In essence, in the process of such an analysis, carried out at the first stage, the patient develops an internal attitude to evaluate his actions and the world around him from the standpoint of life and death, but with an emphasis on the first.

**2. The stage of experiencing** your past real and virtual States (W-processes). At this stage, the patient, in the presence of a psychologist, is trained to quickly enter into the images and experiences of their most vivid past virtual and real States. The reasons for immersion in the virtual world (C-processes) are analyzed.

**3. The stage of connecting** (synthesizing) virtual reality with constant reality. It is called two-way reformation of dissociated virtual and constant States. First, the personality is immersed in the state of past images and experiences of virtual reality with the help of memories, and a comparative analysis of the W-processes of States generated by the virtual world and past constant (ordinary) States is conducted with it. (Or with a person who is in a state of perception of virtual reality, a similar comparative analysis of real W-processes of the past is carried out). Then, with the help of memories, the person is immersed in the state of past positive virtual images and experiences and a similar comparative analysis of real and virtual Business processes is carried out with it. At this last stage, on the basis of a comparative analysis, the psychotherapist convinces the patient that in the future the W-processes caused by the perception of the virtual world will be identically replaced by the W-processes of real life. Thus, the connection of virtual reality with constant reality occurs due to the creation of connections between the experiences of past W-processes of virtual and constant realities. This process can be figuratively represented as the process of " stitching and splicing two parts, a torn personality." It is at this stage that values are formed-meanings that cause experiences that identically replace the experiences caused by the virtual world. Boundary analysis solves the problem of connecting the laws of the real and virtual worlds of the dependent personality. As a result, the mechanism and structure of the real activity of the individual, which is jointly observed and analyzed by the patient and the psychologist, changes. The personality seems to break out of the vicious circle of needs associated only with the desire to dive into the virtual world and it opens up a lot of new needs. Thanks to this, the obsessive processes of comparing virtual and constant reality, which previously led to depression, are stopped. This increases the tolerance of the dependent person to his mental old age, which leads to a gradual transformation of this old age from unbearable to happy. As a result, the probability of immersion in the virtual world decreases.

### **1.9. Addiction of humanity as the main component of the global challenge to humanity.**

On October 5, 2012, within the framework of the Second Baku international humanitarian forum, an annual event of outstanding representatives of the political, scientific and cultural elite of the world community, including famous statesmen, Nobel laureates in various fields of science and leaders of influential international organizations, I was the head (moderator) of the round table "Traditional value system in postmodern culture" (section "reinterpretation of the individual in the postmodern era").

My report "Nanopsychology and postmodern psychology as new components of the global challenge of humanity" was devoted to how various personality structures (meanings, motives, attitudes, goals, etc.) are transformed in our time, which makes us in new conditions (global immersion in the world of various addictions (addictions): drug -, alcohol -, game -, fan -, God -, klepto -, bribe -, oil-dollar- Internet addiction, in the conditions of bifurcation between the real and the virtual, between the process and the result, etc.), when the conditions for the existence of meanings, the original meanings and entities are destroyed, to believe that there is a meaning? All this is the main reason for the lack of understanding of various subjects of our planet. It is in postmodern conditions, when there are fewer and fewer conditions for the development of the will (work as a source of emotional and volitional development of a person disappears), that the manic and addictive nature of various subjects of the planet increases. Thanks to these addictions, the tolerance of subjects to each other decreases and this socioschizophrenic monster of the planet Earth, fed and hooked on petrodollars (countries that produce parasitic idlers and bribe takers), becomes deaf to other subjects. Is not this deafness one of the problems of possible wars and tensions of the planet? In addition, I noted in my report that at present the frequency of nonsense, information nonsense and simulacra has increased so much that they are beginning to be perceived by us as meanings. These psychic artificial "prostheses" have become so dangerous that it is time to control them. These "prostheses" are made in the United States. The United States is playing the world's Shizu (postmodernists have long proved this). "sitename" in "Encyclopedia of postmodernism"), plays with the world (the expression "You lose...") moreover, the United States as Dellarovere with their dollarmentary, is another source of the spread of infection manic and financial addictions (World Dollarman, Creditmania, Gambling and Addictions, forming Chronic Debt Slavery, etc.) that reinforce the

inadequacy of other international actors, to continue to impose his American scenario (write these diagnoses with a capital letter, emphasizing the globality and generality).

Currently, only Russia, which has not lost its adequacy from the world's financial addictions and "green" globalization, has decided to enter into a Dialogue with this Schizophrenic Monster of the United States and act as a World Psychiatrist. Will other countries be able to join Russia and organize a Consultation Of world Psychiatry in relation to the United States? Or are many countries, hooked on the "Hell of the same" dollar, which "greens" the "dummy" (empty dollar) all the living multi-color gamut of the World, already incapacitated for this?

Thus, at the present time, civilization, due to the increase in addiction in the context of globalization (open insecurity), is in a situation of risk and danger (the flapping of a butterfly on one hemisphere can cause a storm on the other). A more successful solution to all the above problems (in particular, the prevention of terrorism) and the introduction of postmodern approaches can be promoted by a new direction in psychology — nanopsychology (see below). According to our forecasts, in the near future psihoemotsyonalnoe will become the norm. Biochipping has already begun (control over the movement of a person in space via the Internet, his pulse, etc.) Someone may object, saying that this will infringe on the rights of a person not only to his actions, but also to the freedom of his thought process, which in the near future will be detected in the "here and now" mode. I think you should not worry, because every cell of the "organism" of our civilization will know what is happening to the entire civilization as a whole, and, conversely, that a single world computer will know what is happening to every cell of the organism of our civilization (analogy with the body). Only this will be the basis for our future survival in the face of increasing terrorist pressure.

### **1.10. Nanotechnology as the new basis for cognitive science and postmodern psychology.**

*Someday we will connect our thoughts to the Internet,*

*Let's drive God into the wires, that's really then,*

*We will say "there is no God."*

*(from the author)*

Have increasingly to hear that the era of postmodernism is over and it is already coming, some new age: neo-classical or proteina, every "postpost" and "isms", etc. According to some authors, every "post-" coming to its "proto-", say "end of reality", about which so much said, "Postnikov" of all shades, from Derrida to Batiara pointless conversation. At the same time, the authors, contradicting themselves, claim that a virtual era is coming. But this is exactly what postmodernists predicted, meaning by "the end of reality" the departure to virtual reality. Therefore no protease speech and can not be, but simply is the development of postmodernism. It is obvious that it will be prolonged and possibly spread to the "end of the world". And further swimming in the virtual world, which resembles the last phase of drug addiction and involves the disappearance of the shore, i.e., the computer screen itself — and the creation of a three-dimensional habitat, as a kind of "Hell of The Same", affecting all the senses, and, will be the development of a postmodern project, which was predicted by the classics of postmodernism.

Some people really want to declare themselves as the discoverers of a new era, to introduce new concepts of this new era, to "stake out the discovery of a new era". But many of them do not realize that this possibility of "building a new era" has become possible precisely because of the existence of postmodernism as an objective reality, and not some fictional and fashionable worldview, which is being replaced by something new. There will always be narrative authors (virtuosos of narrative) who will discover epoch after epoch... because we live in an era of circulation of authors who will replicate epoch after epoch. Some authors are most likely in a hurry, drawing proto-epochs (proteism), despite the fact that postmodernism has just begun to flourish (what proto-epochs can we talk about if Russia is still eating the products of Western postmodernism with an appetite).

Apparently, such hypotheses are connected with the fact that some authors did not understand postmodernism deeply, having caught only its separate sides, without getting acquainted with its many different projects, but already hastened to declare its demise. It should be noted that many authors for some reason do not realize that the modern — postmodern dualism is fundamental. After all, dualisms are fundamental: wave-particle, plus-minus, beginning-end, form-content, chance-necessity, activity-consciousness. They do not realize that there is a principle of unity of modernism and postmodernism, and therefore the third is not given. Everything else is derived from these main bimodalities of Being.

In fact, the hypotheses of some authors (for example, M. Epstein) are consistent with already known postmodern projects and there is no need to talk about philosophical novelty. In our opinion, philosophical novelty should be sought in

nanophilosophy, as a worldview that takes into account qualitatively new forms of the existence of the psychic (for example, the Psychosphere), developed thanks to a new psychology — nanopsychology. The psyche will develop in qualitatively new conditions, thanks to which it will be necessary to revise the ontological and epistemological questions of philosophy in a new way. After all, thanks to the development of nanopsychology, it will be possible to control and manipulate the processes of conscience and spirituality. According to M. Epstein, a person will really be a spider on the world wide web, because something will be attached to each of his neurons, cells, genes and chips. Each of its particles will participate in some kind of interactions, which it will know about and which it will have to control, in turn being controlled by these systems. Brain signals will be directly transmitted over electronic networks, thoughts will be read, so you will have to be careful not only in words. In the brain, through nanochips, a sign will flash from time to time—a reminder of how to think, etc.a Cerebral open society, concentrated in the Psychosphere, can demand from all its members such mental austerity, which previously only monks and yogis indulged in.

Mental "correctness" or "hygiene" will develop the habit of severe soap retention, and the person will be especially happy to indulge in "waking dreams" - time intervals specially reserved for the "anarchy" of thoughts. The individual will be able to stretch across continents, planets, star systems, perform in different material guises and socio-professional roles — and at the same time realize the unity of his fate and moral responsibility, and all its incarnations will advise each other in a single conscience. A creatively strong, inspired person will be able to populate entire worlds with his infinitely multiplying "I". The humanization of instruments, tools, and machines, through which they will acquire human functions of movement, calculation, and even thinking, is the death of man in the postmodern sense. Because completely different beings will arise and the root "man" will no longer have to be used here. The all-man is no longer a man, but a quasi-God. Qualitative rebirth is always the death of the old. After all, the memory of the individual psychic and existence will disappear, there will remain one essence that is not sufficient for the existence of The human phenomenon. The only thing that hurts is that we don't have time to deal with the fact that there is a Person, as we will lose him.

All of the above, in particular, the development of nanopsychology, which we put forward as a new component of psychology, will force us to take a new look at many ontological and epistemological problems of philosophy. Therefore, next, we will try to justify a new direction in psychology — nanopsychology and outline the contours of this new science, introduce some concepts and categories.

Nanotechnology, in our view, can be divided into three main areas:

1. the Field that studies mental processes caused by natural nanostructures of the brain, nervous and neurohumoral systems. This area, in turn, is divided into the study of:

a) Mental processes caused by natural processes in nanostructures (uncontrolled nanostructures);

b) Mental processes caused by artificial processes in nanostructures (operator-controlled nanostructures in the conditions of "here and now" or delay);

2. the Field that studies mental processes caused by artificially created and controlled (in the conditions of "here and now" or delay) or uncontrolled nanostructures that are embedded in the brain, in the nervous and neurohumoral systems.

3. the Field that studies the mental processes caused by the influence of systems (devices, chips, nanochips, nanobots, micro-emitters, microswitches, microcomputers, encoding and decoding Microsystems, DNA computers, etc.) created on the basis of the achievements of nanotechnology.

These systems are either embedded in the brain, nervous neurohumoral system. Or they are influenced from the outside.

In our opinion, the following problems currently exist in nanopsychology:

1. the Problem of the influence of nanoparticles (nanoblockers, nanoscreens, nanochips and various nanoenergetic structures) on mental processes. it includes:

a) the problem of transforming the bioinformatic fields of the brain with the help of nanoparticles placed in different parts of the brain;

b) the problem of research of mental processes caused by the influence of nanoblockers, nanoscreens, nanochips and various nanoenergetic structures;

d) the problem of managing the above processes;

2. The problem of the connection of brain structures and nerves to the global networks (like the Internet) through the nanostructures.

3. the Problem of controlling the mental processes of individuals through a global radio network (such as the Internet) using nanochips and other nanostructures implanted in the brain;

4. the Problem of using the above artificial nanostructures as tools for creating new methods and techniques for studying mental processes;
5. The problem of interaction of artificial nanostructures, viveme in the brain and nerves brain with natural nanostructures.
6. the Problem of modeling subjective mental reality using the influence of artificial nanostructures;
7. the Problem of transformation, prediction and construction of psychic reality with the help of variations of information coming through nanostructures;
8. The problem of studying the processes occurring in solutions of nanoparticles (ideal and real solutions). The transition to the macro level through the solutions of nanoparticles. The problem of interaction with a solvent.
9. the problem of nano-removal of various structures of the brain and nerves. The effect of nanoline on mental processes.
10. Search for starting natural nanoprocesses and nanostructures and simulation of these processes using artificial nanostructures.
11. the Problem of creating simulators for coding brain processes and mental prosthetics. The brain encodes and creates values, and we will introduce artificial nanoprostheses and observe how mental processes change, how the coding (artificial) system gets accustomed to the natural one. The binary problem. Models of the brain (holographic, etc.). Nanokostyuma structure of vision, perception, sense of smell. Nekorekte memory, thinking, conductivity, etc.
12. investigation of the psyche as artificial nanostructures are integrated into the systems of vision and perception. This is not a crude "Bekhterev" removal and observation, but the introduction of nanostructures (nanobots) that produce hormones, drugs, etc.
13. Nanophysiology-psychology-secretion, etc.
14. Investigation of the correlation between mental processes (thinking, etc.) and nanoprocesses affecting mental processes.
15. the Power of thought and its reflection in nanoprocesses.
16. Code of spirituality.
17. Creation of a brain nanomedium that changes mental processes.

18. Synergetics and self-organization (postmodern projects)
19. currently, there is a gap between nanostructural research and mental processes, since the molecular mechanisms of thinking and memory are still poorly understood. Or it may be better to look for triggers, climaxes, bifurcations, and synergistic mechanisms in the brain that determine mental processes.
20. Nanopsychology — the science that studies the correlations between nanostructural transformations and mental ones.
21. Nanopsychology is a simulation of psychopathy. It is possible mathematically to model the disorder.
22. Nanotechnology as a science about the very subtle psycho-physiological switching of the brain. Nanotechnology may be one of the modern psychological methods (in psychology). As a method of labeled atoms.
23. Nanopsychology as the science of creating artificial neural networks that mimic natural ones (mesh synthesis, as in mesh polymers).
24. Replacing some parts of the brain with DNA calculators (see nanobiology).

*(See Garifullin R. R. Nanotechnology as a new science. Nanoproofed as a new Outlook. Collection of articles "Man in the face of a global challenge", Philosophical society of Tatarstan, Kazan, 2006, pp. 101-106; Garifullin R. R., Nanopsychology as a new Foundation of cognitive science, Materials of the seventh all-Russian scientific and practical conference with international participation (October 16-18, 2014), Ivanovo, 2014, pp. 23-24)*

### **1.11. Postmodern psychology and psychotherapy.**

Some people are mistaken, believing that "personality", thanks to the postmodern approach, is now defined only by the language of its description, which allows us to develop sensitivity to the variety of ways of constructing it, to explain the meanings of its behavior. This is not true. This is a wrong and narrow-minded understanding of the achievements of postmodern theory. In fact, according to our research conducted in this paper, from now on the Modern-Postmodern tandem will become the eternal engine of cognitive and psychological science, like the Wave-Particle tandem, which is the eternal engine of the Universe.

The role of the postmodern approach is that due to the opening of the new met the limitations of the conventional classical approaches, which were based on Faith in

Essence, which can now only be quasicompact (see R. R. Garifullin, *personality Illusionism as a new philosophical and psychological concept*, 1997). On the other hand, there is an Essence in everything, as something relatively stable, which is the basis and memory of the System. At the same time, it is incorrect to assume that the Entity does not change and is invariant. It changes, but much more slowly than the active intermediate processes that "wriggle" around the core, center, Entity. Therefore, in the end, any Entity is a quasi-entity. Thus, there are quasi-entities that are relatively stable, called Essence, and there are quasi-entities that are relatively dynamic formations of being. Therefore, according to postmodern psychology, there is no stable and priority Entity in the psyche, called, in particular, the Center (for example, the Center of Consciousness and Will according To R. Assagioli). It is not necessary to assume that the phenomenon of multiple "I", as a set of different mental Entities, is only the subject of psychopathology research. The role of the psychic Center can be transferred from one structure to another, depending on which of them will become the basis for other psychic structures.

It seems that Something, like some psychic program, chooses our " I "before the appearance of our" I " in the psyche. This choice depends on unique and situational psychic phenomena. These phenomena are due to the unique situation in which the psyche was immersed, in which the phenomenon of our "I" was born. Only then there is a choice and it is in the" hands "of our"I". However, all of the above does not allow us to say that we have freedom of choice. This is due to the fact that Something has already chosen us from various variants of "I". We did not choose our unique existential situation in which we were thrown. And the content of our "I", as a product of the natural and social environment, as well as the dictates of language and culture, we did not"fill in" ourselves. In particular, a biological substance that has been selected by someone at the DNA level is also not our choice. The finding of the phenomenon of "I" by the psyche in itself is a random process, thanks to which later a person manages to call the psyche "my psyche". For some, such a case does not come and they become animals or "vegetables" of a psychiatric clinic.

Modernist psychology, in particular the theory of psychoanalysis, was based on the discovery of a "suppressed libido" that the patient believed in. At the same time, the psychoanalyst acted as an investigator who "glued" a particular crime scenario to the client. Moreover, the case could reach the point that the investigator could so masterfully construct the language of the concept and discourse of his investigation that the client could believe in his crime, although he did not commit it.

Similarly, modernist psychology could create a framework that allowed the humanist psychologist to discover "authentic being" in the individual, and the behaviorist to discover "inadequate body responses", although the reasons could be different. In my monograph "Illusionism of the individual as a new philosophical and psychological concept" (1997), I showed how the above phenomena are created by the method of manipulative psychotherapy, which are quite effective methods of psychotherapy. Does the Almighty often help us, alas, not because we Believe in him, but because we are dictated by the texts and language of religious teachings, from which it follows that Salvation will be necessary?

Thus, the very understanding of the mechanisms of consciousness, as a product of the dictates of language and texts that "permeate" the victim or personality, is a progress in the development of psychology. This allows us to make sense of the controlling and totalitarian function of language. On this basis, postmodern psychology allows us to see how manipulators (politicians, economists, priests, law enforcement agencies, schools, psychiatric clinics, etc.) of our era build their "ontologies", holding power over the illiterate majority. Therefore, knowledge of deconstruction, as a practice of "playing with language", allows the individual to insure against becoming a victim of another imposed ontology and essence.

### **AFTERWORD TO THE FIRST CHAPTER.**

And yet, in this world there are many positive addictions and addictions that are the basis for preserving us all as individuals. We must not forget our ability to abuse the search for meaning in everything. This ability can become the basis for the formation of dependence on meanings (meaning dependence), and, as a result, to depression. Meaning in this case begins to act as an object that causes a positive emotional-evaluative attitude, that is, it becomes a value (in particular, a super-value, a super-idea, etc.), without which the individual becomes depressed. Therefore, this perception of meanings leads to sense dependence or sense mania, but it is this condition that often makes the thinker a true thinker (if his meanings are new and talented and are not the product of the mediocre work of the psychopathological brain).

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## **Chapter 2. Postmodern psychology in various fields.**

### **2.1. Policy**

#### **2.1.1. Postmodern psychology and Putin (2009).**

Some media outlets worry that Vladimir Putin is currently in a neurotic state, which is caused by his successor Dmitry Medvedev. But is this really the case?

Assuming that this is the case, it would be interesting and useful to understand (for the President and readers) the causes of our President's neurosis. Often a neurotic state is caused by a suspension between two feelings. The personality in such cases seems to be stuck and cannot escape from this psychological trap. Between what and what is our President stuck?

My analysis showed that Putin was stuck between two opposing beliefs: a belief in modernist (traditional and classical) psychology and a belief in postmodern psychology. And, indeed, on the one hand, Putin strongly believes in modernist psychology, according to which predictions about a person can be made on the basis of an analysis of his past (loyalty and other positive behavioral merits of Dmitry Medvedev), on the basis of stable psychological characteristics of the successor (his personal meanings, attitudes, values). According to such a psychology, in which there are cause-and-effect relationships, meanings, beginning and end, consistency, logic, etc., it is possible to predict the future based on the initial, past data of D. Medvedev's personality (for example, the hidden aggression of the successor, expressed by some of her musical preferences). On the other hand, Putin lives in the era of the emergence of postmodern philosophy (at least, Kremlin consultants know about it), and therefore guesses that you can not always trust the psyche of another, relying only on forecasts based on its past manifestations and characteristics. Practice shows that the psyche is most often unpredictable due to the fact that there are factors and situations that sometimes so thoroughly cross out its past that it begins to contradict its original essence. In this case, the psyche begins to manifest itself not on the basis of its past properties, but on the basis of the external situation (situational psychology), surprising others with its thorough transformations. The psyche "plays dice or roulette", forgetting all its past attitudes. All this is the work of postmodern psychology.

In my research on postmodern psychology, I formulated the principle of unity of modernist and postmodern psychology, as a formula according to which a life-giving and unpredictable psyche cannot exist only on the basis of its modernist or postmodern component.

an unpredictable psyche cannot exist only on the basis of its modernist or postmodern component. The death of one leads to the death of the other, and, in the end, to the disappearance of the human psyche. Thus, the living soul is always suspended (like Putin's soul) between modern and postmodern. There's no getting away from it.

So what kind of psychology does our President believe in? It turns out that in both, and, in this liveliness and suffering of the soul of our President. And that's fine.

Then what does the President hope for? Perhaps, the triumph of postmodernism is not in the inner world (psyche), but in the outer world, where there is a globalization of everything and everything. At the same time, there is a disappearance and dispersion of the essence of all world institutions of politics, Economics, religion, sports, art, etc. (all mixed up and turned into a "Hell of The Same" fueled by pragmatism and the dollar), where the Author's Death takes place. The President is no longer the author of his country, but a product of global globalization and objective economic conditions, where his political will is absent in his country and in the world.

It is naive to believe that Vladimir Putin will descend to the level of Prime Minister and work with great motivation. It is also naive to assume that Medvedev will fire Putin for any reason. According to modern postmodern realities, Putin is no longer the author of Russia, that is, no longer the President, and therefore can easily give this simulacrum. Putin seems to have prepared himself for Russia's most significant business positions in advance, turning not into the author of Russia, but into its hidden scriptwriter-editor of petrodollar capital, which, fortunately, so far determine the breath of Russia, and not the institution of its presidency. Putin believes that there will never be a return to modernity, which means that no one, that is, no successors, will be the author of Russia. The role of Russia's scriptwriter will allow Putin to hire various talented managers of Economics and politics (which was D. Medvedev) and call various "presidents of the whole world", just presidents, Prime Ministers, Ministers, etc., but these will be blind capital managers, and not the leaders of the life-giving and unpredictable our homeland.

### **2.1.2. Two years of Medvedev led to the impasse of modernization.**

#### **Save the post-modernization?**

It seems that the stage of naive two-year modernism (so-called modernization) in Medvedev's policy is coming to an end. Medvedev's naive modernization can be easily traced by the example of the President's attempts at science. When interacting with it, the President resembles the same Manager, whose pockets are full of easy money, who puts money bills in the device on the one hand, and on the other hand, waits for the product to be released. Such devices work in Russia, for example, issuing drinks. This simple linearity works only in primitive business systems that are already implemented in Russia. The export of these systems from the West (McDonald's, IKEA, etc.) took place.

TV workers deliver ready-made TV projects in boxes and translate them into Russian, but they are rejected. Russia is not McDonald's! Russia is a country with unpredictable, non-linear behavior. Therefore, scientists will not react quickly and quickly to big money, and even those who want to lure back to Russia (our scientists poisoned by the West can take this "Medvedev's" money and continue to work for Western science, since you can't keep track of it). Science is, first of all, a creative process, possible not only in the presence of inspiration, which you can not buy, but also scientific schools that have long ceased to exist (the remaining mediocre ones pretend to exist, surviving by renting out their apartments, etc.) Medvedev's Populist attempts at science in 2010 diminished. It is a shame that he does not listen to the breath of time, working on the territory of Russia modernist Western projects that are completely not adaptable to Russia. You can put money in the black box of Russia, on the one hand, and on the other, wait for the return, but it looks naive. Upgrading won't help here. Need a post-modernization.

Earlier in my research, I showed that a life-giving and unpredictable Russia cannot exist only on the basis of its modernist component, although it is also necessary. It is necessary to introduce postmodern projects. Otherwise, the death of one (modernism) leads to the death of the other (postmodernism), and, in the end, to the disappearance of Russia. Thus, living Russia is always suspended between modern and postmodern. There's no getting away from it. It is no longer possible to banish this dangerous postmodernism. It is also impossible to pretend that it does not exist under the guise of modernization. There is a dialectic of modernity and postmodernity, which is like a pendulum. Putin was in the postmodern (he let the world's postmodern element into Russia together with his predecessor). The pendulum swung in the other direction of modernity, and Medvedev's modernization, which matured during Putin's postmodern period, began. Next, the pendulum will swing in the direction of Putin's liberties and again there will be postmodernism. Then again Medvedev, etc. This is the " eternal " political engine-the Medvedev-Putin tandem. Such, apparently, are the fluctuations-the beating of Russia will occur in the next twenty years. That's the tandem mania. I want to believe that it will not develop according to the dynamics of drug addiction, which always leads to the end. I want to believe that this oscillatory dynamics will not be convulsive.

Only an objective understanding of Russia's postmodernization (non-systemic understanding, moving away from structures, decentralization, optimal openness, prediction of social bifurcations, deconstruction of Russian consciousness, etc.)

will allow us to be in dialogue with its modernization, which should be our homegrown one.

### **2.1.3. Putin's Psychoanalysis as a cold war weapon**

The clumsy attempts of political scientist Stanislav Belkovsky through psychoanalysis to find out the hidden motives of Russian President Putin, and on their basis to explain and predict everything that is happening and will happen to Russia, look bold and dangerous, but at the same time naive and not original. In the world and Russian media, on the one hand, there is a psychoanalysis of the inadequate behavior of the United States and the West (see the bibliography of the article by R. R. Garifullin), and on the other hand, the inadequate political behavior of President Putin. There is, as it were, a confrontation between these two approaches. Stanislav Belkovsky managed to write a book (so far published only in Germany) dedicated to Putin's psychoanalysis, in which he makes an attempt to reduce the complexity of the ongoing processes in Russia to the past mental conflicts of childhood, resentment, revenge, etc. Since 1990 I have been the Director Of the center for psychological counseling and rehabilitation named after Z. Freud (Kazan) and the President of the psychoanalytic Association of Tatarstan, I use psychoanalysis, but only when considering certain mental problems. In addition, for two years, within the framework of the weekly "Arguments of the Week", I led the column "Psychoanalysis", in which I conducted psychoanalytic interviews with various celebrities (see V. Zhirinovskiy and other politicians), but I tried to be more correct and did not go out on the basis of these analyses on politics on the adventurous scale as S. Belkovsky does. I invited Boris Berezovsky himself for a psychoanalytic interview, but he refused. Apparently Berezovsky himself realized that psychoanalysis can be a good tool with which to discredit and deal a significant blow to the image of the individual.

So, the question arises: what are the hidden motives of Belkovsky himself in writing such incorrect, from the point of view of scientific psychology, psychoanalytic opuses about Putin?

What is it all of a sudden that Belkovsky, without having a professional psychological education, without any reason, delved into Putin's psychoanalysis, and even so "fruitfully" that Germany began to publish these opuses, just at a time

when this country is facing a confrontation with Russia? I would publish the works of representatives of the German psychoanalytic school, who treat these published nonsense with irony. It is obvious that all this is connected only to damage the image of the President of Russia, Putin. Political psychologists have yet to show how to dig out the President's soul so that his perception in the world is not as successful as it has been in recent years (the Universiade, the Winter Olympics, etc.): what was primary — Putin's resentment of the West for his behavior or Russia's objective economic processes, which do not depend on psychological subjectivism?

Thus, it is incorrect to simplify Russia's processes to the level of its President's ulterior motives. There are objective processes taking place in Russia (Russian support for the annexation of Crimea), which, in no case, are not related to media propaganda (Putin's whim for revenge, resentment, etc.), but are related to objectivity, which is Russian state security. This security is intuitively understood by Russians, as well as the understanding that the United States and the West are Russia's enemies.

Thus, the widespread psychoanalysis of Putin in the West, conducted by S. Belkovsky, seems to be a weapon of the cold war between the West (including the United States) and Russia. So that the fifth column, in the person of Belkovsky, does not sleep. And I understand now what are the true motives for why Belkovsky will soon become a citizen of Ukraine. Here is such a player of postmodernism in fact and in behavior. A player who flirts with modernism, that is, with psychoanalysis.

#### **2.1.4. Sociality reborn or the end of postmodernism?**

According to postmodern philosophy, sociality is gradually dying out. Thanks to the manipulation of the mass media, society is suffocated by simulacra so much that it becomes blind and is no longer able to organize true social phenomena in itself, leading, for example, to revolutions. According to postmodernists, the average person can now be "humored" with the help of the mass media, which obeys the Dollar so much that it will never go out on the street with a protest. There will be no striving for truths now, as they have been replaced by the "bullshit

of the Paradise of abundance". In any case, this is how postmodernists reasoned before the global and widespread introduction of the Internet. Maybe sociality is reviving again, thanks to the Internet communication of all the inhabitants of the world among themselves? There was a factor of closure of the earth society, which was previously "fooled" by the mass media, on itself. That is, all members of society can now discuss the true social phenomena in society and compare them with the pictures drawn by the mass media. Isn't it time to analyze the postmodernist misconceptions about the dying of sociality? Or maybe the postmodernists are still right and the death of sociality continues at a faster pace thanks to the Internet, which is already directed by the Dollar, and again there are no conditions for true pictures of social phenomena? Maybe the Internet has already been curbed so much that it only seems to us that there are truly social dialogues between users, and all this is an illusion. After all, Internet users often gnaw the bones of someone (mass media) already thrown out information.

Apparently, virtual sociality is being revived, but the probability that it will pass into external, real sociality is low. This is due to the fact that social tension is vented on the "Internet simulator". Thus, just an objective dialogue between users of the virtual network is not enough for the revival of sociality.

The Internet-virtual "Masturbation on the enemies of society" (especially since the enemy is scattered and globalized, and also sits in us) will never lead to real social transformations.

And yet, the postmodernist prophecies about the demise of the social are unlikely. Moreover, now they are talking about direct democracy. Thanks to the Internet, there is a lot of talk about it, but it never really happened. But the "Medvedev-Putin" tandem seems to have sensed the power of the Internet and the likelihood of the emergence of true direct democracy, thanks to the Internet, and decided to curb them by creating an imaginary Internet democracy. Therefore, Medvedev once said: "I think that you will agree with me that the era of returning, to a certain extent, from representative democracy to direct democracy through the Internet is coming. Historically, representative democracy was seen as the highest form of democracy through deputies representing the will of the people. Representative democracy is best, but it's an outdated notion." Much has been done to curb the sprouts of direct democracy by the Putin-Medvedev tandem. Giant social networks were created, drawing the illusion of direct democracy. Thanks to the huge information flow of insignificant truths and truths, millions of young and Mature Internet inhabitants "chatted". An Internet industry was created to create illusions

of the will of voters. On the other hand, forums on some leading political websites (for example, APN) were closed. For a huge number of young people, but not so young, such as Medvedev, the Internet has already become a fairly significant channel for obtaining "information". For the tandem, the situation of seducing a significant number of Internet users with destructive sites (including pornographic ones that are flourishing) turned out to be beneficial. Therefore, the information revolution, which could have happened if there had been no tandem resistance, unfortunately did not happen.

We always have this: "we wanted the best, but it turned out as always..." But in the West this happened quite recently, namely on August 1, 2010. This day can be called the birthday of true direct democracy. This day is not inferior in its significance in world history to September 11, 2001. On this day, President Barack Obama addressed the people of the United States with a sensational video message. In his statement, he acknowledged that there are "dark groups" operating in the country that secretly manipulate public opinion. According to Obama, such organizations have unlimited amounts to influence American elections: "They can spend millions of dollars on advertising, and no one knows who actually pays for it. It can be any foreign Corporation..."

Now it is obvious that this was a bluff disguise, that is, an insignificant truth, and the essential truth, which was not voiced, was obviously related to the activities of the Internet portal "Wikileaks "(WikiLeaks), which, apparently, is the tool of these "dark groups". Thanks to the Wikileaks website, for the first time in the history of mankind, substantial truths and truths of criminal American politics began to leak out in such a significant volume. According to President Obama, who is himself a product of manipulations and deceptions of American politics, the activity of such organizations has especially increased this summer. Obama expressed the view that in order to successfully combat clandestine groups, a special law must be passed in Congress. However, the leaders of the Republican party blocked it before voting. Therefore, the site "Wikileaks", as the basis for the birth of a true direct democracy, could not be blocked. The us Department of

defense demanded that Wikileaks immediately and unconditionally return to It all documents obtained from the archives and databases of the US Department of defense, as well as permanently delete them from its website on the Internet.

Obama said that someone wants to continue to keep society in the dark, although he has always supported this darkness. Therefore, he was forced to address the people directly. Obama decided to appeal to the people who had previously been deceived, by himself. Obama's address caused a wide response from the American public. Many immediately remembered the famous speech of democratic President John F. Kennedy "on secret societies". In it, shortly before his death, he stated: "Americans have always opposed secret societies, secret orders and closed meetings. I ask for your help in the important task of informing and warning the people of the United States."

It seems that these "secret societies" have become active again. But is it possible to compare Obama with Kennedy? Of course not. Because the objective socio-economic and political features caused by the era of postmodernism, characterized by globalization and integration of everything and everything, that is, the disappearance and dispersion of the essence of all world institutions of politics, Economics, religion, sports, art, etc., have changed significantly. (all mixed up and turned into a "Hell of The Same" fueled by pragmatism and the dollar), The death of the Author. In place of the Author comes a Scriptwriter-the compiler or Director of editing what is done by the global Pro-Western economy. Therefore, the President of any country in the context of globalization is no longer the author of his country, but the product of global globalization and objective economic conditions, where there is no political will in his country and in the world. Therefore, the main character of the theater of American politics, Obama, was sculpted and staged by scriptwriters-Directors of the global economy. The choice of US citizens was secondary, as it was formed due to the manipulation of mass consciousness by the above-mentioned scriptwriters, who, in turn, submitted to the postmodern situation (globalization, which kills sociality). Obama knew this, but apparently he wanted to replay this objective situation and paid the price.

That is posted on the "Wikileaks" only the beginning.

Based on the above, the following questions arise: "is the Wikileaks site Really a sprout of direct democracy, which is funded by progressive powers that be (the United States, Sweden, the middle East), and the world will now often learn the truth about hidden phenomena on our planet? Or is it someone's (opposition or Obama's hidden manipulators) temporary project to manipulate President Obama?"

How much does the Wikileaks project, as the main institution of world snitching, threaten the presidents of different countries, the politics and security of the States they lead? (After all, it is possible that in the near future openly destructive materials about Russia, Putin, etc. may appear in Wikileaks) will Wikileaks, thanks to the global war of compromising materials, bring world politics to a new, qualitative level? Therefore, isn't it time for the leaders of world powers to gather and discuss the legal aspects of the existence of the Internet by organizing an Internet UN?

In order to answer these questions, you need to understand what Wikileaks is and who is behind It?

Read Wikipedia: "It all started in 2006, when several journalists, mathematicians, technologists and Chinese opposition figures decided to create a free organization called Wikileaks. The main purpose of which is to protect those who are willing to share valuable information with the world, which, if made public, is not always pleasant for the powerful. Most of them, of course, are journalists and political activists. The founders of Wikileaks declared the main content of their activities to be the struggle for decency in "writing our common history" and "the right of every person to create a new history". It's a great legend. Practice and media analysis show that such projects are possible only under the auspices of the FBI. Otherwise, do not live such a project, as it contradicts the conditions of state security. For example, in Russia there is a similar project "[url](#)". Its founder, a certain Sergey Gorshkov, perfectly, without much friction leads this project. It is obvious that he has support (most likely the FSB), which allows not to remove from the site various destructive information about Russian officials. The Deputy Zhirinovskiy would be glad that too Frank materials about his behavior were removed from this site, but they still hang on the site. If it was a proven slander, then these materials would certainly be removed from the site. Deputy Khinshtein would be happy to have the material about his mental health removed from the site as well, but he cannot influence this. There are many such cases. If you analyze the site "[Kompromat.url](#)", then we can conclude that it most often contains low-grade non-essential truths about the sins and vices of those in power (leaked from other media or sent to the FSB agent of influence Sergey Gorshkov, according to the author of this article), which does not threaten the security of Russia, and essential truths, in order similar to the materials posted on Wikileaks, are not

This site, apparently, is being corrected as one of the FSB projects (maybe recruited projects), as a tool for manipulating Russian officials at various levels: from governors to Ministers. Does Mr. Gorshkov earn money on the placement and removal of these compromising materials from the site — this is a question of his personal and tax inspection? But the site "Wikileaks" belongs to the company "sunshine press", which allegedly does not aim to extract profit from its own activities (this is unlikely). Initially, Internet traffic went through Sweden and Belgium due to the presence in these countries of the most generous legislation on freedom of speech and its protection. Recently, however, it has moved mainly to Swedish servers, since the Kingdom has a strong legal protection of the source of information, which allows in most cases not to disclose it, thereby ensuring its anonymity. In addition, this means that neither individuals nor state agencies have the right to dig up the source of information of a particular journalist, and revealing the identity of the source against the will of the latter is a punishable act.

The first major action of Wikileaks was the posting on the world wide web of the film "Collateral murder" - a recording of the shooting of eight civilians by American helicopter pilots on the street of an Iraqi city. Two of the dead were Reuters photographers. In addition, the site published materials about the flooding of toxic chemicals from the ship "Trafiguras" off the coast of Africa, emails of climatologists who suspected falsification of facts and deception of the public, documents for internal use of the Icelandic Bank "Kaupthing". He also posted in his part of the correspondence of the former Governor of Alaska and candidate for U.S. President Sarah Palin. After learning about the relocation of the controversial Internet portal to Sweden, local media began to vividly discuss its future prospects. Speaking about Wikileaks' belief in the impenetrability of the local law on the protection of freedom of speech and sources of information, Swedish journalists and experts shrug their shoulders in bewilderment. Yes, there is a law, Yes, it is enshrined in the Constitution, but it is not absolute — in the sense that there are cases when it does not work, especially when it concerns national security.

"The truth is all we have. To come anywhere as a civilization, we must understand the world and how it is organized. Everything else — sailing on a dark sea," — said the head of "Wikileaks" Assange. But in psychology, it is known that the right truth is always a deception and a means of manipulation. You can hide the truth with the truth and it will again be a deception.

Whether to believe that the head of Wikileaks Julian Assange bold and progressive fighter for the truth? Or is he a puppet in the hands of hidden forces?

So, I come back to the problem of the Internet as a condition for building direct democracy through it. Can the Wikileaks website become a trigger for the development of such a democracy? Or is the Internet just one of the means and just a virtual one? The edge of the fight is still in the real world? Or maybe the Internet is empty chatter and information noise. Vulnerable to fraud. Who listens to him? Or does the Internet serve to play off the protest steam? Distraction from the real action? Is direct democracy a good way to manipulate public opinion? There can only be a sane minority, framed in parties that have the same weight and capabilities as a democracy, because they give society well-thought-out options to choose from. When everyone talks about their own, there is no choice, there is chaos and the opportunity for manipulation. And finally, maybe the Internet can one day become an integrating and organizing system?

I want to believe that the era of postmodernism, leading, thanks to the dominance of simulacra and all sorts of deceptive virtual worlds, to a culture of catastrophe, will pass us, and simulacra will be defeated by transgressors (truths and truths). And let Wikileaks remain the last chance for this, and not as another manipulative project of the criminally pragmatic West. In the meantime, the Internet is allowed only a chaos of small non-essential truths and truths (I remember an anecdote about a pioneer who was so honest that she admitted to the whole class that she had hair growing under her arm), and global truths are excluded. The share of paid fraud still prevails. One thing is clear that the Internet will soon become the main platform on which events will unfold that will decide the fate of our planet.

In the meantime, it seems that the Putin-Medvedev tandem will take the situation with Wikileaks into account in order to exclude the birth of such sites in Russia, as well as strengthen control over the leakage of information about the destructive and criminal aspects of Russian politics and economy, so that they do not leak to the Wikileaks Internet portal.

### **2.1.5. Psychopathology as a model of deviant behavior of the United States and problems of world security.**

The United States is an international criminal entity (the Pahana of planet Earth), which is difficult to put and punish. Moreover, this subject simulates in the office of a forensic psychiatrist (UN, OSCE, PACE, EU, etc.) social schizophrenia (bifurcation, politics of two standards, cynicism, disenfranchisement, hooliganism, provocations, delusions, falsification).

The United States plays the world's schizo (postmodernists have long proved this see "schizoanalysis" in the encyclopedia of postmodernism), plays with the world (expressions "You will lose..."). Moreover, this Plowman of the planet Earth (Dollarobaron with its dollaromans) is also a source of spreading manic contagion and financial addictions (World Dollaromania, Creditomania, gambling Addiction and various Addictions that form Chronic Debt Slavery, etc.), which reinforce the inadequacy of other international actors in order to further impose their American scenario (I write these diagnoses with a capital letter, emphasizing globality and generality).

At the same time, this Plowman of the planet Earth is also in a debt pit, but does not worry, since he prints these green pacifiers. Some of my opponents believe that the United States does not mow down under Schizo, but is really schizophrenic (inadequate, deaf, autistic, that is, listens only to itself, is ideologically paranoid, bifurcates between standards and worlds, and other symptoms), and therefore recovers for a while, in particular, only after Shock therapy of the World ("two skyscrapers syndrome" and terrorist acts ).

Then the question arises: who will treat this World Schizophrenic Monster, and by what methods? This is a problem! And this problem is compounded if we suddenly find out that this is just a Simulation of The world's schizophrenia, that this is a game of the United States for a Fool... If this is a Global gambling Addiction, then this is a Diagnosis and you can raise the question of a cure? But you can be late and Madness will cover the world so much that it will be unleashed not a war, but a catastrophe where there are no losers. The schizophrenia of The world at the stage of Development is productive (the Rise of creativity, the Discovery of New Worlds and other innovations in science, art, technology), but this stage has long been passed (it was described by postmodernists).

Now the phase of adaptation of the Shiza of the World ends and the phase of Degradation begins (attacks of devouring Lebanon, Syria, etc.). Ukraine, Crimea, And Russia Begin... It starts rapidly... Reining in this Schizophrenic and Manic Monster is difficult, as it can sometimes fascinate The world in Remission. And at this time in the United States, everyone believes, and then there is a surprise attack-inadequate Aggression (on some harmless country in the Middle East). This Monster feels its impunity.

So the question arises: "What could act as a Prison of the World, where you could isolate this Schizophrenic world Monster, or what could act as a mental Hospital of the World, where you could treat It."

Or maybe it's useless! As they say, the Humpback grave will fix... but the whole World will go to the grave, because the era of the warrior is over and we live in an era of Global catastrophe...

We have only one country to support us so far. This Is Syria... So, the whole world is already inadequate, because of dollarman... The us drug Lord has hooked the whole world on dollars ...Even China is silent. He ate the green ones the most...hooked... Now the sick world needs to eat Russia's natural resources to resolve its crisis (Ukraine is just a spoon for eating Russia) ... they do not understand that the crisis is still flowers... compared to the disaster that is the product of a culture of disaster created by the United States... the war with Russia is only the end of this culture of catastrophe (the Hell Of the same, that is, the green dollar), the author of which is the United States... end... Either the us dollar drug Lord will change and stop getting the World hooked on him... this means that it will not eat Russia ( historically, many people wanted to eat it), so that there is no end to Everything... or Russia will let itself be eaten... and the Russian powers-that-be will remain with their dollars, but without Russia... is the Sochi 2014 Olympic and Paralympic games the Swan song of Russia ?.. her last speech to the World...

The media published Pro-Western publications about Putin's inadequate state. So at first this was stated by Angela Merkel. The German Chancellor told the US President that she was not sure whether Mr Putin had kept in touch with reality. He is "in another world"; the newspaper quotes Her words with reference to its own sources. It was picked up by the political scientist Belkovsky, speaking about the need for psychiatric intervention in Putin's attitude to the Crimea . Although Belkovsky himself also has a magical mindset, they say he himself gave birth to the phenomenon of Putin's influence on world politics in the media, and he believed in it. It turns out that Belkovsky created Putin. Isn't it all Belkovsky's

"squirrel"? Maybe this is also the inadequacy of a well-known political scientist? Or maybe it's just political poetics?

Thus, in any case, there is a problem of socio-world psychiatry: who is more adequate West or East? Many of my articles have been devoted to this problem, and I have already written that the planet is plunging into world addictions — addictions) - gambling, credit addiction, etc., which are organized by the United States (this country taught the world to live in debt, hooked on dollaromania, etc.) now, with the help of removing the policy of soft easing, the United States decided to organize a break to developing countries (Ukraine, Russia, etc.), which Thus, apparently, Mrs. Merkel herself expected to find Russia's inadequacy, but one with which it would be possible to impose her plans on it, but this did not happen. It turns out that Russia still has an adequate state and retains its Essence and Ability to self-Preservation (at least, we hope so). Ukraine has acquired this inadequacy and is so heavily addicted to green that it gave birth to mortidose attitudes (aggression, fascism, etc.) during the withdrawal. These socio-psychological seizures of Ukraine are the product of post-dollar abstinence caused by the lack of green, which was plundered by officials and oligarchs of Ukraine.

Yanukovych, who was previously in an inadequate state due to social schizophrenia, that is, a split between the fear of losing his own currency savings and the fear of losing power in Ukraine, was in prostration. This inadequacy of Yanukovych suited the West, including Merkel. But Putin did not show this necessary inadequacy, but showed a completely adequate state, which for some reason Merkel assessed as inadequate?

As always, Russia must save the world from the schizos and addictions (financial, gambling, etc.) of the United States... before that, it saved the world from the maniacal nature of Germany... The West wants to solve its problems and crisis by eating our natural resources, not realizing that when interacting with Russia, the crisis turns not just into a war, but into a catastrophe.

Currently, only Russia, which, without losing its adequacy from the world's financial addictions and "green" globalization, has decided to enter into a Dialogue with this Schizophrenic Monster of the United States and act as a World Psychiatrist. As a Cabinet Of world psychiatry, thanks to the efforts of the United States itself, Ukraine turned out to be a platform for the Russian-American conflict. Will other countries be able to join Russia and organize a Consultation Of world Psychiatry in relation to the United States? Or are many countries, hooked on the "Hell of the same" dollar, which "greens" the "dummy" (empty dollar) all the living multicolored gamut of the World, already incapacitated for this? Isn't it time to pull this Green, Empty World out of the Mouth of many countries of the World, so that it becomes the basis for effective treatment of the United States?

Alas! The difficulty is that this treatment requires careful Play, since it is always dangerous to deprive Psychopathological Subjects of anything. Especially when the warrior era ended and the era of nuclear catastrophe began.

### **2.1.6 gambling As the basis of Russian ideology.**

It seems that the Russian leadership is tired of investing in culture (cinema, etc.), religion, science, that is, in the means of forming a Russian, life-affirming ideology. These investments proved to be ineffective. The new Russian ideology was never born. Apparently, it is already impossible to overcome the metastases of the growing Russian ideology of gambling Addiction (creditomania and life in debt, dependence on the oil needle, investing in the Olympic Games, in the Russian "Las Vegas", etc.). Therefore, the modern Russian economy is like a gambler who wants to be cured. But the gambler is not cured when he continues to be stimulated with money. He plays again and loses everything. The behavior of a dependent gambler and parasite is highly dependent on relatives who pay for his losses. Therefore, a funny situation has developed in the Russian economy: they want to support the losing players financially with the help of responsible and non-playing taxpayers. Sick gamblers (mortgagees, irresponsible people forever living in debt, etc.) want to support healthy and responsible citizens thanks to the wallet. Now multibillion-dollar injections will begin to support gamblers (adventurous Banks and other financial entities), which means that responsible and non-gambling entities will feel that their responsibility is useless, since the state can always support the adventure, and, therefore, they will also start playing. This precedent, with the insurance of losers, will further spur the gambling addiction of the Russian economy. And then the homegrown Russian economic crisis is not far off (although many believe that it will allegedly come from the West).

Thus, the gambler of the Russian economy cannot be cured by regular financial injections. Moreover, this only exacerbates gambling addiction, involving previously responsible financial actors who are beginning to understand that their responsibility is needed only to become scapegoats of the economy. This resentment can lead to the latter also becoming players, and this is a collapse. Complete isolation from external Western financial injections is a necessary condition for curing the gambling addiction of the Russian economy. This will lead to the collapse and shock therapy, but after it there will be a basis for the recovery of this disease. There is no other way. This path of development has long been predicted by the discoverer of the modern culture of catastrophes, the great philosopher Jean Baudrillard. We are waiting for games and illusions that lead to disaster. Is the economy doomed to develop through disasters?

### **2.1.7. the Holy Trinity of Internet democracy**

Thanks to the Internet, a generation of a new political wave has emerged, whose power of influence is determined not by strong-willed abilities and capital, as it was before, but by the possession of secret and compromising information. I want to believe that this distinctive political wave is not fed by those in power, but acts in their own interests, that it does not represent infantile and offended provocateurs, greedy for power and money.

Three bright representatives of the "new politician" type are Julian Assange, the successor of his traditions Alexey Navalny and, finally, Edward Snowden. Assange, Navalny and Snowden came out with their political statements when the world's schizophrenic society, poisoned by addictions (Internet addiction, telemania, creditomania, mortgage slavery, etc.), finally lost the ability to influence political and economic processes. According to postmodern philosophy, sociality is gradually dying out. Manipulation by the mass media suffocates society with simulacra so much that it becomes blind and is no longer able to organize any social processes. The Internet is an environment in which ordinary people only virtually embody their dreams, fantasies, and mental attacks.

But the money still goes to the real cash register, which is in the hands of real power. So, for example, in the Moscow cash register sits cashier Sobyenin. In this situation, Navalny appears as a kind of psychotherapist-hypnotist, who can only virtually contribute to the removal of protest attacks of Muscovites. After Navalny's virtual session, people will still go to Sobyenin's real cash register. Putin is also engaged in psychotherapy of Russians. The Russian electorate sometimes resembles an autistic monster suffering from a number of addictions: from the "psychotropic drug" - the Internet-to the oil-drug needle. Putin is seen by people as a strong, kind, irreplaceable deliverer from suffering. The real reason for the healing effect is not in it, but in the high price of oil, which reduces the depression of patients. Putin knows that street walks with psychiatrists of the "navalno-Nemtsov" format will lead to nothing and Muscovites in the mayoral elections will be drawn to real money, that is, to Sobyenin.

At the same time, it is clear that the widespread introduction of the Internet has a downside: now all the inhabitants of the world can communicate with each other, discuss social phenomena in society and compare them with the pictures drawn by the mass media. Apparently, virtual sociality is being revived, but the probability that it will pass into an external, real sociality is extremely low. This is due to the objective law of psychology: social tension is vented on the "Internet simulator". And this situation of a vicious circle does not play in favor of Alexey Navalny. The first large-scale experience of the collision of the real and virtual world was

experienced by the West on August 1, 2010. On this day, President Barack Obama addressed the people of the United States with a sensational message. In his statement, he acknowledged that there are groups in the country that secretly manipulate public opinion. This speech of the American President was connected with the activities of the Internet portal WikiLeaks. But is WikiLeaks really a sprout of democracy, or is it someone's temporary project to manipulate President Obama?

How much does WikiLeaks, as the main institution of world snitching, threaten the presidents of different countries, the politics and security of the States they lead? And isn't it time, in connection with these recent events, for the leaders of world powers to gather and discuss the legal aspects of the existence of the Internet by organizing an Internet UN? So, I come back to the problem of the Internet as a condition for building direct democracy through it. Can the WikiLeaks website become a trigger for the development of such a democracy? Or is the Internet just a virtual means of venting protest steam, and the spearhead of the struggle is still in the real world? I want to believe that the era of postmodernism, which leads to a culture of catastrophe due to the dominance of simulacra, will pass us by, and the simulacra will be defeated by transgressors (truths and truths).

While the Internet is mostly just a chaos of small irrelevant truths, global truths are excluded. The share of paid fraud still prevails. One thing is clear: The Internet will soon become the main platform on which events that will decide the fate of our country will unfold.

### **2.1.8. The revolution in Russia will not.**

All sorts of elections in the world (including the elections to the state Duma of Russia) are the last, shrinking hernia of dying sociality in the world. Therefore, there is a production of elections, but there is no essence of them. The essence disappears due to distortion. Lured by "fast food", Chinese bullshit, the Internet, mobile phones and mass media, the Russian schizophrenic society is no longer able to influence social phenomena, since all the energy goes into the bullshit virtual. And this titmonster sometimes separates your ass from the chair and goes to the polls below, this feeding has not stopped.

This trap of social schizophrenia, globalized by the dollar, is difficult to escape. So talking about revolution is not necessary, but the attacks on society-schizophrenic, if he doesn't get the dose of feeding, you can talk, but society lures (hunger will not be never). Therefore, we are doomed to plunge deeper and deeper into the era of social bullshit. And to blame Putin for the fact that he once slipped us bullshit (in the form of a bullshit, brisk Manager of the "President", mass-media bullshit, etc.),

is not correct. Putin is a victim of this world bullshit, in which there are no true politicians for a long time (Obama is a stronger puppet).

That is why the role of the President should not be highly appreciated. It is bullshit, and the reason for this is the global objective postmodern process of perverting the essence of all institutions and concepts. So it doesn't matter who the President is. The policy will be unchanged-to feed the socio-schizophrenic monster suffering from creditomania (mortgage slavery, etc.), Internet addiction, bribery, alcoholism, etc. Look at the sick parasitic Europe – the world of idlers and parasitic lovers of unemployment benefits. They don't do anything, but they want money from the whole world. One thing can be saved by occupational therapy, but we no longer have our own production, and we are hooked on the petrodollar drug.

In addition, the approaching temporary famine can be saved if oil prices fall due to the crisis. So, we will wait for therapeutic fasting, but not revolutions. The only scary thing is that the world crisis will be resolved by eating Russia with the whole world, although for some time we will be overfed, but it will no longer be us, since the Russian sociophysicist will already lose understanding of himself as a person (lose honor, conscience and human attitudes).

### **2.1.9. Russia in the era of the Great Draw.**

It seems that the economic agony has begun, and therefore the government, realizing that it can not prevent inflation and ensure the safety of financial resources of citizens, hastily began to recommend them to play stocks, that is, to engage in speculation on stocks. The government is quite officially calling on people to play games called " Bang-Bang Oh-Oh-Oh", while realizing that this will be another draw. After all, people do not know when to be "bears", and when to be some other animals. And a certain bunch of tycoons who inflate the prices of shares or lower them, that is, always knows when to throw off their shares, someday will still throw citizens. It is obvious that if people rush for stocks, prices will creep up, including because the events in Iran will give rise to this process. By the way, it was the events in Iran that apparently spurred the government to call for a game as inflation went up, due to the rise in oil prices. That's what the draw will be like...

The draw is a one-way game phenomenon. It's when one side is playing and the other doesn't know it's being played. Russia is getting more and more involved in the game, thinking that it is being played fairly, not realizing that economic, political, ideological and other cards that have long been marked by the West. So, we are being played a "fair" game, the bet of which is to become a " civilized Russia" and enter somewhere... It's easy to get us involved. After all, we are

becoming more and more a playing country. Moreover, not just playing, but playing herself. Almost all TV programs that claim to reflect events in society (news, etc.) are staged. This is not a game where both parties (the viewer and the TV writers) know the rules of the game. This is a hoax in which the viewer believes in a certain "reality" drawn by the media. Viewers hiding from this century in the reality show, which is also not true and are based on the scenario. The most offensive thing is that modern television is run by producers who, not being patriots of Russia, systematically adapt cheap Western television projects to our screen, ignoring our domestic projects, taking into account the Russian mentality. Eventually, all this ugliness is rejected after a while and flies out of the TV grid. Where does ideology come from?! An increasing number of Russians no longer work for the benefit of Russia, but are simply employed, that is, they play the role of workers, receiving their salary as a subsidy allocated from oil money, and not from the profit received by the "activity" itself. Most of the professions, positions and concepts in Russia have lost their original status (everything got mixed up and went into circulation, losing its initial meaning). Try not to borrow them – strikes will start immediately. This is the main reason for the growth of bureaucracy.

So, the question arises: will there ever be an ideology in Russia? To answer this question, it is necessary to recognize that at present, thanks to the mass media and the Internet, we are plunging deeper into the world of false "living" signs, disconnected from reality.

We look at the real world through the prism of these signs. Philosophers such signs are called simulacra. Simulacra is a space of false signs separated from their corresponding real objects and events. In essence, the world of simulacra is a virtual world that lives according to its own self-sufficient laws and "does not want to listen" to the real world. Russia plunges into this world of games and simulacra, playing a certain "Russia", moving away from its mentality and authenticity. But in whose hands is this virtual world? The early owners of these simulacra still somehow listened to society, and therefore, were ideologues. Their simulacra were an ideology and had a connection to society. Modern simulacra, almost completely detached from the real world and events. The clumsy attempts of some film Directors (in particular N. Mikhalkov) to set ideology through cinema look naive. The domestic film industry could not develop in our system, as it was previously. We are open to the West (the West is not open to us). We include the Western, and against the background of this flow, it is not necessary to hope that some domestic "kinokosmetika" will work. In the West, cinema is an ideology. All of humanity's best achievements take place in the context of America.

Thanks to rapid-fire and cheap technologies, the phenomenon of true cinematic art is being eroded, which has always been the main tool of ideology in Russia, which is so necessary in our country. As a result, “cinema” is thrown out to the audience, which, on the one hand, is not a genuine movie, and on the other hand, is a means of cheap business manipulation of viewers. Even any future "night watches" that will still be artificially imposed with the help of the main Russian TV channels will always be fakes that develop within the framework of Western forms, and therefore, for us, are alien simulacra that do not pretend to create a Russian ideology. This is a pathetic parody of Western models, which in the West have solved their ideological problem. Some of us will be enriched by this, but the spirit and ideology of the Russians will not become richer. According to the French philosopher Baudrillard, who is our contemporary and recognized classic, the Orgy in America is over. We haven't had it yet. But we saw this Orgy and also want to quickly artificially introduce it in our country and we are implementing it. In this sense, we are like a naive fool who repeats the actions of another fool. Only now we are no longer just "Ivanushki fools”, but "fools in the square". We import the consequences of an American Orgy without ever enjoying our own Orgy. There's no time! We can only pretend the role of those who have experienced an Orgy, and suffer from its consequences. And we are already suffering. Post-orgasmic emptiness without an Orgy – is it possible? It turns out that it is possible. Take a look at the Russian simulacra of art, science (academies have been published), religion (churches, mosques, priests have been published), politics (politicians are artists, and artists are politicians), Economics, science and education, and the media. They have already turned into something else, but we still continue to call them by the same names.

All this is a special game. We play the West, and the West plays with us. This is the phenomenon of the Great Draw of Russia, whose face is reflected in a concentrated and collective form on the face of Vladimir Putin.

According to our research conducted by the method of comparative analysis of video materials containing the physiognomies of various Presidents of the world, the physiognomy of our Prime Minister was included in the group of physiognomies with contradictory patterns, that is, among the physiognomies with the most dynamic, playful and eclectic characteristics. The face of our President is more and more like the face of a losing player, but very charming. This charm is one of the components of Putin's success. But isn't it a mask? Putin seems to have sensed these trends and is transforming the media, hoping that the Orgy hasn't happened yet. Hoping that the observers of The obscenity and Debauchery of this game are not yet Libertines. But, alas, we have already been seduced, and it will be

difficult to deploy us. All information technologies have entered China, but the ideology has been preserved. And, it seems, the consequences of the Orgy will not be. They have their own ideological immunity. Or maybe the Chinese do not yet understand the consequences and pretend to be lucky? We will not have revolutions. Society has become a silent mass, lulled by simulacra and various games. Therefore, there will only be disasters. The next dose of light petrodollars will eventually disappear and the withdrawal will begin. We must admit that we are secondary to the West in the world of simulacra, but there were times when we set the tone for the West with our Communist simulacra and postmodernism. That was a game ... under the iron curtain. And now our games are secondary to the West. We were a land of Communist games: dreams, illusions, bluffs, and other simulacra. The West learned from us to create a world of simulacra and became the legislator of the world of simulacra. In the Stalinist era, the world of simulacra was limited but effective. The world of values among the Soviet people was narrow. It was drawn by an ideology coming from the logic of things called the "iron curtain". The country lived in dreams and dreams, but it lived badly. She was mesmerized by ideology. At the same time, it is necessary to recognize that a lot of things were useful there.

This, in our opinion, is also realized by Putin. That is why there is currently a one-party ideology and authoritarianism, which is not a whim of Putin, but is a defensive reaction to Western simulacra. Putin builds his simulacra as a defense, and they are not in antagonism with Western simulacra, as it was under Stalin (especially in the Stalin era, the world of American simulacra was not developed as it is today). Our modern Russian simulacra is similar to Western simulacra. After all, we really want to join the world economic community. Therefore, Putin wants, on the one hand, to build an ideology based on authoritarianism, but, on the other hand, pleasing to the West. In other words, on the one hand, Western simulacra broke into us, and on the other, Putin is forming his own simulacra. Here is such an eclecticism.

This is the reason that we currently lack an effective ideology – an effective, "homegrown" world of Russian simulacra. Western simulacra mixed with domestic so much that it seems that the Russian ideology will never be again.

#### **2.1.10. Dummy stories.**

At present, the problem of the importance of monumental pseudo-monuments of the history of the Tatars (models and architectural forgeries of historical structures,

pseudo-historical stone props, decorative history, etc.) is acute. Just look at some elements of the Kazan Kremlin (Kul Sharif mosque, mausoleums of Khans, etc.)

According to the same principles, it is planned to build Bulgars and Sviyazhsk. According to one point of view, it is argued that this monumental nonsense is not necessary, and clogs the truth about the history of the Tatars so much that it can close the possibility and conditions for searching for real historical monuments to the Tatars. According to another point of view, it is argued that it does not matter whether these are real historical objects or not. Most importantly, they form the national worldview of the Tatar youth and determine the real national ideology and the Foundation for the survival of the Tatars as a nation.

I myself adhere to the latter view and believe that these construction projects pseudoplastic history, despite the fact that they are simulacra (copies of copies, copies of originals) and have a real educational impact on the younger generation (development of national consciousness), contribute to the knowledge of the history of Tatars not only countrymen, but also the visiting tourists. Moreover, this is quite adequate to the modern requirements of the postmodern era, according to which everything should contribute to the economic, political, cultural and historical success of the nation. These monumental performances, despite the fact that they have a virtual nature, are more real than reality.

Ask your child who is closer to him and lives in the soul: Winnie the Pooh bear or a real zoo bear? Winnie-the-Pooh, of course, is more native and has formed more in the child's soul. Or another example I overheard on Mosfilm. The Builder-decorator built a fake building in the Mosfilm pavilion, and it will live forever in the film, and the real building will always be destroyed by some mayor of the city. Only the idea is eternal (Plato). During the celebration of the 1000th anniversary of Kazan, I was very worried that Kazan in a short period of time turned into something resembling a movie pavilion with decorations (the buildings were put on decorations, etc.). Completed.

I am worried about one thing, the house in which I was born was demolished (36 Bauman street) – the house of the Zausailovs. Instead, it will be something else. I remember how in the 90s, after a meeting with the adviser to the President of Tatarstan, we were walking through the Kremlin, and he said to me, pointing to the syuyumbeki tower: "after all, a historical building is a strong sign, the impact of which is stronger than anything else." He was right, and, these signs were built. Therefore, I do not agree with those who believe that these constructed signs are false and unnecessary. The most important thing is that there are no false signs in historical texts, because the postmodern era is the heyday of the narrative.

The Ministry of culture and scientists of Tatarstan ask the population of the Republic for help in the fight against "black archaeologists" who destroy historical

objects in search of valuable finds. There are more than three thousand of them in the Republic of Tatarstan. According to officials and researchers, the activity of treasure hunters in the Republic of Tatarstan in the summer of 2014 was not affected by the criminal liability introduced last year, since the sale of finds promises a profit of tens of thousands of dollars. Experts-historians are sure that the media and activists from among the public can change the situation for the better.

I have an assumption that Tatarstan is so interested in the construction of monumental props (it is also needed for the education of national identity and tourism profits) that it deliberately slows down excavations that can thoroughly transform the historical truth about our region. That is why there is a weak power of excavations about the truth of history and, on the contrary, the construction of monumental props, which may have nothing to do with the essence of the history of our region. And black archaeologists just do not sleep and this truth is dug up and sold around the world. We will learn about our history one day on the History TV channel. And it will not be told by us. And the story about the Tatars will be different, well, in any case, not the one that is told now to tourists coming to Tatarstan.

### **2.1.11. Wikipedia: the territory of postmodernism and virtual war. (Manifesto on the issue of cybersecurity Wikipedia)**

"Tell me, American, what is the power?... I think the power is in the truth..." (from the film directed by A. Balabanov "Brother-2").

The philosopher Nietzsche would have been pleased with the appearance of Wikipedia. After all, he was very worried about the fact that the troubles of humanity are connected with the fact that much is changing, but people parasitize on the Aristotelian principle of identity ( $A=A$ ), do not take this into account. Aristotelian logic works, which does not allow you to escape from old texts, from the paper and static encyclopedia of the world. But now, thanks to the Internet, it would seem that Nietzsche's dreams finally came true.... a living system of human knowledge was born-Wikipedia!

At the same time, the philosopher Gilles Deleuze said that the encyclopedia of the world ended and the pedagogy of perception, that is, the education of perception through video texts, began. And yet traditional texts are not dead yet, despite the fact that our students practically do not read anything! Moreover, thanks to the Wikipedia website, the encyclopedia of the world continues, only it has now become a living encyclopedia of the living world. It would seem that we should be happy about this!? Enjoy the dream come true-fun Jimmy wells-founder of the free

encyclopedia-Wikipedia. Now many people who are able to form and Express various knowledge about the world, it would seem, can take part in the formation of this living and free encyclopedia of the living world. But is this really the case? How limited is this freedom for talented authors who are truly able to form and Express true knowledge about the world? Or maybe a free Wikipedia is impossible from the very beginning, because it has its own owner, who is already subordinate to the country in which he lives? And in General, if you approach from afar, not all countries have the keys to the Internet. That is, not all countries have control over disabling the global information field. This is where, perhaps, the origins of the problem of national security of many countries are laid. Is Wikipedia, as an American project, designed to shape the ideology and worldview of various countries of the world that the United States needs? There is a high probability that the United States, abusing its inadequate exclusivity, which is only a consequence of the pioneering of this country in political and economic bluff and adventure, is engaged not only in the economic expansion of the tuff dollar, but also in information expansion to all countries of the world. Is Wikipedia really just an information wiki cloud that is artificially maintained at a high level, thanks to the dollar? Or maybe Wikipedia is just a form of PR or American propaganda disguised as reference materials?

Apparently, all of the above, the US is now doing with the help of the Internet, particularly using the "free" encyclopedia Wikipedia, administrators led by the US, which hands of intelligence agencies and agents Internet influence form the political and economic truth, anointed green paint of the dollar. That is why, apparently, the Russian special services intend to free the Runet from the influence of foreign special services. First of all, this should concern the world's largest information crowdsourcing "Wikipedia", which is one of the strategic Internet resources. It is necessary to recognize that "Wikipedia" has become involved in the formation of the worldview of Russians. It is run economically and politically from the us state of Florida. Physically, Wikipedia is hosted on 25 servers located in the United States. The servers are running Linux (RedHat 9 and Fedora Core).

Two of them store a database (MySQL). Three are used for query caching (Squid). Fifteen-run as web servers (Apache)). In confirmation of this, the statements of the Deputy Director of the FSB of the Russian Federation Sergey Smirnov that the Russian special services intend to develop adequate measures aimed at clearing the Internet space from the influence of foreign special services now look quite understandable (see RIA, Novosti, see also <http://www.telecomru.ru/article/?id=6183>). In addition, Sergey Smirnov said: "We need to protect our society from the activities of Western intelligence services that would like to damage us in the framework of cybersecurity."

Russian Russian Wikipedia currently has a sufficient number of facts that indicate that the Russian Wikipedia already practically belongs to the Western special services, which thus rewrite the history of Russia (see Russian Wikipedia and special services [http://traditio-ru.org/wiki/Russian\\_Wikipedia](http://traditio-ru.org/wiki/Russian_Wikipedia) and special services). I will give only excerpts from these studies: "Virgil Griffith, a researcher at the California Institute of Technology, created the Wikipedia Scanner utility to identify users who were engaged in editing materials in Wikipedia. The results of the research conducted with the help of this program showed that the articles were edited from the computers of the CIA, the FBI, US government and educational institutions, private companies, news agencies and political parties. The number of scandals about strict censorship in the English-language Wikipedia seems to be already off the scale. All this has been known for a long time, and in (especially historical, political, etc.) articles there is a lock and "bots", robot programs that automatically monitor any changes. Did you just notice that? Read at least articles about Russian history, about the great Patriotic war....

It would be strange if the security services ignored the Russian Wikipedia. And they, of course, do not ignore it, trying to influence the content of Wikipedia articles in the right way. The interest of the special services in correcting the content of the Russian Wikipedia should not surprise anyone, it is simply part of their daily work in accordance, so to speak, with their official duties. But the scale of the corrections and the effectiveness of Western influence on the Russian Wikipedia can stun the unprepared.

For example, everyone knows the famous motto "anyone can edit an encyclopedia". However, in fact, anyone who wants to correct or add something should first like the administrator who oversees this topic.

And most of the administrators are not Russian citizens. Worse, "a couple of them are on the payroll of the American Wikimedia Foundation" (Wikipedia contributor golosptic 23rd-Nov-2010 04: 53 am (UTC)).

Many participants have long believed that a quota for foreign administrators is needed. Otherwise, Russian Wikipedia may soon turn into a McDonald's-satisfying, but harmful to RUSSIA."

Is not Wikipedia, by analogy with the Greenpeace project, which is recruiting participants from all over the world and using the traditions of destructive globalization projects and business plans of the United States, spying on the whole world, masquerading as a struggle for the natural purity of the planet? (After all, there is more dirt from the us expansion in the middle East, but for some reason there are no Greenpeace members there!?) Only now Wikipedia, being an American project, is fighting not for the natural purity of the planet, but for the

purity of its knowledge. It can be assumed that The Russian Wikipedia is gradually becoming a "living" and free organism, led by the American "brain". Russian Wikipedia has a Russian subconscious or heart, but the consciousness is already American. In any case, we came to this conclusion based on the content analysis of Wikipedia.

It is very good that thanks to Wikipedia, freedom and truth are promoted, but this healing sauce, useful for the whole world, is fueled by American ideology. And if this ideology is not present, then the ideology of the country, which is also sometimes criminal, is included. What should I do? How to create a new Wikipedia that would not obey either American or Russian ideology, but would obey only the Truth! Banning and closing Wikipedia on the basis of ideology is useless, but on the basis of slander, inciting ethnic hatred, propaganda and PR of the United States-it is possible! But Wikipedia is compliant, especially when there is a danger of its blocking and closing on the basis of violation of the laws of those countries on which it influences its content. Despite all this, Wikipedia is so cleverly positioned that it still does not bear any legal responsibility. This encyclopedia, being anonymous, very masterfully removes responsibility for its content. So, for example, participants of all levels hide under different nicknames and have become a separate secret service, and Jimmy wells himself is also not responsible for anything, since he sold Wikipedia to another company, with which it is also difficult to get in touch. At the same time, it is impossible to ignore the so-called dolls, thanks to which a certain subject or organization writes articles under many nicknames, creating the illusion of an Internet society or, conversely, a large number of participants, a society or even a small country sit on one nickname. And yet, the Internet should be a civilized "street" on which participants walk with a "passport in their pocket", allowing them to know who we are dealing with and who "clogs" or "brainwashes" us. This is especially true for an Internet resource that positions itself as an encyclopedia. Shifting responsibility to some free participants and rogues of Wikipedia should not remove legal responsibility to the administration of this Internet resource. Especially when it has already been proven (see above and below), that this resource is disguised as non-commercial and is not free, being limited to the activities of high-ranking administrators, led and appointed by the Wikipedia administration.

Thus, there is reason to assume that Wikipedia, being now not only the main source of primary knowledge, but also a means of American ideology, is gradually becoming a factor of national security for many countries of the world. Apparently, there came a time when instead of the cunning Soros, who bought up information (scientific, etc.) cheaply and monitored all areas of

knowledge and activities of various countries of the world, Wikipedia came. Currently, there seems to be no stronger tool for monitoring Russia and other countries than Wikipedia. At the same time, this encyclopedia positions itself, ostensibly, as an educational project, not a research one. Therefore, there is reason to assume that Wikipedia, under the guise of forming its texts and discussing them, squeezes out useful and secret information for the development of US projects for free. There are examples of how our various scientists, including those who have worked in various secret and strategic areas, during the discussion of the importance of their person for Wikipedia, through intermediaries-participants, lay out the current directions not only of their past research, but also of the present. Therefore, the question arises: "if the policy turns Wikipedia into a mirror of the traditional, expansionist foreign policy of the United States?»

In order to answer the above questions, it is necessary to conduct a content analysis not only of the texts of Wikipedia articles, but also of the texts of dialogues and correspondence of participants of this information resource. In addition, it is necessary to conduct a comparative analysis of what was received for publication and what was left or deleted. A special place in the study of the above problems should be given to determining the true motivation of Wikipedia participants. What motivates many participants to write articles for Wikipedia: the joy of creativity, usefulness to society and vanity? Young people participate in the formation of the "World Mind of the Bible-Wikipedia", in the formation of the list of "Gods" , etc. Take a look at the Wikireality website — an information resource where members and admins can satisfy their vanity. And then after all in Wikipedia about them nothing is written. This is a special megalomania — Wikimania, due to the work in Wikipedia. Participants, thanks to their nicknames, eventually satisfy their vanity. They write about them and their names are really known. And through Wikireality, you can learn more about these hidden members of Wikipedia. "Wikireality" is organized not only by those who were kicked out of Wikipedia, but also by the participants themselves, in order to somehow present themselves to the Internet community. "Wikireality" is a kind of gap between Wikipedia and the Real World, in which participants create a condition for satisfying their vanity. In "Wikireality" posted their photo, biography, etc There is a lot of truth in Wikireality. After all, the truth and truth about the world is not in Wikipedia, but in the near-Wikipedia space and the discussion of articles that take place inside it. They themselves form this supposedly NTZ content (even negative). There is also a category of offended and rejected Wikipedia participants on this resource, who in their articles fairly objectively reveal the destructive aspects of the Wikipedia

project. That is why many of the correct conclusions that we were able to draw in this work are made on the basis of the content analysis of "Wikireality".

Some participants are driven by complexes. So, for example, one failed writer works out his unrealized complexes of a failed successful writer, and works out on famous writers, humiliating them.... this is unethical... this crime is legalized by the Internet, often falls under the unpunished libel. The same thing happens with failed scientists, and such in Russia, due to the collapse of Russian science, a large number. By the way, this is just in the hands of the American leaders of the Russian Wikipedia, whose goal is to create such conditions under which Russian science would never rise from its knees. That is why, according to the content analysis of deleted materials about the development of science in Russia, (current conferences, congresses, articles about honored scientists of Russia, new directions and topics, not to mention the achieved scientific achievements, etc. it can be concluded that Wikipedia, represented by many of its members and most of its administrators, is engaged in subversive and derogatory activities aimed at the development of Russian science. For example, articles about many successful scientists of our country have been reworked and presented in Wikipedia only as articles about participants of the great Patriotic war, and their scientific achievements and works have been removed from the articles. Or another example, removed, relevant and stimulating scientists, articles (publicity about the achievements and awards of scientists should be!) about the lists of honored scientists of Russia. In General, the Russian Wikipedia is very slow in the process of filling scientific articles, compared to the English Wikipedia. At best, our domestic wiki participants, acting UN-Patriotic, copy and translate articles from the English Wikipedia, raising the prestige and image of American science. At the same time, the content analysis of the English Wikipedia shows that this encyclopedia is a model of American patriotism in the field of its scientific achievements. The coolness and pedantry with which Russian-speaking authors wash out all past achievements from Wikipedia, as well as the real sprouts of Russian science that wants to rise, is frightening.

With great difficulty, articles about the development of culture and art in the regions of Russia are made. Many articles are written, but most of them are deleted. I say this using the example of articles sent by Wikipedia members from Tatarstan. At the same time, we must not forget that Russia will rise only when the regions will rise.

In General, it can be noted that a considerable number of articles on the development of science, culture and art in Russia, written for the Russian Wikipedia, were removed, but these same articles translated into English were

perfectly accepted and published in the English Wikipedia. That is, their own harm more than others. Maybe this is our Russian mentality? Or is it connected with the subversive activities of some participants led by Western intelligence services? Or maybe everything is simpler and the reason is that someone considers someone's earned money and wants to prevent it? Or maybe the participants of Wikipedia are driven by the process of legal earnings received at the expense of the begging Fund of Wikipedia, or illegal earnings received as royalties from various customers and participants of this encyclopedia? You don't have to be so naive to believe that Wikipedia contributors work for free. Many of them, according to our research, receive salaries, either within the framework of the institutions in which they work, promoting information on Wikipedia about their organization or company, for example, about a management, research, educational and industrial institution, or about specific persons, as well as concepts and phenomena that form the right public opinion. That is why many participants make donations during wiki begging, otherwise there is a chance to get under discussion, as a result of which, under the pretext of lack of significance, the article, due to the arbitrariness of a financially pragmatic administrator, will be deleted. This is why the number of readers making donations is significantly lower than the number of contributing authors (see who pays Wikipedia? <http://vlasti.net/news/163334>).

Content analysis conducted by us showed that the goodwill of many talented authors who want to write and write to Wikipedia has already been curtailed by administrators and participants of various levels. This alone allows us to argue that Wikipedia has long been no longer a free encyclopedia. It promotes the idea of freedom of knowledge, but it is limited to paid admins and participants. The biggest threat to Wikipedia itself is not its censorship, but the extinction of its community and the authors who make it. At the same time, in no case should you think that Wikipedia should be a kind of schizophrenic monster, in the "brain" of which various information should "walk and pass" chaotically and freely. A certain orientation and attitude in Wikipedia should be and it should be associated with the desire for independent and objective information, and not with the financial and pragmatic subjectivity of the participants who summarize the results and administrators who delete the article, due to the lack of financial incentives from Wikipedia participants or external customers. Moreover, this subjectivity should not be based on the policy of Wikipedia administrators who are located in the us state of Florida. But, alas, on the Internet, there are already many materials that speak of a significant expansion of this subjectivity.

For example, the Internet presents facts according to which Wikipedia's editorial members contributed to the Wikipedia begging Fund many times more

and more often than non-editors, since the editorial members ' conscience is stuck, because they mostly earn everything on Wikipedia. Therefore, they unfasten part of the money earned, so as not to lose the opportunity for further earnings. Therefore, it would be incorrect to say that Wikipedia is not a commercial project. In fact, Wikipedia, according to a survey of many participants, has become a kind of platform "on which all mankind walks". This platform can be rented and filled with texts, receiving, thanks to this, monetary remuneration from customers (specific individuals and organizations, as well as various institutions: international entities and countries, business and government agencies, etc.) These funds are collected by the Wikipedia Foundation from the more conscientious Wikipedia builders in the form of a donation. Therefore, at present, it is very difficult to bring to a victorious end any article that would positively, negatively or objectively represent some object (concept, etc.) or subject (country, state structure, personality, etc.). And this complexity is related not only to the financial-pragmatic motivation of the staff and participants of Wikipedia, but that this motivation is limited to policy, in particular, rigid personnel policies of American leadership Wikipedia in respect admins-provocateurs of various countries. The behavior and arbitrariness of paid admins, admin-arbitrators and Wikipedia participants is a separate topic. But the fact that illegal payments and begging, donations came to Wikipedia is a fact. Apparently, the financially pragmatic mentality of the participants of the Russian Wikipedia is part of the Russian shadow economy and corruption.

It would be naive to believe that the US administration has no influence on the Wikipedia administration. Wikipedia seems to be one of the tools of US foreign policy. Apparently, the United States wants to make a kind of "free Wikipedia" out of the whole world, so that the whole world can supposedly freely engage in its own world order. But this "freedom" will again be dictated by the us admins. Thus, Wikipedia currently claims to be an information framework in the American project to introduce a "free" world order dictated by us administrators. It is not for nothing that Wikipedia is artificially maintained in the first places in all American Internet search engines and is sponsored by various us government and business structures. Therefore, the question arises: is not Wikipedia, in fact, a large rich monster, which only disguises itself as a poor, honest and free homeless beggar, to whom the whole world confesses? For example, some researchers (see [http://www.wikireality.ru/wiki/Russian\\_Wikipedia](http://www.wikireality.ru/wiki/Russian_Wikipedia) (as a totalitarian sect) believes that this monster is a totalitarian sect. According to this study: "it is Not true that all tens of thousands of Wikipedia participants meet the 10 criteria

for potentially dangerous groups of people, also proposed by Rick Ross, outlined below. However, it is safe to say that these signs are very characteristic of participants with a long experience, deeply involved in the social core of Wikipedia."

These researchers identify the following characteristics of a totalitarian sect that occur in Wikipedia:

1. Extreme obsession with the group / leader, leading to the exclusion (ignoring) of almost all practical experience.

2. Individual identity, group, leader, and / or God as distinct (non-overlapping) and Autonomous categories of being are becoming more and more blurred. Instead, in the follower's mind, these identities become largely and increasingly mixed (merged) — while the person's involvement with the group/leader expands and deepens.

3. Whenever a group / leader is criticized or questioned, it is characterized as "harassment".

4. Atypically (unusually) high-flown (stilted, pompous) and programmed-looking communication and mannerism, absolute copying (cloning) of the group / leader in personal behavior[17].

5. Dependence on the group/leader in problem solving, decision-making and wording without clear reflexive reflection. Apparent inability to think independently or analyze situations without the involvement of the group / leader.

6. Hyperactivity focused on an agenda (imposed) by the group / leader that seems to crowd out any personal goals or individual interests.

7. Dramatic loss of spontaneity and sense of humor.

8. Increased isolation from family and old friends if they do not show interest in the group/leader.

9. Everything that the group/leader does can be justified no matter how rude or harmful it is. [18]

10. Former followers are at best regarded as negative or even worse evil and (as being) under bad influences. They cannot be trusted, and personal contact is avoided.

11. Concealment of their true intentions, in particular under educational, scientific, cognitive and cultural masks;

12. Attracting new members through deception, omissions and obsessive propaganda;

13. Censorship of information received by their members or other means of controlling their identity;

Sects are usually mixed with the necessary knowledge threat knowledge for society. This is the essence of Wikipedia's manipulation. If we add to the above points the fact that Wikipedia, like many totalitarian sects, is engaged in collecting donations and begging, and then divides everything collected, according to the hierarchy among the most influential participants, the picture becomes clearer. Wikipedia's fundraising campaign will defeat all the churches in the world combined. It is a cunning institution of world begging and does all its funds go to the development of the "wiki Church"? Thus, we can assume that Wikipedia, working according to the rules of the sect, is quite capable of engaging in a hidden form of extortion of financial resources (for posting, non-posting and deleting information, etc.). apparently, those who donate money to the development of Wikipedia, get leniency and the opportunity to publish in it without much overcoming the arbitrariness of the admins (it all depends on the amount). Those who do not donate, as a punishment, receive difficulties with publication, up to the removal of previously published content. Major sponsors seem to find it easier to negotiate with Wikipedia. Each sect has its own Bible or Scripture. Wikipedia is, apparently, the modern Bible, according to which more and more people on the planet are measuring their steps. Oh again, who has the authorship of this Bible? Now the Holy places will not be Israel, but the state of Florida. Jimmy wells is the Jesus Christ of the modern Bible, now called Wikipedia. And all of humanity can now form this living book of life, this living modern "Bible" Wikipedia. Maybe now Wikipedia claims to be an indicator of the World Mind, which is in the hands of dollar Nouveau riches from the state of Florida?

Wikipedia, as a kind of sect, gradually entered the trust of Russians, thanks to harmless and necessary reference materials. Now this encyclopedia manipulates, knowing that many have already become dependent on this resource and suffer from wiki mania. The result of this manipulation is begging.

Consequently, the United States has armed itself with a sect-Wikipedia, which undermines the whole world. Or maybe the information wiki sect has taken root in Russia, due to the fact that our country has a lost Soviet totalitarian mentality? Or maybe Russia itself has made a totalitarian Internet sect out of Wikipedia, and its founder wells, in General, has nothing to do with it? Of course, this is not the case.

Wikipedia is feared by many subjects, including international ones (personalities, well-known world media, representatives of legislative and Executive authorities, and even representatives of special services, etc.) and this fear is caused by the possibility of losing the placement of an article about yourself or getting image and material losses caused by the content of an article

about yourself. Therefore, Wikipedia, from this point of view, is an excellent manipulator between different subjects of the world. This seems to create conditions for various financial and corrupt methods of settlement, resulting disagreements and dissatisfaction of various parties.

Wikipedia is spam imposed by the United States. And its danger is not only in the content, but also in the popularity and spaminess. Wikipedia POPs up everywhere in search engines. It seems that all search engines specifically wind it up, since it is profitable (there is cooperation between search engines and Wikipedia).

Lying in the form of information proverb, which is often practiced in Wikipedia, and then further correction, causes moral damage. This is a hooligan virtual world. The United States is doing these information runs as a basis for monitoring and searching for the truth for the United States. Admins deliberately do not delete these information requests, under the pretext that, they say, "I'm sorry, I didn't notice, but next time we will be more careful." Although some articles are deleted instantly. Wikipedia is a tool for spreading rumors that are harder to curb later.

There is no doubt that there are thousands of dubious sites on the Internet that claim to be media. Most of their visitors read them with a sufficient level of criticism. These sites, due to their relatively small traffic, are not the basis for the formation of primary knowledge and worldview of hundreds of millions of visitors and therefore do not represent a national security problem. What can not be said about the Wikipedia site, which has actually turned into the largest and most influential world media, while not bearing any responsibility to hundreds of millions of people on the planet. This encyclopedia itself admits on its main page that it does not bear any responsibility for its content, for example, slander, lies, provocative materials, etc. It turns out that Wikipedia considers itself in the likeness of a certain box with beer bottles, in which there are bottles with the right beer, and there are bottles with poisoned beer. And if a visitor to Wikipedia, "drinking information" is not careful, it can be fatally poisoned and for this fatal outcome, the living encyclopedia of the whole world is not responsible. Therefore, the Internet has already accumulated many facts that Wikipedia has caused and continues to cause great moral (including image) and material damage to many well-known and influential individuals, organizations of various levels and even countries. And the founder of Wikipedia, Jimmy wells, for some reason, is sure that he has relieved himself of this responsibility by selling Wikipedia to the Wiki Media Foundation for three billion dollars (sold it faster so as not to answer to the court?). At the same time, Wales claims that it did not receive this money. It's hard to believe that Wikipedia is a non-

profit project. Apparently, money is being made with the help of Wikipedia. Wikipedia, disguised as a non-profit organization. This is a clever information crowdsourcing-an institution of volunteering and begging, allowing a handful of Wikipedia executives to enrich themselves, as in a sect, as in network marketing. Everything earned depends on the level in the hierarchy. For example, Jimmy wells States: "the government of Kazakhstan has no power over the Kazakh-language Wikipedia." But our analysis showed that in the case of Kazakhstan, the principle (non-commercial status) The law was violated and wells worked with Kazakh officials, that is, he violated the rule to exist at the expense of private donations and state subsidies. Therefore, among the participants of Wikipedia there are small subjects, but there are also large (large subjects), like Kazakhstan. Wales discredited itself in the history of Kazakhstan! That is, the branches became commercial structures (Kazakhstan). Wikipedia has not yet reached an agreement with Russia. Especially with China, as it has realized the subversive and provocative nature of Wikipedia, and often blocks it. Some might say that China, by blocking Wikipedia, doesn't seem to pass the test of its country's liberality. It's like a test of whether there is a dictate in the country? Is this really the case? Or maybe this wiki test for blocking is an international test for the irresponsible, from the point of view of national security, openness of the country and its venality to the West? Maybe Russia has already been seduced by the West, but China has not yet. And that's why Russia doesn't block Wikipedia. And maybe that's why Russia is no longer there? After all, the corrupted Russia is no longer the same Russia.

China, seeing Wikipedia as a problem of its national security, quickly organized its homegrown Internet encyclopedia "Hudong" independent of Wikipedia in a short period of time and took away a significant part of readers, thereby defeating the American information wiki expansion. Hudong is the largest online encyclopedia in China and the world, which was founded in 2005. As of July 2013, it contained 7.7 million articles. At the moment, the number of articles Hudun surpasses the three largest Wikipedia combined (English, Dutch, and German), being the largest encyclopedia in the world.

Thus, China temporarily blocked some articles and the entire Wikipedia and during this time managed to raise the hudun! And so, the Chinese currently rate Wikipedia more likely to be neutral or negative than positive. According to the founder of Wikipedia, from 2008 onwards, access to all sections of Wikipedia in China is open, but certain articles are still blocked when viewed. The number of blocked articles is slowly growing and now includes several discussion pages.

From the above suggests only one conclusion: "Russian Wikipedia must be homegrown!" But, alas, we are far away and therefore remains satisfied with the

fact that on the territory of Wikipedia still possible in part by the FSB and other special services to keep the attacks aimed at reducing the state security of Russia. At the same time, it would be naive to believe that these services, thanks to their agents-members of Wikipedia, do not try to control this largest information resource.

Despite the fact that various information and political trends (radical nationalist and religious, left-and center-right, liberal, etc.) were previously represented on the territory of Wikipedia, as well as despite the ambitious point of view of Wikipedia that the governments of no country have the right to demand power over reference material, in the development of which it has not invested a single cent. Despite all this, these information and political directions have been eliminated, and therefore, in our opinion, at present, only three remaining directions can be identified.:

1. Western block: participants and admins, led by the American Wikipedia administration (including the United States), as well as the so-called white-tape, "Navalny" format.

2. Eastern bloc: admins and participants led by Russian special services. (Therefore, it would be wrong to talk about Putin's Pro-Westernism and tolerance for Wikipedia).

3. Neutral (scientific) block: participants are enthusiasts who believe in a free encyclopedia and work with information and truths that are supposedly not affected by politics and ideology. (Apparently it is naive to believe that someday there will be a purge and this block of scientists will take over, they say, real scientists will come, and all sorts of paid and unemployed crooks and Amateurs will stop writing). At the same time, we should not lose hope that the optimal and righteous development of Wikipedia will be realized by our domestic scientists, who are the intellectual conscience of our country. Moreover, there is no doubt that we need our own Russian Wikipedia, formed and corrected not by the FBI, (belolentochniki, etc.), not by the FSB and all sorts of "wolfsonists" or Putins. A hardened and first wulfsonist was and is a Wikipedia writer Wulfson-a former military, and, in General, a loving military order administrator, CheckUser and twice arbiter of the Russian Wikipedia. (A CheckUser is a validating WikiProject member who has checkuser rights that allow you to view information about the system from which the member made edits and any other actions: sending wikimails, resetting passwords). By the way, these two above-mentioned directions (2) and (3) remained available, apparently, only thanks to the support of the opposing special services. Other participants who were oriented in other directions were expelled from Wikipedia.

There are opinions that the above provisions relating to subversive and expansionist policies of the website Wikipedia against countries and Russia, in particular, just an exaggerated version of the scenario that could develop Wikipedia, but to her, they say, failed to do secret intelligence agencies of different countries. And indeed, apparently, the Russian special services have done a lot of work among the Russian-speaking participants of Wikipedia, by introducing their agents of Internet influence. (In this article, we do not consider the achievements of our special services in the field of introducing agents of Internet influence in English and other Wikipedia). This work seems to have turned the tide with the implementation of the plans of the American Wikipedia administration on the territory of the Russian Wikipedia. And that's fine! Moreover, we have a project according to which the Russian Wikipedia should be divided into two parts. One of them will contain articles with comparatively less controversy and political influence (natural Sciences, etc.). Apparently, this part of Wikipedia will gradually turn into a prestigious encyclopedia, which you can refer to without shame when quoting in scientific and other publications. In the other part, on the contrary, articles with a high degree of doubt and controversy will be collected.

Wikipedia should be politically indifferent. The true encyclopedia is an encyclopedia of timeless and eternal knowledge, and the present is not yet encyclopedic and controversial. Something that becomes should not be the basis for Wikipedia content (political topics, etc.). How to make Wikipedia just a collection of truths, and not a platform for conflicts and disputes, in particular interethnic conflicts. Apparently, some Wikipedia articles should be marked: "This article can be dangerous!!!" (Wikipedia wrote about this only in its header).

The third World War has been virtually on Wikipedia for a long time. Or maybe this virtual third world war is a prevention from the real third world war? Or, on the contrary, can Wikipedia exacerbate the global situation? In fact, Wikipedia has a daily stream of pacts on relations between countries and various other entities. In the near future, we need to answer an important question: does Wikipedia stimulate international tensions and wars, or does it prevent them?

Now, mostly, Wikipedia is based on the law of freedom of human rights in the world-this is the oldest tool of the United States. This is an ideal, a dream of peace, which is not feasible in the United States, but they are picking at the whole world with this tool, touching the sovereign rights of all countries, expanding into all countries. Wikipedia is a tool that makes recommendations for many countries around the world. This is the territory of the dialogue of

countries. This is a platform where documents and agreements between countries are formed, disguised as a Wikipedia article. But it would be nice if this tool was used by a structure consisting of members delegated by all countries of the world. The political technology of the United States is known: take any conflict and use it to enter the dollar in this country, and make the country dependent on the United States. So, for example, someday the Azerbaijani-Armenian conflict will be used for this.

At the same time, despite the destructive attitudes, we must not forget that Wikipedia can have every reason to claim the Bank of Memory and Reason — the Internet Brain of the planet.

There is a project according to which Russia will reach an agreement with the Wikipedia administration (USA), and on this basis the economic and political influence of the United States on high-ranking administrators and participants of the Russian Wikipedia will completely disappear.

Still, there are hopes that there will be its own Russian homegrown content with articles from Wikipedia. It will not be Pro-American and subversive, it will be safer from the point of view of state security. And so, finally, there will be texts that raise the spirit and self-esteem of Russians (take a look at the English Wikipedia, filled with a sense of patriotism for the United States).

In any case, it would be naive to hope that the wikis of all countries will unite against the wiki-totalitarianism of the United States. Wikipedia of various countries of the world write their own, original content, based on their internal payments made to their homegrown participants, who "get in the way" admins, led by the state of Florida. And maybe there will come a time when Wikipedia will not need to fund its administration in Florida. Therefore, the question arises: will Wikipedia decide on this gift to the world, that is, on a certain information communism? After all, Wikipedia was most likely conceived for pragmatic reasons, although it was designated as a non-profit project. Most likely, when the Wikipedia content of all countries is formed, the Wikipedia administration (USA) will start blackmailing and knocking out money, threatening to close it. As a result of the agreements, the peoples of the world will pay for the use of the world's largest information crowdsourcing, which is Wikipedia. (Crowdsourcing is the transfer of some production functions to an indefinite circle of people, the solution of socially significant tasks by volunteers, often coordinating their activities with the help of information technologies). Therefore, it is correct to say that free cheese is only in a mousetrap. This temporary information communism and dumping will eventually end! Those countries (for example, China) that have already formed their own homegrown, large and independent Internet encyclopedias are not in

danger. Therefore, in Russia, too, it is necessary to form its own independent Internet encyclopedia.

By the way, in Wikipedia itself, in an article dedicated to the founder of Wikipedia, Jimmy Wells, it is written that he made attempts to bribe the authors of some Wikipedia articles. Wales has been repeatedly accused of violating Wikipedia's rules. In particular, former Novell employee Jeff Merkey accused Jimmy Wales of offering to fix a Wikipedia article for money in 2006. Apparently, this fact is placed in Wikipedia because of political considerations, they say, honest and incorruptible participants work in Wikipedia. Therefore, the question of corruption of the entire Wikipedia system remains open.

Wikipedia says that Wikipedia founder Jimmy Wales is sometimes ironically referred to as the "Magnanimous dictator" of Wikipedia, although he declines this title and rarely gives instructions to the Wikipedia community. This is not in doubt, since the Wikipedia community is given instructions by services that traditionally ensure the national security of the United States and undermine the national security of various countries of the world.

## **2.2. Postmodern psychology in Economics.**

### **2.2.1. the Dollar - as a unit and the basis of the culture of disaster.**

There is no doubt that China (unlike Russia), due to the fact that it has already accumulated a critical mass of US dollars, has the right to respect from the West. Therefore, the West will never throw China, and will not begin to take away the currency, as it did with Russia in the Cyprus scenario. The dollar-sign mass in the world, which has long been inadequate to economic realities (capital, etc.), has long been called green wrappers by many far-sighted economists. The political economy of the sign "United States dollar" for a long time carries a symbolic load that is not backed by capital. Earlier, in the pre-postmodern era, everything was different. Now the dollar has become the monetary unit of the culture of catastrophe, that is, the presence of dollars in various countries more and more speaks not about the strength of the economy of these countries, but about dependence: credit mania and debt culture, which has already enslaved many countries of the world. In addition, this indicates the dependence of these countries on the West (for example, Russia), as well as the possibility of this country to cause an economic catastrophe (for example, China, which in solving its political issues, often threatens to dump its dollar mass on the world market). Thus, dollars have become signs that speak not about the power of creation of international actors, but about the possibility of an international actor to cause an economic catastrophe (Russia, for example, does not have such a power). So far, only China is such a subject in the world. It is obvious that this rubbish dollar mass will never be thrown out on the world market, otherwise there will be an inflationary catastrophe. Just as Ostap Bender from the "Golden calf" could not buy anything for a million (he tried to buy a plane, but he was refused), so the United States will never allow the Chinese to buy up their country. The world, relatively speaking, is divided into two poles: a strong dollar West, printing catastrophe banknotes, and a strong dollar East (so far represented by China), concentrating catastrophe banknotes. All other countries (including Russia) are dependent perineums of these poles. These poles can cease to exist and cause a catastrophe (not to be confused with a crisis) at the present time for three reasons: 1. opportunities to live in debt (loans) will Disappear, due to the fact that the trust of world depositors to feed parasites-creditomans will disappear. 2. The demand for Chinese goods will fall, and this will lead to a decline in the Chinese economy. 3. for certain reasons, the United States will no longer be able to use military expansion to strengthen the strength of the dollar.

### **2.2.2. Gambling Addiction In Cyprus**

The modern world economy of Cyprus is like a gambler who wants to be cured. But the gambler is not cured when he continues to be stimulated with money. He plays again and loses everything. The behavior of a gambler named Cyprus-a dependent and parasite is highly dependent on relatives (EU countries), who constantly pay for his losses. Therefore, a funny situation has developed in the global economy: losing players want to support financially with the help of responsible and non-playing taxpayers. Sick gamblers (mortgagees, irresponsible people forever living in debt, etc.) want to support healthy and responsible citizens thanks to the wallet. Now multibillion-dollar injections will begin to support gamblers (adventurous Banks and other financial entities), which means that responsible and non-gambling entities will feel that their responsibility is useless. And this, according to my forecasts, will be the real basis for an uncontrolled crisis and a global default. On the other hand, the United States has taught humanity to live in debt (poisoned Europe with this). Debtors lose their freedom and easily become victims of manipulation and exploitation (if only the immature Genghis Khan, Bonaparte, Hitler knew about it). The United States, thanks to its "green", has made the whole world dependent. This country advises the whole world to live in debt, as they themselves say, they will not have to pay (either future generations will pay, or we will steal in the "wars for the freedom of developing countries").

Thus, each subject (country or individual) of civilization should be aware that living in debt, he subscribes to the criminal banners of the United States, engaged in an adventure that will be paid for by victims (commodity countries, including Russia, predatory wars, etc.) Refusal to live in debt is your small contribution to the fight against the adventurous policy of the United States (banks resell you dollars borrowed in the West). Most debtors (according to statistics) dream of a crisis or catastrophe that would write off their debts. Many of them recently dreamed of the end of the world (some of them organize it, thanks to suicide).

Debtors benefit from the United States unleashing wars and plundering raw materials countries. At the time, Karl Marx declared: "Proletarians of all countries unite!» Today, the call is relevant: "People of all countries unite against the credit mania and gambling addiction of the world economy!»

### **2.2.3. How to cure gambling addiction in the global economy?**

The modern world economy is a gambler who wants to be cured. But the gambler is not cured when he continues to be stimulated with money. He plays again and loses everything. The behavior of a dependent gambler and parasite is highly dependent on relatives who constantly pay for his losses. Therefore, a funny

situation has developed in the global economy: losing players want to support financially with the help of responsible and non-playing taxpayers. Sick gamblers (mortgagees, irresponsible people forever living in debt, etc.) want to support healthy and responsible citizens thanks to the wallet. Now multibillion-dollar injections will begin to support gamblers (advance banks and other financial entities), which means that responsible and non-gambling entities will feel that their responsibility is useless, since the state can always insure the adventure, and, therefore, they will also start playing.

This precedent, with the insurance of losers, will further spur the gambling addiction of the world economy. Thus, the gambler of the world economy cannot be cured by regular financial injections. Moreover, this only exacerbates gambling addiction, involving previously responsible financial actors who are beginning to understand that their responsibility is needed only to become scapegoats of the economy. This resentment can lead to the latter also becoming players, and this is a collapse. **COMPLETE ISOLATION FROM FINANCIAL INJECTIONS IS A NECESSARY CONDITION FOR CURING THE GAMBLING ADDICTION OF THE WORLD ECONOMY.** This will lead to the collapse and shock therapy, but after it there will be a basis for the recovery of this disease. But, alas, the grossest mistake has already been made - the insurance financial injections have already begun. There is no other way. This path of development has long been predicted by the discoverer of the modern culture of **CATASTROPHES**, the great philosopher Jean Baudrillard.

The economy is doomed to develop through disasters. But it is necessary to learn to choose the smaller ones, but for this we need to understand some points:

1. Despite numerous attempts (flirting with religion, the army, sports) of our President and government in Russia, it was not possible to form an ideology. It has been absent for so long that something has spontaneously crept into its place that has long guided and tuned Russians to the future. Therefore, we can rightly call this something an ideology. It is based on the phenomenon of the game, in which the majority of Russians got involved. The game is increasingly becoming more primary than anything else in Russia.

2. Although someone may say that we have already passed this in the days of freebies "and "m-m-movs". But then there was a poor and bankrupt Russia and the craving for the game was a defensive reaction against inflation and poverty. Now, on the contrary, Russia and the Russians are playing from the presence of a large amount of money that has nowhere to put, except that it is stored in a stable Fund. We are sitting on an oil and drug needle, and there is no need to strain the labor will of Russians and invest money in the economy. Players have become a significant social stratum of Russia. Why do we need money earned by ourselves when it can be pumped out of the ground?

An increasing number of Russians no longer work for the benefit of Russia, but are simply employed, that is, they play the role of workers, receiving their salary as a subsidy allocated from oil money, and not from the profit received by the “activity” itself.

3. Most of the professions, positions and concepts in Russia have lost their original status (everything was mixed up and went into circulation, losing its initial meaning). Try not to borrow them – strikes will start immediately. This is the main reason for the growth of bureaucracy. If we start cutting bureaucrats now, there will be unrest. Bureaucrats have become a social stratum. Bureaucrats – “actors” playing the role of “working” for the benefit of Russia. Once a friend of mine boasted to me that, they say, he invests money in the Russian economy. Plays on stocks. He buys and sells shares on the MICEX, and they grow and grow in their price. They say that it is profitable for him and useful for Russia. It is profitable for him as a speculator, but it is unlikely for Russia. Even without the investment of these speculators, our government cannot cope with the flow of oil dollars, taking them to the stable Fund. The money of this speculator, obviously, rotates in the pockets of the same speculators as himself and Russia does not get anything from this. The stock market lives on its own and Russian organizations whose shares are sold, sometimes, have nothing to do with these shares.

In stocks, only the sign or simulacrum of this company is used, which has long been unpromising, but thanks to the paid bluff in the media and the Internet, only the sign of this company, and not the company itself, is kept afloat. Such is the political economy of the sign, such is the era of postmodernism. People buy signs, but do these financial bubbles contribute to the growth of the Russian economy? Unlikely. Therefore, the growth of RTS indices is not an indicator of the growth of the Russian economy. The swell of the stable Fund is growth, but whose economy is ours or the American one? Therefore, the statements of the first Deputy Prime Minister, Minister Zhukov, about the growth of the Russian economy are an ordinary political bluff. We are already an appendage of the West, only pretending that there is no “umbilical cord” between us and the Americans. Our stable Fund is this umbilical cord, and we play a role in “self-sufficient Russia”.

4. There is no investment in the economy, but there are a lot of easy oil money. What to do with them. Either to play in the market by transferring them from one pocket of playing Russians to another, or to distribute them to busy Russians who play the role of working for the benefit of Russia (that is Why a new racetrack was built in Tatarstan and they are going to build Tat-Vegas).

5. The most interesting thing is that more and more Russians are playing these actions, but they are still significantly less than those who stand at the “one-armed bandits” - slot machines, suffering from gambling addiction. The game for them

has become the main value of life. It is she who directs and inspires "great feats". The game becomes the main outlet for Russians, but for some of them it is also a way of survival.

6. the Younger generation, seeing that their parents are gamblers-people who make money without straining their will, more and more often refuse to engage in any work activity where the work of the will is required. There is a growing generation that dreams of playing profitably like their parents. Therefore, many professions lose their prestige. There is a growing number of young people who, when money appears, immediately carry it to the casino or to the slot machines.

7. Russians are more likely to become religious not because of the growth of spirituality, but because of the opportunity to pray to fortune, which can make a profit in the game. Many people often go to pray for the success of the game on the stock exchange, on the stock market. There will always be your "Saint Valentines" who will bless you for your sins and big profits in the game. The game of priests who came out in circulation in the postmodern era is a separate topic.

8. Is there any feature of the phenomenon of this game in Russia, compared to the West? Russia is plunging into games without a developed and self-sufficient economy. In other words, we don't know how to earn money, but we play. In a casino there are people who know how to make money outside of the casino. That is, in the West, there is insurance – this is an opportunity to earn again and again after losing. We are playing with you, hoping for an eternal flow of oil dollars.

So far, we have learned from the West only its ability to play money. But the West knows how to earn them, making us a raw material appendage, turning us into players with green signs. Yes, and then already lost. What are we seeing lately?

#### **2.2.4. Postmodern psychology of money.**

The popular opinion that with the vast variety of psychological research, such an important point as money, as if on purpose costs scientists — is just a misconception: read the famous French psychologist Jean Baudrillard. He, by the way, brilliantly showed that more and more we pay not for the properties of the product, but its "outer shell", which advertising and the media importunately slips us. And the man in the street happily gives his earnings and for the notorious prestige. That is, we "fall" into the world of signs and pay for them. However, I agree that the psychology of money is really a little developed problem. And there are, of course, many interesting topics here — money and intelligence, money and the subconscious, money and memory. Even such a seemingly understandable question as money and emotions turns out to be extremely diverse when examined more carefully. We all have a pleasant feeling on payday. We're all the same here. But did you know that some people treat money as truly magical things? They can enjoy money as such: sprinkle it on their heads, sniff it, stroke it gently, opening

and closing the briefcase where a hefty sum is stored. As a psychotherapist, many patients come to me who blame money for all their troubles, and they complain not only about their lack of money.

Of course, it happens that the problem is only that a person does not have enough money. Give them to him, but just feed him, and he will be cured. And normal sleep will return, and a good appetite will be restored, and in General life will improve. You test such an "imaginary patient" and understand: my help is not needed here, this is not a problem of psychotherapy. And no matter how much you hypnotize him into thinking that he is rich, he will still suffer from a chronic lack of money when he leaves the office door. Although, in principle, psychologically it is possible to transform a person's consciousness in such a way that this problem will also fade into the background. But more often the opposite happens. The patient's problem is not monetary, but psychological, although he is sure that he will be cured as soon as he has no financial difficulties. Alas, this is far from the case. Therefore, I will allow myself to quote one of the "aphorisms" from my recently published book " Unpredictable psychology. What was the therapist silent about?": "in most cases, the passion of the individual for money is not a struggle for money, it is a struggle of the individual with itself." Anxiety, vanity, often having nothing to do with money, are obsessively interpreted by a person as problems in the financial sphere. "I have a bad apartment, but no money-complains lady. "If she'd moved into a new one, all the troubles would have ended." She buys an apartment: there is housing, and there is enough money to live on. But the patient still complains that she does not sleep well, that she is shaking. You can't run away from yourself, we are faced with the problem of personality, and not some external relations. It is an illusion that with the help of money you can buy peace, peace. But many people stay in it all their lives. By the way, often rich people live the same self-deception. They think that one day they will have such financial power that they will be the happiest and most blissful, and will not walk, but fly. When I encounter such a wealthy patient, I use a technique called the psychodrama method. It's an art form. Asking for a visitor: "Let's lose ' your dream. Tell us what you see in the world of your fantasies?» The story is not original: "I walk, as Ostap Bender dreamed, in white pants in Rio de Janeiro. I live in a luxurious house surrounded by beautiful women. There is a lot of sun, air, sea around. In General, just Paradise, the mood is such that the soul sings." Then I ask, and where will such a great mood come from, if a person is so arranged that a good mood is always a reward for overcoming, behind the joy is the work of the will. And in this bliss of yours, the flow of everything and everything, you are threatened with emotional emptiness." At first, the patients don't believe you. But when you lose this situation for three or four days in a row, you see that the person

is already beginning to shake from such an abundance of everything and everything. And an objective view of the world returns to him, the Mirage of Paradise collapses. But many people solve this psychotherapeutic problem themselves, realizing that Paradise does not exist, that you need to draw emotions from today. And they do it in a very specific way. They will organize an attraction "overcoming difficulties" for themselves. And the means to achieve the goal is chosen roulette, often Russian. At one time, some of the "new Russians" (many psychologists have come to this conclusion) had a huge need to Express themselves in borderline situations, literally between life and death. Try it, take away this risk from them, and they will immediately lose the meaning of life. A person feels joy because he just survived: "Vaska from a nearby Bank was shot, but I'm still alive." And they do not operate with time intervals of ten, twenty years — a year would live. These were the revelations I listened to in my office. By the way, such patients are somewhat similar to the elderly. Those say: "I lived for a year and, thank God, I thought that I would give up the ends." I will touch on kinship relations and all the destructive things that happen between close people when their relationships are built around money, and I will give an example from my own practice. The old woman was brought to the reception by a whole crowd of relatives. They talked eagerly: "My grandmother sold her three-room apartment, and with the proceeds of the dollars she was going to go to Paris. Give us a certificate that she is mentally ill and unable to dispose of her money (it turns out that she prudently hid it somewhere). If you help us, we won't hurt You either." The situation is generally trivial. I'm talking to an old lady. It turns out that as soon as she sold the apartment (and the relatives loomed sad prospect of parting with her grandmother's apartment, and with the money earned for it), she immediately acquired significance for her loved ones. All of a sudden they were just swirling around her. However, despite such increased attention, the old woman confirmed that she really wants to buy a ticket to France, and with the remaining money she expects to live happily in a nursing home in Paris until the end of her days. I tried to reason with the patient: "You will not be accepted in the nursing home there, you are not a French citizen." "And then I'll jump off the Eiffel tower," was the answer. Such thoughts came to my grandmother because there is a psychological alienation from relatives, relations with whom have lost their spiritual human beginnings. From here, she had a feeling of eerie emptiness. In some ways I was on her side and even complained: "You had to exchange a three-room apartment for a one-room apartment, and with the money that you would have paid extra, you could live normally, spending a little bit of it." Very often, as my experience shows, apartments, money are left not to children, but to the one who treated the old man as a person. However, the grandmother in the course of psychological

counseling admitted that she was not sugar, that's at the end of life and received such a "gift". Well, money is an element, a sign of a sinful soul. So, as in the above case, it always happens when the relationship between relatives is based on "dead structures", in particular, such as money. And a person has nothing left but instincts, a primitive consumer attitude to life. The destructive effect of such relations is first revealed as if from outside. In the "external" world of people notice that there is Zoological people. And then he suddenly asks himself with fright: "Am I a human being? Probably not. I, too, am just a complex machine based on mechanisms that are far from spiritual." The consequence of this conclusion of the restless personality is depression, it is constantly gnawing at the thought: I do not have the spark of God that makes me a person. Another problem, which I had to deal with a lot, is related to the fact that relatives lure each other into a multi-level sales system, the so-called multi level. This is a very cruel system, simply enslaving relatives who, after all, "by definition" trust each other. But in this case it turns out that they are stealing...from each other by means of this system. Do you know how many families have quarreled over these pyramids right now? Never turn your family relationship into a financial one! There is an expression "money to money". And it should be recognized as true. In psychology, as in quantum mechanics, the uncertainty principle applies. The more you pay attention to the object, trying to bring it closer, the further it moves away from you. The more you think about money, the less chance you have of getting it. When a businessman cares about the well-being of his company, about human relations in the team, about responsibility to employees, profits grow. All great entrepreneurs became rich on the very wave when they showed their humanity. By the way, that is why the spiritual business is the most profitable. And on the other hand, at a certain stage, people who have significant financial resources are able to give them away by "investing money". This is a great art: only sagacious thinking gives rise to the ability to spend. The second side of this wonderful ability to spend is to get that emotional and psychological experience that fills life with meaning and joy. Of course, you should not simplify the situation. Many people buy things for the sake of questionable emotions. Remember the commercial? "What to do: in this dress I look like Marina Vladi, and the other makes me slim? But a friend has it. Maybe out of spite to buy?» Money is the measure of all values: is it true? Different concepts of the structure of the world suggest not a clear answer. Marx's doctrine is that everything in this world can be valued, bought. This is a pragmatic reduction, tied to political economy and leading to stupor and emptiness. The other extreme is seen in the opposite approach: there are eternal values that no amount of money can buy. Money is the element that connects the conscious and subconscious, leading them to a consensus. Consciousness pulls up, even super-

conscious things. And the subconscious mind says that you need to survive, to preserve yourself as a physical body. Personality needs to be organized in the environment, and money provides the most optimal way to connect the two principles in a person. Behind such an unpleasant quality as greed is fear. Often, money is the object through which neurosis manifests itself. If a person has a distrust of people, anxiety, he is usually greedy. Psychoanalysts in this case often face even the fear of death in the patient. Parting with money, a person seems to give a part of himself to someone. This is a subconscious reaction, so greed is inherent in everyone. But there is another side in our subconscious-it is connected with sacrifice. That is, we are both generous and greedy at the same time. Of course, there are such phenomena as Gobseck, so vividly described in Balzac. But here there is an extreme pathology. When there are cases of super-greed, we understand that these are definitely our patients. When a person withdraws into himself, as it were, closes, the consequence of creating such a "cocoon" is the fear of spending. In Russia, this problem is largely determined not only by the internal experiences of the individual, but also by external causes. Now, of course, the owners of big money have no problems where to put them. But a little money—except that you have to hide it in a stocking. On the other hand, money acts as insurance, a kind of capital that allows you to say that "I have savings for a rainy day, I will not be a homeless person!". Behind this, again, lies the fear of being in the role of a hungry dog after some life conflict. This fear — usually purely metaphysical—is present in everyone. Spiritual people who go into the world of seclusion, a world completely unrelated to money, are an exception. The vast majority of us are going nowhere without money. Although, remember, in Soviet times, they seriously claimed that they would disappear under communism. This situation is possible, but rather as an exception to the rule. Yes, there are some people who have never had money, for example, begging at temples in India. They are satisfied with this position. There are rich people who fundamentally do not want to see money in their hands. I don't think President Putin has a wallet in his pocket either. And finally, the children. Until the age of seven, we all live in a world of lack of money, but everything comes from somewhere. It is curious that in some ways very rich people experience similar feelings. I had some patients who said that they no longer "feel" money: "I am no longer interested in earning it. I'm getting richer, but I'm not getting happier. They don't give me anything anymore." Why did Abramovich buy Chelsea? The sport is not only a money spinning, and the sport gives some vivid experiences. This is not the same as sitting somewhere in Gazprom and watching zeros being added to your account on the computer. One of the friends of the former head of the Central Bank Viktor Gerashchenko — also a banker—admitted that when he went to England and

became a school teacher, he felt joy in his soul just from communicating with real people. That's why so often big businessmen go beyond the world of Finance-invading politics, engaging in creativity. But this is no longer their problem, but the problem of society: it is good for them. Poverty is not a Vice. Just because this category, like the category of wealth, is internal and psychological. Again, I will turn to my book "Unpredictable psychology»: "There are few rich people. Even fewer feel rich. All the rich can be divided into three groups: those who stand at the source of financial flows, those who stand on the shore of one of the streams with a net, and those who swim in the sea into which these flows flow. But this is the danger of being drowned When a person can't handle the flow of easy money, can't take this oneflow under its power, then money takes power over the person and becomes the crazy money of the crazy person." Often patients are admitted: "When the profitability of their business fell, my mood lifted. The energy was awakening." Before us is the phenomenon of returning to oneself. Here is another aphorism from " Unpredictable psychology»: "The process of getting rich is a game of freedom or running away from yourself." There is such a law: we do not get rich and do not get poorer in this world — this is an invariant, a constant value. If a person becomes richer in one way, he becomes poorer in another. And in total, it remains at the same level. The man received the long-awaited apartment. But the years are gone. And he enters the new apartment not at all the same as he was when he so passionately dreamed of his home. There were problems then, but he was happy to be young. And had a corresponding attitude. And now there is everything, but the perception of surrounding things is not what it used to be. You can be the richest, but suffer from insomnia, neuroses and feel the loneliest. But you need to remember something else. Many play the game of poverty with millions. Richard Gere can preach Buddhist values, walk in rags. But he is aware that it is one thing to fast voluntarily, another to die of hunger and cold. To engage in high matters, you need to have money. Do not believe those who say that you can be highly spiritual even in poverty.

### **2.2.5. What to do with gamblers?**

In the office of a gambler with his relatives. Obvious gambling codependency: relatives pay his loans and criminal debts to firms and individuals, fearing that he will be sued, jailed or killed by debtors. The gambler periodically throws relatives, losing another debt. Relatives again pay their blood (wife, who has five children, sister, brothers, father). So the pensioner's father has seven more years to pay half a million to the Bank, which also robbed him of 200%. The father paid out of fear

that his son might go to prison. I tell the gambler: "Why did you not go to prison for the sake of preserving your honor, but began to brutally undress your relatives and relatives?" Silent. It doesn't work anywhere.

Obviously, in addition to psychotherapy of gambling addiction, it is necessary to eliminate the situation of game codependency (remove the guardianship of relatives, but then prison).

2.2.6. gambling As the basis of the collapse of the world economy. I watched the news Bulletin on all the channels. Everywhere (for example, on the channel of white-collar speculators RBC, lohuyuschih his viewers) depressive faces of the presidents of various countries about the global economic crisis. Or maybe all this is a foretaste of the joy of Russia's return to its essence without the oil needle. But are addicts happy to return to a sober reality? They walk around in it, bored, feeling cold, ignoring reality. Therefore, at some point I assumed that Putin is the personification of this state. And there is a reason for this. After all, everything goes to the fact that previously we were only a de facto raw material appendage of the West. The oil stable Fund was in circulation in the West. Now the Americans have eaten the stable Fund for the benefit of removing their crisis, and now de jure. We are giving ourselves up to Western investors, and the global economic crisis will be resolved by eating Russia. The fact that the world economy was based on psychology, and not on Economics, is beyond doubt. The psychology of trust, pumped up by the habit of the bullshit dollar, began to fade. The number of distrusters who were previously in the germ concentration grew to a critical value, and their avalanche-like growth began, that is, a mass psychosis of distrust. (Of course, psychologists still have a lot of work to do to break out of the pincers of modernist psychology into a postmodern one that takes into account socio-psychological bifurcations and unpredictability). Does the crisis have a fundamental economic basis? Time will tell. But how to bring down this mass psychosis? Mass hypnosis is necessary, but it will no longer be there, since there is no ideology in Russia. Local suggestions of high officials that we are strong and these shocks will not be so large-scale are bluff and falsification. Why then is our rate of decline 4-5 times higher? Why do our officials not worry at all that our entire stable Fund was thrown to save the United States? Of course, they are worried. So all of this is bluff behavior. Iceland's help is the limit of bluff. One thing remains-the distraction and disorientation of the layman is something other than money, for example, a tiger Cub. In the meantime, as a psychoanalyst, I have to work with the depression of some of my ruined gambling addicts and business patients. Russia does not produce anything. Russia is a drug addict of the oil needle (distribution, protection and appropriation of capital, not their productionthe

Russians). Hence, there are no conditions for there to be a condition for emotional and volitional development. All this leads to the absence of conditions for the emotional and volitional development of young people, that is, the mechanism of joy as a reward for overcoming (Work, Pain, Suffering, etc.), and this is the formula of spirituality (empathy, responsibility, feeling the pain of Another as One's own). The psyche is mostly filled with social autism and withdrawal to virtual worlds via the Internet. Those who do nothing but pray are saved... and free of charge helps relatives and others. In addition, capitalist pragmatism has come to Russia, everything is bought (sometimes Honor and Conscience). The phenomenon of Labor as a source of spirituality has disappeared. All this is not the case with guest workers who rebuild Moscow and Russia for a small salary. As always, Russia must save the world from the schizos and addictions (financial, gambling, etc.) of the United States. Before that, Russia saved the whole world from Germany's obsession. The West wants to solve its problems and crisis by eating our natural resources, not realizing that when interacting with Russia, the crisis is already turning not just into a war, but into a catastrophe.

It is often necessary to observe how some economists make attempts to create economic theories, not having studied psychology deeply enough. I believe that this is impossible. Good economic theories are not possible without knowledge of the psychological foundations of financial behavior, the psychology of motivation. If the content on Economics is interesting, it is only because it has an interesting socio-psychological filling and the nature of the behavior of financial entities. If there are innovations in the economy, it is only on the basis of new psychological concepts. Economic facts, diluted by the intuition of the author-economist - this is weak. We need a good psychoanalytic analysis. It is necessary to correctly dissolve psychology in economic articles (and not speculative passages of publicists analyzing certain economic indicators, which, by the way, should also be subjected to the psychology of bluff and misinformation). The West has grown accustomed to Russia's green blood (dollars) and nerves (the Internet), and now wants to cancel all this. Dollars are capital that is no less valuable than communications (the Internet). What else can we do? Or at the cost of the real blood of Russia and the BRIC countries to cancel these values for the whole world? Or in the war against the West to take away these tools (the Internet and dollars) from the West? (We have a moral right, since the facts show that the World is sinking, thanks to expansionist policies, into debt slavery and world peace.) fraud? Or to piss off and prostitute yourself, selling your natural (oil, gas, intelligence, women's bodies)? The situation when a large ladle (Ukraine) is formed next to Russia to eat

Russia's natural resources is like death! And it is known that the original values are always lost when the prospect of existence disappears. Russia is in this situation. This is the reason for the abrupt disappearance of all motives of business people to deal with their country. ALAS!The United States builds its prospects on expansion and global fraud, which means that the only condition for the emergence of Russia's prospects is the Will to War with the West, which will be supported by Those who have lost prospects, thanks to the West. There is doom, and there is hope for survival.I wrote about the impending doom. And with it, values are lost.

### **2.2.7. bribery As one of the causes of bribery: psychological analysis (psychological and psychotherapeutic approaches to the problem of bribery and bribery)**

Currently [1, 2] due to the immersion of our civilization in the world of various addictions (addictions): drug -, alcohol -, game -, fanato -, God -, klepto -, bribe -, credit -, oil -, dollar -, Internet -, in the conditions of bifurcation between the real and virtual, between the process and the result, etc.), various personality structures (meanings, motives, attitudes, goals, etc.) are strongly transformed.Studies show that credit-dependent individuals, suffering from a bribe-credit-dependent complex, being in fear of non-payment of debts, are more open to criminal ways of obtaining Finance, including corruption. In recent years, the dynamics of corruption in Russia has not decreased. This social phenomenon threatens our state psychological security. Currently, the number of corrupt officials of various levels is increasing. At the same time, it should be noted that, on the one hand, the state anti — corruption program is working, and on the other hand, there is a low efficiency of these measures and a large number of complaints from citizens. Traditionally, the psychological approach to the personality of a corrupt official is considered very narrowly and is based only on the formation of the bribe taker's knowledge of the law on corruption and measures that can give rise to the fear of being punished. One of the reasons for the above is the lack of a clear scientific and psychological concepts of the problem of bribery, and as a result, the lack of knowledge of the psychology of the personality of the corrupt official and the bribe taker. Our research has shown that a special place among corrupt individuals is occupied by bribe takers who have a psychological dependence-bribe takers. Therefore, from our point of view, bribery as a specific form of kleptomania is a disease with all the signs that occur in drug addiction, alcoholism, gambling and other destructive pathological addictions.In the course of our research, we often

had to consult people of different social levels, including managers, and we came to the conclusion that receiving bribes by some individual patients took the form of "bribery". This was expressed in a persistent psychological dependence, which in its characteristics is similar to other addictions. Bribery has the same characteristic stages, the same mental processes that take place in other addictions. If the bribe taker stops taking a bribe, then often there is a depressive syndrome, i.e. "withdrawal" syndrome, when due to the lack of a dose, a high level of anxiety, a state of discontent appears. On the other hand, there is a state of euphoria and joy when this "dose" is received. The studies were conducted as part of a natural experiment for ten years, when the subjects, being managers of different levels or subordinates of these managers, did not even suspect that they were subjects (168 subjects were studied). In the course of our research, we came to the conclusion that there are four degrees of bribery.

The first degree is in the nature of a one-time receipt of remuneration and then the bribe taker may not think about it and even forget. In the second degree, there is already a dependency. The bribe taker waits for this event, scrolling through the image of the situation of receiving a bribe in his head. A symptom of the third degree is the appearance of depressive signs (bad mood in the morning, sleep disturbance, values change, many of them cease to please). Priority remains only one value-bribes, which turn into a kind of doping, allowing you to experience a sense of comfort. In this case, there is a persistent periodicity, a manifestation of activity in the search for a bribe-giver and the development of effective corruption schemes. And finally, there is the last fourth degree, when a person constantly exists in the flow of these finances, breaks away from reality, loses a sense of empathy and is no longer happy with what he receives. Unfortunately, such a person returns to reality, figuratively speaking, only once behind bars. By the way, interest in the money itself can disappear in the third degree. In the third degree, it is very important in this case not to forget what "mania" is. This is a mental process of attraction to some value that is given without the work of the will, i.e., receiving joy from the acquired value without overcoming it, and is called "mania". On the contrary, if a person experiences the joy of acquiring through some work, then he receives a state of normal joy, deservedly received in the process of experiencing. "Bribery" occurs when officials and managers receive very large amounts that do not correspond to their costs. On the other hand, if a doctor accepts gifts, then there is no talk of "mania". He just works hard and considers the acquired, in this way, at least some compensation for the work. "Mania" occurs when there are undeserved gigantic sums that do not correspond to

the costs of overcoming the will. Do not confuse "bribery" with gifts that are taken in situations of simple survival. This phenomenon is not related to "bribery", but it is bribery. There should also be a legal penalty for this. Bribery is not always a disease (bribery mania), just as alcohol consumption is not always alcoholism. A sociological survey of people who often communicate with managers showed that the mood of these bosses often depends on whether they received a bribe. Many of the subordinates noted periods when it is possible to approach the boss, and when it is better to stay away. When, in the course of research, subordinates were introduced to the signs of bribery and its degrees, they confirmed our assessment. Thus, the low efficiency of the fight against corruption is due, among other things, to the fact that the factor of bribery as a disease is not taken into account. Just punishing and judging is not enough. Therefore, those who are already serving a sentence, apparently, must necessarily undergo a course of psychotherapy for bribery, so that in the future there will be no relapses.

In the treatment of bribery, we use such psychological methods as cognitive psychotherapy, psychoanalysis, neuro-linguistic programming, socio-psychological training, stress therapy, hypnosis and other methods. As a result of the application of these methods, internal psychological conditions are gradually created for the emergence of values that replace the value of the experience of receiving bribes. We are working to ensure that the constantly scrolling image of receiving a bribe gradually loses its attractiveness and brightness. The task of removing the attractiveness of this image is one of the most difficult tasks, but it is, as our research has shown, solvable. In addition, a very useful component in the prevention of bribery is the procedure of self-diagnosis of bribery, training in self-psychoregulation methods that allow a corrupt official to abandon harmful addiction. Obviously, "bribery" should be included in the medical classification of diseases. In Russia, corruption has acquired ugly forms, has become a social phenomenon, and therefore it can be considered a disease, but there should be no relief. For example, people who are intoxicated commit crimes. According to the law, this only aggravates the guilt. It is necessary for legislators to work out a similar approach to bribe-takers. A similar approach has already been developed in the system of the Ministry of internal Affairs — this is testing. We are currently developing special tests. There is also a method of external behavioral analysis. But there is another point of view [3]. There are experts who argue that corruption is only a moral problem, but we believe that an alcoholic can also be described as a person with problems of conscience, so this is superficial and not entirely correct. Bribery as a disease in our country is aggravated by the fact that the bribe

taker thinks every time: "And I was not put in jail! Who's next?» There is a state of extreme, like in a casino. Every time they bet, they think they're going to get lucky. This creates conditions for euphoria and joy. The most terrible stage comes when a person is deprived of the opportunity to receive these millions and billions (the so-called "breakdowns"). It's a heavy shock. Withdrawal syndrome is painful. And here you need the help of a specialist. Note that not every corrupt official suffers from bribery, just as not every person who consumes alcohol is an alcoholic. The main task for us is to form a new view of the problem in society. However, the solution of this issue cannot be approached formally. At all stages of prevention (primary, secondary, tertiary, Quaternary) of such a dangerous social phenomenon, we have developed an approach that is open to people who have realized their problem. People can not be afraid of public condemnation, so the work is carried out, including on an anonymous basis. We already conduct preventive individual and group anti-corruption sessions, trainings, meetings for top managers and managers of different levels (copyright protected). They are special attention is paid to the psychocorrection of semantic and value structures of the corrupt person's personality. Procedures take place at four levels: primary prevention (persons never receiving bribes), secondary prevention (persons who received bribes), tertiary prevention (psychotherapy and overcoming the existing psychological dependence on bribes, forensic psychotherapeutic events, etc.), Quaternary prevention (rehabilitation of those who have completed tertiary prevention, including served time in prison, etc.). Let's consider various psychological approaches to the phenomenon of bribery. (We warn the reader that all the points given for the phenomenon of bribery and bribery will completely coincide with the points concerning drug addiction and other addictions). Traditionally, the cognitive approach to the identity of a corrupt official is considered very narrowly and is based only on the formation of knowledge of the law on corruption and measures that can give rise to the fear of being punished. Therefore, we will not consider this approach, but will pay more attention to the cognitive sphere of the corrupt person's personality. Within the framework of the cognitive approach [4], the mental dependence of a corrupt official is analyzed in connection with the specific mechanisms of the locus of control and violations in the structure of cognitive (cognitive) processes. In these works, the low level of internal control is considered as the main reason that makes it difficult to refuse to accept bribes, and violations of cognitive processes are considered as the main reason for a decrease in social adaptation (including a sense of impunity). Conversely, high self-control and self-responsibility are seen as the most important condition that prevents bribery and bribery. Therefore, a fairly effective method of preventing bribery, conducted within the framework of a cognitive approach, is a

frightening method based on the understanding that bribery is a disease that progresses and worsens the General mental state: depression, causeless anxiety, anxiety, emptiness, insomnia and even suicide. In addition, it is shown that these conditions often exacerbate other diseases, including cancer. In addition, within the framework of the cognitive approach, the "Psychological triangle of corruption" is discussed in depth»:

a) pressure from internal (depression, neurosis, stress caused by financial debts, creditomania, obligations, criminal acts of a corrupt official, etc.) and external circumstances (the Russian phenomenon of bribery and individual socio-economic, political and other situations, etc.);

b) the possibility (conditions that allow corruption to be engaged in: lack of control and inability to register corruption actions, power, controlling function, impunity, etc.)

C) self-justification (corruption as a necessity (a well-deserved salary), as a method of business and survival, as a shadow system, as a payment for risks and suffering, as a mutual guarantee, as a product of higher power, etc.).

According to the psychoanalytic approach [1], bribery is associated with mental dependence and defects in psychosexual development. Bribery and bribery are considered as a consequence of regression associated with the impotence of the "I" and the inability to overcome frustration and helplessness when faced with difficulties. We have shown that in a person there is always a desire to return to childhood, that is, to the ability to perceive and feel a lot in a small way. Therefore, this return occurs artificially (thanks to large amounts of money), i.e. thanks to the organization of this "children's Paradise" (export of corrupt money to the United States, etc.), where nothing needs to be taken care of. In these classes, this misconception is exposed. From the point of view of the behavioral approach [1], there is a low resistance of bribe takers and bribe takers to stress, as well as a very high efficiency of behavior aimed at receiving bribes. In this case, refusal to accept bribes is considered as behavior with a high degree of uncertainty and lack of satisfactory behavioral patterns. According to the humanistic approach [1], bribery is caused by a person's reaction to existential frustration, as a protest against social pressure, boredom, the impossibility of self-realization (low level of creativity in Russia, no production, etc.), as a desire to "consume happiness in its purest form". Transactional analysis considers a corrupt official and a bribe taker as if in a game in which the players take a certain position, allowing each of them to receive their own benefit, the presence of which fixes the mental dependence on the bribe. According to the humanistic approach, role-playing games are held in the

classroom. According to the manipulative approach [4, 5], it is possible to form only a relatively strong target attitude against the desire to engage in corruption, without affecting the semantic structures of the bribe taker and the bribe taker. Within the framework of this approach, it is possible to use various methods of psychotherapy and coding: hypnotic, manipulative, conditioned reflex (for example, gag reflex on the perception of a significant number of banknotes), shock, reflexotherapy, bioenergetic, illusory, psychosurgical, complex, etc.

Thus, thanks to the manipulative approach, it is possible to form only a relatively short target setting "to live without bribes", without affecting the semantic attitudes and personal values of the corrupt official. According to the semantic approach [6,7], the primary prevention of bribery is based on the formation of a system of healthy, creative value-semantic orientations in the individual. In addition, this approach is based on the process of raising awareness of the fact that bribery and bribery exacerbate mental health and devalue all other values of life. As part of this approach, the individual must learn other ways to get joy and overcome stress and depression. According to this approach, it is necessary to analyze and transform the meaning-forming values of a corrupt official and a bribe taker. Depending on what meaning-forming values will become the main ones after psychocorrection, the effectiveness of psychocorrection of the corrupt person will depend.

Special attention is paid to the semantic approach:

- \* Psychoanalysis of the fundamental unpredictability and paradoxicality of the future semantic processes of a corrupt official and a bribe taker.
- \* The phenomenon of substitution of real, meaning-forming values with artificial values (alcohol, drugs, casinos, etc.).
- \* Reducing the probability of critical States of the individual, in which even small disturbances on the personal-semantic structures carried out by bribe-givers can lead to a spontaneous decision — to take a bribe.

At this stage, we analyze the relationship of bribery with other manias and addictions: alcoholism, tobacco addiction, drug addiction, gambling addiction, credit addiction, etc. In the framework of the semantic approach in psychocorrection of corrupt shall comply with the following recommendations: a) increase psychological security from offering bribes (development vitality and skills to creativity, overcoming stress and depression, knowledge about the psychology of joy); b) to develop skills to resist manipulation (from givers and leaders, who are trying to fraudulently use the identity in the corruption scheme) and destructive dependency; C) to learn to identify the personality in itself, the

tendency and risk of becoming corrupt; g) to make a suggestion based on the consequences of career and health, etc.; e) as early as possible to identify persons prone to bribery (their personal, behavioral, emotional, external changes); f) to carry out hidden prevention from bribery and bribery; g) to increase the level of creative processes in the psyche, without bringing it to a critical unpredictable state; h) to carry out social prevention and ensure the psychological safety of society.

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### **2.2.8. Russia as the loser country in the world ludomani American casino.**

The United States with its sanctions against those countries that they are hooked on dollars, turn the whole world into a kind of large Planetary Casino, the top of which is in the hands of the United States itself. Once! Sanctions! And the top stopped! Some country is out of luck! 2014 was the year of the stop of the top of the Planetary American Casino in Russia! In this way, many international actors and countries are turning into Dollar Buffoons. The Russian government had agreed from Russia to do country-logomancy! It probably knew what it was doing. From dollar freebies, which can be resold with a margin to compatriots, it is difficult to refuse. And here is the result on the face: many Russians obkurilis and obasanjos, although they had no financial means to do so. Mortgages and loans

helped! But most of the Russians did not even think that this is a dollar freebie. Most funthey were distributed to penniless and adventurous Russians for apartments and cars, taken from the savings of responsible depositors who look suspiciously at free money and therefore save their honestly-earned ones! Now in the crisis, when there is a depreciation of the ruble and these adventurous borrowers dream about the depreciation of the ruble, so that the rubles-wrappers return for the mortgage. Therefore, in Russia, a significant number of Russians only dream of the ruble becoming wooden, so that it is easier to pay off mortgages and various loans. And honest ruble depositors, for their responsibility and lack of adventurism, should pay for free borrowers! It is honest and responsible ruble depositors who did not withdraw their deposits in a difficult moment, knowing that this could be dangerous for Russia, should receive compensation and indexation of deposits for their patriotism, but they are, on the contrary, thrown, arranging the depreciation of their deposits, thanks to speculation on the MICEX. MMM, and that probably wasn't so cruel! And what do we see? We see that on the contrary, freebies - dollar mortgagees-are on strike! Absurd!

Now, in order not to lose the country to Russia, you will have to fight for it! I saw once in a movie, a lost gambler was destroying a casino. Hint I hope you understand!

### **2.2.9. How much does Russia and a Russian cost?**

I was very surprised when I learned that the entire value of the Russian stock market, it turns out, is now worth about one small Western company that produces I-pads and iPhones. In such a difficult economic burden, every Russian should think in a new way about how much he really costs, in terms of his benefit to the country, his compatriots, his neighbor, in the end. It is necessary to recognize that the majority of Russians are simply employed, although this employment is of no use to the country! Employment of the population is an actual component of life in Russia! If you do not borrow a Russian and do not pay his salary, then he will go to Bolotnaya square. While Russia was parasitizing on American loans, which were covered by other American loans, we Russians had money, although it seemed to us that these were funds raised for the sale of oil, which were stored in the stable Fund. Many may be perplexed, they say, I earned money for my services and have nothing to do with American loans and Russian oil. Alas! If this above-mentioned financial freebie did not flow into the pockets of Russians, from whom

there is no use for the country, they would not have become your customers! This is a fact! Therefore, already this year, many people who provide various services will feel their true need in the new year! These services, it turns out, will become unnecessary. So, for example, will lose the necessity of many man-made, tuftovye and bureaucratic professions who were born in the financial market (security, distribution, maintenance, travel, insurance, Finance, etc.). I was always struck by the fact that, despite the fact that the country has long been no factories, no research institutes, people in the morning, somewhere to go, and the city is crowded to overflowing. Well, of course, because we live in an information society, and we sell information! No, really! the Average Russian is an ordinary user of the computer and no more! True creative mathematicians and programmers are few in Russia, and talented ones have long been in the West.

So, who is crowded with city transport in the morning? Of course, students whose education was paid for by their parents, thinking that the UNIVERSITY is still a subject of education and science, although this is no longer the case! According to statistics, this is not the case! Science is on its knees, the pedagogical process is discredited! Parents, realizing this, more and more often do not send their children to Universities, but send them to vocational schools and colleges, where they teach specific necessary professions. Moreover, almost the majority of Russian scientists need to be dispersed, since their bullshit scientific grants and reports are not needed by anyone. Moreover, science does not like fuss! Parasitizing on past attitudes to science and its necessity, many scientists have long lost the skills for true scientific activity that would be adequate to the challenges of science that come from the West!

Thus, returning to an objective assessment of how much a Russian is worth, it turns out that its value is scattered and lost. And those of them who have not yet lost their abilities should leave these secondary and bullshit professions, which are not relevant from the point of view of solving the problem in which Russia has fallen! And you will not be surprised that the Russians will soon begin to provide real benefits to each other, less and less participating in the simulation of violent and unnecessary activities. You will not notice how some former dismissed clerk will approach You on the street and begin to impose on you his primitive service, which does not require education. Well, he can't do more than that, otherwise he won't survive. And finally, this clerk will be useful. In addition, it is necessary to recognize that the useful working people in Russia were guest workers, who, in particular, rebuilt Moscow for a small salary. Now they will be driven by native Russians who have not yet lost their ability to work. So, in Russia there is a giant parasitic ballast (add to this pensioners who have earned their pension), from

which the Russian economy has no use, but it asks for a salary and a considerable one! Previously, this arava was given credit money, but now where to get it. In addition, I hope that thanks to the new economic situation that has developed in Russia, there will be fewer and fewer hidden parasites that stick to your "body", and you do not know that it "sucked blood" for several years! And he did not know the reason for his "thinness". Corruption will also be less, as it is always there, where there is a lot of "free" money.

### **2.2.10. on the sale of voids in Russia.**

Once the singer and composer Andrey Makarevich made a statement. It concerned all of us, saying that all of Russia had gone mad. If the rock singer does not claim that the whole world has not gone mad, then it follows from logic that the West is quite sane. Moreover, the psychoanalysis of Makarevich's creative Path shows that he always moved in the direction of raising the level of his performance to the level of famous Western rock musicians. And that's fine! Even recorded in the largest Western studios in the world. But, alas, it did not bring much success. In the West, Makarevich needs PR, which could allow him to draw the attention of the Western public to his work. Perhaps these statements of Makarevich will somehow contribute to this PR. After all, a musician must develop. Otherwise, a dead end and emptiness. You always need an ascending process. According to some sources, Makarevich is already spoken of in the West as a continuation of the spirit of Solzhenitsyn. And there is a possibility that he will receive the Nobel peace prize. After all, the Nobel prize often acted as a tool of the West in international politics and the cold war. In the context of the above, it can be assumed that Makarevich plays along with the West, considering Russia psychopathological, although according to my research, it is the West that behaves inadequately, which fits perfectly into the psychopathological model. Take a closer look! In the era of postmodernism, the world leaders of financial and intellectual development began to sublimate all their energy of thinking into the sale of emptiness. And they began to do it as never before. The first usurers in the world, who were also leaders of financial and intellectual development at one time, are probably now turning over in their coffins from the lawlessness of dollar debt slavery that has stripped many countries of the world. These leaders of financial and intellectual development have in their psyche specific programs and installations for the creation of enveloping octopuses-networks of emptiness, leading humanity away from understanding, its essence. This void takes the energy and resources of humanity, and for the sake of a small group of people. But once

these leaders of intellectual development invented Christianity (I do not accept the point of view that Christianity was the first experiments in the industry of selling emptiness) and discovered many laws of natural science, in particular, laid the foundations of modern physics. Apparently, the direction of their intelligence by these leaders to sell emptiness is caused by the fact that the actual tasks of the scientific and spiritual plan have disappeared and this unbridled intelligence immediately applied to the industry of selling emptiness. At the same time, it is necessary to recognize that the generation of emptiness and its sale is a psychogenetic feature of these leaders of financial and intellectual development. Therefore, apparently, there are information codes and psychic sources that give rise to this most vile-savvy thinking, leading to local warriors and victims of the peoples of the world. The question arises: are there psychological studies of these void sale codes? It turns out that there are. I would like to highlight Gogol's immortal poem "Dead souls". In this psychological treatise, a thorough study of these codes of thinking for the sale of emptiness is carried out. In essence, this treatise can become in the future base to develop means of eliminating these information codes sale void, and to lay the Foundation for the rehabilitation of the main international cheater of the World - USA. Thus, if you want to understand what will happen to us in the future, then read Gogol's "Dead souls". Every Russian should understand that while the modern Chichikov-Kolomoisky will flourish, the World will be overgrown with emptiness, which we will buy, paying with our natural resources and blood. Gogol, as a prophet, praised this industry for the production and sale of emptiness, which, alas, became the basis of the modern culture of disaster.

### 2.3. Postmodern psychology

creativity and art.

Introduction to the postmodern psychology of art.

What our ancestors could only model in imagination is now being modeled in reality. We have learned to quickly and effortlessly receive any information, connect the present with the past, connect different spaces, worlds, Sciences, arts and cultures, while remaining observers and interpreters of these syntheses and games. This is postmodernism. Modern culture, science and art have developed into forms that, whether we like it or not, determine our consciousness. That is why it is more and more difficult, being within the framework of traditional forms, to interest our students in the process of cognition. It is necessary to break out of the old forms of teaching. Students ask questions that are almost impossible to answer in traditional forms of teaching. And the teachers themselves from the

category of progressive (more than a hundred teachers were interviewed), according to our research, are already beginning to feel in themselves:

1. The desire to report the unreported.
2. Search for non-material, non-materialized new forms of transfer of the subject.
3. Preparation of literary works from fundamentally open texts that tend to the context and only in the context of realizing their meaning.
4. The attitude to the truth as a play of meanings.

2.3.1. The principle of unity of Modernism and Postmodernism in psychology (Theses on the postmodern psychology of art and creativity).

1. a new work of art is always interspersed with past and old elements, but now they are arranged in a new way. There are psychological mechanisms through which past information is used on a subconscious level, but now they are already formed in a different context and line-up. We forget the first authors, as Schellenberg forgot Stirlitz's advice and gave it to him as his own.

2. The elements of postmodernism dissolved in all. This is the interaction of the shape and the background, in which the shape is drawn due to the background (the dialog of the background with the shape). This includes the phenomenon of indirect suggestion (indirect or indirect influence of art, etc.). For example, to reveal the phenomenon of love, you need to use something outside of love to Express it. When a person says "I love" thousands of times, then this creates a certain total picture called "I do not love". And, on the contrary, from mosaics "I hate", it is possible to type a fresco "I love". Seren Kierkegaard (see "Diary of the seducer") in the letters of Ardelia, this technique is perfectly used. Kierkegaard went beyond the structure of classic love compliments.

3. Postmodernism is always a phenomenon of intertextuality and metalanguage. It is a phenomenon of collision and dialogue between two realities, two structures with different qualities. The postmodern project thoroughly describes and explains the phenomenon of life through the phenomenon of death. The more we are aware of death in everything, the more we value and love life. (see the Tibetan book of the dead, which describes the preparation for death.) Let's Remember Buddhism. There is a narrative about Something through the prism of Nothing.

4. the borderline analysis Developed by us (see R. R. Garifullin, Illusionism of personality as a new philosophical and psychological concept, 1997) is also a

postmodern project. In addition, we presented for the first time a postmodern project in pedagogy (see R. R. Garifullin, Hidden prevention of drug addiction, 2002).

5. without postmodernism, it is difficult to imagine modern television.

Intertextuality and Teletext editing have reached such a "sinful" level that you can always create an angel out of a devil. Therefore, one of the most relevant topics at the present time is the topic of postmodernism and spirituality.

6. we have revealed psychological approaches to the phenomenon and process of intuition. They were described in the work "Illusionism of personality" in the chapters dealing with visions, illusions and synesthesia. We have studied how true psychics and synesthetics see something? Have you studied how they intuitively predict and see through diseases? In essence, in this paper we presented the approaches of intuition through the phenomenon of synesthesia and visions. In addition, our research, presented in the work "Unpredictable psychology" (2003), also has separate chapters dealing with these problems.

7. when considering the problems of intuition, special attention should be paid to the works of the philosopher Henri Bergson "Experience on the direct data of consciousness" and "Matter and memory". For the first time, he revealed the insurmountable difficulties that arise in solving certain philosophical problems, caused by the persistent habit of placing phenomena in space that do not occupy space at all. Our human consciousness has the ability to place phenomena that are essentially impossible to put in one row. Our consciousness always draws a certain line or projection about the surrounding and inner world, consisting of elements that do not really lie in the same plane, space, projection, line, and there are gaps and chasms between them. But if we saw them, saw these roughnesses, we would get lost in this world. Alas! These visions are revealed to few. It is this ability, in our opinion, that is necessary for a true creative process, which is based on the ability to go beyond the traditional projection or line. Thanks to Bergson, in our opinion, science appears as an art, as a myth, as a Convention. There is no science, but only art.

According to Bergson, in addition to the lightness that is a sign of mobility, in everything that is graceful, we seem to detect a movement heading towards us, a possible or already incipient sympathy. This mobile and always ready sympathy is the very essence of the highest grace. Thus the increasing intensity of the aesthetic sense is here divided into a corresponding number of different feelings, each of which, announced by the previous one, becomes apparent, and then finally eclipses the previous one. This qualitative development is what we take for a quantitative

change, because we love simple things. Our speech is imperfect: it is not adapted to convey the subtleties of psychological analysis.

According to Bergson, nature is beautiful only because of its happy conformity to some of the techniques of our art. Perhaps art, in a sense, precedes nature.

8. We are always in a kind of psychological trap of the habits of our perception, thinking and behavior. Example: my daughter Ange, when she was three years old, rolled a toy helicopter by a string, watched and wondered how it stretches in one place and moves in another, and an adult is not surprised by this. By the way, real and deep physicists are always surprised about this. There is a law of long range, according to which when you pull and move in one place, it moves in another. And we are used to the fact that it should be so, and children are surprised. They see the world much more deeply, being outside of habits-schemes, lines, projections that are drawn to us by a deceptive "trained" consciousness, so that we do not get lost in this world. That is, we are given one error, so that there is no other. Therefore, the work of the dream and the work of consciousness have something in common in this respect, since both are based on a projectivity, a linearity similar to the stars in the night sky, which always seem to be located on a spherical plane, although in reality the stars lie in different planes or points of space. Also in dreams and in mental images, many elements of this psychic fabric do not lie in the same spatial or temporal plane, but the brain draws us this flat picture, making this special montage, which is not accessible to any filmmakers.

9. Draw a line. This line, in fact, is a kind of projection of how we see. In fact, there may be large gaps between adjacent points on this line. Our consciousness and perception are projective and therefore do not see these gaps. It sees much only in solid lines. In fact, the lines that we see are not so solid — this is what Henri Bergson discovered.

There are some mental illnesses that make people see these Bergson gaps. The ability to see these gaps between points, that is, the ability to see these lines as discontinuous, and not solid — is one of the signs of genius perception. Therefore, geniuses always see actual and deep problems. If such a person is able to Express and solve this problem, then this is the true creativity of a genius. For one person, the distance between two points is a solid line or point, and for some people it is a chasm. They see a clash of different qualities, spaces and worlds. They can Express not just a collision, but also a dialogue between these worlds.

10. Husserl also showed that there is a yawning Gulf of meaning between the world and reality. But this Husserl chasm, in our opinion, is a bridge assembled from local breaks-meanings.

11. according to Bergson's research, a Person is a subject of artistic creativity in the broadest sense of the word. He sees the world in projection, in metaphors, in illusions, although the world is more complex. He draws the world for himself, which means that he is a Natural Artist. And then who are those who are artists by profession? These are those who are able to offer others the results of their natural artistic process. Wait, nanopsychology will still get to the brains of everyone and "take out" the mental processes on the monitor.

12. there Is a psychopathological approach to artistic creativity. This approach is postmodern. You can read about this in Cesare Lombroso's book "Genius and insanity".

13. Artistic creativity can be considered as a kind of dependence. This is also an approach to artistic creativity.

14. the Subject looks at the TV, then thinks about something, then tells someone about something. If all this is brought to one plane, that is, to collide these realities, then this will be postmodern. If the artist describes this inner experience of colliding with different realities, then he is a postmodernist author. He confronts, copies these realities, organizes a dialogue between them, and he himself observes them from the outside and describes them.

15. Previously, postmodern reality was only within us. Thoughts and reality are experienced and have been in dialogue. Only in our time, thanks to the development of information technologies, it was possible to achieve that these processes were outside of us and now look at us from the screen. In M. Bulgakov's work, real reality collides with a narcotic reality filled with devils. There is a psychotic reality there. There is the past as reality. There is a dialogue between all realities.

16. What reality can be pushed? You can push real world and drug, the world of the present and the future, the world of the present and the past, the world of the past and the world of tomorrow, the real space and other space, space, street space and apartment space in Moscow and space of Paris. You can push the dream world with the real world, dream with reality, etc. you Can push the real world of phone world, the real world with online world, the real world we do, film with animation, or animation. In music, you can collide different forms, different contents, different musical forms and images. You can collide the fantasy world and the real world,

the microcosm and the macrocosm. The world of cells and spermatozoa with the real world. (There are such performances where the characters are small insects, cells, spermatozoa).

17. postmodernism of the artist is always overlays, a mixture of feelings and thoughts, thoughts and delusions. These are reservations, this is the superimposition of one mental quality on another. The result is something new. You can understand this when studying the work of Velimir Khlebnikov.

18. Salvador Dali's Postmodernism is a clash of styles. This is a deep reading of Freud's installation of the subconscious.

19. Velimir Khlebnikov is a postmodern poet. Having a synesthetic perception of the world, in which there is an integrative perception, where there is no differentiation of the modalities of sensations, and everything is merged. Having a certain synthesis of these realities and bringing them to the panel of the verbal fabric, Velimir Khlebnikov was a musician of words. His poetry is musical. Therefore, his poems are absurd. They are absurd dreams about words.

We dream of these philological absurdities, but we do not Express them. And Khlebnikov lived in this inner environment of "absurd" verbal images-neologisms, etc. for him, they were the only way to Express himself. About synesthetic perception and its mechanisms can be read in the work (R. R. Garifullin, "Illusionism of the individual as a new philosophical and psychological concept")

20. Okudzhava has a postmodern approach, i.e. there is a certain poetic plane that can be called modernism, but it jumps out of poetry, thanks to music. Okudzhava is above this poetic fabric, thanks to the fact that the first managed to read his poems to music, without waiting for cooperation with musicians. This is postmodern. He went beyond traditional poetry, thanks to the superimposition of poetry and guitar.

21. Often the artist creates is not only postmodern in the shower, but also from postmodern in the stomach.

22. "Where dreams lead" is an American postmodern feature film. A husband is looking for a wife in the next world.

23. Postmodern meanings or inside-out meanings: "the Air is split with a glass blade", "the pen writes with me", "the TV looks at me", "the food eats me", "the dream sees me".

24. Modern society has come to paganism, to worship needs, to their sources — this is a return, but on a new basis. Moreover, modern postmodernism with its author's death is also a kind of return to the roots. After all, there really were no authors before. Sometimes postmodernism is called paganism on a new basis.

25. in the process of creativity, the artist is not driven by complexes and all sorts of motivations that are outside the creative process. The artist is driven by the creative process itself. The author begins to create not because of internal motivation, but because of the external motivation that is in the work. The logic of the work forces the artist to create against his wishes. The characters themselves dictate the course of the work and the artist obeys them. Therefore, the primary motivation that was at the beginning of the creative process goes into the background. The artist is captured by creativity, the movement of which no longer belongs to him. The work looks at him, not he at the work. There is a mutual dialogue.

26. it is not Enough to push the reality, you need to play with them, to dynamize. In postmodernism, it is not just a clash of different realities, it is a dialogue between them, it is a dialogue between the background and the figure, it is a mutual dialogue.

27. The origins of a living consciousness and super-consciousness inherent in the system design flows misconceptions. We are not looking for truth, not for ontology, but for deceptions. In the essence of man there is no craving for truth, there is a craving for illusions that contribute to survival. Truth is something finite and dead.

28. the phenomenon of clip consciousness is a phenomenon of consciousness based on self-sufficient principles and laws of cinema, which are absent in the psyche. Structures appear in the mind that would never have appeared without watching movies. Thus, the art of cinema has an impact on our thinking. Cinema shapes our dreams. But does it shape our intuition? On the other hand, the principles of art are formed on the basis of the principles of consciousness. This dialectic of the principles of art and consciousness is the basis on which the phenomenon of living human consciousness stands. In our theory, the basis of living consciousness is the phenomenon of constructing delusions. One of the phenomena of delusion is imagination, fantasies, delusions, dreams, some inadequate variations, but it is the work of these variations that leads to the phenomenon of unpredictable psychology — intuition, in particular.

29. it is Necessary to combine Baudrillard's teachings on signs (simulacra) and Vygotsky's teachings on signs as tools and means of activity. At the beginning of

the human journey, signs act as a source (social memory) of human development. In the era of postmodernism, signs break away from the person. According to Vygotsky, they also break away from man and live their own lives. That is, we pass them on from generation to generation, but in our time they are like metastases unnecessarily growing. And before that, they organically intertwined with development and contributed to it. In General, Vygotsky's dialectical-materialist approach has much in common with postmodernism (Baudrillard et al.): 1) both signs break off and live on their own 2) Death of the author (there is no author, since the artist is a product of public consciousness).

30. Postmodernism has returned to people what previously belonged to people, but they did not realize it. This something was in dreams and other phenomena of superconsciousness.

31. Nonlinear psychology. We said one thing in the evening, setting a goal for the next day. And the next day, another reality appeared — and the goal is no longer the same, but we continue to realize the old goal, being in captivity of the line (projection). This is one of the problems of our suffering. Neurosis is a consequence of the fact that we are trapped in old schemes that no longer work. Therefore, it is the same conflict according to Freud. We spread an old schema to a new situation. This is the linear approach. In reality, psychology is non-linear. Something arises that is no longer within the line and projection. We come again to Prigogine's synergetics. We need to develop the theory of nonlinear psychology, that is, postmodern psychology.

32. there is no doubt that in the psyche there is a constant spread (psychoinertia) of the processes of the past, as some kind of psycho-traces, to the psychic present. That is, there is a constant discrepancy between the internal living signs of the past and the living signs of the present. The psychic vividness of the present, due to its situationality and spontaneity, is always higher than the psychic vividness of the past, which is taken in the form of archetypes or psychic schemes and matrices. All this leads to a conflict between the psychic past (which by inertia extends to the present) and the psychic present.

The psychic past is always a certain linearity and projectivity of consciousness. This proactively, mental processes (sensations, feelings, thinking), which are preserved in memory, apply to real psychic which seeks to move beyond the past, but past mental blocks, and causes a conflict of the psyche — the conflict between linearity and nonlinearity (spontaneity, games) psyche. In essence, this is a conflict between the modernist and postmodern components of the psyche. In order not to fall into this trap, consciousness must always be aware of this linearity and

projectivity. It must be released from inanimate and old psychic patterns and patterns. It should be spontaneous, play, experiment, accept the environment here and now (not through the prism of the past or future). After all, the image of the future always contains a certain linearity and projection. Consciousness must be able to break out of the captivity of psychic schemes (past and future) into the present, which is spontaneity.

We drew attention to the above conflict of linearity of the psyche — non-linearity of the psyche (in consciousness, in the unconscious). We consider it not only as a conflict of consciousness and the unconscious, but rather more broadly and universally. After all, Freud also has a conflict between censorship (scheme) and libido (unbridled energy), between the conserved energy of the past and the energy of the present, between the block of consciousness and the flow of energy that breaks out into consciousness in the sublimated form of certain living signs of the psyche. Our ideas seem to correct Freud's theory, namely, the very conflict of consciousness and the unconscious. We see conflict as a clash of less living past schemas and more living present energy. According to psychoanalytic theory, the psyche is defined by the unconscious past, which is in conflict with the present. We also drew attention to the conflict between the conscious past (memory, schemas, projection) and the conscious present. The basis of this conflict lies in the collision: linearity-non-linearity, spontaneity — limitation, projectivity — spatiality, etc. and In our ideas, the less living past is formed, not only on the basis of internal psychic signs, but also due to living signs of the external world (simulacra, etc.). From our point of view, the conflict of dead and living signs (real and spontaneous) is a conflict of less living past or future semiotics with real, living, spontaneous semiotics Past or future signs and schemes are a projection, thanks to the subconscious, as some kind of energy that makes the psyche linear and projective. This energy crushes and creates delusions and illusions, as schemes and projections about the world, which resemble psychic prostheses, coming both from within (from the subconscious) and from outside, thanks to the world of simulacra. Thanks to these simulacra, there is less and less spontaneous in us and we are more and more immersed in the " Hell of The Same " (Baudrillard). Previously, humanity was more in the inner "Hell Of the same" (archetypes, etc.). Now we are immersed in the outer "Hell of The Same", i.e. simulacra as living external signs, detached from reality. When these two psychic prostheses (external and internal) come together, then, apparently, the vivacity of the psyche will die, and it will stop moving in play and spontaneity, turning into an inanimate mechanism. We will become those dead cyclists who pedal after a cardiac arrest. Baudrillard did not take this into account, and therefore, apparently, at the present

time, we have not yet reached this "Hell of The same", due to the fact that we still have internal psycho-evolutionary and living prostheses (archetypes) and their presence can resist simulacra (or Vice versa contribute to the "Hell of The Same"). When all archetypes become grafted and artificially created with the help of developing information technologies and mass media, and the evolutionary archetypes die off, only then, perhaps, will the true "Hell of The Same" come.

There is a conflict between the prosthesis (living signs of the past and future) and the living organism (psychic signs of the present). The psychic trace is memory, as a kind of psychic prosthesis of the world. It is both necessary and harmful to us. We are victims of memory. At the same time, memory helps us survive. According to Freud, memory is, first of all, the subconscious (schemes of the past), which are constantly in conflict with the present. According to psychoanalytic theory, the energy of the present (libido) is always in conflict with the energy of the past (the principle of reality, which is seen through the prism of the past). And between these energies of the present and the past, there is the energy of the past, called censorship. Thus, according to Freud, the life-giving present is completely determined by the energy of the libido. He completely ignores the situational component of the psyche, in some way unrelated to the living present, spontaneous, intuitive. According to Freud, the present is not there, there are transfers, dreams with open eyes in reality. We are considering a qualitatively different conflict.

33. Man always suffers from his errors, but also seeks them. Consciousness itself induces delusions. This is his salvation and life. Consciousness must delude itself through creativity. Only thanks to this is it possible to resolve the conflict we discussed above (the conflict between the prosthesis and the living one). Only in the work of salvation. Memory is always the crutches of the psyche, preventing her from walking herself. In the end, the abuse of these crutches leads to prosthetics (simulacra) of the psyche (internal simulacra). It is necessary to break out and throw away these crutches of modernism and go ourselves, not thanks to prosthetics. At first, humanity used the crutches of modernism. Now it has thrown them out, and went thanks to prosthetics-the dregs of postmodernism. We need to learn to live not thanks to the dregs of postmodernism (simulacra), but thanks to the best achievements of postmodernism, which contribute to the creativity and creativity of humanity. How to break out of this trap of sliding into dead models and schemes. To stop thinking? You can capitulate to the world and believe in the mystery of the Almighty. And you can stop thinking thanks to Eastern religions (yoga, meditation) or play with the world in postmodernism. Try to beat him. That is, to create, to be an artist in the true sense of the word. And yet, humanity has

always sneezed at modernity, as it did not draw conclusions from the lessons of history, organizing wars again and again. It's creativity, but it's not really?

34. Changing generation. It is not the new (developed by previous generations) thinking of new subjects that comes, but the old thinking of new subjects. New modernists again. They live in the old schemes, but in new conditions. So there are wars again. In order for there to be no wars, modernism must stop (fears and worries will go away). Therefore, we are doomed to unity and spirituality. A person lives when he is not in captivity of these mental schemes and projects caused by fears, emptiness, problems of survival. Otherwise, it just exists. True as awareness of being, as life, only in the borderline phase, in risk, game, extreme, overcoming. It is there that these dead mental schemes and projects die, and a sense of life and peace arises. You need to be outside of thinking, outside of death. Between them. There's life there. There is the meaning of life. In everything else, there are mental schemas, as a product of the body's survival work. Mental schemas from the body, from the need. The life of the soul depends on an unpredictable environment, creativity, risk, overcoming, a borderline situation where there is no place for thinking.

35. Freud is right. Thoughts arise from fear. But the awareness of all this is not enough, we still need a practice that is well represented in religious practice.

36. Women in themselves contain less of these mental schemas. They are intuitive, live by the heart. And men are more logical and modern, unlike women. Women are more postmodern.

37. We live in an interesting time. On the one hand, philosophers reject the postmodernism of philosophy, and on the other, they themselves have a postmodern consciousness, thanks to modern information technologies.

38. it is Necessary to distinguish postmodernism as a philosophical doctrine, from postmodernism as the sociology and psychology of the phenomenon in which we arrive. Therefore, the philosophy of postmodernism cannot be denied.

39. Women are more postmodern and creative. But why don't they have the fruits of creativity? They create man. They live, give birth. They are in care. And creativity is the lot of the non-living, it is always a suffering about the ideal, about the essence. It is always an expression of conflict with someone. And women have no schemas, she is in reality, she has no conflict, she does not suffer about the essence of being, she is already in the essence of being. It has no need to Express conflict and suffer about the essence of being. It is in the essence of being, so it does not Express the essence.

40. Often the artist does not live, as it is in the scheme. Trying to get out of the scheme is creativity.

41. Women — life is creativity. They have everything continuously. And in men — intermittently.

42. a Postmodern joke: an Old baseball player dies. His friend, calming him down, tells him that, they say, he will go to heaven, and there he will play baseball. An old baseball player is worried that his friend won't be there. At night, the spirit comes and says that, say, in two days, he will be in the next world, and really will play baseball. Moreover, the spirit asks to convey to his friend the pleasant news that he, too, will play baseball with him in two days, that is, in the next world.

43. According to Jeanne Baudrillard, all sensitivity has changed. Tangibility is no longer organically inherent in touch. It simply denotes the epidermal proximity of the eye and the image. This is the end of the aesthetic distance of sight. Baudrillard speaks of the dead cyclists who, during the race along the TRANS-Siberian railway, after accidents and cardiac arrest, continued to pedal their bikes at an increasing speed.

44. To replace postmodernism should come to the era of total tactile (see nanotechnology).

45. The uncertainty principle is in question — the world is watching us or we look at the world? Are the eyes of the world looking at us, or are our eyes looking at the world?

46. It is known that thinking begins where the individual becomes the universal. Our humanity feels the transition of the individual to the universal. On TV screens, the same Plato's Eidos appear, which arise not in us, but on the screens. These are copies of our Eidos. We have learned to Express psychoses and our deepest. But this is only a crude fake and simulation. But they're taking us over. Now human thinking is based on these simulacra. Is all this just another dialectic?

We move away from the individual to the universal, passing from the universal to the simulacra of the universal, in which there is no Other. Or maybe there was no Other, and there is no other way of thinking. After all, the author is dead, there is no subject, i.e. postmodernism has reached its apogee. Maybe the mass media has nothing to do with it, but just postmodernism has come. And yet, it will be Different, thanks to catastrophes, so that we reproduce ourselves and do not go around in a circle of simulacra. Simulacra is an understood value in which there is no core value of the experience (individual). Simulacra are external copies of the

inner individual transformed into the universal, which is without the Other. Thanks to simulacra, we visually saw our inner psychic in the mirror — a prosthesis of the psychic that does not change. It grows as a metastasis.

There is a world of fictional simulacra. This is all what was mentioned above. There is a world of internal simulacra. These are our inner signs, meanings that are disconnected from reality (for example, narcotic illusions). External and internal simulacra are interdependent, mutually dependent. The first ones are created by distorting the object of perception. The second — due to the distortion of the perception itself.

There is the following development of simulacra: a) when there is a connection between the sign and the referent. b) when the sign breaks away from reality C) when the signs break away and begin to mix with Another (TRANS-phenomenon, for example, TRANS-religion, TRANS-politics, etc.) d) the level of development without the Other e) disaster e) transition to another level

47. Maybe postmodernism was always the bullshit and the fake in art? Parody has always existed. We played with what we had.

48. the Game of artistic creativity approaches is governed by dialectics or chaos (postmodern approach).

49. The postmodern approach is particularly powerful in the works of Mikhail Bulgakov. The clash of past and present, the world of Satan and the real world, the inner world of the dog and the real world. This allows you to look at the human world in a different way.

50. We have formulated the principle of unity of modernism and postmodernism. In my earlier articles, it was shown that there is a dialectic of postmodernism and modernism. The origins of the truly living, the liveliness of the psyche are shown. It is shown that the liveliness of any system is always determined by the dialectic of the modernist and postmodern components of any living system, i.e. the system always has a certain memory of itself, structure, elements that are connected according to a certain law. A living system has a certain linearity, schematicity, the presence of a center, a line, logic, pros and cons, polarities, etc. - all that makes a structure a structure. But there is also something of chaos, of disorder, something unpredictable that comes into the system from an unpredictable environment. Unpredictability is the postmodern component of this system, and predictability, which describes a certain closeness of the system, closeness, modelness, is modernism. The principle of unity of modernity and postmodernity is that any modernist approaches, such as psychoanalytic, archetypal, dialectical, empirical,

etc. - everyone is connected to each other and influences each other, intertwining, forming a postmodern. Postmodernism can be found in dialectics and dialectics in postmodernism. Chaos in order and order in chaos. They influence each other. This is the principle of unity of chaos and order.

Any living system rules by chance, and on the other hand by dialectics. They're connected. The internal approach is always modern, and the external approach is always postmodern. The dialectic between modern and postmodern is already a dialectic. Between modern and postmodern, in their relationship there is modernism, i.e. dialectics. Postmodernism has its own modernism. In modernism there is postmodernism, that is, under certain conditions, what is chaos becomes order. Any order that develops in a modernist system is a frequent case of disorder.

51. Postmodernism planks the living under the symbols of the world. Image-signs about yourself. A famous person gets old, realizing that you can't make money on an old face. And you have to do the operation under the same signs. The face is whittled under the signs. The living is plotted under the dead symbols. A person wants to wear the dead signs of success of the past on his face, and is ready for anything. And signs can only be alive if they correspond to the real person (a manipulative approach in art and creativity).

52. in postmodernism, the figure is drawn as a background woven from the matter of another reality. In modernism, the figure is drawn from elements of the same reality.

If there were masterpieces in modernity, then only those in which there was an element of postmodernism (a breakthrough from traditions).

53. We should criticize ardent postmodernists who ignore modernity (without knowing it as such). They're hacks. And at the same time, we must fight against those who sit in dogmas, being an ardent modernist.

54. " 33 cows verse was born new, like a glass of fresh milk." Children's consciousness is postmodern. A child frozen by the wind says "sausage is still better than when the wind blows".

55. I Watched a movie directed by Shpalikov. Deep film. I looked at it in one breath. There's a postmodern approach. The main characters watch the play "the Cherry orchard" and communicate. There is a kind of collision of the reality in which the main characters of the film are located with the characters of the play

that they are watching sitting in the hall. And the play "the Cherry orchard" looks different. She is the background there.

56. in the era of modernism, all artists believed that they as authors are, and the author died. After death, the author dies, i.e. the author is not present not only during life, but also after death. Modernism drew some kind of line, a projection about this future, about the life of artists after death. This is not so, it is no longer the author, because even during his lifetime the author has already died. The motivation of artists becomes different. However, Mature authors have long understood the death of the author, realizing that they are entering eternity, but not in the vain understanding that the short-sighted and incompetent artists of the modernist era imagined.

57. we Have more and more mental prostheses, all kinds of replicated, copied copies of behavior, thinking, reactions. We're zombified. We see how we are not unique. We recognize ourselves in everyone. And not in clothes, but in thoughts, experiences. We are not, we are like everyone else. There is no individuality, no freedom, no existence. We are simulacra. It's the hell of the same thing. We have in mind is a mental prosthetic. Touch them. Prosthetics obtained by zombifying the media. So we have not only dentures, but also mental ones.

58. the Mental process is not determined by the past, but by the unpredictable present (unpredictable environment). Wildlife is defined by an unpredictable environment. There is a Freudian psychic determinism, in which there is a single trunk and different branches depart from it. But there is also a synergistic unpredictability, when each branch itself can not understand where to go and can find the process (postmodern project rhizome). There is a multivariance of the process at one point. Freud has one version of the continuation of mental processes, and according to the synergetic approach, there are many options.

59. the phenomenon of copies of copies in the psyche leads to the aging of the soul. Everything turns into a Hell of The same. True creativity is where there is no copy of copies.

60. the Simulacra were inside according to Bataille, then came out (Baudrillard).

61. there is an inner Director in all of us, who is the Creator of our life illusions. But there are illusions that are really staged: in the theater, cinema, etc. Thus, the origins of the theater are in ourselves, in our inner deception.

62. according to Gilles Deleuze, consciousness is arranged like a movie and there are some moving sections of consciousness. In other words, Deleuze developed a

theory of consciousness in the likeness of cinema. In fact, there are other tools for creating an image other than a movie, and there information and image are formed not thanks to the frame, but thanks to digital approaches, that is, thanks to computer-laser technologies. And there, on the disk in particular, everything is arranged not according to the principle of cinema, but a completely different principle. And these new principles that are embedded in the computer can be extended to consciousness and develop a theory of consciousness based not on the phenomenon of cinema (film, etc.), but on the approach that takes place in information technologies.

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64. Baudrillard's Simulacra is a Paradise of abundance, where there is no work of the will. This is the Hell of The same thing. Heaven is identical with Hell of The same. There is no overcoming in Paradise, and therefore there are no values that are always the product and result of overcoming.

65. the Brain is the most complex musical instrument, consisting of keys-neurons that form chords, ensembles, orchestras, and all together in different hierarchical structures. A person is a complex orchestra with different instruments that are located in the brain. It is a complex superposition and superposition of all these tools (thinking, memory, structures related to perception). This is a very complex interaction and superposition of modern and postmodern. All this adds up to the liveliness of the psyche. But this is an orchestra that improvises under the influence of unpredictable reality. Therefore, mental processes are determined not by individual neurons, but by information associated with other neurons.

66. Postmodernism the game of the whole world in the bone. All this shows that the world is increasingly giving preference not to determinism, not to science, but to chance, that is, to some unknown forces that science cannot describe. Consequently, the world is more and more open to these forces, recognizing its powerlessness. This is the strengthening of openness to religion, to Faith. The East, despite the violence of technology, stubbornly believes in Allah.

67. To Express their creative individuality in the era of circulation (simulacrum technologies) is more complicated. Therefore, the requirements are increased. What used to be a level is no longer a level.

68. we do not perceive reality, we only receive signals from the environment, which we organize in the form of an assumption, and so quickly that we do not even notice that it is an assumption. This is the essence of our theory of self-affirmation and the principle of illusionism (see R. R. Garifullin. Illusionism of personality as a new philosophical and psychological concept, 1997, 400 p.)

69. qualitative novelty is Necessary, not quantitative. Otherwise, everything is individual. Michael Jackson's moonwalk is a phenomenon of synthesis between reality and virtuality. This is a contradiction in choreography, that is, a conflict between a part of the libretto and the whole. The mystique of movement is the aesthetic of choreography.

70. Psychodrama is, in fact, postmodern in the theater, it is the juxtaposition and dialogue of the hall and the stage. The role of the hall and the stage can be reversed. There may not be a hall at all, but the audience may have a different role, etc.

2.3.2. the Psychology of musical perception of the World or is it worth abusing the humanization of the World by the idea of God, reducing the responsibility of Man?

Instead of an epigraph;

Trainers know that it is dangerous to humanize

predatory animals. Also, priests should

know that it is also dangerous to humanize the World with God,

since the world is not so perfect.

True philosophical knowledge is born in the conditions of atonal music without a purpose. You need to have the courage to be open to the Cruel unpredictability of the World. Feeling the Chaos and Horror of the World, but remaining a Thinking Person, a true philosopher extracts knowledge that creates minor and major readers from the discoveries of the author. Works written on the wave of minor and major are less likely to capture the Essence of being. The drinking Hegel has invented a bad spiral of the World's development, which does not exist. I respect Sartre, and he was also carried away by the major of communism. In the Wake of the Major and Minor music of life, you can engage in creativity in art and sometimes in science (sometimes!).

Alas! True discoveries in science have never been the product of the minor and major context of life[1,2,3]. Science loves silence, a certain atonality, not confused by the harmonies of minor and major. Penetration into true knowledge is always a kind of microshock, struggle, torment, punishment. The great Edison conducted tens of thousands of boring experiments. True philosophical discoveries are an even more brutal process. Unfortunately, most even great philosophers were Musicians In search of Meaning.

That is why there are many philosophies, just as there are many souls of philosophers. There is always an equally beautiful antiphilosophy in some beautiful philosophy. The essence of the World is not in Her Music. Music in a Person. And the World is Terrible in its Mystery and Unpredictability, even though thinkers have stuck Music called God into it. After all, it is already known that the Secrets of the World are greater in the absence of God than in his presence. The finality of the World, its finality, its definiteness, outlined by the idea of God, diminishes the Mystery. A person's true knowledge of the World is always a

product of his Will, not of his musical perception of the World. Trainers know that it is dangerous to humanize predatory animals. Also, priests should know that it is also dangerous to humanize the World with God, since the world is not so perfect.

Music is beautiful! But this does not mean that a Person who becomes a fan of High Music automatically becomes a better Person! The musical perception of the World by a Person is only a certain Autonomous part of his soul, which sometimes does not affect Spirituality and Humanity in any way. Therefore, many recidivists cry from the Sublime Music, but after the concert they commit even more insidious crimes. Not to mention the main character of the movie "the Silence of the lambs", who was very fond of art and music, but was an Ogre. As they say. music touches the strings of the soul, that is, it touches!... The strings "vibrated" and the waves went away... and the strings remained in their former state. In addition, it is possible that during musical perception there are transformations in individual Autonomous structures of the brain that do not affect other structures that make a Person a Person! The World is not always harmonious, beautiful, perfect and complete as it is expressed by Music and God (in the Chronicles). Not always the Points of Life are lined up in the line of Life, as between the points of Life there may be gaps and chasms (representatives of the non-classical know this). Often Music is a form of Dreaming about the World, it is opium, it is the Vodka of Life that you can Drink, but Wake up in the morning from the Horror and Pressure of the World! Thus, Music is only a product of protecting a Person from a Complex World and nothing more. That is why, the atonal and aimless Music of the World... expresses a Large Part of the World, which is in Chaos and Insignificance.

Some of my readers, quoting for example the Bible or the Koran, give their arguments in the form of complete dogma and modernism... in which there is a high proportion of preserved conventionality, thanks to which there is no Development and Creativity of the World. It is easiest to cover yourself with a "blanket" of soothing dogmas! The thinker is always a diminution of Humility before God and the World.

I myself, perhaps, am a representative of postmodern psychology and therefore do not accept everything in the achievements of Soviet psychology, although they exist. Read my work. And it would be incorrect to put the religious approach next to the philosophical and psychological one. Religious reductionism limits the understanding of God. This has already been written by many philosophers, including religious ones. The mysteries of the world are greater in the presence of the horror of God's absence than in his presence. Do not oversimplify the Great sense of Mystery by the presence of God. And in General, Spirituality does not

necessarily exist only within a religious context. The sense of Mystery is belittled by the Completeness and Finality of The world that takes place in the Bible. The value of religion is only in Faith, in a way of salvation from the hopelessness and horror of the impermanence of our existence. And questions of knowledge are the lot of the Will and Fearlessness of this horror. This is the lot of philosophers who, from the point of view of religion, are in sin. But I worship them. And I try to be more of a philosopher than a psychologist, but this is a special test.

People tend not to know how they became their Own?... When did they first meet each other?... Many simply do not know the psychogenesis (origin and formation of consciousness) of consciousness, especially Their own Consciousness. They take it as a given and nothing more. In order to understand this, you need at least a little jump out of the trap of mental automatism. We must have the Will to see Something, subject only to the laws of psychology rather than General psychology, that is, to know your unique psychic Entity not reducible to General psychological laws of Others! The psychology of Others (Essence psychology) is a General Psychology and it is useful for You to somehow get along with these Others in This World.

But Your unique psychology — the psychology Of your Existence is not described anywhere, neither in books on psychology and philosophy, nor in literature, nor in poetry, etc. Only You are the only reader of this Unique psychology Of yours and no One else will ever perceive it as You do. Moreover, you will try to leave a Trace of your Soul in Others (in art, creativity, monuments and various Memory Carriers), but this will only be a pathetic parody (the essence of your soul). You will want your Unique Soul to be scanned and immersed in the Soul of Others, so that your Soul will be Different on another Psychic Medium, but, alas, this will also be Different, since your Uniqueness is associated with a Unique Situation (in time and space) in which only You and only You can stay!

Many great authors who, in their philosophical immaturity, motivated themselves to create, on the basis of a Belief in Otherness in the products of their creativity, did not understand this, but those who did, died hard. I am sure that all of the above is alien to the average layman, since many of them are tolerant of the machine nature of their psyche and its General psychological nature. Most do not even try to jump out of this General Psychology. But there are daredevils-Creators and Artists of different Spheres, they make this leap, thanks to their Unique Creativity. There are brilliant Schizophrenics and all sorts of nomotetics, not understood by ordinary people for their Unusual Language (V. Khlebnikov, logician Frege, etc.) They jump out Of this cage of Mediocrity at the Cost of their

Mental Health. Therefore, there is a need to erect A world Monument to the Great Schizophrenics of This World, the fruits of which are eaten By all Mankind. By the way, the great logician-schizophrenic, Frege died as a homeless man in poverty... on the street...

Many people do not even bother that they are not the masters of their Soul and indeed, the One who drives us thoughts is Unknown. There are ordinary people who believe that they themselves are driving thoughts from A certain Bank of the World Mind. Some, tired of the unpredictability of the Outer World and the Inner World, give up and pray to The one who drives it. Some reject the idea of the Uniqueness of their Soul altogether, saying that we are all created Within ourselves in His Likeness. He's in Us, and we don't have anything to do with us! Therefore, We will not be responsible for anything in this world! They say that We are not the Authors of our Thoughts and Actions. Summing up, I will say that the question of responsibility for thoughts will become relevant when psychology comes close to when it will be possible to display thoughts and mental images on the monitor [4]

### 2.3. Postmodern psychology

creativity and art.

Introduction to the postmodern psychology of art.

What our ancestors could only model in imagination is now being modeled in reality. We have learned to quickly and effortlessly receive any information, connect the present with the past, connect different spaces, worlds, Sciences, arts and cultures, while remaining observers and interpreters of these syntheses and games. This is postmodernism. Modern culture, science and art have developed into forms that, whether we like it or not, determine our consciousness. That is why it is more and more difficult, being within the framework of traditional forms, to interest our students in the process of cognition. It is necessary to break out of the old forms of teaching. Students ask questions that are almost impossible to answer in traditional forms of teaching. And the teachers themselves from the category of progressive (more than a hundred teachers were interviewed), according to our research, are already beginning to feel in themselves:

1. The desire to report the unreported.
2. Search for non-material, non-materialized new forms of transfer of the subject.

3. Preparation of literary works from fundamentally open texts that tend to the context and only in the context of realizing their meaning.

4. The attitude to the truth as a play of meanings.

2.3.1. The principle of unity of Modernism and Postmodernism in psychology (Theses on the postmodern psychology of art and creativity).

1. a new work of art is always interspersed with past and old elements, but now they are arranged in a new way. There are psychological mechanisms through which past information is used on a subconscious level, but now they are already formed in a different context and line-up. We forget the first authors, as Schellenberg forgot Stirlitz's advice and gave it to him as his own.

2. The elements of postmodernism dissolved in all. This is the interaction of the shape and the background, in which the shape is drawn due to the background (the dialog of the background with the shape). This includes the phenomenon of indirect suggestion (indirect or indirect influence of art, etc.). For example, to reveal the phenomenon of love, you need to use something outside of love to Express it. When a person says "I love" thousands of times, then this creates a certain total picture called "I do not love". And, on the contrary, from mosaics "I hate", it is possible to type a fresco "I love". Seren Kierkegaard (see "Diary of the seducer") in the letters of Ardelia, this technique is perfectly used. Kierkegaard went beyond the structure of classic love compliments.

3. Postmodernism is always a phenomenon of intertextuality and metalanguage. It is a phenomenon of collision and dialogue between two realities, two structures with different qualities. The postmodern project thoroughly describes and explains the phenomenon of life through the phenomenon of death. The more we are aware of death in everything, the more we value and love life. (see the Tibetan book of the dead, which describes the preparation for death.) Let's Remember Buddhism. There is a narrative about Something through the prism of Nothing.

4. the borderline analysis Developed by us (see R. R. Garifullin, Illusionism of personality as a new philosophical and psychological concept, 1997) is also a postmodern project. In addition, we presented for the first time a postmodern project in pedagogy (see R. R. Garifullin, Hidden prevention of drug addiction, 2002).

5. without postmodernism, it is difficult to imagine modern television.

Intertextuality and Teletext editing have reached such a "sinful" level that you can

always create an angel out of a devil. Therefore, one of the most relevant topics at the present time is the topic of postmodernism and spirituality.

6. we have revealed psychological approaches to the phenomenon and process of intuition. They were described in the work "Illusionism of personality" in the chapters dealing with visions, illusions and synesthesia. We have studied how true psychics and synesthetics see something? Have you studied how they intuitively predict and see through diseases? In essence, in this paper we presented the approaches of intuition through the phenomenon of synesthesia and visions. In addition, our research, presented in the work "Unpredictable psychology" (2003), also has separate chapters dealing with these problems.

7. when considering the problems of intuition, special attention should be paid to the works of the philosopher Henri Bergson "Experience on the direct data of consciousness" and "Matter and memory". For the first time, he revealed the insurmountable difficulties that arise in solving certain philosophical problems, caused by the persistent habit of placing phenomena in space that do not occupy space at all. Our human consciousness has the ability to place phenomena that are essentially impossible to put in one row. Our consciousness always draws a certain line or projection about the surrounding and inner world, consisting of elements that do not really lie in the same plane, space, projection, line, and there are gaps and chasms between them. But if we saw them, saw these roughnesses, we would get lost in this world. Alas! These visions are revealed to few. It is this ability, in our opinion, that is necessary for a true creative process, which is based on the ability to go beyond the traditional projection or line. Thanks to Bergson, in our opinion, science appears as an art, as a myth, as a Convention. There is no science, but only art.

According to Bergson, in addition to the lightness that is a sign of mobility, in everything that is graceful, we seem to detect a movement heading towards us, a possible or already incipient sympathy. This mobile and always ready sympathy is the very essence of the highest grace. Thus the increasing intensity of the aesthetic sense is here divided into a corresponding number of different feelings, each of which, announced by the previous one, becomes apparent, and then finally eclipses the previous one. This qualitative development is what we take for a quantitative change, because we love simple things. Our speech is imperfect: it is not adapted to convey the subtleties of psychological analysis.

According to Bergson, nature is beautiful only because of its happy conformity to some of the techniques of our art. Perhaps art, in a sense, precedes nature.

8. We are always in a kind of psychological trap of the habits of our perception, thinking and behavior. Example: my daughter Ange, when she was three years old, rolled a toy helicopter by a string, watched and wondered how it stretches in one place and moves in another, and an adult is not surprised by this. By the way, real and deep physicists are always surprised about this. There is a law of long range, according to which when you pull and move in one place, it moves in another. And we are used to the fact that it should be so, and children are surprised. They see the world much more deeply, being outside of habits-schemes, lines, projections that are drawn to us by a deceptive "trained" consciousness, so that we do not get lost in this world. That is, we are given one error, so that there is no other. Therefore, the work of the dream and the work of consciousness have something in common in this respect, since both are based on a projectivity, a linearity similar to the stars in the night sky, which always seem to be located on a spherical plane, although in reality the stars lie in different planes or points of space. Also in dreams and in mental images, many elements of this psychic fabric do not lie in the same spatial or temporal plane, but the brain draws us this flat picture, making this special montage, which is not accessible to any filmmakers.

9. Draw a line. This line, in fact, is a kind of projection of how we see. In fact, there may be large gaps between adjacent points on this line. Our consciousness and perception are projective and therefore do not see these gaps. It sees much only in solid lines. In fact, the lines that we see are not so solid — this is what Henri Bergson discovered.

There are some mental illnesses that make people see these Bergson gaps. The ability to see these gaps between points, that is, the ability to see these lines as discontinuous, and not solid — is one of the signs of genius perception. Therefore, geniuses always see actual and deep problems. If such a person is able to Express and solve this problem, then this is the true creativity of a genius. For one person, the distance between two points is a solid line or point, and for some people it is a chasm. They see a clash of different qualities, spaces and worlds. They can Express not just a collision, but also a dialogue between these worlds.

10. Husserl also showed that there is a yawning Gulf of meaning between the world and reality. But this Husserl chasm, in our opinion, is a bridge assembled from local breaks-meanings.

11. according to Bergson's research, a Person is a subject of artistic creativity in the broadest sense of the word. He sees the world in projection, in metaphors, in illusions, although the world is more complex. He draws the world for himself, which means that he is a Natural Artist. And then who are those who are artists by

profession? These are those who are able to offer others the results of their natural artistic process. Wait, nanopsychology will still get to the brains of everyone and "take out" the mental processes on the monitor.

12. there Is a psychopathological approach to artistic creativity. This approach is postmodern. You can read about this in Cesare Lombroso's book "Genius and insanity".

13. Artistic creativity can be considered as a kind of dependence. This is also an approach to artistic creativity.

14. the Subject looks at the TV, then thinks about something, then tells someone about something. If all this is brought to one plane, that is, to collide these realities, then this will be postmodern. If the artist describes this inner experience of colliding with different realities, then he is a postmodernist author. He confronts, copies these realities, organizes a dialogue between them, and he himself observes them from the outside and describes them.

15. Previously, postmodern reality was only within us. Thoughts and reality are experienced and have been in dialogue. Only in our time, thanks to the development of information technologies, it was possible to achieve that these processes were outside of us and now look at us from the screen. In M. Bulgakov's work, real reality collides with a narcotic reality filled with devils. There is a psychotic reality there. There is the past as reality. There is a dialogue between all realities.

16. What reality can be pushed? You can push real world and drug, the world of the present and the future, the world of the present and the past, the world of the past and the world of tomorrow, the real space and other space, space, street space and apartment space in Moscow and space of Paris. You can push the dream world with the real world, dream with reality, etc. you Can push the real world of phone world, the real world with online world, the real world we do, film with animation, or animation. In music, you can collide different forms, different contents, different musical forms and images. You can collide the fantasy world and the real world, the microcosm and the macrocosm. The world of cells and spermatozoa with the real world. (There are such performances where the characters are small insects, cells, spermatozoa).

17. postmodernism of the artist is always overlays, a mixture of feelings and thoughts, thoughts and delusions. These are reservations, this is the superimposition of one mental quality on another. The result is something new. You can understand this when studying the work of Velimir Khlebnikov.

18. Salvador Dali's Postmodernism is a clash of styles. This is a deep reading of Freud's installation of the subconscious.

19. Velimir Khlebnikov is a postmodern poet. Having a synesthetic perception of the world, in which there is an integrative perception, where there is no differentiation of the modalities of sensations, and everything is merged. Having a certain synthesis of these realities and bringing them to the panel of the verbal fabric, Velimir Khlebnikov was a musician of words. His poetry is musical. Therefore, his poems are absurd. They are absurd dreams about words.

We dream of these philological absurdities, but we do not Express them. And Khlebnikov lived in this inner environment of "absurd" verbal images-neologisms, etc. for him, they were the only way to Express himself. About synesthetic perception and its mechanisms can be read in the work (R. R. Garifullin, "Illusionism of the individual as a new philosophical and psychological concept")

20. Okudzhava has a postmodern approach, i.e. there is a certain poetic plane that can be called modernism, but it jumps out of poetry, thanks to music. Okudzhava is above this poetic fabric, thanks to the fact that he first managed to read his poems to music, without waiting for cooperation with musicians. This is postmodern. He went beyond traditional poetry, thanks to the superimposition of poetry and guitar.

21. Often the artist creates is not only postmodern in the shower, but also from postmodern in the stomach.

22. "Where dreams lead" is an American postmodern feature film. A husband is looking for a wife in the next world.

23. Postmodern meanings or inside-out meanings: "the Air is split with a glass blade", "the pen writes with me", "the TV looks at me", "the food eats me", "the dream sees me".

24. Modern society has come to paganism, to worship needs, to their sources — this is a return, but on a new basis. Moreover, modern postmodernism with its author's death is also a kind of return to the roots. After all, there really were no authors before. Sometimes postmodernism is called paganism on a new basis.

25. in the process of creativity, the artist is not driven by complexes and all sorts of motivations that are outside the creative process. The artist is driven by the creative process itself. The author begins to create not because of internal motivation, but because of the external motivation that is in the work. The logic of the work forces the artist to create against his wishes. The characters themselves dictate the course

of the work and the artist obeys them. Therefore, the primary motivation that was at the beginning of the creative process goes into the background. The artist is captured by creativity, the movement of which no longer belongs to him. The work looks at him, not he at the work. There is a mutual dialogue.

26. it is not Enough to push the reality, you need to play with them, to dynamize. In postmodernism, it is not just a clash of different realities, it is a dialogue between them, it is a dialogue between the background and the figure, it is a mutual dialogue.

27. The origins of a living consciousness and super-consciousness inherent in the system design flows misconceptions. We are not looking for truth, not for ontology, but for deceptions. In the essence of man there is no craving for truth, there is a craving for illusions that contribute to survival. Truth is something finite and dead.

28. the phenomenon of clip consciousness is a phenomenon of consciousness based on self-sufficient principles and laws of cinema, which are absent in the psyche. Structures appear in the mind that would never have appeared without watching movies. Thus, the art of cinema has an impact on our thinking. Cinema shapes our dreams. But does it shape our intuition? On the other hand, the principles of art are formed on the basis of the principles of consciousness. This dialectic of the principles of art and consciousness is the basis on which the phenomenon of living human consciousness stands. In our theory, the basis of living consciousness is the phenomenon of constructing delusions. One of the phenomena of delusion is imagination, fantasies, delusions, dreams, some inadequate variations, but it is the work of these variations that leads to the phenomenon of unpredictable psychology — intuition, in particular.

29. it is Necessary to combine Baudrillard's teachings on signs (simulacra) and Vygotsky's teachings on signs as tools and means of activity. At the beginning of the human journey, signs act as a source (social memory) of human development. In the era of postmodernism, signs break away from the person. According to Vygotsky, they also break away from man and live their own lives. That is, we pass them on from generation to generation, but in our time they are like metastases unnecessarily growing. And before that, they organically intertwined with development and contributed to it. In General, Vygotsky's dialectical-materialist approach has much in common with postmodernism (Baudrillard et al.): 1) both signs break off and live on their own 2) Death of the author (there is no author, since the artist is a product of public consciousness).

30. Postmodernism has returned to people what previously belonged to people, but they did not realize it. This something was in dreams and other phenomena of superconsciousness.

31. Nonlinear psychology. We said one thing in the evening, setting a goal for the next day. And the next day, another reality appeared — and the goal is no longer the same, but we continue to realize the old goal, being in captivity of the line (projection). This is one of the problems of our suffering. Neurosis is a consequence of the fact that we are trapped in old schemes that no longer work. Therefore, it is the same conflict according to Freud. We spread an old schema to a new situation. This is the linear approach. In reality, psychology is non-linear. Something arises that is no longer within the line and projection. We come again to Prigogine's synergetics. We need to develop the theory of nonlinear psychology, that is, postmodern psychology.

32. there is no doubt that in the psyche there is a constant spread (psychoinertia) of the processes of the past, as some kind of psycho-traces, to the psychic present. That is, there is a constant discrepancy between the internal living signs of the past and the living signs of the present. The psychic vividness of the present, due to its situationality and spontaneity, is always higher than the psychic vividness of the past, which is taken in the form of archetypes or psychic schemes and matrices. All this leads to a conflict between the psychic past (which by inertia extends to the present) and the psychic present.

The psychic past is always a certain linearity and projectivity of consciousness. This proactively, mental processes (sensations, feelings, thinking), which are preserved in memory, apply to real psychic which seeks to move beyond the past, but past mental blocks, and causes a conflict of the psyche — the conflict between linearity and nonlinearity (spontaneity, games) psyche. In essence, this is a conflict between the modernist and postmodern components of the psyche. In order not to fall into this trap, consciousness must always be aware of this linearity and projectivity. It must be released from inanimate and old psychic patterns and patterns. It should be spontaneous, play, experiment, accept the environment here and now (not through the prism of the past or future). After all, the image of the future always contains a certain linearity and projection. Consciousness must be able to break out of the captivity of psychic schemes (past and future) into the present, which is spontaneity.

We drew attention to the above conflict of linearity of the psyche — non-linearity of the psyche (in consciousness, in the unconscious). We consider it not only as a conflict of consciousness and the unconscious, but rather more broadly and

universally. After all, Freud also has a conflict between censorship (scheme) and libido (unbridled energy), between the conserved energy of the past and the energy of the present, between the block of consciousness and the flow of energy that breaks out into consciousness in the sublimated form of certain living signs of the psyche. Our ideas seem to correct Freud's theory, namely, the very conflict of consciousness and the unconscious. We see conflict as a clash of less living past schemas and more living present energy. According to psychoanalytic theory, the psyche is defined by the unconscious past, which is in conflict with the present. We also drew attention to the conflict between the conscious past (memory, schemas, projection) and the conscious present. The basis of this conflict lies in the collision: linearity-non-linearity, spontaneity — limitation, projectivity — spatiality, etc. and In our ideas, the less living past is formed, not only on the basis of internal psychic signs, but also due to living signs of the external world (simulacra, etc.). From our point of view, the conflict of dead and living signs (real and spontaneous) is a conflict of less living past or future semiotics with real, living, spontaneous semiotics Past or future signs and schemes are a projection, thanks to the subconscious, as some kind of energy that makes the psyche linear and projective. This energy crushes and creates delusions and illusions, as schemes and projections about the world, which resemble psychic prostheses, coming both from within (from the subconscious) and from outside, thanks to the world of simulacra. Thanks to these simulacra, there is less and less spontaneous in us and we are more and more immersed in the "Hell of The Same" (Baudrillard). Previously, humanity was more in the inner "Hell Of the same" (archetypes, etc.). Now we are immersed in the outer "Hell of The Same", i.e. simulacra as living external signs, detached from reality. When these two psychic prostheses (external and internal) come together, then, apparently, the vivacity of the psyche will die, and it will stop moving in play and spontaneity, turning into an inanimate mechanism. We will become those dead cyclists who pedal after a cardiac arrest. Baudrillard did not take this into account, and therefore, apparently, at the present time, we have not yet reached this "Hell of The same", due to the fact that we still have internal psycho-evolutionary and living prostheses (archetypes) and their presence can resist simulacra (or Vice versa contribute to the "Hell of The Same"). When all archetypes become grafted and artificially created with the help of developing information technologies and mass media, and the evolutionary archetypes die off, only then, perhaps, will the true "Hell of The Same" come.

There is a conflict between the prosthesis (living signs of the past and future) and the living organism (psychic signs of the present). The psychic trace is memory, as a kind of psychic prosthesis of the world. It is both necessary and harmful to us.

We are victims of memory. At the same time, memory helps us survive. According to Freud, memory is, first of all, the subconscious (schemes of the past), which are constantly in conflict with the present. According to psychoanalytic theory, the energy of the present (libido) is always in conflict with the energy of the past (the principle of reality, which is seen through the prism of the past). And between these energies of the present and the past, there is the energy of the past, called censorship. Thus, according to Freud, the life-giving present is completely determined by the energy of the libido. He completely ignores the situational component of the psyche, in some way unrelated to the living present, spontaneous, intuitive. According to Freud, the present is not there, there are transfers, dreams with open eyes in reality. We are considering a qualitatively different conflict.

33. Man always suffers from his errors, but also seeks them. Consciousness itself induces delusions. This is his salvation and life. Consciousness must delude itself through creativity. Only thanks to this is it possible to resolve the conflict we discussed above (the conflict between the prosthesis and the living one). Only in the work of salvation. Memory is always the crutches of the psyche, preventing her from walking herself. In the end, the abuse of these crutches leads to prosthetics (simulacra) of the psyche (internal simulacra). It is necessary to break out and throw away these crutches of modernism and go ourselves, not thanks to prosthetics. At first, humanity used the crutches of modernism. Now it has thrown them out, and went thanks to prosthetics-the dregs of postmodernism. We need to learn to live not thanks to the dregs of postmodernism (simulacra), but thanks to the best achievements of postmodernism, which contribute to the creativity and creativity of humanity. How to break out of this trap of sliding into dead models and schemes. To stop thinking? You can capitulate to the world and believe in the mystery of the Almighty. And you can stop thinking thanks to Eastern religions (yoga, meditation) or play with the world in postmodernism. Try to beat him. That is, to create, to be an artist in the true sense of the word. And yet, humanity has always sneezed at modernity, as it did not draw conclusions from the lessons of history, organizing wars again and again. It's creativity, but it's not really?

34. Changing generation. It is not the new (developed by previous generations) thinking of new subjects that comes, but the old thinking of new subjects. New modernists again. They live in the old schemes, but in new conditions. So there are wars again. In order for there to be no wars, modernism must stop (fears and worries will go away). Therefore, we are doomed to unity and spirituality. A person lives when he is not in captivity of these mental schemes and projects caused by fears, emptiness, problems of survival. Otherwise, it just exists. True as

awareness of being, as life, only in the borderline phase, in risk, game, extreme, overcoming. It is there that these dead mental schemes and projects die, and a sense of life and peace arises. You need to be outside of thinking, outside of death. Between them. There's life there. There is the meaning of life. In everything else, there are mental schemas, as a product of the body's survival work. Mental schemas from the body, from the need. The life of the soul depends on an unpredictable environment, creativity, risk, overcoming, a borderline situation where there is no place for thinking.

35. Freud is right. Thoughts arise from fear. But the awareness of all this is not enough, we still need a practice that is well represented in religious practice.

36. Women in themselves contain less of these mental schemas. They are intuitive, live by the heart. And men are more logical and modern, unlike women. Women are more postmodern.

37. We live in an interesting time. On the one hand, philosophers reject the postmodernism of philosophy, and on the other, they themselves have a postmodern consciousness, thanks to modern information technologies.

38. it is Necessary to distinguish postmodernism as a philosophical doctrine, from postmodernism as the sociology and psychology of the phenomenon in which we arrive. Therefore, the philosophy of postmodernism cannot be denied.

39. Women are more postmodern and creative. But why don't they have the fruits of creativity? They create man. They live, give birth. They are in care. And creativity is the lot of the non-living, it is always a suffering about the ideal, about the essence. It is always an expression of conflict with someone. And women have no schemas, she is in reality, she has no conflict, she does not suffer about the essence of being, she is already in the essence of being. It has no need to Express conflict and suffer about the essence of being. It is in the essence of being, so it does not Express the essence.

40. Often the artist does not live, as it is in the scheme. Trying to get out of the scheme is creativity.

41. Women — life is creativity. They have everything continuously. And in men — intermittently.

42. a Postmodern joke: an Old baseball player dies. His friend, calming him down, tells him that, they say, he will go to heaven, and there he will play baseball. An old baseball player is worried that his friend won't be there. At night, the spirit comes and says that, say, in two days, he will be in the next world, and really will

play baseball. Moreover, the spirit asks to convey to his friend the pleasant news that he, too, will play baseball with him in two days, that is, in the next world.

43. According to Jeanne Baudrillard, all sensitivity has changed. Tangibility is no longer organically inherent in touch. It simply denotes the epidermal proximity of the eye and the image. This is the end of the aesthetic distance of sight. Baudrillard speaks of the dead cyclists who, during the race along the TRANS-Siberian railway, after accidents and cardiac arrest, continued to pedal their bikes at an increasing speed.

44. To replace postmodernism should come to the era of total tactile (see nanotechnology).

45. The uncertainty principle is in question — the world is watching us or we look at the world? Are the eyes of the world looking at us, or are our eyes looking at the world?

46. It is known that thinking begins where the individual becomes the universal. Our humanity feels the transition of the individual to the universal. On TV screens, the same Plato's Eidos appear, which arise not in us, but on the screens. These are copies of our Eidos. We have learned to Express psychoses and our deepest. But this is only a crude fake and simulation. But they're taking us over. Now human thinking is based on these simulacra. Is all this just another dialectic?

We move away from the individual to the universal, passing from the universal to the simulacra of the universal, in which there is no Other. Or maybe there was no Other, and there is no other way of thinking. After all, the author is dead, there is no subject, i.e. postmodernism has reached its apogee. Maybe the mass media has nothing to do with it, but just postmodernism has come. And yet, it will be Different, thanks to catastrophes, so that we reproduce ourselves and do not go around in a circle of simulacra. Simulacra is an understood value in which there is no core value of the experience (individual). Simulacra are external copies of the inner individual transformed into the universal, which is without the Other. Thanks to simulacra, we visually saw our inner psychic in the mirror — a prosthesis of the psychic that does not change. It grows as a metastasis.

There is a world of fictional simulacra. This is all what was mentioned above. There is a world of internal simulacra. These are our inner signs, meanings that are disconnected from reality (for example, narcotic illusions). External and internal simulacra are interdependent, mutually dependent. The first ones are created by distorting the object of perception. The second — due to the distortion of the perception itself.

There is the following development of simulacra: a) when there is a connection between the sign and the referent. b) when the sign breaks away from reality C) when the signs break away and begin to mix with Another (TRANS-phenomenon, for example, TRANS-religion, TRANS-politics, etc.) d) the level of development without the Other e) disaster e) transition to another level

47. Maybe postmodernism was always the bullshit and the fake in art? Parody has always existed. We played with what we had.

48. the Game of artistic creativity approaches is governed by dialectics or chaos (postmodern approach).

49. The postmodern approach is particularly powerful in the works of Mikhail Bulgakov. The clash of past and present, the world of Satan and the real world, the inner world of the dog and the real world. This allows you to look at the human world in a different way.

50. We have formulated the principle of unity of modernism and postmodernism. In my earlier articles, it was shown that there is a dialectic of postmodernism and modernism. The origins of the truly living, the liveliness of the psyche are shown. It is shown that the liveliness of any system is always determined by the dialectic of the modernist and postmodern components of any living system, i.e. the system always has a certain memory of itself, structure, elements that are connected according to a certain law. A living system has a certain linearity, schematicity, the presence of a center, a line, logic, pros and cons, polarities, etc. - all that makes a structure a structure. But there is also something of chaos, of disorder, something unpredictable that comes into the system from an unpredictable environment. Unpredictability is the postmodern component of this system, and predictability, which describes a certain closeness of the system, closeness, modelness, is modernism. The principle of unity of modernity and postmodernity is that any modernist approaches, such as psychoanalytic, archetypal, dialectical, empirical, etc. - everyone is connected to each other and influences each other, intertwining, forming a postmodern. Postmodernism can be found in dialectics and dialectics in postmodernism. Chaos in order and order in chaos. They influence each other. This is the principle of unity of chaos and order.

Any living system rules by chance, and on the other hand by dialectics. They're connected. The internal approach is always modern, and the external approach is always postmodern. The dialectic between modern and postmodern is already a dialectic. Between modern and postmodern, in their relationship there is modernism, i.e. dialectics. Postmodernism has its own modernism. In modernism

there is postmodernism, that is, under certain conditions, what is chaos becomes order. Any order that develops in a modernist system is a frequent case of disorder.

51. Postmodernism planks the living under the symbols of the world. Image-signs about yourself. A famous person gets old, realizing that you can't make money on an old face. And you have to do the operation under the same signs. The face is whittled under the signs. The living is plotted under the dead symbols. A person wants to wear the dead signs of success of the past on his face, and is ready for anything. And signs can only be alive if they correspond to the real person (a manipulative approach in art and creativity).

52. in postmodernism, the figure is drawn as a background woven from the matter of another reality. In modernism, the figure is drawn from elements of the same reality.

If there were masterpieces in modernity, then only those in which there was an element of postmodernism (a breakthrough from traditions).

53. We should criticize ardent postmodernists who ignore modernity (without knowing it as such). They're hacks. And at the same time, we must fight against those who sit in dogmas, being an ardent modernist.

54. "33 cows verse was born new, like a glass of fresh milk." Children's consciousness is postmodern. A child frozen by the wind says "sausage is still better than when the wind blows".

55. I Watched a movie directed by Shpalikov. Deep film. I looked at it in one breath. There's a postmodern approach. The main characters watch the play "the Cherry orchard" and communicate. There is a kind of collision of the reality in which the main characters of the film are located with the characters of the play that they are watching sitting in the hall. And the play "the Cherry orchard" looks different. She is the background there.

56. in the era of modernism, all artists believed that they as authors are, and the author died. After death, the author dies, i.e. the author is not present not only during life, but also after death. Modernism drew some kind of line, a projection about this future, about the life of artists after death. This is not so, it is no longer the author, because even during his lifetime the author has already died. The motivation of artists becomes different. However, Mature authors have long understood the death of the author, realizing that they are entering eternity, but not

in the vain understanding that the short-sighted and incompetent artists of the modernist era imagined.

57. we Have more and more mental prostheses, all kinds of replicated, copied copies of behavior, thinking, reactions. We're zombified. We see how we are not unique. We recognize ourselves in everyone. And not in clothes, but in thoughts, experiences. We are not, we are like everyone else. There is no individuality, no freedom, no existence. We are simulacra. It's the hell of the same thing. We have in mind is a mental prosthetic. Touch them. Prosthetics obtained by zombifying the media. So we have not only dentures, but also mental ones.

58. the Mental process is not determined by the past, but by the unpredictable present (unpredictable environment). Wildlife is defined by an unpredictable environment. There is a Freudian psychic determinism, in which there is a single trunk and different branches depart from it. But there is also a synergistic unpredictability, when each branch itself can not understand where to go and can find the process (postmodern project rhizome). There is a multivariance of the process at one point. Freud has one version of the continuation of mental processes, and according to the synergetic approach, there are many options.

59. the phenomenon of copies of copies in the psyche leads to the aging of the soul. Everything turns into a Hell of The same. True creativity is where there is no copy of copies.

60. the Simulacra were inside according to Bataille, then came out (Baudrillard).

61. there is an inner Director in all of us, who is the Creator of our life illusions. But there are illusions that are really staged: in the theater, cinema, etc. Thus, the origins of the theater are in ourselves, in our inner deception.

62. according to Gilles Deleuze, consciousness is arranged like a movie and there are some moving sections of consciousness. In other words, Deleuze developed a theory of consciousness in the likeness of cinema. In fact, there are other tools for creating an image other than a movie, and there information and image are formed not thanks to the frame, but thanks to digital approaches, that is, thanks to computer-laser technologies. And there, on the disk in particular, everything is arranged not according to the principle of cinema, but a completely different principle. And these new principles that are embedded in the computer can be extended to consciousness and develop a theory of consciousness based not on the phenomenon of cinema (film, etc.), but on the approach that takes place in information technologies.

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64. Baudrillard's Simulacra is a Paradise of abundance, where there is no work of the will. This is the Hell of The same thing. Heaven is identical with Hell of The same. There is no overcoming in Paradise, and therefore there are no values that are always the product and result of overcoming.

65. the Brain is the most complex musical instrument, consisting of keys-neurons that form chords, ensembles, orchestras, and all together in different hierarchical structures. A person is a complex orchestra with different instruments that are located in the brain. It is a complex superposition and superposition of all these tools (thinking, memory, structures related to perception). This is a very complex interaction and superposition of modern and postmodern. All this adds up to the

liveliness of the psyche. But this is an orchestra that improvises under the influence of unpredictable reality. Therefore, mental processes are determined not by individual neurons, but by information associated with other neurons.

66. Postmodernism the game of the whole world in the bone. All this shows that the world is increasingly giving preference not to determinism, not to science, but to chance, that is, to some unknown forces that science cannot describe. Consequently, the world is more and more open to these forces, recognizing its powerlessness. This is the strengthening of openness to religion, to Faith. The East, despite the violence of technology, stubbornly believes in Allah.

67. To Express their creative individuality in the era of circulation (simulacrum technologies) is more complicated. Therefore, the requirements are increased. What used to be a level is no longer a level.

68. we do not perceive reality, we only receive signals from the environment, which we organize in the form of an assumption, and so quickly that we do not even notice that it is an assumption. This is the essence of our theory of self-affirmation and the principle of illusionism (see R. R. Garifullin. Illusionism of personality as a new philosophical and psychological concept, 1997, 400 p.)

69. qualitative novelty is Necessary, not quantitative. Otherwise, everything is individual. Michael Jackson's moonwalk is a phenomenon of synthesis between reality and virtuality. This is a contradiction in choreography, that is, a conflict between a part of the libretto and the whole. The mystique of movement is the aesthetic of choreography.

70. Psychodrama is, in fact, postmodern in the theater, it is the juxtaposition and dialogue of the hall and the stage. The role of the hall and the stage can be reversed. There may not be a hall at all, but the audience may have a different role, etc.

2.3.2. the Psychology of musical perception of the World or is it worth abusing the humanization of the World by the idea of God, reducing the responsibility of Man?

Instead of an epigraph;

Trainers know that it is dangerous to humanize

predatory animals. Also, priests should

know that it is also dangerous to humanize the World with God,  
since the world is not so perfect.

True philosophical knowledge is born in the conditions of atonal music without a purpose. You need to have the courage to be open to the Cruel unpredictability of the World. Feeling the Chaos and Horror of the World, but remaining a Thinking Person, a true philosopher extracts knowledge that creates minor and major readers from the discoveries of the author. Works written on the wave of minor and major are less likely to capture the Essence of being. The drinking Hegel has invented a bad spiral of the World's development, which does not exist. I respect Sartre, and he was also carried away by the major of communism. In the Wake of the Major and Minor music of life, you can engage in creativity in art and sometimes in science (sometimes!).

Alas! True discoveries in science have never been the product of the minor and major context of life[1,2,3]. Science loves silence, a certain atonality, not confused by the harmonies of minor and major. Penetration into true knowledge is always a kind of microshock, struggle, torment, punishment. The great Edison conducted tens of thousands of boring experiments. True philosophical discoveries are an even more brutal process. Unfortunately, most even great philosophers were Musicians In search of Meaning.

That is why there are many philosophies, just as there are many souls of philosophers. There is always an equally beautiful antiphilosophy in some beautiful philosophy. The essence of the World is not in Her Music. Music in a Person. And the World is Terrible in its Mystery and Unpredictability, even though thinkers have stuck Music called God into it. After all, it is already known that the Secrets of the World are greater in the absence of God than in his presence. The finality of the World, its finality, its definiteness, outlined by the idea of God, diminishes the Mystery. A person's true knowledge of the World is always a product of his Will, not of his musical perception of the World. Trainers know that it is dangerous to humanize predatory animals. Also, priests should know that it is also dangerous to humanize the World with God, since the world is not so perfect.

Music is beautiful! But this does not mean that a Person who becomes a fan of High Music automatically becomes a better Person! The musical perception of the World by a Person is only a certain Autonomous part of his soul, which sometimes does not affect Spirituality and Humanity in any way. Therefore, many recidivists cry from the Sublime Music, but after the concert they commit even more insidious crimes. Not to mention the main character of the movie "the Silence of the lambs",

who was very fond of art and music, but was an Ogre. As they say. music touches the strings of the soul, that is, it touches!... The strings "vibrated" and the waves went away... and the strings remained in their former state. In addition, it is possible that during musical perception there are transformations in individual Autonomous structures of the brain that do not affect other structures that make a Person a Person! The World is not always harmonious, beautiful, perfect and complete as it is expressed by Music and God (in the Chronicles). Not always the Points of Life are lined up in the line of Life, as between the points of Life there may be gaps and chasms (representatives of the non-classical know this). Often Music is a form of Dreaming about the World, it is opium, it is the Vodka of Life that you can Drink, but Wake up in the morning from the Horror and Pressure of the World! Thus, Music is only a product of protecting a Person from a Complex World and nothing more. That is why, the atonal and aimless Music of the World... expresses a Large Part of the World, which is in Chaos and Insignificance.

Some of my readers, quoting for example the Bible or the Koran, give their arguments in the form of complete dogma and modernism... in which there is a high proportion of preserved conventionality, thanks to which there is no Development and Creativity of the World. It is easiest to cover yourself with a "blanket" of soothing dogmas! The thinker is always a diminution of Humility before God and the World.

I myself, perhaps, am a representative of postmodern psychology and therefore do not accept everything in the achievements of Soviet psychology, although they exist. Read my work. And it would be incorrect to put the religious approach next to the philosophical and psychological one. Religious reductionism limits the understanding of God. This has already been written by many philosophers, including religious ones. The mysteries of the world are greater in the presence of the horror of God's absence than in his presence. Do not oversimplify the Great sense of Mystery by the presence of God. And in General, Spirituality does not necessarily exist only within a religious context. The sense of Mystery is belittled by the Completeness and Finality of The world that takes place in the Bible. The value of religion is only in Faith, in a way of salvation from the hopelessness and horror of the impermanence of our existence. And questions of knowledge are the lot of the Will and Fearlessness of this horror. This is the lot of philosophers who, from the point of view of religion, are in sin. But I worship them. And I try to be more of a philosopher than a psychologist, but this is a special test.

People tend not to know how they became their Own?... When did they first meet each other?... Many simply do not know the psychogenesis (origin and formation

of consciousness) of consciousness, especially Their own Consciousness. They take it as a given and nothing more. In order to understand this, you need at least a little jump out of the trap of mental automatism. We must have the Will to see Something, subject only to the laws of psychology rather than General psychology, that is, to know your unique psychic Entity not reducible to General psychological laws of Others! The psychology of Others (Essence psychology) is a General Psychology and it is useful for You to somehow get along with these Others in This World.

But Your unique psychology — the psychology Of your Existence is not described anywhere, neither in books on psychology and philosophy, nor in literature, nor in poetry, etc. Only You are the only reader of this Unique psychology Of yours and no One else will ever perceive it as You do. Moreover, you will try to leave a Trace of your Soul in Others (in art, creativity, monuments and various Memory Carriers), but this will only be a pathetic parody (the essence of your soul). You will want your Unique Soul to be scanned and immersed in the Soul of Others, so that your Soul will be Different on another Psychic Medium, but, alas, this will also be Different, since your Uniqueness is associated with a Unique Situation (in time and space) in which only You and only You can stay!

Many great authors who, in their philosophical immaturity, motivated themselves to create, on the basis of a Belief in Otherness in the products of their creativity, did not understand this, but those who did, died hard. I am sure that all of the above is alien to the average layman, since many of them are tolerant of the machine nature of their psyche and its General psychological nature. Most do not even try to jump out of this General Psychology. But there are daredevils-Creators and Artists of different Spheres, they make this leap, thanks to their Unique Creativity. There are brilliant Schizophrenics and all sorts of nomotetics, not understood by ordinary people for their Unusual Language (V. Khlebnikov, logician Frege, etc.) They jump out Of this cage of Mediocrity at the Cost of their Mental Health. Therefore, there is a need to erect A world Monument to the Great Schizophrenics of This World, the fruits of which are eaten By all Mankind. By the way, the great logician-schizophrenic, Frege died as a homeless man in poverty... on the street...

Many people do not even bother that they are not the masters of their Soul and indeed, the One who drives us thoughts is Unknown. There are ordinary people who believe that they themselves are driving thoughts from A certain Bank of the World Mind. Some, tired of the unpredictability of the Outer World and the Inner World, give up and pray to The one who drives it. Some reject the idea of the

Uniqueness of their Soul altogether, saying that we are all created Within ourselves in His Likeness. He's in Us, and we don't have anything to do with us! Therefore, We will not be responsible for anything in this world! They say that We are not the Authors of our Thoughts and Actions. Summing up, I will say that the question of responsibility for thoughts will become relevant when psychology comes close to when it will be possible to display thoughts and mental images on the monitor [4]

## **2.4. Postmodern psychology of religion.**

### **2.4.1. Religion in the conditions of postmodernism has turned into a transreligion. Transreligion: social and psychological foundations**

It has been ten years since I first justified the concept of "transreligion" and developed the main provisions of this phenomenon (it is easy to check on the Internet and this concept has been fixed for me). Now it has died down a mourning celebration, and we can state that the funeral of the head of the Orthodox Church Alexy II was significantly more modest funeral, the head of the Roman Catholic Church Pope John Paul II, which, as we recall, was an event in its globality and the mass is not inferior to the Olympic games and football world Cup. Therefore, a philosophical and psychological understanding of all this is necessary in terms of transreligion, a comparison of these events. Does the lack of mass participation, commensurate with the Olympic movement, at the funeral of Alexy II really mean something? And is mass participation really a characteristic of a great loss for all mankind, or is it a social phenomenon whose origins are far from the actual death of Alexy II or in the past of the Pope of Rome? Are these events some initial or final feature of the development of religion and humanity?

To understand all this, it is necessary to accept the fact that thanks to mass media and information technologies, we live in the era of postmodernism and all sorts of simulacra, that is, in a world of false "living" signs, divorced from reality. Would the world rating of the Pope be so high if there were no mass media? Of course not. Therefore, we can assume that, despite the fact that the death of the Pope is a real fact, the events that accompanied his death were most likely simulacra—a fake social phenomenon made by a machine called mass media. Therefore, the lack of Olympic mass participation at the funeral of Alexy II is due to the fact that he did not accept these achievements of the postmodern era (not so often promoted), not wanting to be a pop idol of a religious format. However, the question remains why

the world's mass media did not promote Alexy II as much as they promoted John Paul II.

Then (during the funeral of John Paul II) for modern humanity was more important than the fact of the death of the Pope, and its coverage in the media. Therefore, it is not surprising that this death was used as much as it was possible to replenish the budget of Rome and Italy. (In our case, in connection with the funeral of Alexy II, Moscow suffered only financial losses. In fact, no one made any money at the funeral.) After all, we live in an era when it is increasingly difficult to separate politics from Economics, religion from politics and Economics, etc. Everything got mixed up, everything became "Hell of The Same." Religion is becoming more and more transreligious — a kind of hybrid and surrogate, mixed up in politics, Economics, mass shows, etc. This is the era of postmodernism, which, in our opinion, Alexy II did not accept. He resisted the development of transreligion (that is, elements that make religion surrogate). Therefore, the spiritual and religious business plans, without which the Church cannot survive, are significantly modest in the Orthodox Church compared to the Roman Catholic Church.

In the postmodern era, such a person as the head of the Catholic Church could not be only her. Being a product or victim of postmodernism, the Pope combined (or mixed) in all forms: the priest (spiritual father of all Nations), policy, artist, and pop idol (that by education he is — an actor), etc. in this connection, in our opinion, lie the origins of the giant success of the Pope, but not only that. Alexy II did not like to mix any hypostases in himself. He didn't play those roles. He did not interfere in politics, economy, culture, etc. There was so little artistry in him that many Russian children confused his intonation with the good Santa Claus, wondering why he was dressed in black.

The activities of Pope John Paul II coincided with the heyday of electronic mass media. Thanks to this, the Pope "went into circulation" like no other of his predecessors. Being an actor by vocation, Dad couldn't help but be happy about it. Apparently, like any actor, he loved large audiences and applause. Apparently, this was one of the main incentives in his activities. Good actors are pure and sinless children who love to be given attention. I want to believe that the purity of the Pope was akin to this childish purity. I want to believe that there was no vanity, pride, which is a great sin for Christians. Apparently, Alexy II could have appeared more often on TV screens, but he was aware of this sin of TV pride. And this sin was taken upon himself by Metropolitan Kirill, the host of the first channel "the Word of the shepherd". In the past, I assumed that if the Orthodox Church is led by

a TV pop idol, a pop star (and in fact it is!!!) Metropolitan Kirill, this will probably be the beginning of the Orthodox Transreligion. and so it happened.

On the other hand, thanks to TV, rock and other modern forms of culture, the consciousness of the modern man in the street is more and more open to pop idols. In an environment where there are almost no decent people among them, for millions of people, the role of pop idol was successfully played by the Pope. Alexy II, as we have already noted above, did not become a pop idol.

I have already said that the nature of the media coverage of the Pope's funeral was comparable to the Olympic games or the world Cup. This once again confirms the fact that religion today has become a transreligion, just as the death of the Pope has become the "TRANS-death" of the Pope. In other words, what mattered to people was not the fact of death itself, but how it was presented. And most importantly - what dividends from it received pragmatic and consumer humanity. Alexy II escaped this fate. His death was not a TRANS-death. That is, it did not go so far into the world circulation, retaining its essence as the DEATH of a GREAT RUSSIAN PRIEST.

Religion, of course, reproduces today what it has always reproduced — ideals, values, phantasms — pretending that nothing has happened to it. But this is not the case. Religion is more and more like a dead cyclist who is still pedaling, but whose heart is no longer beating. Was it not from this beating that the hearts of the Pope and Alexy II stopped?

Then, when the Pope left us, the question naturally arose: is there currently a person who, on the same global scale, just like John Paul II, would combine a pop idol and a politician, an artist and a businessman, a spiritual leader and a commander-in-chief, virtuality and reality? I think the answer to this question is, exists. This is "terrorist #1" - Osama bin Laden. It is no coincidence that his name was often heard at funerals along with the name of the Pope. Bin Laden was expected there... This is a joke that was popular among those who said goodbye to the Pope. But this joke had a deep meaning then. John Paul II and bin Laden have a lot in common. Both are products of postmodernism, possessing sophisticated techniques of spiritual manipulation — the most lucrative occupation after the drug trade. Both of them are spiritual leaders from different parts of the world. Only one of them is the product of the prosperity of the West, and the other is the product of the suffering of the East. Bin Laden is a criminal, but are the millions of Easterners who are "fooled" by his influence criminals?

But at the funeral of Alexy the Second bin Laden was not expected for sure. At least because the funeral was held on the days of the Muslim holiday of Eid al-Adha. Alexy II never became a victim of postmodernism. But he was another victim. Having died in Eid al-Adha, Alexy II became a Kurban, that is, a sacrifice for Muslims. This is a special sign-a sign that religions should come together.

It is obvious that there will never be any more personalities comparable in scale to the deceased Pope. It was from the Pope that something came that formed the core of ideology and morality in Europe. This ideology was based on the presence of the Pope as a living symbol, which has long been a living simulacrum, although it resisted the trends of postmodernism. After all, religion does not accept postmodernism. Religion stubbornly lives in religious modernism, although it uses the successes of postmodernism to justify its dogmas. Can we say that Alexy II will also not be comparable to anyone in terms of its scale? I guess so. Because he is the last priest who did not let postmodernism (transreligion) into the Church. After it, most likely the Orthodox Church will become transreligious (surrogate, involved in the economy, politics, armed forces, ideology, culture, sports, mass media, etc.). This will happen quickly. Otherwise, in an era of crisis, you will not survive.

And the Pope, using the achievements of postmodernism, restrained him. Thus, in our opinion, both the death of Pope John Paul II and the death of Alexy II were the line or boundary from which the full-scale entry of postmodernism into religion began, finally turning it into a transreligion, that is, into something that is no longer a religion.

And yet, I want to believe that the many thousands of Russians who saw off Alexy II on his last journey symbolized a protest against modern lack of spirituality. And that the deceased head of the Orthodox Church, Alexy II, will become for Russians a symbol of overcoming the inexorable postmodernism, a symbol of a breakthrough to real, not fictitious spirituality. In any case, this is what I really want to believe.

Transreligion is an objective process, and in the near future, the development of information technologies will lead to the fact that the Church will be everywhere (and therefore nowhere!!!): on the Internet, at concerts, on television, in a bakery and so on. The " God " simulacrum will come and knock on the monitor window, but the experience of spirituality will be the same as in all epochs of human development, since it has nothing to do with the Church. Someday we all people of humanity will connect our brains to the Internet, we will drive God into the wires, that's really then, we will say there is no God? God forbid! There will be severe

trials for religion, but not for spirituality, which can exist in the sphere of art (temples of art), philosophy (temples of the History of religions) and even science.

#### **2.4.2. I not have time for religious institutions to submit to the Ministry of culture?**

Isn't it time for religious institutions to submit to the Ministry of culture? It is necessary to recognize that the consumer attitude to Islam has sharply worsened in Tatarstan. And that's fine... But...Here are just some of my thoughts on this matter:

1. Some consume Islam to preserve their honor. Others to find support because of hopelessness and doom. Still others, to die with meaning (fear of nonsense). Fourth, they see the calculation (to get to heaven, get Barakat, profit from Halal). Fourth, to preserve national identity, as the Tatar project is closed. Fifth, to justify their aggression caused by "schizo" or idleness (inability to work and live worldly Affairs). Sixth, to preserve human culture and traditions. Seventh, to live according to the instructions (phobias, fear of innovation). Eighth, to justify their bouts of xenophobia and rejection of the Other. Ninth, that would be used as a tool of manipulation (state). The list goes on.

2. on the other hand, the Center builds its policy on the assumption that it is possible to lure the regions, raise the standard of living.

This is necessary, but not enough. There is still honor (men's honor, the honor of a Muslim, the honor of Tartar). This passionarity is unpredictable. On the bait, you can give birth to a Russian schizophrenic monster-a slacker, as well as, even more indignation of a Tatar peasant with honor. Only they give vent to the work of honor. A person has a thirst for a borderline situation between life and death, in order to feel like a person with a Conscience and Honor at least once in his life. The postmodern eats it up, perverting all institutions (politics, Economics, sports) and religion.

3. a Muslim does not need the benefits of the Center, but needs Islam (the honor of a Muslim), and this is not a bait. You can block honor with benefits, but not at all.

4. Babay Islam? Babay Islam is of two types, the one that began to form under the first President of Tatarstan and the one that was in Soviet times.

5. Islam has concentrated the forces that allow it to truly resist postmodernism. Other religions cannot do this. He became the leader of transreligionism (the perversion of religion), mixing it with business, with politics, with the economy (Islamic banks and Halal). Part of Islam is already tame, that is sick transreligious (tranzilla). Lured and fattened Muslims, according to statistics, are already in the swamp of transreligion (TRANS-Islam).

6. No one has yet given a philosophical interpretation. More importantly, the level of Islamic philosophy, including theology, is insufficient (it is not popular in the University system). Please do not confuse it with Islamic theology. There are no Islamic-philosophical models that, in terms of their popularity among ordinary people and atheists, can adequately compete with Chinese, German and other philosophies. Islam is loved mainly for the instructions of correct behavior.

7. Part of the Islamic trend has become counter-postmodern (this will be a separate article).

8. the Point of view that the new mufti of Tatarstan has become a stranger in the family tree of the Muftis of Tatarstan and it is necessary, they say, to trust this genealogy is dangerous from the point of view of state security. Islam, due to the fact that it has a Muslim criminality and tolerance for it, has already discredited itself and it would be a mistake not to monitor what is happening from the Center. The Kul-Sharif mosque and others sit on the neck of the state, which means that they are subordinate to it and are not separated.

This is the economic situation. Some officials have plans for religion to become part of the culture of Russia and partially subordinate to the Ministry of culture (by the way, movements in this direction have already begun), especially since many religious buildings in Russia are already on the balance of the Ministry of culture (I think few people will argue with me that religion is part of the culture of Russia). Moreover, rituals have always been the lot of cultural workers.... life (it is necessary to revive a non-religious culture ... death )

9. On a piano there are black keys – tones. Islam has become a religion of "you can-you can't" - that's not all.... After all, life does not consist only of questions you can and can not. It is necessary to develop Islamic theology, breaking out of the instructive installation of Islam "it is possible-it is impossible". It is necessary to develop an Islamic philosophy. An Islamic view of the world where there would be depth, not just instructions: can or can't, Halal or Haram. This is the logic of the past. It turns out that there are no halftones. And the music of life is more complicated.... Not at all primitive. Often believers, reading the Scriptures, do not

grasp the mechanisms of the complexity of the world. It refers them to God. In this, they say, you do not need to pick at it, but you just need to accept it unconditionally. It kills the creativity that makes a person Human. Hope for God, and tie the donkey ... steal...your soul....

### **2.4.3. Islamic banking as a cure for global schizophrenia**

There is a point of view that some Russian banks are revoked licenses, although they could exist for a long time. After all, conceptually, even a strong Bank can become bankrupt in case of force majeure: the phenomenon of any Bank is a phenomenon of trust and probability theory. Trust allows you not to go to investors to take their deposits, and the theory of probability is the fact that all depositors at the same time do not go to take their deposits (especially some take, others give, but, alas, there are more takers in Russia).

So, banks are closed, and depositors are given the invested money on the basis of insurance. And what happens to other assets and liabilities of banks? The expropriation? This is a complex procedure, which is still silent in the media, but one thing is clear monopolists-bankers take over small banks.

In any case, in my opinion, Russia is going to ensure that in the future there will be a Single Russian Bank, with a minimum or zero margin and conditions that would favor investment processes. I, as a participant of forums and congresses dedicated to Islamic banking, see a very promising idea, the widespread introduction of Islamic banking (purely investment activities with zero margins) in Russia, due to the fact that Islamic banking has practically already taken place in the USSR, which did not have the same criminal usury. This experimental platform can already be the Crimea and these trends are already visible.

In addition, isn't it time for the entire world community to think about the introduction of Islamic banking? I believe that procrastination is like death, since the Institution of American Debt Slavery has already flourished to a dangerous level and threatens many developing countries. We have already noted that the United States is already an international criminal entity (the Pahana of planet Earth), which is difficult to put and punish. Moreover, this subject simulates in the office of a forensic psychiatrist (UN, OSCE, PACE, EU, etc.) social schizophrenia (bifurcation, the policy of two standards, cynicism, disenfranchisement, hooliganism, provocations, delusions, falsification).

This cure will be possible if gradually principles based on the primacy of Righteous Behavior are introduced into the world community (the Subject must understand who he is only on the basis of his Righteous Behavior). It is on this principle that Islam is based. Therefore, the modernization of the world economy, thanks to the principles of Islamic Banking, is just necessary.

Meanwhile, the behavior of the United States is psychopathological! Now the phase of adaptation of the Shiza of the World ends and the phase of Degradation begins (attacks of devouring Lebanon, Syria, etc.). Ukraine, Crimea, Russia begins ... it begins Violently... Reining in this Schizophrenic and Manic Monster is difficult, as it can sometimes fascinate The world in Remission. And at this time in the United States, everyone believes, and then there is a surprise attack-inadequate Aggression (on some harmless country in the Middle East). This Monster feels its impunity.

Therefore, the question arises “ ” What can act as a Prison of the World, where it would be possible to isolate this Schizophrenic world Monster, or what could act as a mental Hospital of the World, where it would be possible to treat It.”

I believe that the United States can still be saved from this situation without a mental Hospital if this country takes the concept of Islamic banking as the basis for its development and abandons the concept of forced debt slavery at the expense of its green dummy, which it prints uncontrollably.

#### **2.4.4. As nefte-dollar feeds islamomania?**

Currently, there is no doubt that most of the economic and political shocks and negatives (a significant drop in oil prices, revolutions, terrorist acts, etc.) in Russia and around the world are provoked by the capricious economic behavior of the US - Saudi Arabia tandem. (The shale-oil costs that the United States allegedly suffers because of the arbitrariness of Saudi Arabia are just a clever disguise).

If you look at the chronology of terrorist attacks around the world, it turns out that most of them occurred during periods of significant decline in oil prices, provoked by the tandem of the United States-Saudi Arabia. Moreover, our analysis has shown that the Us-Saudi petrodollar mania feeds islamomania (not to be confused with the phenomenon of maniacality in religion and bogomania, that is, the psychopathological dependence of the believer, replacing other addictions: drug addiction, alcoholism, etc.), which with its terrorism clogs True Islam. Islam,

thanks to dollarman distorted, turning into a sort of trance-Islam. Many move to rich Saudi Arabia, accepting Islam only because without any overcoming, living in this country can quickly become rich, " pressing on the sand from which petrodollars are squeezed out by themselves." So islomania occurs that is unrelated to True Islam has not! After all, any mania, not necessarily islamomania, begins when there is access to abundance and values without overcoming. The United States has injected a good dollar stuffing into Islam, and such that it has become perverted, turning into a radical islamomania. Islamomania attracts hired terrorist and manic-depressive youth who trust their open hearts and lives to oil Nouveau riches. These Nouveau riches have turned Islam into a lucrative spiritual and oil business. Thus, terrorism, the authors of which came from Saudi Arabia, has always been a tradition for this country, only now this terrorism, controlled from the United States, is turning into a different format - a tool for destroying and robbing developing countries. This tool is called sanctions by the United States. The technology of this looting is simple. First, there is getting hooked on dollars through loans, then these loans are stopped. In addition, with the help of the Saudis, oil prices are lowered so that the victim cannot earn petrodollars. This is a global economic and terrorist trap.

It should be noted that the perversion of Islam and the production of " necessary Islam" that would meet the objectives of the expansionist policy of the world hegemon of the United States is a special challenge to all mankind! There is no doubt that ISIS is sponsored by some representatives of Saudi Arabia. For example, a member of the Iranian Parliament, Mohammad Saleh Jokar, claims that ISIS has received financial assistance (including from Saudi Arabia) in the amount of \$ 4 billion to conduct terrorist activities in Iraq. Thus, the petrodollars of Saudi Arabia working for the terrorism. And these Saudi petrodollars are born thanks to the United States. The dollar rules the Islamic world, setting the direction it needs. Therefore, there is an assumption that the concept of creating an Islamic Caliphate is a global project of the United States. The necessary Islam, paid for with the dollar, can become the main tool for strengthening the global hegemony of the United States.

## AFTERWORD TO THE SECOND CHAPTER.

Have increasingly to hear that the era of postmodernism is over and it is already coming, some new age: neo-classical or proteina, every "postpost" and "isms", etc. According to some authors, every "post-" coming to its "proto-", say "end of reality", about which so much said, "Postnikov" of all shades, from Derrida to Batiara pointless conversation. At the same time, the authors, contradicting themselves, claim that a virtual era is coming. But this is exactly what postmodernists predicted, meaning by "the end of reality" the departure to virtual reality. Therefore no protease speech and can not be, but simply is the development of postmodernism. It is obvious that it will be long and possibly spread to the "end of the world". And further swimming in the virtual world, which resembles the last phase of drug addiction and involves the disappearance of the shore, i.e. the computer screen itself — and the creation of a three-dimensional environment, as a kind of "Hell of The Same", affecting all the senses, and, will be the development of a postmodern project, which was predicted by the classics of postmodernism.

Of course, some people really want to declare themselves as the discoverers of a new era, introduce new slogans and concepts of this new era, "stake out the discovery of a new era". Many of them do not realize that this possibility of "building a new era" has become possible thanks to the existence of postmodernism as an objective reality, and not some fictional and fashionable worldview, which is being replaced by something new. There will always be narrative authors (virtuosos of narrative) who will discover epoch after epoch... because we live in an era of circulation of authors who will replicate epoch after epoch. Some authors are most likely in a hurry, drawing proto-epochs (proteism), despite the fact that postmodernism has just begun to flourish (what proto-epochs can we talk about if Russia is still eating the products of Western postmodernism with an appetite).

Apparently, such hypotheses are connected with the fact that some authors did not understand postmodernism deeply, having caught only its separate sides, without getting acquainted with its many different projects, but already hastened to declare its demise. It should be noted that many authors for some reason do not realize that the dualism of Modern — Postmodern is fundamental, as fundamental dualisms: wave-particle, plus-minus, beginning-end, form-content, randomness-necessity, activity-consciousness. They do not realize that there is a principle of unity of modernism and postmodernism, and therefore the third is not given. Everything else is derived from these main bimodalities of Being.

On the other hand, it is precisely in postmodern conditions, when there are fewer and fewer conditions for the development of the will (work as a source of emotional and volitional development of a person disappears), that the manic and addictive nature of various subjects of the planet increases. Thanks to these addictions, the tolerance of subjects to each other decreases and this socioschizophrenic monster of the planet Earth, fed and hooked on petrodollars (countries that produce parasitic idlers and bribe takers), becomes deaf to other subjects. Is not this deafness one of the problems of possible wars and tensions of the planet?

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