INTERNATIONAL INTERDISCIPLINARY CONFERENCE

# THE ROLE OF MENTALITY
## IN HUMAN LIFE AND CULTURE

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EDITORS: VITALII LUNOV AND MAXIM LEPSKIY

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**Kent A. Ono** is a Professor in the Department of Communication at the University of Utah. Prof. Ono conducts critical and theoretical research of print, film, and television media, specifically focusing on representations of race, gender, sexuality, class, and nation. He is President of the National Communication Association. He has authored Contemporary Media Culture and the Remnants of a Colonial Past (Peter Lang, 2009). Also, in addition to co-authoring "Asian Americans and the Media with Vincent Pham" and "Shifting Borders: Rhetoric, Immigration, and California's Proposition 187 with John Sloop", and other.

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# COLLECTED PAPERS

INTERNATIONAL
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## THE ROLE OF MENTALITY
### IN HUMAN LIFE AND CULTURE

# Mentalities and the Global COVID-19 Pandemic
*Jerome Krase*

This brief essay is part of a continuation of an intense and wide-ranging discussion which took place during a week-long on-line European Academy of Sciences of Ukraine conference on "Mentality" in November 2021.The questions and topics that were addressed in the two sessions in which I participated were: The concept of "mentality. Where should studies of mentality and how are the phenomena of "mentality" and the distortion of history related? These discussions were, or rather are, important for many reasons. In my opinion, the most important reason is that having the ability, and the patience necessary, to understand the origins and trajectories of differing mentalities – Weltanschauungen at the grandest scale –, can help us to ameliorate or, even better, avoid human conflicts, including and especially wars that often emerge from oppositional definitions of the situation, such as Samuel Huntington's incivil "Clash of Civilizations" (1996). Because I am for want of a kinder title, a "senior" scholar, I must explain to my increasingly more junior colleagues where I come from intellectually – the pre-post-modern Dark Ages of Sociology when social and cultural structures reigned supreme.

As a I am a pragmatist, for me theory must have a contextual anchor, here I will discuss these interrelated issues in the context of the global COVID-19 Pandemic. To begin, for me, the term "mentality" is best described and discussed as a general "attitude." As it was most often described in the field of social psychology, attitudes are "propensity to act." In this regard, we might think of such current concerns in the United States of America as anti-Black and Asian Racism, Anti-Semitism, Authoritarianism, and other ideologies as negative attitudes or mentalities. Like almost everything else in society, such harmful mentalities/attitudes are created and maintained by a myriad of social and cultural values. Therefore, they are situational, in that their enactment is influenced, if not determined, by the social context or environment in which they take place.

In a nutshell, situationally-informed approaches to the analysis of qualitative data, such as ethnography, are firmly connected to grounded theory and methods, Symbolic Interactionism, and more recently with post-structuralist works such as those of Roland Barthes, Jean Baudrillard, Jacques Derrida, Umberto Eco, Michel Foucault, and Julia Kristeva. As one of the founders of Symbolic Interactionism, a theory in which I am immersed, W.I. Thomas and Dorothy Swaine Thomas explained in what became known as the "Thomas Theorem,""If men define situations as real, they are real in their consequences," (1928: 571-572, also Thomas 2002) More simply put: when people believe things to be true (even if they are objectively not) they will be real in the consequences.

According to Charlotte Nickerson (2021) Indiana University was one of the three major Schools of Symbolic Interactionism. The others were the Chicago and Iowa Schools. However, I and my professors there, such as Alfred Lindesmith,

were more modest in suggesting that SI at IU was an offshoot of the Chicago School. More to the point of mental attitudes, when I was in graduate school at IU in the 1960s, my Social Psychology professor, Frank Westie, was an expert on race relations. As to attitudes and the power of the situation, his research with Melvin Lafleur (Defleur and Westie 1958) demonstrated that there was not a perfectly positive correlation between the attitudes expressed by people towards a subject and their behaviors toward the same subject. For example, in reference to intergroup race relations, in an important study of housing discrimination a sample of real estate agents were interviewed to assess their negative attitudes (negative biases) toward Black clients. (Defleur and Westie, 1963) Not so surprisingly, agents who did NOT express negative attitudes toward Black clients during interviews, were just as likely as those who did, NOT to give Black clients the same availability options as they gave to White clients. Essentially, the situation of answering questions during the interview was different from giving clients information. This insight into the primacy of actual social behaviors and actions has influenced all my subsequent academic and activist endeavors.

Many years later (1977), while conducting activist-research on racial discrimination against African Americans in Brooklyn, New York, I spoke with a neighbor of mine, Mel Leventhal, who had served as lead counsel for the National Association for the Advancement of Colored People (NAACP) Legal Defense Fund in Mississippi during the tumultuous years of 1969-1974. At the time we were living in a neighborhood that was stigmatized because it had undergone residential racial change, from predominately White to predominately Black. In the course of our discussion of the racial bias and discrimination from which our neighborhood was suffering, he explained that the NAACP's practical policy goals were less aimed toward changing people's negative attitudes and negative stereotypes of Black Americans than it was preventing biased people from harmful actions against Black Americans. He explained that this legal strategy was an outgrowth of the experiences and ideas of Thurgood Marshall (1908-1993). Marshall was the United States Supreme Court's first African-American Justice, and was noted for having successfully argued several cases before the Supreme Court, including the momentous Brown v. Board of Education (1954) while he was head of the NAACP Legal Defense Fund. Brown v. Board of Education made illegal the de facto racial discrimination in public facilities that was rampant in the American South and only less so in Northern States, such as New York. This priority of preventing, or changing, actions as opposed to changing attitudes was a powerful lesson that I learned which influenced my own future activism in and out of academe. As a result, I cared less about what people thought, or said they thought, about others but to concentrate on how they behaved/acted towards others.

(I must note here, although I don't like simple racial terms, that Melvyn Rosenman Leventhal (White) was the husband of famous author Alice Walker (Black) for ten years and they were the first legally married interracial couple in Mississippi history.)

Let's move on now to some classical theoretical foundations for understanding socially problematic attitudes/mentalities. From a modernist perspective, much of the conflict and competition over ideas and ideologies in contemporary society revolve around conflicting notions of rationality and irrationality. What seems to us to be irrational in the attitudes and actions of people who are not like us, or with whom we disagree, can be completely rational for them, and vice versa. Simply-speaking, Max Weber categorized social actions into four "ideal" types: "instrumentally rational" where the conduct is oriented toward a specific goal, "value-rational," where the goal is the value itself, and "affectual," where the goal or outcome is emotional and "traditional" where the conduct is habitual.  Of course, these were not exhaustive. Weber, also offered three bases for the legitimacy of social authority Traditional, Legal-Rational, and Charismatic, which need no further elaboration as they generally correspond with the ideal types of rationalities. (Weber 1966/1922) In these regards, it is easy to see how these differing bases for "common knowledge" can result in radically conflicting mentalities, and how difficult, if not impossible, it can be to come to agreement on and to collaborate on important issues. Of course, in real life, perfect correspondence within or between these ideal types is seldom found. For example, we can see this in the influence of traditions even within highly bureaucratized organizations, and the bureaucratization of traditional values. We should also note here that different bureaucrats within the same organization can hold different traditional values. Such intersectionality is increasingly the case in our globalized and increasingly digitalized economies. Obviously, these competing structures are impediments to building solidarity in complex societies in which the number of permutations and combinations of mentalities/attitudes/ideologies/beliefs, etc., is vast. As in the normalization of intra and international conflicts in today's tempestuous world, bringing people together, building solidarity, and finding common bases for agreement is major problem.

Again, a classic reference is pertinent. Like Weber, Emile Durkheim had an over-generalized set of conditions for societal cohesiveness (social glue). The first instance, historically as well as logically, was Mechanical Solidarity, or the social cohesiveness of small, undifferentiated societies derived from the homogeneity of individuals, who people feel connected to each other due to similar work, education, religious training, and lifestyle. This type of solidarity is usually found "traditional" and small-scale societies. For example, in less complex tribal societies, kinship and familial networks are the social adhesives. Durkheim also described Organic Solidarity that can exist (note "can" exist) in and societies with complex divisions of labor. The cohesiveness derives from the necessary interdependence of those engaged in specialized labor and other important social relations. Here difference requires complementary (symbiotic) relations which he saw as developing in the complex divisions of labor found in "modern" and "industrial" societies. (Durkheim 1893) As is true of Weber's typologies, there are degrees as well as mixing of potential types of solidarity in actual so-

cieties. For example, within a modern industrial society, traditional groups and systems can, and do exist; in some cases, even as parallel social worlds. For example, while some forms of organic solidarity might dominate, in corporate business worlds, at the same time corporate executives might go home to their very traditional domiciles, families, places of worship, etc… At macro-societal levels, we can think of the difference between "instrumentally rational" economic bases for warfare versus "value-rational," ethnic ones, and consider how do these structural differences impact both the prevention as well as the solution of large-scale conflicts.

As a sort of theoretical déjà vu, Emile Durkheim, also had in-between state of affairs which he obviously was witnessing in the 19th Century mega-technological and political transitions. While society is in flux, norms and values, weaken and become less effective as mechanisms of social control. New norms and values, such as those needed for the future (ideally organic) basis for solidarity, are either nor yet developed or widely shared. The term for this socio-cultural vacuum is "anomie," which is often translated as "normlessness," even though society is never completely without rules. (See also Merton 1968) This unstable state of affairs seems to be permanent in postmodern society, and therefore it is impossible to single out the dominant discourse. I am certain that we currently exist during a time of global anomie, and perhaps I have been living in it for my entire life. I guess, I have to get used to it, as I occasionally ask myself "What is solidarity today? As it seems that people no longer have shared definitions in order to justify personal or group sacrifices for the common good. But, as we are still social beings, we must belong to something connect with others. For too many people, this need is resolved by allegiance to authoritarian personalities or ideas which are both cause and effects of historical distortions and propaganda; as in contemporary Fake News and disinformation.

### The Case of the Global COVID-19 Pandemic
Mahmoud Dhaoudi argues that the pandemic has "struck at the most basic social parameter of human collective existence: social interaction." "Stay home" became the key global message, and as a result, normal social interactions between individuals, groups, collectivities, and societies around the world have been damaged in all societies. For example, in individualistic western advanced societies social media networks have hardened the core of that individualism. Anti-corona measures favoring social isolation also strengthened individualism and loneliness in non-Western societies. (Dhaoudi 2021)

Reviewing an enormous library of studies about responses to the global pandemic it seems that two major theoretical themes dominate; that of Risk (Beck 2017) and Uncertainty (Luhmann 1979, Bauman 2000). Jens Zinn discussed the main theoretical approaches such as rational to non-rational approaches to risk in everyday life, othering social groups, inequality, cosmopolitanism, legitimacy, as well as the fake news and conspiracy theories that have also infect public dis-

courses around the world. (Zinn 2021) As to risks, Sasskia Sassen (2007) argued that risks have become even more complex due to our reliance on the dominant techno-scientific rationality and related trust in expert systems (Giddens 1990). Ironically, contemporary psychic investments in scientific expertise have not eliminated the unpredictability of danger, as it seems that both distrust and uncertainty (Luhmann 1979, Bauman 2000) have increased. Few will argue today that the processes that constitute globalization have not made society riskier. Juergen Habermas might ascribe this uneasy attitude toward the increased differences encountered in everyday life as a new cosmopolitanism (Habermas 1998). And as Ulrick Beck has averred, these collective risks cross social as well as territorial borders and therefore we must adapt by becoming more accustomed to them (Beck 2017, Adam, Beck, and Van Loon 2000, Tooze 2020).

According to Beck, as modern societies shifted from industrial society risks became endemic due to natural and human-made changes. Of course, risks and related uncertainties, are not limited to environmental and health domains but inhere to other changes and hazards such as fluid employment patterns, heightened job insecurity and the waning influence of tradition and custom in family patterns as well as personal relations. The management of risk is the major feature of what some refer to as post-modern society. The Covid 19 pandemic (in our neoliberal world) is merely another risk, with its many complication permutations and combinations, to be managed in our Global Risk Society. Marina Ciampi noted that the pandemic has changed even the common ways we live in our domestic worlds by modifying the understandings we have of concepts such as distance/proximity, public/private, community/society, inside/outside, and open/closed. Thusly, the pandemic resulted in a "New Relationship between body and space." (75,79)

Risks and uncertainly are enhanced by information systems, and help explain why even the most outrageous statements about Covid 19 are so commonly taken as truth or facts. In this regard, Manuel Castells noted that because power is information, societal "Spaces of Places" have been superseded by networks of information or "Spaces of Flows, which he (naively/hopefully) felt had liberating potential. (1996) As we have seen however, these spaces also have been essentially appropriated by the usual suspects. Advanced digital technology has made it easier to produce false reality, fake news, alternative facts, and the perfect consumer. With a faint nod to Jean Baudrillard (1998), these we might see that simulation technologies also makes it possible to commodify "virtually" everything including Pandemics. Social, and non-social media like Facebook, Twitter, Instagram, etc… and virtual emporia like Amazon, produce followers (buyers) as well as influencers (sellers). Users, knowingly or not, share their personal data which are used to produce algorithms to which selective information flows. A major function of the mass media is the sale of advertising and the consumers themselves; simulated as algorithms. This process creates perfect consumers, who are themselves consumable. In fact, algorithms make it possible for us to consume each other and ourselves (auto-cannibalism). As opposed to George

Orwell's 1984, (1961) and Ray Bradbury's Fahrenheit 451 (2012), because people have learned to share their personal data, we have moved toward an oppressive voluntary, as opposed to involuntary, surveillance society or panopticon. (For panopticon see: Jeremy Bentham https://www.britannica.com/biography/Jeremy-Bentham, and Foucault 1995) Fake news and misinformation regarding COVID-19 has also been manufactured and disseminated in more traditional as well as cable television, radio, and print media. Speaking of such "freedom," for Juergen Habermas, social structures are free from constraint only when for all participants there is a symmetrical distribution of chances to select and employ speech acts, and an effective equality of chances to assume dialogue roles. "Truth," therefore, cannot be analyzed independently of "freedom" and "justice." (Habermas, 1975: xvii)

Since we base our decisions on the information we have learned, even the freedom of free choices is problematic. Much of this intentionally misguiding information should simply be seen as propaganda. A half century ago, Alfred Mcclung Lee and Elizabeth Brian Lee wrote The Fine Art of Propaganda (1939). The Lees saw propaganda as not limited to ideology but as part any individual's or a group's drive to advance what it regards as its own interests. In essence, propaganda is advertising. (https://www.emmgroup.net/insights/the-five-principles-of-great-advertising) Ever since Plato's "Socratic Method," most educators and learning theorists have understood the importance of uncertainty in the form of questions or doubt for effective learning. Tomatsu Shibutani in his study of rumor. (1966) analyzed a common manifestation of uncertainty. Shibutani studied the development of rumors in 60 case studies of historically ambiguous events. He found that they were not, as many would think, irrational, pathological social traits, but the result the search for meaningful interpretations, especially when questions are raised in stressful situations. As already noted, in the 1980s, Ulrich Beck wrote "Modern society has become a risk society in the sense that it is increasingly occupied with debating, preventing and managing risks that it itself has produced." Like Castell's misplaced optimism in spaces of flows, Beck saw in this new problem an opportunity for freedom from structural constraints and an opportunity for new forms of solidarity like the as of yet unfulfilled promise of Emile Durkheim's "Organic Solidarity." (1997)

In "Why people believe Covid conspiracy theories: could folklore hold the answer?" Anna Leach and Mile Probyn wrote about researchers who used artificial intelligence (AI) and a model of Danish witchcraft folklore, to analyse thousands of social media posts to map the web of onnections underpinning coronavirus conspiracy theories. The tool enabled them to find the key people, things and relationships and piece together the underlying stories in coronavirus conspiracy theories. Bill Gates was discovered to be the reason why conspiracy theorists connect 5G technology to the virus. His world-wide prominence in computer technology and vaccination programs closed the link. Timothy Tangherlini, one of the researchers whose specialism is Danish folklore, saw a lesson for today in

how conspiratorial witchcraft folklore took hold in the 16th and 17th centuries.

Whereas in the past, witches were accused of using herbs to create potions that caused miscarriages, today we see stories that Gates is using coronavirus vaccinations to sterilise people. A version of this story that omits Gates but claims the vaccines have caused men's testicles to swell, making them infertile, was repeated by American rapper Nicki Minaj.

A less amusing understanding of the phenomenon was provided almost a century ago by Bronislaw Malinowski who recognized among primitive people and their primitive "science," that magic, religion, and myth all developed to explain the unexplainable. Their social function, or role, was to help social groups to deal with stress, disruptions of social order, and to deal with unpredictable circumstances and control, at least symbolically, uncontrollable situations. (Malinowski 1948)

Max Fisher, writing in The New York Times commented on the epidemic of misleading revisionist history as something that is plaguing both autocracies and democracies. In this regard the practice is aimed not simply to "correct' the past but to shape the future of uneasy societies. (2022) One cited research study found the most effective propaganda messages use appeals to group identities such as ethnicity, race or religion. For example, Christian Americans who were told that Christianity itself was under attack, were more likely to accept American historical and political disinformation. In this regard, University of California propaganda scholar Andrew T. Little noted: "We want to believe that we are capable and decent, that our friends and favored relatives share these traits, and that the groups we belong to are on the right side of conflicts." (Little 2017)

With a sharp focus on Italy, Mariella Nocenzi analyzed the evolution of "risk society" in Italy in the 1990s through a wide spectrum of sociological literatures. She drew out relevant ideas that can help us to understand the ways that risk, uncertainty, and societal evolution are inexorably intertwined from theorists beginning with Auguste Comte. Because we increasingly live in societies dominated by mass communication as a force independent of its content, Nocenzi showed how risk is conveyed to the masses via the media through the prisms of influentials in various fields. Special notice was taken of how public trust in the source of information is undermined when, like today, "scientific" experts disagree with each other. Her timely examples were about the risk to people of eating genetically modified food products and the danger of microwave towers, but can easily be applied to pandemic misinformation. As today in America, the ever-wary Italian public then already had come to mistrust economic, political and mass media institutions; therefore, uncertainty generated even more risk and added to the growth of a culture where risk comes to be expected as an aspect of everyday life. Observing how the Covid 19 pandemic has impacted social life in Italy, Giuliana Prato noted some interesting, and puzzling, contradictions. On one hand it brought out a shared sense of civic responsibility. (2020: 6, 7) On the other hand, according to Prato, governments appeared use the 'state

of emergency' to establish new forms of control: (4., for a more local perspective see Krase and Krase 2019)

**Disinformation and Resistance around the World**

Disinformation about COVID 19 and resistance to public and private prevention and mitigation efforts is a global problem. Although they share many features in common, their iterations can vary greatly because of different regional, national, and local political, economic, and cultural conditions. Fabrizio Di Mascio et al focused on false information "…deliberately created and disseminated for economic gain or to intentionally deceive the public." and toward which The EU and national governments have responded. European social media companies, for example, have come under attack for allowing disinformation to circulate during the 2016 Brexit referendum vote, the 2017 French presidential and 2019 European Parliament elections. They also noted that the uncertainty surrounding the novel coronavirus gave rise to an "infodemic" characterized by a mix of facts, rumors, and speculations, which in turn created the realization that governments needed to better communicate with their publics. (Coombs 2020) At first, governments promoted improved media literacy and visibility of authoritative content, these softer efforts were not successful and resulted in stricter approaches. Fabrizio Di Mascio et al's analyses of EU national policies demonstrated a shift to Covid-19 disinformation, because disinformation made efforts to achieve public acceptance of mitigation measures and vaccination more difficult. The infodemic peaked when online spread of false claims so great they could no longer be ignored. "The urgency of the crisis led policymakers to focus on the platforms supplying disinformation in the short-term to provide the impression that they are quickly responding to the infodemic while measures focusing on the demand for disinformation have remained comparatively weak as they pay off in the long run." (Di Mascio 2021)

Some mention of the more dangerous claims must be made in the context of misinformation. Arwa Mahdawi (2022) provided some rather bizarre, examples of misinformation about Covid cures, stressing the importance of holding spreaders of dangerous falsehood to account which undermine trust in vaccines. Among the examples she cites are the following:

Christopher Key, the leader of an anti-Covid-19 vaccine group called the "Vaccine Police", posted videos online extolling the health benefits of what he described as "urine therapy". According to the wizard of wee, there is "tons and tons of research … [and] peer-reviewed published papers on urine"; so if you do your own pee-search you will discover it is God's own antidote to Covid-19. "This vaccine is the worst bioweapon I have ever seen," Key said. "I drink my own urine!"

Former US President Donald Trump had barely distanced himself from statements that malaria treatment could cure Covid -19 before moving on to a more unorthodox suggestion.

On Thursday night White House officials shared pretty predictable findings: that sunlight and common cleaning supplies can kill a virus within minutes when applied to different surfaces. But then the president had to take it to another level: "I see the disinfectant where it knocks it out in a minute," Trump said. "One minute! And is there a way we can do something, by an injection inside or almost a cleaning? Because you see it gets in the lungs and it does a tremendous number on the lungs, so it'd be interesting to check that. So, that you're going to have to use medical doctors with, but it sounds interesting to me." (Noor 2020)

Poppy Noor also noted the Ivermectin-mania of 2021 as well as conservative media personalities such as Fox News's Tucker Carlson touting Viagra as a potential cure, as well as Candace Owens and Infowars founder Alex Jones who hype colloidal silver as a virus preventive. Mahdawi wrote however, that despite these dangerous ideas, pharmaceutical companies and wealthy nations, by hoarding vaccines, were the greatest contributors global spread of Covid-19. (Mahdawi 2022)

On November 21, 2021 the British Broadcasting Company International News program reported on "Huge protests across Europe" over new Covid restrictions. In response to the restrictions, and lockdowns, marches, demonstrations, and occasionally riots took place in Belgium, Croatia, France, Germany, Italy, The Netherlands, and the United Kingdom. (https://www.bbc.com/news/world-europe-59363256) In November, Yan Zhuang reported in The New York Times, in cities across Australia crowds rallied against vaccine mandates and pandemic restrictions. For example, protesters gathered in Melbourne to oppose a bill that would allow state officials in Victoria to enforce rules well after the area's state of emergency lapses. (https://www.nytimes.com/2021/11/18/world/australia/covid-protests-australia.html)

As of December 9, 2021, the Carnegie Endowment for International Peace's Global Protest Tracker had recorded more than twenty-five significant protests directly related to the cornonavirus pandemic. (https://carnegieendowment.org/publications/interactive/protest-tracker#) In October 2021, the Council on Foreign Relations reported that the pandemic was shaking up politics in Southeast Asia where it was undermining confidence in governments. (https://www.cfr.org/article/covid-19-shaking-politics-southeast-asia)

Although there are many methods that government use to control dangerous behavior during the current pandemic, local police in The Peoples Republic of China has employed some rather unique ones. As reported in The Guardian (2021) in Jingxi, armed police paraded four alleged violators of Covid rules through the streets "… wearing hazmat suits and bearing placards showing their name and photos designed to deter 'border-related crimes.'" A common practice during the Cultural Revolution, such shaming was officially banned but reemerged locally in efforts to enforce China's zero-tolerance Covid policy. Following public reports on the incident, there were 350m views and more than 30,000 comments on the topic.

Ever since the start of the pandemic in 2019 The Peoples Republic of China has used its centralized system of power to use extraordinarily strict measures to the successfully limit the impact, especially per capita deaths, due to Covid-19 and its mutations. It has also gathered a great deal of negative attention from outside. Although criticism from the inside is seldom reported, a few examples should suffice to outline their unique methods and resulting issues. As noted by Oleg Maltsev, Jean Baudrillard offered an understanding, but not a solution, to the (purposive) constant state of risk and uncertainty. (Maltsev 2022) As quoted by Maltsev:

The social game of human relations in a bureaucratic society is different from the terrible hypocrisy of Swift's servants. It is a gigantic model of "simulation" of absent reciprocity. It is not stealthy, but functional simulation. The minimum life of social communication is achieved only at the cost of this relationalist training in which everyone is included — a magnificent optical illusion designed to mask the objective attitude of alienation and distance directed from everyone to everyone. (Baudrillard 1998)

In essence, Baudrillard's work provides an understanding, not a solution, of the situation of the current hyperrealities created by simulations and simulacrae that guarantee there is no escape from the structural, as well as post-structural, risks and uncertainties that abound within the real and imaginary global COVID-19 Pandemic.

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# The phenomenon of mentality is a central paradigm that critically changes human life

*Dr. Oleg Maltsev*

*Knowing how things are supposed to be characterizes an intelligent person;*
*knowing how things factually are characterizes an experienced person;*
*knowing how to change things for the better characterizes a genius.*
*Denis Diderot (French writer, philosopher)*

A good book starts with an epigraph that runs a thread through the whole story like a guiding star guiding a reader by the hand to a logical conclusion. The epigraph to my future book "Mentality Component" and the given paper is the formula with which our research began in the third field study, in Croatia:

**The geometric formula of failure = environment × willingness to die/ level of professionalism of the parties.**

*(The geometric formula of failure is equal to the environment multiplied by the desire to die and divided by the level of professionalism of the parties)*

*The key to comprehending the given formula is a very complex phenomenon.*

**MENTALITY. Mentality as a phenomenon was the subject of the 2021 expedition.** The question invites itself: what is the relation between mentality and the "formula of failure"? Answering this question is the central scientific task, the logic of which is outlined below.

First of all, it is necessary to have a common understanding of what "mentality" is. A mentality is one of those "terms familiar to science" but unknown and unexplored in detail. There are dozens of definitions and descriptions of this notion, among many of them standing "mindset," "worldview," "quality of consciousness that characterizes a specific individual," "mental activity," "peculiarities of worldview," "worldview of an individual, social group or entire nation." And these are merely first glance tries to define the category "mentality" as exhibited in the dictionaries.

What precisely can be said about "mentality"? It is a certain imperceptible component of the human being, undoubtedly demanding fundamental interdisciplinary examination. Therefore, from the beginning of scientific reasoning, we will consider "mentality" a particular phenomenon "X." In terms of its manifestation, i.e. "versions of perception" of mentality's consequences, we observe the phenomenon of an individual's way of life, a pattern of thinking, a way of perceiving other people living in a particular territorial system.

Any scholarly study should be based on a model, a system that allows conducting research and " unveiling the mystery" of the unknown through the methodology. In the course of the expedition to Croatia, the heuristic model of mentality study was deduced – the primary scheme of research that ricocheted a specific logical sequence of stage-by-stage development of the person throughout his life and activities.

## PERCEPTION — SLEEP — MEMORY — CONSCIOUSNESS — — VIEW OF THE WORLD — HISTORY

*Fig.1 Heuristic research model*

The mentality is somehow related to each of the phenomena in the given scheme. In what ways? Let's consider analytically and look into each block of the scheme to find that out.

**1) Perception.** When we "look" at the subject of mentality, we naturally perceive it as a particular phenomenon (moreover, immaterial, non-physical). But what is the reason for the existence of mentality, what does its structure looks like, and the logic of its formation? There are simply no answers to questions like these in the academic scholarship of the modern era.

**2) Sleep**. During sleep, data are stored into memory blocks, i.e., things that an individual did not have time to understand, to comprehend during the day, s/he comprehends while sleeping (one of the principles of Popov's theory of memory). Accordingly, data is stored in a certain way, which directly affects mentality formation. We cannot say what exactly we pack and what data blocks are stored, so they will be designated as "X" blocks.

According to Popov's research, all people from birth are nearly the same (similar structure), except for some parameters, which are not vital and have no fatal influence on life (biological, physical differences).

One category that explains "why we are so different" is how we train in life and activity (what and how we learn). For more than 30 years, I have been observing how people train (habituate) and how people approach the matter of self-education and skill acquisition. Thus, in the initial stage of choosing an approach to skill acquisition, most often than not, it is possible to conclude that with a linear system such as repetition, an individual will eventually get nowhere. The main reason for the aforementioned is that while training, people do exactly what they know how to do, but not what is required.

I was taught that **training is designed to teach skills we don't have**. Developing a new skill takes doing completely different assignments; it could even be something that you never experienced or tried before.

Cornerstone Problem: *Most often, training is done for the sake of the process but not for the change and the end result*. Unless there is a specific goal for the workout, it's just a pastime, entertainment.

"Training" and "mentality" are directly related to each other. The manner of self-education, the mental comprehension of the path to be taken to learn something or achieve a goal, stems, among other things, from the mentality component. Such a statement can be made based on the study of "program destiny" (2016-2019). Needless to say, the conditions of the environment where a person lives play a vital role. For this reason, if one does not consciously change

the approaches to the acquisition of skills, respectively, no development of necessary skills will take place, leading to no change.

**Only continuous training in the process of life and activity, with the obligatory condition of making adjustments and changes in the way of life of "I," can free an individual from the mentality formed unconsciously and automatically.**

Training = conscious, daily "making changes in oneself". Training must be done in conditions as close as possible to those of life. In other words, "just training," even if you are aware of the task at hand, in conditions in which you are used to already, won't bring substantial changes.

Training belongs to the domain of psychology (not physiology, neurophysiology, or other disciplines). Elements of training need to be known in advance, before the training itself starts (otherwise the outcome can be unpredictable).

*Psychology is the key science that answers the question "how to train".*

It is important to note the peculiarity of perception: everyone understands words differently. People quickly react to actions, phenomena, circumstances. That is, a **human being is used to change under the influence of the external environment. And he is not accustomed to making adjustments and changes on his own. And this is one of the reasons for the existence of such a phenomenon as mentality.**

**3) Memory.** From the point of view of understanding memory as a system, a mentality presupposes a certain unconscious configuration. In other words, it would be impossible for a mentality to exist if the memory was not formed unconsciously (that is, without any conscious effort on the part of the individual).

**4) Consciousness.** Consciousness is the "mirror" (reflection) of our memory. Everything that one "has" in consciousness is a reflection of the content of information blocks in the memory. Based on the heuristic model of consciousness structure, we could briefly say that human consciousness is divided into two blocks, each of which consists of four levels. For illustration purposes, let's apply an analogy. Imagine that consciousness is a TV and memory is a remote control for the TV. Psyche is stationed in between the remote control and the TV. When one of the buttons on the remote control is pressed, a certain picture/image "fires off" from memory, through the mechanism of the psyche, into the consciousness, and as a result, it is displayed on the TV screen. This is what the analogy looks like.

**5) View of the world** is the totality of the previous four parameters. Most importantly, the view of the world generates a model of human behavior (there are four types of behavior: ineffective; profitable; effective; fair), which we call in the aggregate a territorial mentality.

**6) History**. Perhaps it is one of the most extensive categories. History and mentality are directly related. History is often described as a temporal sequence of world events recreating a particular reality. In turn, people try to search in history for confirmation of their personal, automatic "impression of an encounter with reality".

Based on the initial analysis of the six blocks of the heuristic model for understanding "what is mentality", we could state as follows.

**The mentality is the central paradigm that critically changes human life. In fact, mentality is often the stumbling block, an obstacle for a person, that plays a bad joke. History clearly demonstrates that sometimes it is enough just to say one "wrong" phrase and have severe consequences because of that. Also, without knowing the mentality of the other person, we can easily offend a person simply with a "wrong" act.**

Mentality shapes unconscious attitudes toward people in society.

From the very beginning of the study on mentality, I kept in mind the heuristic model describing the formula for the study of the mentality component. This formula also represents a certain sequence of stages of human life. The analysis of the formula allows us to conclude the existence of two types of persons passing the formula step by step: A) an urban resident and B) a village resident. Below, we will consider the steps (stages) of human life:

**Step #1**. Birth of a person. Most often a person is born into a classic family with two parents, mother and father.

**Step #2**. A person is born on a specific territory on Earth. The choice of that place does not depend on us, nor does the choice of family.

**Step #3**. A person is born in a certain historical period. We do not choose it either. (Some people were born in the 17th century, others in the 19th century, 21st century.)

**Step #4**. Place and time are also related to the mythological component of human consciousness. All mythologemes have a historical character. For example, there are mythologems peculiar to the prehistoric period and there are no documented, written sources for that era. Other mythologems pertain to the modern era.

The mythologemic level is shaped by three vectors: historicism, time and place. A person is not only born on a certain territory, but also in a certain time. These factors influence the mythologeme he inclines to; particular mythologeme that is an integral part of an individual's consciousness and worldview.

(A mythologem does not have a constant value. Its content is not static, but subject to change).

The mythologemic component of human consciousness is the fundamental level on which other blocks of consciousness are built. If the mythologemic block is removed, the construction of consciousness collapses. Inclination to this or that religion stems from this level. Religion is an artificially created system that is designed to fill the mythologemic level of human consciousness.
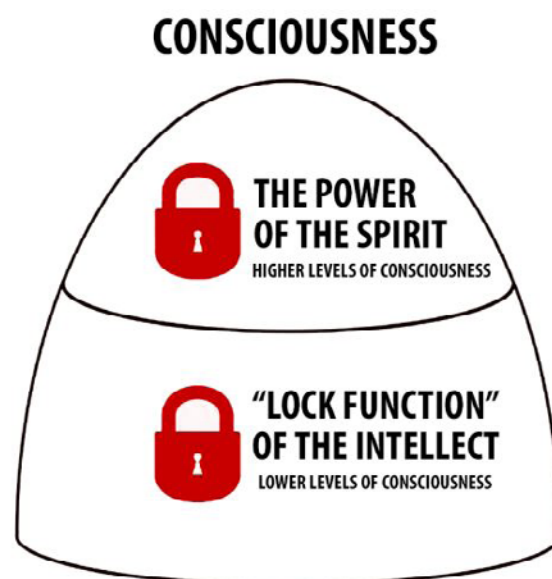
The first four levels of consciousness are bottom-up. The next four levels are top-down. This logic of building levels reveals the essence of the conflict of the levels of consciousness. Since the upper level subordinates the lower level, a person who has gone "up" no longer depends on the lower levels. Thus, the first four levels of consciousness are responsible for the mental component. The

next 4 levels of consciousness are the higher levels of consciousness, the so-called superconsciousness or "supra-consciousness", as was said by S. Freud in his early works.

**Step 5**: The historical aspect. Thus, the main parameter is the level of development of the civilization in which a person was born. For example, if we take a look at two hypothetical individuals, one of which was born in the primitive communal system, and the other in the Middle Ages. Logically, they would be completely different individuals, most importantly because they live in different periods of civilization and have different levels of intellectual development.

Intelligence is a key module of the first four levels of consciousness. It takes intelligence to "build" consciousness. The critical lock function of intelligence in consciousness occurs when a person cannot form his consciousness due to the lack of an appropriate intellectual level. The first four levels of consciousness depend on intelligence, i.e. how well the first four levels of consciousness are shaped, to what extent you can adjust and change the blocks on your own. The higher levels of consciousness depend on the power of the spirit. That is, there are two locks of consciousness: the power of the spirit (higher levels of consciousness) and the intellect (lower levels of consciousness).

Mentality is related to the lower levels of consciousness, where the key factor is the "lock function" of the intellect.



**CONSCIOUSNESS**

THE POWER OF THE SPIRIT
HIGHER LEVELS OF CONSCIOUSNESS

"LOCK FUNCTION" OF THE INTELLECT
LOWER LEVELS OF CONSCIOUSNESS

If the individual is unable to comprehend and pass the intellectual obstacle of building the first four levels of consciousness, the levels of consciousness are going to be organized by the territorial society where a person lives.

**Step #6.** The current situation, i.e. how things are at the moment.

Now we know why children are read fairy tales from infancy. This is how the vector model of upbringing is formed. And the mythologem is an integral part of human consciousness and worldview.

A human being in the process of life and activity relies on a mythologem one way or another, it is one of the first constructions or elements of his consciousness that are formed since his early age. Fairy tales read to us in childhood form the mythologemic component. That is, a received mythologem from fairy tales, like a snapshot, gets into human memory blocks, making corresponding changes in the information blocks. Memory as a system, which works according to the principle of a mirror, is reflected back in the consciousness. As a result, it shaped a worldview that we perceive. In other words, a mythologem "grinds" representations. Moreover, the mythologeme induces us to look for confirmation in the events of the past and to form models of behavior on this basis, which we perceive as a phenomenon of the mental component in a certain territory.

*Why do most people read historical novels or watch historical films? This is how people look for and find confirmation of the present in events of the past.*

**Step #7**. Two categories of people. As noted at the international conference "The City as a Classroom," every citizen strives to become a symbol of his or her city. For example, most residents of Odessa strive to become respectable people, the prototype of which is Mishka-Yaponchik. Misha-Yaponchik is a kind of symbol of the city, a standard, to which "one strives" (a manifestation of mentality).

A resident of the village strives to become a symbol of his family and goes to the city with that goal, but the city "welcomes" exclusively the inclination to become a symbol of the city.

Summing up the intermediate result, we could conclude that people strive to develop in two directions: to become a symbol of the city or to become a symbol of their own family.

What is the difference between these two types of people? These are two different ways of forming a mentality. A person who strives to become a symbol of the city is not interested in anything, including other people's opinions. For him, other people are rivals, who also want to become a symbol of the city. Recall the phrase of Cardinal Richelieu from Dumas' novel *D'Artagnan and the Three Musketeers*: "There are no people whom I cannot put in the Bastille." For this type of person, the family is an antagonist. Thus, to become a symbol of the city one must be independent of one's family (parents, relatives) as much as possible. That is, "the family watches your successes and is proud of you." People who aspire to become a symbol of the city are high performers.

The second category unites people striving to become a symbol of their family; accordingly, for this type of person, the opinion of the family is critical. The opinion of the family determines whether he or she is a symbol of the family or not. To be a symbol of family, it is necessary to be constantly in this environment, to be inseparable from it. In business and professional practice, this type of people do not achieve outstanding results, which also significantly affects the mental component.

**A person always has a choice of lifestyle. How to live is everyone's own business. However, over and above that: from the position of the mental component, the way of life is also influenced by such a category as "I would like to believe that… I hope". The belief is always directed into the future and determines the direction of aspirations. That is, it is a choice based on preferences.**

In addition to the two types of people, there is a third type, as the rarest, they are very few – people who want to become a symbol of their land. For example, let us remember the outstanding A.I. Marinesko – the commander of the submarine "S-13" of the Red Banner Submarine Brigade of the Red Banner Baltic Fleet of the USSR Navy, captain of the 3rd rank. Hero of USSR. This is a world-class man, one of the symbols of Ukraine.

**Step #8**. The city itself "strives" to become a symbol in the world. There are cities with a very high concentration of symbolic people through which the city acquires symbolic status. Among different examples, cities such as Paris, Naples, Florence, Venice, Munich, Palermo. The aspiration of a city to become a symbol extends to the mentality of people living in that city. When the city became a world symbol, society demanded appropriate behavior from an individual, so that nobody disgraces the city.

Based on the preceding analysis, we formulate the following set of conclusions regarding the subject of the study.

Mentality is a consequence of one's relationship and struggle with life. Mentality is an unconscious phenomenon, that is, people are not aware of it. One considers himself to be normal and ordinary, while people around perceive him as a peculiar individual.

Thus, one's worldview is the cause of the nature of his relationship with life. A worldview becomes an automatic unconscious phenomenon, but it is not like that by its nature. It is variable and changeable. For example, the worldview of a teenager at the age of 16 is very different from that of a person in their 30s. But over time, variable turns into constant (automatic), which creates different obstacles.

**Faith and mentality.** Mentality has such a peculiarity as the construct "I would like to believe". Faith always looks to the future and determines the direction of aspirations. That is, faith is a choice based on preference, on the basis of an already formed function (as if on the menu in a restaurant). As a result, the well-known question arises: "What can you offer me?"

Every person inclines towards a certain mythologem; it is formed from childhood, which later influences the worldview of the individual. Philosophy "grows" from the mythologeme just like a tree from seed. Let us continue the analogy: philosophy acts as a worldview, which generates mentality, and the worldview is formed under the influence of human aspirations – faith, which moves a person in several directions – in the direction of the symbolic component of the family and in the direction of the symbolic component of the city or land.

In the foundation, it is about the kind of mythologeme given to a person in his early childhood – effective or ineffective. Accordingly, this data will determine the subsequent course of the development of one's philosophy, stemming from the core – the mythologeme.

Thus, we have comprehended the heuristic model, which allowed us to conclude a number of conclusions. Having analyzed the stages of human life 1) from the viewpoint of the motor-dynamic scheme and the system of consciousness, 2) from the viewpoint of the psychology of inferiority, there is an idea of the structure and the logic of mentality formation on the basis of three heuristic models: the model of consciousness, the model of element's interaction and the model of personality development presented at the conference "City as a Classroom."

This paper shortly presented the primary conclusions concerning such a global and complex phenomenon as mentality. As a result, I'd like to present one of the definitions of "mentality", which will be covered in detail in my book.

*The mentality is a safe aspiration for power, happiness, and well-being defined by a certain structure of consciousness.*

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> "WE SELDOM REALIZE, FOR EXAMPLE THAT OUR MOST PRIVATE THOUGHTS AND EMOTIONS ARE NOT ACTUALLY OUR OWN. FOR WE THINK IN TERMS OF LANGUAGES AND IMAGES WHICH WE DID NOT INVENT, BUT WHICH WERE GIVEN TO US BY OUR SOCIETY"

ALAN WATTS

# The Concept of Mentality in Historiographical Context
*Prof. Patrick H. Hutton*

As scholars in our conference have shown, mentality is a concept with many applications and can be appreciated in a variety of contexts. My interest is from the perspective of the historiographer, for the European Academy of Sciences in the Ukraine has resuscitated a concept that had been popular in historical scholarship in the mid-twentieth century. Today the term mentalities has largely disappeared from the historians' discourse, but the idea it represents lives on, hidden in other vocabularies. My reflection on the rise and fall of the use of that concept brought to mind the approach to intellectual history by the American historian Arthur Lovejoy during the 1930s. He was a pioneer in designing the field of the history of ideas. Some key ideas, he argued, have a long, often meandering history as they are remodeled to adapt to new cultural contexts. Lovejoy's example was the idea of the great chain of being, a medieval notion that resurfaced in modern times in other formulations.[1] Recently, the historian Francesco Benigno has taken up a variation on this approach, one especially useful for understanding the dynamics of scholarly research. Concepts, he suggests, have a working life in intellectual history. They are born, live a useful life, then fade away. He argues that historians tend to be drawn to what they believe to be a cutting-edge idea that generates time-specific clusters of scholarly activity, as if it were a magnet. They explore its possibilities, then move on when it is no longer a useful research tool.[2] Sometimes concepts are reborn. Mentalities would appear to be such a concept, though I would argue that the approach to historical psychology that it signifies has lived on under other titles, notably in the history of collective memory, a field of scholarship that has dominated the study of cultural history since the turn of the twenty-first century.

My own acquaintance with the term mentalities stems from my research in French historiography. Mentalities in its initial historiographical formulation was a manifestation of the broad shift of interest from socioeconomic to sociocultural history during the middle of the twentieth century.[3] My own scholarship followed that historiographical sea change. I discovered the use of the concept among historians identified with the Annales school of historical writing, conceived as a fresh approach to the history of social psychology. Their work flourished in the cultural history of the 1960s and 1970s in Europe and North America, then faded away in the face of alternative titles that were becoming more fashionable, such as the history of popular culture, the history of private life, and the history of collective memory. The history of mentalities (or alternately collective mentalities) concerned changes in the attitudes of ordinary people toward their everyday lives over long periods of time. In its initial formulations, research and writing on this topic signified a departure from concentration on the accomplishments of cultural elites --- writers, authors, philosophers, and artists --- the stuff of cultural history before that date. Historians of mentalities, by

contrast, took up such topics as changing conceptions of life's passages, the dynamics of family life, childhood, marriage, death, normal vs. abnormal behavior, private vs. public life, the disciplining of emotions in codes of manners, festivals and popular religious devotions.[4] Early studies in the field tended to emphasize the weight of the past in the habits of mind and cultural customs of ordinary people living during the early modern era (seventeenth and eighteenth centuries), with particular attention to resistance to innovation and risk.[5]

A key and controversial figure in the popularization of scholarship in mentalities was the French historian Philippe Ariès, who is best known for his history about changing attitudes toward childhood within family life over several centuries. Ariès is generally understood to have been an old-fashioned conservative, who cherished the traditional values of old-regime society. But his history actually traces the invention of the idea of the stages of life as a developmental process, as these came to be elaborated over several centuries.[6] It is worth pointing out that his early work focused on historical demography, and he pioneered studies on the emergence of family planning during the seventeenth century. Conscious practices of contraception saved women from fatalism about endless child-bearing, and signaled that humankind was beginning to take responsibility for decisions about procreation.[7] This changing mentality was crucial for the emergence of self-reliant individual autonomy, a hallmark of modern identity. By the 1980s, work on mentalities had been synthesized into a broadly-conceived *History of Private Life*, culminating in a comprehensive, multi-authored study of the field, edited by Ariès and his colleague Georges Duby, and published simultaneously in both French and English editions between 1984 and 1990.[8]

A closely related line of inquiry in historical psychology, initially labeled "psychohistory," emerged at roughly the same time. It too captured scholarly attention during the 1960s, especially in the United States. Psychoanalytic in its methods, the field drew upon the theory of Sigmund Freud, but expanded on his insights into the unconscious psychology of infancy in order to analyze psychological growth and transformation as a lifelong process.[9] The key figure who gained intellectual prominence in this field during the 1960s was the German born American émigré psychologist Erik Erikson, who developed a theory of the individual's life-long psychological growth through some eight stages of development. Erikson was especially popular among therapists and the helping professions generally during that era. He also gained scholarly attention for his psychoanalytic biographies of historically famous individuals, notably in his study of *Young Man Luther* (1958) as one who mastered the identity crisis of coming of age to become an adult of great power and understanding. In some measure corresponding to Aries's work on the historical elaboration of the stages of the life cycle, Erikson as psychohistorian focused on Freud's notion of the ego-ideal.[10]

Each approach has had its legacy, leading into historiographical traditions. One immediate follow-up on Erikson's work was a turn from personal psycho-

logical growth toward the historical sources of crises within families. The most famous among these studies were those by the American historian Christopher Lasch, notably his *Culture of Narcissism* (1979), which unleased the term into popular culture.[11] The historian Peter Gay, too, was sympathetic to Freudian psychology, and gave it subtle and refined expression in his elegantly written history of the emotional life and sensibilities of the European middle-class during the nineteenth-century.[12] Most imposing, however, has been the prominence of Holocaust studies during the late twentieth century. These emerged out of the "Historians Dispute" during the 1980s to become a genre of its own.[13] Since the turn of the twenty-first century, methods developed for the study of trauma from the Freudian root have been employed to explore a number of other historically significant psychological crises, such as the terror in the French Revolution.[14] The interest in the traumas of the wars of the twentieth century has led historian Henry Rousso to rewrite the grand narrative of modern history as a genealogy of disruptive traumatic events.[15]

The more direct line of historical inquiry to emerge from the matrix of studies of collective mentalities has been that concerning collective memory, which coalesced during the 1990s and by the turn of the twenty-first century had become the interdisciplinary venture of memory studies. Its centers of research are in western Europe. The pioneering work was Pierre Nora's *Les Lieux de mémoire* (1984-1992), a collaborative study of the French national memory. It inspired a host of histories of commemorative practices, but also an interest in historiography itself.[16] Mentality in the guise of memory has proceeded along three pathways, each of which investigates its nature from a different perspective.

Prominent initially were studies in the politics of commemoration, resurrecting the early twentieth-century work of the sociologist Maurice Halbwachs on social power as the foundation of collective memory.[17] The most widely read and cited study in this strand of scholarship was Eric Hobsbawm and Terence Ranger's highly influential study *The Invention of Tradition* (1984), which argued that tradition is usually a present-minded re-construction of the past, calculated to serve political ends.[18]

A second line of inquiry apart provided studies of the epistemological and cultural consequences of the development of new technologies of communication from antiquity to the present, initiated by the move from orality into literacy in ancient times. The studies by Marshall McLuhan and Walter Ong were important works of synthesis. Interest in this topic was certainly triggered by the move in our time from typographic to electronic culture.[19]

Memory studies germane to historiography itself turned to the topic of the history of nostalgia, with its implications for the breakup of the grand narrative of history, the waning appeal of the idea of progress, and our contemporary understanding of historical time. Nostalgia fostered a present-minded, and retrospective conception of history.[20] Particularly original in discriminating among types of nostalgia was the Russian literary critic Svetlana Boym's *The Future of*

*Nostalgia* (2002), which introduced the concept of reflective nostalgia --- longing for what might have been.[21]

The interest in collective memory has raised the historiographical issue of its relationship to history. When we make claims about the distortions of history we usually mean those of collective memory rather than of historical scholarship. History as a scholarly discipline, of course, may be regarded as a sub-set of collective memory. While they share common ground in seeking to make sense of the past for the present, history aspires to be rational and analytical, while memory thrives on the emotional and inspirational. Bias is inescapable in historical interpretation, but far more so in collective memory, which is wildly protean and subject to distortion. The long range trend of collective memory in its perceptions of events and personalities out of the past is toward idealization. Distortions are inherent in the human way of remembering. Historical interpretation aspires to minimize these in its quest for factual accuracy and judicious interpretation.[22]

Recent Interest in the workings of collective memory has therefore led to a scholarly interest in the remembered afterlife of legendary personalities or events, a subfield characterized at the turn of the twenty-first century as mnemohistory.[23] Conventional historians have always taken pride in exploding myths about the past so that they may expose the historical realities. But myths and legends are realities that shape our culture, and mnemohistorians contend that the afterlife of collective memory has a logic of its own as it plays out over time, and that its record may be accurately retrieved and interpreted. The re-modeling of memory proceeds through several stages over decades, and historians today are reconstructing this cultural heritage.[24] They plot the logic of the evolution of the collective memory of memorable events and persons sequentially. They begin with the living testimony of witnesses. They show how these reminiscences are enlarged by contextualizing them in stories, which are mythologized and become legendary. In time, they explain, historians intervene to test legends against the realities of evidence in a process of de-mythologizing. But collective memory so chastened does not end there, for the legends are often ennobling or at least politically useful. Artists re-mythologize, and in their creations persons and event are reimagined in the search for larger aesthetic meanings. Politicians, in turn, idealize them in their commemorations.

I note several examples of this genre of mnemohistory, from across the ages. Consider the way in which the haphazard quips and repartee of Socrates in his dialogues with students in ancient Athens were transformed by Plato into a coherent dialectical philosophy. In the late twentieth century, scholars participating in the Jesus seminar explain how the ethical teachings of Jesus were transformed into theological novels by the Evangelists in gospels composed some half-century after his death.[25] A model for studies of the remembered afterlife of modern events was written by the French military historian Jean-Marc Largeaud about the battle of Waterloo (1815). He shows how the collec-

tive memory of Napoleon's final capitulation was over the course of the nineteenth century transformed into a "glorious defeat."[26] Finally, I would mention my own study of the evolving legend of the nineteenth-century French revolutionary Auguste Blanqui from dangerous insurgent into elder statesman of the European revolutionary tradition.[27] All of this work in memory studies has enabled scholars to discriminate between collective memory and documented history.  For philosopher Paul Ricoeur, the respective resources of memory and history serve different cultural needs.  Each has its role and so maintains its autonomy.  History analyzes, but memory inspires.[28]

In these ways, the concept of mentalities has survived in subterranean forms as disguised expressions of a shared approach to historical psychology that passed out of the mid-twentieth into the twenty-first century.  In my view, the most promising approach for future studies of mentalities will explore further the psychological effects of the revolution in the technologies of communication, from typographic into digital age culture.  In this historical transition, perception, understanding of knowledge, and modes of communication are being radically altered, leading toward a new mentality.  One notes the frequent reference to the difference between the old and the young as digital-age immigrants and digital age natives in the mentality of the contemporary age.  Digital age culture has penetrated deeply into our psyches and is transforming all of us. Much more can be said about the process.

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## Stories in Diverse Media? Play, Story Telling, & Critical Media Literacy in the Googleburg Galaxy
*Dr. Steve Gennaro*

Canadian media theorist Marshall McLuhan is often remembered for his idiom that technology can be viewed as an extension of the self. For close to 300,000 years, language has served as a human technology. Through language, the ability to play and tell stories has served as an extension of the self into physical and digital environments.[1] But language is more than an extension of self; it is also a core component of subjecthood. The choice of words (storytelling) we use to categorize, order, structure, and explain the chaos of human life offers different glimpses into our subjectivity based entirely on the language we select (the stories we tell). The words that describe the spaces we occupy impact how we exist within those spaces, and of course, who benefits from such interpretations. We use language to craft the stories by which we embody the world we live in. Language organizes one's place within that world by describing who belongs and who benefits from access and privilege.  In the Googleburg Galaxy of the 21$^{st}$ century, a world dominated by Google, Apple, Amazon, Facebook, and more, subjecthood requires critical media literacy and an active engagement with media technologies to ensure diverse stories and diverse media.[2]

Consider the term *homo sapiens*, universally agreed upon to best describe the species to which all current human life belongs. As Yuval Noah Harar explains in *Sapiens: A Brief History of Humankind*, there was at one point in history many species of the genus homo; however, the only species that survives today is the homo sapien.[3] The Latin translation for the term *sapien* is "wise man" indicating, as Harar argues, it was the intellect of sapiens that allowed for their adaptability, which included the creation of and use of tools.  Using their intelligence, sapiens both adapted to their surrounding environments simultaneously as they altered those environments to human life. Such adaptability was paramount for sapiens survival and tantamount to its ultimate dominance over other homo species despite their comparative lack of size, strength, speed.

However, we are more than just knowledgeable beings. We are also storytelling beings -*narrans*.[4] John D. Niles, in his work *Homo Narrans: the Poetics and Anthropology of Oral Literature,* argued it was the use of language as a tool, which made sapiens unique. For Niles, sapiens adapted and prospered in environments around the globe by using language to communicate their knowledge through stories, which created opportunities to adjust the self to the environment or the environment to the self. All animals communicate, but storytelling turns communication into animation, bringing language to life. Storytelling is a uniquely sapien trait that allows for the sharing of wisdom across generations beyond that which is already passed on in the genetic code of each animal.

Play is a complementary trait to intellect and storytelling for our species of homo, which has been advantageous to survival. In *Homo Ludens: a Study of the*

*Play-Element in Culture* Johan Huizinga discusses the crucial role that play occupied in the establishment of sapien civilizations and societies, suggesting it to be of equal importance to language and myth (storytelling).[5] Play, as a system, takes language and shapes it to tell stories. Play, as a technique, engages sapiens in their concrete situations, challenging them to question their role in these situations and empowering them to engage as active meaning-makers in those to follow. Play, as a method, is creative and expressive. Play, as a methodology, offers contestation, rebellion, and subversion opportunities. Fundamentally, play is the process through which our subjective selves digest our objective realities by animating language, legitimating and/or destabilizing stories, and crystalizing objectification or activating subjectivity in every one of us.

Critical media literacy can be viewed as an approach that encourages play. As a social justice project, critical media literacy uses play to unpack representation, ideology, and economics issues in media and technology. According to Douglas Kellner and Jeff Share in *The Critical Media Literacy Guide: Engaging Media and Transforming Education,* practicing critical media literacy involves a conceptual understanding of six intersecting themes: social constructivism, languages and semiotics, audience and positioning, politics of representation, production and institutions, and social and environmental justice.[6] Hegemony, for example, works because of the presence of the press and its ability to shape human interaction by dominating the venues of storytelling and play.[7] This is equally true for the culture industry. [8] In fact, one of the real dangers of capitalism has been the exploitation of the working class by a few elites and the acceptance of this marginalization by the working class as a "normal" component of everyday life (this is hegemony!). The danger of capitalism and a primary reason for its growth and success has been its ability to manufacture consent, a process by which ruling elites control the storytelling process; limiting the number of stories that get told, shaping the process of how they are shared, legitimating the criteria by whom they are spoken, and regulating the channels through which they get distributed.[9] There is even a desire to manage how these stories get consumed! Capitalism, on the surface, appears to be an economic system. However, the underlying actions that grease the wheels are ideological and based not on what gets sold but on how stories get told and consumed.

### Social Media Storytelling and Pandemic Play
Social media platforms like Facebook, Twitter, and YouTube are altering the practices of human storytelling. For more than 6000 years, as the world changed around us, sapiens survived by adapting and telling stories. Storytelling provides comfort explaining the reasons behind societal changes and has helped sapiens adapt to change by marking out the steps required to successfully adjust to the emerging world. More recently, in the case of COVID 19, where the changes were instant, global, and with dire consequences, the primary spaces

for storytelling migrated to social media. With people in lockdown and self-isolation around the globe, play, work, socializing, shopping, fitness, art, culture, leisure, learning, and music were relocated to social media spaces. However, social media spaces are not free public spaces. Social media platforms are businesses owned, controlled, and monitored for profit. Therefore, their impact on the processes of language, storytelling, and play occurs within a framework that serves their economic interests.

Here, an area of particular interest is young people's storytelling on social media, as young people are the largest user group of social media.[10] In the spring of 2020, COVID 19 forced the migration of all aspects of young people's lives to the digital. Around the world, outdoor public spaces were closed, schools were shut down, sports teams and clubs were cancelled, and the opportunity to gather and congregate in public areas was discouraged and even made illegal in some parts. By April 2021, UNICEF reported that over 1.6 billion children in 190 countries had been displaced from public spaces by COVID 19, moving schools and activities to the digital where available.[11] Research on young people, social media, and human rights at York University in Toronto, Canada, in 2021 explored young people's play during COVID 19.[12] In a pandemic and post-pandemic world, access to play spaces remain a priority for democracy since play by its very definition is supposed to exist outside of ordinary life. In *Homo Ludens*, Huizinga argued that humans play by entering the "magic circle": "temporary worlds within the ordinary world, dedicated to the performance of an act apart." [13] Within the magic circle, individuals take on a set of expected roles, actions, and persona that are different from outside of the game. When asked about their experiences of play during the pandemic, young people frequently expressed the primary role occupied for social media for connecting with other people during COVID 19 lockdowns. For the young people who spoke about their pandemic play, COVID 19 had displaced the location where play happened, from liminal spaces or third spaces outside of adult control and direct supervision, onto social media platforms and often inside the primary area of the home (to access the technology required to visit social media platforms) with limited privacy. These findings from the pandemic play research are not the isolated experiences of youth. Therefore, when a small group of proprietors control the magic circle, the types of stories that get told, shared, liked, and crystalized into popular discourse are framed through the guiding principles of the proprietors who operate these spaces for profit. It is no coincidence that billionaire owners of Amazon, Google, Facebook, Microsoft, Oracle (as examples) profited greatly from COVID 19 by owning the very platforms and commons where stories get told and where play happens.[14]

In "The Culture Industry, Enlightenment as Mass Deception" Theodor Adorno and Max Horkheimer noted the sedative possibilities of entertainment. For Adorno and Horkheimer, the goal of the culture industry is to entertain the

masses establishing agreement (or consensus) between the media, the medium, and the media viewer.[15] As Adorno and Horkheimer argue, when people are entertained, they uncritically accept the media that sedates them, the ideological bias embedded in the structure of the medium, and the diversity (or lack thereof) in media stories. If storytelling shapes who we are and has the power to alter the reality we live in, then the subversive power of play should not be overlooked.  For children, it has been primarily agreed-upon dating back to G. Stanley Hall and the beginning of adolescent psychology through to Jean Piaget and his staged theory of cognitive development, until the present moment, that "play" occupies a primary role in the mental, social, and even moral development of young people and their understanding of language, culture, and self.  Be it child's play or adult storytelling; play occupies a subversive position, whereby it creates a safe space to challenge, critique, and even destabilize social norms.  Learning social roles, often called "identity formation," occurs through subversive play.  Through play, children take the stories that explain the world and their role in it- and act them out.  In acting out the stories of a culture, children choose to accept or deny these stories as truth.

Mary Flannagan argues in *Critical Play: Radical Play Design* that play can act as a space for subversion whereby an individual can use the play space to explore and speak back to social issues where there is dissonance between the game player and their lived experiences. When the stories told by the culture industry are consumed critically, the lack of diversity and the crisis of representation become immediately visible. As Flannagan notes "[p]lay is, by definition, a safety space. If a designer or artist can make safe spaces that allow the negotiation of real-world concepts, issues, and ideas, then a game can be successful in facilitating the exploration of innovative solutions for apparently intractable problems." [16] Despite being subjected to the prescribed stories generated by the algorithms of Google, Facebook, Instagram, Apple, Amazon and more; we can still be designers who reclaim the magic circle as a play space to tell stories. A true word can still be spoken back to power.  Paulo Freire in *Pedagogy of the Oppressed* describes this power to name "the word" as a core component for liberation as it enables the subject to also name the world, thereby participating in transforming it. [17] It is therefore a requirement for democracy that all people have the freedom to tell their stories and the opportunity to access free spaces where these stories can be shared. Examples of critical media literacy, practiced as subversive play can take multiple forms, such as "unplaying, re-dressing or reskinning, and rewriting." [18] This is precisely what has happened on social media across 2020 and 2021 in response to the murder of George Floyd or the discovery of mass graves of unidentified Indigenous Children from Canadian Residential Schools.

Louis Althusser argued that ideology is most dangerous not when it is seen as an ideology but rather when it is dismissed as "normal" and a regular part of ev-

eryday life. [19] Social media is the home of digital play. Social media platforms operate with in a framework of normalcy- privileging some while actively denying others. Ruha Bejamin's *Race After Technology* and Safiya Noble's *Algorithms of Oppression* provide clear examples of how the normalcy of technology create false notions of diversity, equity, and representation. [20] If we begin from the premise that language is a technology and an extension of the self, then story telling is the very way that we become in the world, which surrounds us. And play is the process by which we consume and tell stories. Therefore, critical media literacy can help illuminate the importance of play and play spaces to diverse stories and diverse media in the Googleburg Galaxy, which are essential to freedom and democracy.

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# Criminal mentality
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This paper will address two aspects of the general topic of the role of mentality in human life and culture. Approaching this topic from the perspective of criminology -- the study of crime and criminals -- we will first describe the mentality or the state of mind of the criminal, and how that mindset comes to be shaped. Second, we will consider in particular the influence of the city, of urban living, on criminal attitudes and behavior.

## The Formation of a Criminal Mentality
As with all human behavior, criminal behavior is the product of some combination of nature and nurture. That is, it is a combination and an interaction between certain characteristics with which an individual is born, e.g., cognitive ability, impulse control, temperament, etc., and the influence over the course of that individual's development of the external social environment into which a child is born, raised, and ultimately matures. It should be readily apparent that the interactions between nature and nurture and their effects are extremely variable, and thus any attempt to "explain" something as complex as criminal behavior should be undertaken with caution. With that in mind, let us begin with the biological roots of criminal behavior -- the nature part of the equation.

### The Born Criminal
It should be noted that the consideration of biology and crime has long been quite a controversial topic in criminology. The dominant model for explaining criminal behavior, which we will indeed consider in a bit, has been one that focuses on the social environment, on nurture in all its varieties. There have, however, been scholars and scientists who have challenged this focus. One of them is a former colleague of mine at the University of Pennsylvania, Adrian Raine. Raine argues that the "sole reliance on … social perspectives [to explain crime] is fundamentally flawed" (Raine, 2013: p.8). Instead, he says, physiological functioning affects thinking, personality and behavior, "including the propensity to break the laws" (p.8). Referring to what he calls neurocriminology, Raine says that a combination of genetic makeup and brain functioning can (and does) influence whether or not individuals commit crimes. He does not, however, dismiss external environmental influences on behavior. Instead, he concludes that "social factors are critical both in interacting with biological forces in causing crime, and in directly producing the biological changes that predispose a person to violence [in particular]" (p.9).

Perhaps the first and clearest example of a criminal mentality seen to have biological roots is that associated with the so-called psychopath. I use the term so-called because there are considerable differences of opinion about just what

constitutes psychopathy, and what its role is with relation to criminal behavior. There is general agreement, however, that not all criminals are psychopaths, and that not all psychopaths are criminals. So, what are some of the characteristics associated with psychopathy? These include being somewhat (or completely) amoral, being impulsive, having few inhibitions, and especially related to being a victimizer, as lacking in empathy. This last means the criminal does not put himself or herself into the position of the victim. They do not anticipate the harm, the hurt, that the victim is going to feel when they assault, rob or rape them. In fact, they may even blame the victim for putting themselves in the position to be victimized. The absence of empathy and of any of moral feeling, of a guilty conscience, means the psychopathic criminal does not anticipate or experience guilt about victimizing others. Thus, one of the greatest constraints on criminal behavior is absent in these individuals. But as mentioned above, the absence of empathy does not necessarily lead to criminal behavior. This characteristic, along with some others generally associated with psychopathy, such as having superficial charm and good verbal skills, means that such individuals can become successful in legitimate fields without resorting to crime. Some examples that come to mind are sales, marketing, financial advising, public relations, etc., where the ends may be seen as justifying the means. Let me emphasize that I am not, by any means, saying that anyone working in any of these fields must necessarily be a psychopath!

In sum, on the relation between biology and crime -- on the role of nature -- it is safe to say that there are indeed certain individuals who seem to be born with a set of characteristics and propensities that incline them to criminal behavior. But whether they actually become criminals depends upon that other major determinant of behavior, namely how they grow and develop in the particular social environment that nurtures them.

### *The Socialization of the Criminal*

The field of criminology is replete with sociological theories of crime. In fact, criminology is itself a derivative of sociology. Among the more influential of these various theories are those that propose that criminal behavior is a form of learned behavior. One of the earliest proponents of this theory was the noted American criminologist, Edwin Sutherland. Sutherland developed a theory he called Differential Association, which proposed that criminal behavior is learned through association with criminal persons and criminal ideas and attitudes. In other words, persons become criminals because they grow up and live in a criminal environment that supports law breaking. In his or her association with persons who espouse criminal values, the neophyte criminal learns not only the attitudes and rationalizations that justify criminal behavior, but also the techniques necessary for actually committing crimes.

It should be obvious that the role of peers and of peer pressure is quite important, in fact critical, in this process. All human beings, almost without exception, want to belong to and be accepted by other human beings. This is because we are in essence social animals. In order to be accepted by those individuals and groups that are most important to us, we shape our own behavior and attitudes to fit theirs. If the individuals and groups in certain neighborhoods that happen to have the most status, also happen to be criminal gangs and be members of criminal gangs, for example, then it is probable that differential association and the learning of criminal behavior is going to occur.

One such example of how this process works is that offered by sociologist Elijah Anderson in what he calls the "code of the streets" (See Anderson, 1999). This code, says Anderson, operates in certain neighborhoods where long standing structural decay has spawned a kind of subculture that stands in opposition to conventional mostly law-abiding values. Persons growing up and living in these neighborhoods and in this subculture may reject conventional values and behavioral norms, and replace them with the code of the street. Why do they seemingly make this choice? Because at least in part they suffer the social isolation characteristic of dilapidated neighborhoods, and the limitation of opportunities to achieve status through conventional means, such as through jobs and education. This idea is very similar to Richard Cloward's and Lloyd Ohlin's theory of delinquency and opportunity (Cloward & Ohlin, 1960), wherein they pointed out that faced with an absence of legitimate opportunities in the neighborhoods in which they were growing up, young people are led and maybe even forced into taking advantage of the illegitimate opportunities that are available, thus turning to criminal behavior.

For another perspective on how social learning may affect mentality in a way that influences the potential for criminal behavior, one can look to the field of legal socialization (See Finckenauer, 1990, 2018). In what is, in a sense, the opposite of learning criminal behavior, legal socialization, which encompasses moral and legal development, is learning law-abidingness, respect for the rule of law, and a sense of obligation to obey the law. To put it most simply, people learn to not engage in criminal behavior simply because it is wrong. Children and young people learn right from wrong in a process that rewards and reinforces doing right, and disapproves of and sanctions doing wrong.

The effect of the social environment on this learning, and an instance of Anderson's code of the street perhaps coming into play, is with what is called procedural justice (See Tyler, 2006). Procedural justice refers to the nature of the interactions that people have with various authority figures in growing up and in their daily lives. In the case of children, their first authority figures are their parents, then teachers -- then later on maybe police officers and judges. What becomes critical to their legal socialization is how these interactions with authority figures play out. Is the nature of any interaction that may occur around

some alleged misbehavior perceived to be fair by the person accused? By fair is usually meant having the opportunity to explain, to be heard, to "have their day in court" so to speak. Even in instances when the accused is ultimately determined to be guilty of whatever transgression is alleged, if the procedure is judged by that miscreant to have been fair and just, then they are much more willing to accept the verdict and to have their general commitment to law-abidingness reinforced. Of course, the opposite is also true. If the procedure is seen to have been unfair and unjust, then there is less incentive to feel an obligation to obey the law, and therefore an increased likelihood of criminal behavior as peer pressure and the code of the street come into play.

Within the interplay of nature and nurture, an argument has been made that there is still choice operating – that is that individuals (irrespective of their biological makeups and social environments) make conscious choices to engage (or not) in criminal behavior. Indeed, there is what is called the rational choice theory of crime (See e.g., Cornish & Clarke, 2014). Briefly, this theory proposes that criminals are rational actors who, in contemplating committing a crime, take account of the degree of risk involved, the potential reward, and the degree of effort required. In so doing, they are said to be making a rational choice. Without denying that there is a degree of choice involved with criminal behavior, as indeed there is with all behavior, other scholars have pointed to factors that go beyond risk, reward and effort in making this choice. These can include feelings of guilt and shame, of some moral reservations about harm and wrongfulness, and even of being subjected to some degree of provocation. And it is these sorts of factors that may be considered to be mitigating factors in any individual's degree of culpability for a particular crime. So, is there choice involved in criminal behavior? Yes! But is it totally unfettered choice? No! Rational choice is actually bounded and limited by any number of factors, including those present in the socio-economic environment. As another former colleague is reputed to have said: "People make choices, but they cannot choose the choices open to them."

### City Life and Criminal Behavior

One way to classify the environments in which all of us grow up and live, is to sort them into urban, suburban and rural types. In addition to the obvious differences in population size and density across these types, there are a number of cultural, economic and social differences that account for differential effects on human behavior, including criminal behavior. Here we will look briefly at some of the contrasting characteristics of urban versus suburban and rural living that seem to account for cities being the most criminogenic of the three types. The latter point is reflected in the fact that by just about every statistical measure of crime and criminal victimization, there are higher rates in cities than in suburban and rural areas. What accounts for that?

First, cities are much more heterogenous in character. They are more likely to have people from different cultures and backgrounds coming to live together. And because of differing values and norms of behavior, there are more likely to be cultural clashes as a result. Rural areas and so-called farm country, in contrast, are much more likely to be populated by people who share the same values and norms; they are much more homogeneous. Because of their smaller and more homogeneous populations, persons who live in rural areas are more likely to know one another, and perhaps even be related. On a personal note, I grew up in a small town in a neighborhood in which most people were related to one another. Persons living among friends, neighbors, and relatives are much less likely to be victimizing one another. That does not mean that there is no crime, but it does mean there is much less crime. It should be noted, however, that in the case of certain specific crimes, they seem to occur at roughly the same rates irrespective of the geographical setting – domestic violence is one such example. But in general, in cities, potential criminals are much more likely to find strangers to victimize. With strangers there is anonymity, and reflecting back on a point made earlier, there is less likely to be empathy with such possible victims.

A second factor to be considered is that people who grow up in rural areas often choose to migrate to the city because they are seeking greater opportunities. It is true that in cities there are more educational, social and employment possibilities – in most cases, much more – than in rural areas. It is also true that there are more criminal opportunities as well. As a theory of criminal behavior known as routine activities theory suggests, where there are more motivated offenders, more available targets for victimization, and a lesser presence of capable guardians, there is greater likelihood of crime – and cities reflect all of these characteristics.

Because of the crowding that often characterizes cities, there is greater stress and tension. This means that in public settings where strangers are crowded together and stressed out, and where people may feel their personal space is being violated, disagreements can break out, and these can result in violence. Examples of this include such, what would otherwise be relatively mundane acts, as being cut-off while driving one's car on the highway, or even in an argument over a parking space for one's car. In these instances, the pressures of urban living create a certain mentality that can then be the basis for violence.

The greater stress and tension can have a negative impact on family life as well. One of the repercussions of a breakdown of the family is to make children, especially older children, more receptive to joining outside groups – especially groups of peers. Such groups may include juvenile gangs, which offer young adolescents an acceptance and a sense of belonging that they are not getting from their family. Unfortunately, it is just such juvenile gangs that may have as one of their principal activities engaging in criminal activity. This is thus another aspect of city living that accounts for there being more crime.

A final factor to be considered in accounting for higher crime rates in cities is the drug problem. Again, clearly there are drugs and drug problems in suburban and rural areas. But in the cities, just as with other aspects of city life, there are more drugs, a greater variety of drugs, and more opportunities to use drugs with anonymity. Drug trafficking is more lucrative in the city simply because there are many more customers. Drugs are related to crime in at least three ways – selling is a crime, using in most instances is a crime, and drug use can be a precipitator of other crimes such as robbery and theft. In sum, drugs are another major factor in crime in the city.

To conclude -- what I have attempted to demonstrate here is that what can be regarded as the criminal mentality or mindset is the product of a number of forces. Some of those derive from the biological makeup of an individual, and others derive from the social environment, the family background, the peer groups, and so on, with which any individual becomes associated over their lifetime. And of particular note is the specific influence of city living in each of these areas. But finally, it should be said that none of these forces, individually or collectively, predict with 100 percent accuracy who will and will not become a criminal. This last is testament to the unique, and in many ways wondrous, nature of human beings!

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# Changing the Dictates of Inherited Mentality
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**A Vehicle for Mentality Change**

For almost a century a debate has polarized the field of personality theory as to whether personality characteristics endure across the lifespan or whether they change. Are we fated by our genetic inheritance to display certain personality traits, or can we escape the genetic bonds of fate and change our traits? Decades of research have shown that about half of mental traits are inherited. However, in 2020, an extensive cross-national study of twins found evidence that we are not doomed by fate to display the same mentality throughout life, but that even inherited traits can change. This multi-generational study of more than 7,000 individuals suggested that "heritability is not fixed" but that life experiences can change the given personality and its particular mentality (Kandler et al., 2020).

This is good news, but the more important question is: How is it that some people are able to change the characteristics of their given mentality and create their own fate while others do not change? Although innumerable experimental studies have contributed subtle insights that address the question for humanity as a whole, depth psychologists must find an answer for each patient, and often the answer is different for each individual. Many clinicians have been inspired by the work of Carl Gustav Jung, who created his system of psychological types for the express purpose of helping physicians identify the mentality of each patient. Jung's mission was to facilitate self-transformation as a way to enable the individual to change his or her fate. He hypothesized a dynamic model of the psyche that could self-regulate, expand, and change. The resulting ideal of self-healing put the patient's fate in his own hands, and many psychologists objected to what appeared to be a marginalization of their own power (Shamdasani, 2003). Nonetheless, the discovery of the neuroplasticity of the brain is now corroborating this fundamental aspect of Jung's model.

Jung proposed that the multiplicity of personalities in the population was a consequence of evolutionary biodiversity, a way to ensure survival of the human species by encouraging each member to specialize. Although that diversification advances civilization, it has an unintended consequence: conflict. To address the problem of interpersonal conflict, Jung tried to identify the foundational mentality shared by everyone before differentiation of traits and diversification occurs. His system of psychological types identified what he considered to be the most common kinds of mentality. He sought the constants in the psyche, not psychological traits and behaviors but the mental muscles that produce them. The putative constants that he proposed were four pairs of polarized mental function. He observed that civilization pushes individuals to prefer one or two of these mental functions over others and to practice them

to achieve maximum expertise. Although this specialization furthers the collective goal, Jung proposed that specialization hinders individual development, besides exacerbating conflict.

The aspect of Jung's model that sets it apart from more contemporary models of personality such as the five-factor model is its basis in polarity. The polarity of the functions makes Jung's model an ideal vehicle for facilitating change in one's given mentality. By comparing his system to a compass and the functions to its cardinal points, Jung allowed that the number of functions and their associated mentalities could be infinite just as there are any number of directions in a compass, whereas the critical feature of his system, like that of a compass, lay in its polarization. He theorized that the unconscious mirrors and compensates for consciousness, and therefore any mental function in conscious use must be compensated by its polar opposite in the unconscious. The preferred mental functions create a particular worldview, and each worldview has a blind spot, due to the suppression of the opposing mental functions. As with a compass, the individual is free to move in any direction or to use any of the mental functions, but habit creates mental ruts making it difficult to see other directions.

Jung's system of psychological types suggested the existence of a previously unknown prejudice, the bias against an individual's mentality. Jungian analyst Rafael López-Pedraza thought that Jung should have been awarded the Nobel Peace Prize for identifying this bias, because it is not limited to a particular race, gender, or class, but affects the entire human race. If Jung was correct, mentality bias (personality bias) is an inevitable consequence of evolution. However, Jung's system offered a pragmatic tool for escaping fate: a way to understand and deal with projection. Because the mental functions are part of every mentality, they enable us to visualize the mechanism of projection. We project our unpreferred functions in both demonizing and idealizing ways. Identifying our preferred mental functions enables us to identify which functions we are most likely to project in demonizing ways and which in idealizing ways.

It was Jung's hope that identifying the most common psychological types with their respective worldviews would automatically lead individuals to reduce their subjective biases against other mentalities and to moderate their own one-sidedness. However, he realized soon after his book *Psychological Types* (1921) was published that recognizing multiple worldviews was a necessary but not sufficient condition to overcome an individual's bias against another's mentality. He wrote about his disappointment in the forewords and appendices to subsequent editions of *Psychological Types*—1923, 1931, and 1936. Individuals were able to recognize themselves in his book but he feared that they only used the information to classify others rather than to introspect about their own one-sidedness.

To allow all of the mental functions to develop within oneself requires accepting other mentalities as equal to one's own. Even Jung himself experienced

difficulty in adopting other mentalities, as his contentious correspondence with Hans Schmid-Guisan demonstrates. In 1915 as Jung was researching psychological bias, he initiated a correspondence with Schmid-Guisan for the explicit purpose of trying to understand his colleague's mentality and to build bridges or find common ground; nevertheless, the differences in their respective positions increased as their correspondence continued (Beebe & Falzeder, 2013). One could even conclude that Schmid-Guisan was more successful than Jung himself at overcoming his subjective bias. Nevertheless, Jung credited the exchange with Schmid-Guisan as contributing significantly to his typology in the first Swiss version of *Psychological Types* (1921/1971, p. xi-xii). Through these and other experiences, Jung realized the inevitability of projection, as well as its connection with the transference and countertransference in analysis. From that he concluded that, although projection is a delusion, it has both destructive and constructive effects, and he came to see projection as one of the stages of liberation from one's fated mentality.

The invisibility of the mental functions and consequent untestability of Jung's type theory has relegated it to a lower position than trait theories like the five-factor model or its offshoot assessment, the Hexaco personality inventory. Nonetheless, Jung's theory is unique among personality systems in being personality-agnostic and that neutrality makes it a useful vehicle for self-transformation. The implication of *Psychological Types* is that the goal of psychological knowledge should be to acquire the versatility to use any and all mental functions, and therefore all personality types. Although there is no evidence for the existence of Jung's mental functions, there is evidence for the traits that derive from the functions (e.g., Moyle & Hackston, 2018), and there is evidence for a midlife shift (Kiesow et al., 2021). There is also evidence for the polarized nature of some of the mental functions (Empathy represses analytic thought). Moreover, the 2020 twin study on heritability appears to corroborate Jung's speculation that mentality can be changed and that maturation increases one's ability to change: "With advancing age comes increasing autonomy … and the opportunity to actively shape and regulate one's own development" (Kandler et al., 2020, p. 11). To take advantage of that opportunity, an external perspective outside of one's own mentality is mandatory. Jung's compass of mental functions provides just such an external perspective. It constitutes a map to one's own mentality and that of others, and therefore it can help individuals identify which parts of the psyche they have suppressed.

Unfortunately, the barrier to identifying one's psychological type is much higher than the barrier to identifying one's traits, because self-report type assessment instruments like the Myers-Briggs Type Indicator® only reflect the current stage of development rather than the innate or childhood mentality. Challenges and life experience push the development of many mental functions as individuals mature, which tends to obscure the baseline mentality. Nev-

ertheless, individuals who can overcome the difficulty of self-assessment and identify their own psychological type or baseline mentality (and therefore their own subjective bias) can independently plot a trajectory of development for themselves and escape the bonds of fate brought about by sociological, psychological, or genetic conditions at birth.

### Aspiration as a Two-Edged Sword

Aspiration appears to offer a way to counteract the fate of genetic inheritance, but aspiration often carries the seeds of its own destruction. The temptation to rise too high can become a narcissistic inflation that undermines the individual's intention. When is aspiration psychologically healthy and when does it become unhealthy and counter-productive? This was a question Jung grappled with, both personally and in his patients. He answered the question with reference to the Greek term *enantiodromia* from Heraclitus, "the view that everything that exists turns into its opposite" (Jung, 1921/1971, ¶ 708). Jung applied this term to the reversal that occurs in which the degree of success in an endeavor is inversely proportional to the degree of effort expended. Jung attributed this counter-intentional result to excess or extremism of any kind: "This characteristic phenomenon practically always occurs when an extreme one-sided tendency dominates conscious life; in time an equally powerful counterposition builds up which first inhibits the conscious performance and subsequently breaks through the conscious control" (Jung, 1921/1971, ¶ 709). This perverse principle derives from Jung's model of mentality as a self-regulating system whereby the conscious mind is mirrored and compensated by an unconscious mind. Consciousness and the unconscious are polarized, pulling in opposite directions, in order to maintain psychological balance.

The principle seems absurd: How is it that conscientious effort could be self-defeating? And yet, examples abound. In the American presidential election of 2016, Hillary Clinton experienced enantiodromia when she went into overdrive and over-prepared to become president. Donald Trump, by contrast, did not expect to win: he began complaining that the election was rigged several weeks prior to election night. Many thought his campaign was only a publicity stunt. Clinton raised approximately one billion dollars, whereas Trump raised only $600 million. Clinton's website listed 37 issues of policy statements, whereas Trump's website listed only seven. In fact, Clinton began preparing an extensive economic plan for the country two years before the election.

Then, in the 2020 election campaign, Donald Trump exhibited the same kind of overdrive and experienced the same kind of reversal of expectations as Clinton in 2016. He made extensive efforts all year to over-determine the outcome of the election. Most notably, he attempted to extort the Ukrainian president Volodymyr Zelensky to produce damaging information about Hunter Biden, the son of his chief rival. He then fired Michael Atkinson, the inspector general of

the intelligence community, for having forwarded to Congress a complaint from a whistleblower about his efforts in Ukraine. Trump spent most of the year 2020 firing staff to ensure a favorable climate for his election campaign. In the end, he lost not only the election but the one thing he most valued, the Trump brand. His efforts to overturn the outcome of the election caused an enormous exit from anything Trump-related by corporations: Google, Microsoft, Facebook, Shopify, Twitter, Snapchat, Youtube, and Reddit among others. Of course, elections are won and lost for many reasons due to many factors. Nevertheless, political leaders often manifest the psychological principle of enantiodromia because leadership magnifies an individual's behaviors, easily leading to psychological excess.

The precise symmetry of Jung's model whereby the unconscious exactly matches and mirrors consciousness has sometimes been considered more hypothetical than real. However, in the 1990s MIT psychologist Daniel Wegner conducted a series of experiments that corroborated both the symmetrical, polarized nature of Jung's model of the psyche and the resulting phenomenon of enantiodromia. Wegner found that the mind has two "cognitive processes" that work in opposite directions, an exact replica of Jung's model of the psyche. Wegner (1994) said that the conscious process "searches for the mental contents that will yield the desired state" while an unconscious monitoring process "searches for the mental contents that signal failure to achieve the desired state" Wegner's conclusion echoed that of Jung's: "Attempts to influence mental states require monitoring process that … act subtly yet consistently in a direction precisely opposite the intended control" (Wegner, 1994, p. 34). Wegner called his explanation of this phenomenon *ironic process theory,* described in his book titled *The Illusion of Conscious Will*. Wegner credited his work to the research of Ukrainian-American neuroscientist Benjamin Libet, and unlike Wegner, Libet had considered his experiments compatible with the notion of free will. Jung differed from Wegner also in proposing that extremism was to blame for the reversal of intentions. Although Jung found will to be problematic, he did not share Wegner's conclusion that free will is an illusion. Jung believed that humans always have the power to change their fate.

Surprisingly, Jung did not recommend moderation in all things as the solution to enantiodromia. He saw that moderation, like any other quality, could be excessive. An individual who exhibits no desires, no attachments, and no aspirations could fail to develop. The push-pull of the mental functions—the oscillation of consciousness and the unconscious–is necessary; it leads to excess but it also provides energy to the psyche. Instead, Jung found an antidote to enantiodromia in the Asian philosophical concept *wu-wei*, sometimes translated as "effortless action" (Slinglander, 2003). Professor of religion Siroj Sorajjakool has described *wu-wei* as a willingness to have faith in natural processes: "In learning to sit down and do nothing one learns how to move along in the flow of gravity.

To move along smoothly, one needs to learn to not tell life how it should be" (Sorajjakool, 2001, p. 126). For Jung, *wu-wei* did not equate to the Buddhist ideal of desire-lessness. Rather, *wu-wei* was a way of accepting one's aspirations while relaxing the reins on the horses of desire, refraining from trying to over-direct the outcome. One could say that Jung advocated aspiration without coercion, or aspiration accompanied by faith.

It often seems that the unconscious hinders self-determination, but Jung saw the unconscious as the route to psychological freedom. The mental state of *wu-wei* was a catalyst to allow the unconscious to emerge periodically so that it would not erupt explosively in the kind of dramatic reversal represented by enantiodromia. Jung advocated intentionally lowering the threshold of consciousness in order to allow the unconscious to emerge, the opposite of what was called in the 1960s "consciousness raising." Unconsciousness had generally been considered a sign of dysfunction before Jung adopted Pierre Janet's term *abaissement du niveau mental* to describe the kind of lowering of consciousness that precedes creativity and psychological transformation. For Jung, *wu-wei* was also an indicator of the paradoxical combination of humility and confidence that characterized the unified personality. An individual who exhibited a willingness to go into his or her area of inferiority trusted that his aspirations could be realized without the exercise of force. From that low place, Jung thought, the transcendent function could manifest, bridging the opposites. From that low place, faith could emerge, and then the individual's aspirations might be fully realized.

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"A MYTH IS A WAY OF MAKING SENSE IN A SENSELESS WORLD. MYTHS ARE NARRATIVE PATTERNS THAT GIVE SIGNIFICANCE TO OUR EXISTENCE.

ROLLO MAY

# Geographic Mentalities: the Effects of Different Geographic Environments on Storytelling

*Prof. Brandon Spars*

It has been widely published that humans' mentalities are characterized by our penchant to tell stories, that we think in stories, that we are "biologically wired for story," that we relate to one another through storytelling, and even further that it is our capacity to tell stories that actually defines us as human beings (see Cron; Gottschall; Stoll). Stories play multiple roles in our lives ranging from casual reports of how we are doing, to more formal news reports, to the preservation of our past (history), our values (morals and ethics), and even to rehearsals for how to meet future challenges (Gottschall argues that our dreams are just this, narrative rehearsals for future challenges, exchanges, encounters, or even life-threatening situations).

As far back as the earliest epics, we find a constant preoccupation with love as being primary among our emotions even when fright and flight may have been most essential to our survival. Often counterposed to love were the demands of the community, which were much more in tune with the immediate needs of protection, safety, health, and continuity of the group. Most often, in early stories, we see the necessary sacrifice of personal desire for the more pressing needs of survival. In this paper, I will argue that a shift occurred in human development at approximately 11,000 BCE (Diamond 35) when humans settled and began sedentary lifestyles as farmers and ranchers. In narratives typical of river valleys where the first farming began, we see the rise of stories that actually celebrate personal desire and the institution of marriage as being of equal or greater importance than the survival of the community. The shift in the relative importance of desire is, I argue, ultimately linked to the production of food as it is determined by geography.

Of course, it is impossible to know precisely what kinds of stories were told by nomadic hunting/gathering societies that followed herds of animals twenty thousand years ago, and so, in order to reconstruct this shift, I follow the work of David Turner on Aboriginal storytelling, who relates the challenges of survival in small hunter/gathering communities to the necessity for the exchange of people between groups. Turner argues that members of small groups were necessarily traded with other hunter/gatherer groups in order to promote biodiversity within the group, which was constantly at risk of becoming inbred, and to strategically gain access to hunting/gathering territory which was transmitted with the individuals when they were exchanged. Turner's title "Life Before Genesis" is a reference to nomadic life before farming, which, from the perspective of early farming communities remained an irretrievable Edenic way of life, something permanently lost but eternally yearned for just as the Isrealites

would mourn the expulsion of humans from life in close proximity to God in the Garden of Eden. Jared Diamond, too, has pointed out that early farming societies had to work longer days, were malnourished, and often suffered from the diseases that they shared with their domesticated animals (Diamond 104-113).

It is not necessary to see the early agricultural societies as more advanced or more sophisticated than those societies that continued hunting/gathering as a way of life. In many cases, hunter/gatherers were exposed to farming communities and deliberately chose their migratory lifestyles rather than becoming mired in one place. Both Jared Diamond and Tony Swain have written about some Aboriginal groups on the North Coast of Australia actually settling, farming, and then abandoning this more labor intensive and less healthy lifestyle for their traditional nomadic existences (Diamond; Swain). Joseph Bruchac, a storyteller and author, has often written and spoken about the misconception that sedentary life was more advanced than the nomadic lifestyle, or that history necessarily proceeded from nomadic hunting/gathering to sedentary farming (Bruchac). In my own work, I have traced how a sedentary lifestyle was a direct response to life in a certain kind of geography, which was not feasible in the deserts of Central Australia. When European ranchers did arrive in Australia and began to produce food that they were accustomed to, the environment quickly degenerated and became unlivable for anyone.

To argue that the stories of the Aboriginal People, who serve as modern examples of a nomadic lifestyle, certainly have not remained static or fixed for forty thousand years since the arrival of people on the continent of Australia. Tony Swain has examined how the encounters with Europeans generated an enormous upheaval, as indigenous Australians struggled to reorient themselves against an invasive theat. *The Wawalak Sisters* (for a summary of this epic see 196 in my book, *Setting a Plot*) is an oral epic that spans much of the continent, and was sung as a means to unify groups that had always been separate under the aegis of an All-Mother and All-Father and to locate them vis a vis the arrival of Indonesians in the North and Europeans in the South (Swain 166; Spars 203). In *Setting a Plot* I treat less expansive and universal Songlines as expressions of group ethics that were necessary prior to the immediate threat of incarceration and genocide the indigenous people faced, which was similar to the fates of Native American people especially during the eighteenth century. Prior to reservations, the deliberate poisoning of water holes, the spread of smallpox and other diseases, the stories of nomadic people among many things celebrated motion and movement. *The Lizard Man* epic is no exception.

In the plot (for a summary of this Songline epic see page 106-107 in Bruce Chatwin's book *The Songlines*), Lizard Man sends Lizard Woman to the Southern People to obtain fire. However, the Southerners do not allow her to return, and,

in her place, send one of their women with a pot of fire. Lizard Man, who was extremely fond of his companion, is enraged, stomping his feet and howling in anger. Chatwin observes that Lizard Woman is in many ways the Songline version of Helen of Troy, who was abducted by Paris, thereby enraging Menelaus, King of Sparta and Helen's husband. The similarity, however, ends there. Our Lizard version of Menelaus, while heartbroken, jilted, and ashamed, does not go to battle against the Southerners. Instead, he withdraws from the conflict and returns the way he came with his new companion, the Southern Woman. The arrival back at his point of emergence from the ground would find him much the same as at the beginning of the narrative, but for one difference. On the way home, he and Southern Woman devour several dingo pups that Lizard Man had noticed in the distance on his departing journey. While no reasons are made explicit for his decision to eat the dogs on his return, the boldness to leave his track and capture the puppies may be indicative of an important advantage that he had gained through his new alliance with the Southern woman – access to hunting/gathering territory he previously did not have when he set forth with Lizard Woman, whose access to land was identical to his own.

Lizard Man's broken-hearted outrage followed by his reluctant acceptance of Southern Woman places two human and societal values in tension with one another, ultimately resolving them in favor of the necessity for the exchange of people. Underlying the exchange is Lizard Man's resolve to have children with a woman who is not related to him, thereby increasing the chances of healthier offspring who do not suffer from diseases transmitted by recessive genes, but also the strategic collection of visas to new territories that are transmitted with the person of Southern Woman herself. The love and affection that Lizard Man felt for Lizard Woman becomes suppressed in favor of the health of the group, access to new territory, and the resulting ability to thrive.

Sedentary life and food surpluses resulted in specialization – the departure down the path toward technological advancement traced in *Guns, Germs, and Steel*, especially the rise of larger populations, which, as Diamond argues, was one of the simplest means that farming communities were eventually able to overwhelm sparsely populated areas inhabited by hunter/gatherers. Stories like *Lizard Man* that may have once been told by those who were either cast from the Edenic life of nomadism or chose to adopt sedentary lifestyles, I argue, were transmuted to reflect the changes in values that village and city life required. Of course, militarism, bravery, and feats of physical prowess and strength are celebrated, but for the present purposes of this paper, I will simply focus on the change of importance that is afforded to personal desire. We can simply look at the different response made by Menelaus from that of Lizard Man, whose similar positions were observed by Bruce Chatwin, to advance our discussion without delving too deeply into other narratives that would have served this purpose,

such as *The Ramayana,* the story of Dinah in *Genesis,* or any of a number of stories about Chinese Princesses that were abducted by nomadic groups such as the Huns or Mongols (*Cai Wenji* is a classic example).

That Helen's face could launch a thousand ships has always been treated as a more poetic and literary motivation for a ten-year war that may have actually been about control of the trade route to the Black Sea. The parallel plot with national epics from other river valley civilizations such as *The Ramayana* of India, in which Rama wages a war against Ravana, King of Sri Lanka, who has abducted his wife, Sita, however, invites us to look beneath the simple exaltation of either Helen or Sita as being prizes worth going to war over, at the interplay between the values that are pitted against each other just as we did with *Lizard Man*. We might simply say that in the river valleys of Greece and India (and China and the Fertile Crescent and Egypt, which share similar narratives) that a husband's love for his wife, and, in turn, his pride and honor, are values of the highest order that even trump the value of the lives of the thousands who die in the respective wars. However, that is not quite the case.

The coldness between Menelaus and Helen when Telemachus visits Sparta years after the Trojan War (and in turn Rama's seemingly heartless rejection of Sita after he has defeated Ravana) are indicative that something more than mere personal desire is being exalted when the Acheans (and the Ikshvakus) are willing to risk everything to bring back Helen (and Sita). In Rama's case, when he is reunited with Sita, he tells her she is no longer fit to be his queen since she has been in the house of another man. In Helen's, Telemachus catches her on the stairs, distant, spurned, and repudiated by Menelaus and all of Greece, having been blamed for the loss of thousands of heroes' lives. The recovery of these iconic women (Helen and Sita) and their restoration to their original positions at the side of their husbands does not, therefore, seem to be the result.

The dramatic expansion of the integrity of one household, that of Menelaus or Rama respectively, to the honor and sovereignty of all the Achaeans or all the Ikshvakus, one of the most puzzling aspects of both epics when we consider that it is the reversal of any utilitarian consideration of either situation, contains the roots of what I believe to be, ultimately, what emerges as the highest value, and that is the preservation of the integrity of the domestic spheres of the home, the village, the city-state, the kingdom, and the country. The excessive outpouring of violence to bring back one person who has been abducted might be interpreted as a dramatic rejection of the earlier practice in which the exchange of people was necessary. Going to war to recover one person, and thereby cease any and all exchange with other people, might be symbolic of the independence from other groups that farming communities found when they settled and embarked down Diamond's path toward larger populations and technology. Rather than celebrating the inter-dependence of

all groups with one another as had been done in nomadic societies, the farming communities were celebrating the rise of a distinct people, separate from all others. The agriculture and animal husbandry that had led these communities into their domestic sanctuaries from the wilderness had also created spaces in which a people, even a race, was distinct from all other groups, now deemed as foreign or alien. The very desire that motivated the selection of crops that were larger and sweeter, or animals that were compatible with humans (see Michael Pollan's *Botany of Desire*), combined with the desire that formed the basis for the domestic sphere of the home (the selection of a desirable spouse) was also producing firm, clear, and often visual boundaries (in the form of borders or even actual walls) at every scale: the home (the permanent dwelling of a husband and wife), the city-state (the walls of Uruk in *The Epic of Gilgamesh*), and even the country or kingdom (think of the Great Wall of China or the Pillars of Ashoka forming visual boundaries around the respective states).

The comparison between Lizard Man and Menelaus, which forms the core of this paper, also invites us to consider another aspect of storytelling and how it is shaped by geography. Menelaus, Agamemnon, Odysseus, and Achilles all form heroes of the Trojan War, to be sung about and celebrated for eternity. Heroes are common in Indian epics as well with Arjuna and Rama taking center stage of *The Mahabharata* and *The Ramayana* respectively. Indeed, quests are made, wars are won, ideals are upheld – they are models for what individuals should aspire to, and still are. Calling Lizard Man, the hero of his eponymous epic does not sit quite as easily with the western audience, especially since Lizard Man does just the opposite of what we would expect the Greek or Indian hero to do: fight a large-scale war to win back his wife. We have seen, however, that to do so in the context of a nomadic lifestyle would fly in the face of the very values that are necessary for survival in the delicate and unforgiving landscape of the desert. We might, once again, ask the question, "Did geography influence storytellers so that it was the storytellers of river valleys that created what we generally call 'heroes,' but not those of deserts or islands?"

A brief account of river valley history would begin with the first sedentary life in approximately 11,000 BCE as mentioned above, launching the Neolithic Era. As previously discussed, the food surpluses that the sedentary communities enjoyed as a result of storable grains (the luck of geography) allowed specialization to take place. James Frazer and Joseph Campbell have written extensively about the earliest specialist in Neolithic villages – the Neolithic King. Students often find it surprising to learn that being the king wasn't always what it means today. In fact, being the king in Neolithic villages meant one's days were numbered until they were sacrificed through their "Sacred Marriage" to the Goddess. In Paleolithic times, the Goddess was mother of all, which implied that humans were siblings with plants and animals. Upon the advent of farming

and ranching, however, humans' relations to their animals changed from one based on kinship to one based on domesticity. The relationship to the Goddess changed as well, from seeing her as an All-Mother to relating to her through the domestic union between her and the Neolithic king. For millennia, kings were sacrificed over and over again with the harvests and with the seasonal slaughter of animals, whereupon with the planting of the new crop and the birth of the spring lambs, a new, young and vital king was installed, only to be sacrificed once again.

The first heroes were all kings, and, as I argue in *Setting a Plot*, they were some of the earliest kings to reject the sacred marriage. The climax of the *Epic of Gilgamesh* features the King of Uruk's rejection of a marriage proposal from Ishtar, the Goddess. Later heroes such as Theseus (King of Athens), Odysseus (King of Ithaca), and Rama (King of Ayodhya) all feature rejections of the Divine Feminine. *The Odyssey* may be read as a series of rejections beginning with Circe, the nymph with whom Odysseus shared a bed for a year, to Calypso, the goddess who held him prisoner for seven years, to Nausicaa, who serves as a surrogate for Athena. The puzzlingly chilling treatment of Sita by Rama after his victorious battle suddenly makes sense if we understand that these rejections of divine women are rehearsals of Gilgamesh's original "epic no." The rejection of "the Sacred Marriage" becomes even more integral to the definition of hero, at least in the earliest stages of heroism, than "the Hero's Journey" as outlined by Campbell.

Of course, it was river valley culture that was exported throughout the Pacific Ocean when in 4,000 BCE the Austronesian sailors departed from Taiwan on their outriggers laden with water (stored in Lapita pottery), pigs, and rice grains. These farmers would displace the original hunter/gatherers in the Philippines and Indonesia in 3,500 BCE and 2,500 BCE respectively. Jared Diamond argues that it was the advantages of farming (including population density and immunity to disease) that allowed the Austronesians to overwhelm all of the original inhabitants save very small and widely dispersed enclaves of people he refers to as Negritos (Diamond 350-351).

Traditions and stories that were brought with these sailors undoubtedly underwent changes to suit the new demands of an island's geography. In Indonesia's preeminent indigenous epic, *The Calonarang*, we find the vestiges of the "Sacred Marriage" between the King of Daha, Airlangga, and a powerful sorceress, the Calon Arang, who serves as an example of the Divine Feminine demonized and dismissed by court power and religious authority. The Calon Arang demands that the King marry her daughter, Ratna Manggali, but the King refuses, in keeping with the river valley's heroic tradition. Whereas in river valley narratives such as *the Epic of Gilgamesh*, there is a sacrificial substitution for the king, seen in the Bull of Heaven sent by the Goddess, which Gilgamesh and

Enkidu quickly and easily slay. In the island narrative, however, the rejection of marriage is replaced with a new and much more relevant problem to the island imagination. The Calon Arang unleashes a plague that pollutes the entire land, its crops, its animals, and its people. The problem of the integrity of the domestic sphere (and the idea of the purity of race) so central to the river valley storytellers is swapped out for the pressing threat to the purity of the island itself. The rice withers and rots into black cesspools; the skin on the cattle hands from their bones; corpses of children are eaten by dogs. This horrific vision is what happens when island cultures do not serve as proper custodians of their land. In *Setting a Plot*, I argue that while sacrifice, originally in the form of the "Sacred Marriage" but then modified to include substitutions of animals (or even soldiers through warfare), serves as the central cultural practice, cleansing rituals (*selamatan*) evolved to replace these sacrifices, dedicated to the various socio-spatial spheres of self (*bersih diri*), village (*bersih desa)*, island (*Panca Wali Krama*), and even world (*Eka Dasa Rudra*).

Notions of racial purity, nascent in the early river valley epics, are, therefore, reoriented to the purity of place. Another epic story titled *Sida Karya*, this one particular to Bali, relates the arrival of a haggard traveler (Ida Sangkhya) to the gates of Pura Besakih, the Mother Temple of Bali, where King Waturenggong is attending a cleansing ceremony. When the traveler demands to be allowed in, the guards drive him away, feeling certain that the ceremony is no place for a foreigner, and a beggar at that! Dewa Gunung, the God of Mount Agung, however, immediately punishes King Waturenggong and his people by unleashing demonic forces that immediately destroy the productive atmosphere of the ritual. Offerings rot before they are consecrated; dance performers argue; the temple is damaged by these polluted and corrupted forces. Once again, the threat to the integrity of the domestic sphere posed by the foreigner is replaced with a much more significant and immediate problem – the pollution and corruption of the island's limited resources. King Waturenggong, rather than fighting the demons in any heroic manner, prays to Dewa Gunung and learns the key to restoring peace and prosperity – locating Ida Sangkhya and seating this foreign man right at the center of the cleansing ritual. Rather than spurned, shunned, or driven away, foreign-ness is to be welcomed and embraced.

Of course, it is beyond the scope of this short paper to examine other kinds of geographies, their histories, and the impact this has had on the mentality of the respective peoples as storytellers. I will simply end with a brief allusion to modern storytelling and the ever-present potential for racism in the family of nation-states that currently make up the world. As the current political situation in the United States and in other countries around the world, we are witnessing the persistence or even an upsurge of racist mentalities that seek to apply the concrete borders of the state to the abstract boundaries of different

peoples as defined by race. The reproductive spheres of the white households, immediately following the 2020 Census in the United States, were presented as being under attack and in danger of disappearing against the growing numbers of Black and Brown households, causing Tucker Carlson, the conservative news commentator, to ask the question, "Where did all the white people go?" (see Levy). The constant perpetuation of the narrative that the American borders are under a siege from the South reinforces the fearful mentality of white Americans that their race is being overwhelmed by the invasive "Brownness" that is flowing through a porous border. Fear of "Brownness" and "Blackness" is a story that is told constantly in the conservative media, and is at the heart of the current debate around the ultimate story in America, how U.S. History should be taught in high school, whether or not Critical Race Theory should be part of the curriculum. Interestingly, while the debate is about the boundaries between the United States and Mexico, and between white and Black or Brown, the real boundary that is emerging, perhaps bigger and more insurmountable than the American border with Mexico, is the political divide that is growing between white nationalists and the rest of American society. America finds itself more divided than it has ever been since the Civil War.

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# Does the mind of a genius follow different stages of development?
*Prof. Dr. Liah Greenfeld*

## The Scale/Scope of Personality and Stages of Personality Evolution (Development)

It is impossible to conduct an international discussion on a question of any importance without, first, agreeing on the meaning of the terms used. In mathematics and natural sciences such agreement necessarily precedes any conversation. Cross-border intellectual exchanges in traditional areas of humanities scholarship, relying on the shared knowledge of pertinent languages (as in classics and medieval history) similarly presuppose agreed-upon nomenclature. But such is certainly not the case of the present discussion the terms of which are so ill-defined in any language that the positions of the speakers, as thought in their respective idioms, are mutually untranslatable.

The questions posed in English for this panel are translated from Russian. But how can we be sure that "personality" has the same referent as "lichnost'," when neither "personality" nor "lichnost'" are clearly defined?

Let's take a clue from the focus on the "scale" or "scope," or "masshtab," in the first question. Not that the significance here is self-evident, in fact, the organizers felt that the speakers required a personal explanation with specific examples. I understood that the organizers wanted us to address the relative historical impact of (or mark left by) a person, an individual, which indeed can be translated into Russian as "lichnost'" (in distinction to "personality," which, rather, refers specifically to the temperament of a person). What allows one to talk of the impact or mark left by a person or "lichnost'" (or, in other words, what this presupposes) is that a person, an individual, "lichnost'" is understood as *an agent*. The question concerns the historical impact of, or mark left by, a person's, individual's, action, whether mostly mental, such as the thought of Darwin and Einstein, or the creativity of Shakespeare and Mozart; or mostly outward – numbers of people killed because of Hitler, Stalin, or Mao, for instance. Only a very small percentage (perhaps, 1%) of humanity ever have an historical impact or leave any noticeable mark, so indeed it is an interesting question why they do.

English has a specific term for the seat of human agency, and thus personhood and individuality – the *mind*. Most other languages (including Russian and French, for instance) lack the exact equivalent of it and, in academic discussions, are forced to substitute for it such esoteric terms as "mentalitet" (which derives from the same Latin root). Though obscured by the lack of the term for the seat of agency, there is a general awareness among participants in related discussions that all action originates as mental, and, since the Romantic period, there is also a specific term in all European languages at least for the exceptional person, individual, "lichnost'" – the agent who leaves a mark: we call it *genius*.

This conceptual analysis and (hopefully) clarification allow us to translate –

and reformulate — the first question for this panel. The question we actually want to discuss and understand is: Does the mind of a genius develop differently from regular minds? Specifically, does the mind of a genius follow different *stages* ("stadii") of development? Is it *more* or *better* developed than regular minds? When we recognize that the greatest mark has been left by murderous political leaders of the *kraftgenie* (genius of power) variety, who, in addition, represent at least half of "large-scale (krupno-masshtabnyi), so to speak, personalities" envisioned by the organizers of our panel, the answer to the last question is, clearly, no.

Answering the general formulation of question 1 depends on the understanding of the mind and the definition of genius; giving this question a reliable, objective, that is a scientific answer depends on the recognition of the actual nature of the mind and genius as empirical phenomena. How does one access this actual nature? In the same manner in which physics and biology access their respective subjects, i.e., via the scientific method of conjectures and refutations, the logical formulation of hypotheses and search for contradictions to them in the relevant evidence. Both logical formulations and search for empirical contradictions to conjectures necessitate comparisons. Comparison is the essential practice in every scientific pursuit. Among other things, this points to the unreliability (in the best case, insufficiency which is the flaw of induction, in the worst, outright deceitfulness) of all attempts to understand anything in isolation. It so happens that this is the common problem of all social sciences (indeed explaining the absence of progress in them), and this is nowhere more damaging than in psychology. Psychology focuses on the human individual as a self-contained phenomenon, and self-contained phenomena, i.e., phenomena intrinsically unconnected to their environments, do not exist. Presuming that the explanation of the individual lies within the individual makes psychology – which presents itself as the science of the mind – a futile pursuit. (This makes questionable all psychological theories, including those in developmental psychology that postulate various stages in mental development.)

As an empirical phenomenon, the mind, like any other empirical phenomenon, therefore, cannot be productively accessed outside of its environment. Analyzing human environment, however, allows one to deduce from it logically (i.e., hypothesize) the nature of the mind, which then can be tested against empirical evidence. (For example, we can conjecture what a healthy mind would need to consist of to allow for the survival of the individual within that environment and the continuation of the environment itself, and then test this conjecture against the clinical evidence of mental disease. This is what I did in *Mind, Modernity, Madness: The Impact of Culture on Human Experience.*) Given that humans are also animals, the essence of human environment only can be understood in comparison with non-human animal environments, which unavoidably leads one to recognize the centrality of the symbolic dimension in it. Given

that much of the human environment is symbolic, in turn, means that the organ of the brain in humans needs to process symbols, something that animals in the wild do not have to do. Because of the symbolic element in the environment, this processing – this mental process – acquires a symbolic dimension as well and, while happening by the means of the brain, cannot be reduced to the regularities of organic processing. The human mental process – the mind – is a symbolic process; it, in effect, is *culture in the brain*. The organic faculties or capacities of the animal brain, such as learning, memory, imagination, are transformed and become, in addition to being organic, symbolic learning, memory, and imagination. This transformation, the development, or, rather, acquisition, of human mind, happens very early in life, simultaneously with the acquisition of language – the main symbolic process on the collective level. And it happens at once, not in stages: one can no more have a bit of a mind than be a little pregnant.

The symbolic phenomenon of the mind, however, exists by means of the organic phenomenon of the brain, and the organic (including genetic) qualities of each individual brain add to the individuality of the mind, just as the organic qualities of each individual stomach add – together with the food the stomach must process – to the individual experience of digestion. The individual mental process, in other words, has both symbolic and organic components, depending on both and reflecting both in its expressions. The mind of a genius is the mind characterized by a particularly strong, organically produced, imagination (i.e., a particularly swift processing) of a specific symbolic material (which may be musical or military, literary or political, and so on), a capacity of the brain activated by a particular symbolic environment. The mark a genius leaves can never be attributed to the individual alone: it is always a product of the symbolic environment, culture, as much as of the individual's organic constitution.

### Interdependence of personality development level and the mentality of a person

Again, we must start with translating the question into terms making certain that, as posed in English, it means the same as when posed in Russian. Building on the conceptual analysis of the first question (including the clarification that the mind does not develop in stages) and taking into account that "level" ("uroven'") is a quantitative term, I presume that question 2 addresses the issue of the possible dependence of the quality of one's mind ("mentality of a person," "mentalitetnaya sostavliayuschaya cheloveka") on the degree of its cultivation. I.e., asking: "Is a cultivated/educated mind better (more active, more creative) than an uncultivated one?" Or, to relate this to question 1, "Is a higher level of education likely to produce a genius, that is, a person who would leave a mark?"

The answer to this question is no: no *quantity* of symbolic/cultural information or stimuli from the environment can affect the mind's quality. This quality is affect-

ed only by the *quality* of the individual brain and the *qualities* — nature/configuration/contents – of the culture in which it operates. The qualitative differences between the mental processes of humans and non-human animals *are* partly a product of the different quantity of stimuli from the environment. They have to do, first of all with the fact that the complexity of the human environment is not simply greater than that of animals in the wild, but that it is of an altogether different order of magnitude. Animals carry their immediate and most important environment – their social environment, the organization of interaction with other organisms in their species – in their genes; it is a part of their biological constitution. Therefore, while members of other animal species have to adapt only to their physical environment and the organic environment of the species, humans have to adapt, above all, to their immediate, most pertinent, intraspecies environment – human society. Human society is genetically undetermined; we chart it symbolically and thus construct culture. We know this because of the almost infinite variability of human societies.

With the addition of symbolic stimuli and experience (with the emergence of the new reality of culture and the mind), the complexity of the environment increases exponentially and proportionally increases the mass of the brain. This jump – between the natural animal and human-cultured brain – is so great, that all additional increments in the human brain mass (owing to the relatively greater complexity of the already cultural environment) may be considered negligible. This means that humans normally learn by an order of magnitude more than the most intelligent wild animals and store much more and much more varied information from the outside (the overwhelming part of which is qualitatively different – symbolic) in their memory. Much of this learning and memory takes place and is formed in infancy. And then we manipulate this vast amount of information acquired from the outside – complete it, construct or create new information through imagination, and store products of our imagination, or records of our inner experiences, in our memory, to manipulate it again and again. A snowball effect is created. Most of the stimuli of the symbolic – primary for humans – environment are in fact products of the mental process itself. With the emergence of culture and the symbolic environment, in other words, *human consciousness* or *mental life* (though not the mental life of every human) becomes self-sustaining, i.e., independent.

Specifically, it becomes independent of learning above a certain minimum. Above a certain minimum, which may be received in childhood, the mind needs very little stimulus from the outside; instead, it manipulates and remanipulates – namely, augments through imagination – information already stored in memory, much of which, to start with, it has created at an earlier point. Memory becomes the major reservoir of stimuli for the continued activity of the nervous system/the brain. In a way it competes with the environment; for some it becomes more important than the environment in the individual's efforts to con-

struct the state of equilibrium/comfort. Or, perhaps, we can say that the cultural environment enters the brain in a major way to start operations there (thus returning to the definition of the mind as culture in the brain), thereby allowing the brains of some, very few, to contribute in major way to the creation of this environment.

In addition to making human consciousness self-sufficient, the symbolic/cultural human environment necessitates certain other characteristics of the mind. The mind, though a process, can be likened to an individual organism, which exists in a larger structure/process, analogous to a species – a culture. Within the mind, culture, supported by the imaginative capacities of the animal brain, transformed by the symbolic environment into the specifically human, symbolic imagination, necessarily creates three patterned, systematic processes which further distinguish the human mind from the mental life of animals. These are compartments of the self or of I (which would also be translated into Russian as "lichnost'") and include (1) identity – the relationally constituted self; (2) agency, will, or acting self, the acting I; and (3) the thinking self, the "I of self-consciousness" or "I of Descartes."

In a healthy mind these three processes are perfectly integrated, serving the needs of the individual and ensuring he/she is well adjusted to the environment. However, while identity and will are necessary for the individual's adaptation to the cultural environment and thus for the survival of every individual human, one does not need the "I of Descartes" to adapt to life within culture. Instead, it is a necessary condition for the culture process on the collective level: what makes possible self-consciousness for any one of us is precisely that which makes possible indirect learning and thus the transmission of human ways of life across generations and distances. This is so because among all the symbolic mental processes, it is the one which is *explicitly symbolic* in the sense that it actually operates with formal symbols, the formal media of symbolic expression, particularly language. This is the reason for the dependence of thought on language. Our thought extends only as far as the possibilities of the formal symbolic medium in which it operates. (That's why terms of scholarly discussion must be clearly defined: confusing language produces confused thought.) It is the "I of Descartes" that stores all the explicit symbolic information, i.e., the explicit culture, in the mind.

The essential function of the thinking self being to assure the symbolic process on the collective level, it is enough that only some humans actually use this explicit culture for this process to continue and for culture to be maintained. Because it is unnecessary, it is unlikely that the thinking self and the life of the mind in its specific meaning of the life of thought would be all that common. The uncommon cases of genius, however, are necessarily characterized by such explicit use of culture stored in the mind. Though genius depends a particularly efficient brain, the definitive characteristic of genius, undoubtedly, is a charac-

teristic of the mind not of the brain. It is having the vast resources of a certain sphere of culture at the mind's command, at one's *willed* recall – that is, the complete individualization of the mental process of the "I of Descartes," *its perfect integration with the processes of identity and will*, and becoming a component of the self. Otherwise, a very developed and active "I of Descartes," often combined with acute intelligence, may lead to madness as well as genius, and, if we remember how much more abnormal (that is, rare) the condition of genius is from that of madness, is rather more likely to lead to the latter. This is what happens when the mind becomes sick/*disintegrates*. In this case, the "I of Descartes" changes its function from the thinking *self* or the "*I* of self-consciousness," which it is by definition, it turns into the *eye of unwilled self-consciousness*, culture not individualized observing the mind and experienced as an alien presence within the self. In other words, the higher level of cultivation/education increases one's chances to become a schizophrenic to a far greater extent than one's chances to leave a mark.



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# Mentality, language, and linguistics
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The Merriam-Webster dictionary defines mentality as (1) mental power or capacity (i.e., intelligence) or (2) a mode or way of thought (i.e., outlook, as in "the imperialist mentality"). When we think of mentality so defined in the context of language and linguistics, there are two possible, and in fact opposite, paths we can take. One of them is to say that if language is a system of signs or symbols that is abstracted from its environment and so functions in its own right, it does not seem to be linked with mentality in any way. The other possible path takes us in the opposite direction: we can say that the link between language and mentality is not only strong but that the two are in fact inextricable. This second path then forks into two more specific approaches, each of them correlated with one of the meanings of mentality, as it is defined in Merriam-Webster. If mentality is understood as mental capacity or intelligence, we enter the area of psycholinguistics, the study of mind, the mental processes that humans perform as cognitive beings. If, in turn, it is understood as a mode or way of thought, a certain predisposition towards reality or a system of belief and values, we enter the realm of anthropological linguistics or cultural linguistics. For that, we need to view language in connection with its environment and mainly with its speakers; not as an abstract system but an emanation of human experience, life, consciousness, and worldview. I will briefly discuss these two kinds of connection in turn.

Many authors have claimed that the study of language only makes sense if we want in this way to discover the workings of the human mind. In the 1950s and 1960s, Noam Chomsky initiated a major research programme designed to build a formal algorithm, or a system of algorithms, that would imitate mental operations, where the mind was viewed as a computational machine. Jerry Fodor, in turn, proposed the so called "language of thought hypothesis", where he claimed that mental operations are ordered and structured, and proceed analogously to language in a form that was called *mentalese*. In short, this means that thinking is like language. We operate with concepts and link them in ways parallel to how we link linguistic units – so there is a certain grammar of thinking. A different approach is taken in cognitive linguistics, as proposed by Ronald Langacker, George Lakoff, Gilles Fauconnier, Mark Turner, and many others: language is viewed here as a cognitive capacity that follows the same principles as other human cognitive process, such as categorization. It can and should therefore be described with the use of the same constructs that originate in cognitive psychology, such as figure-ground organization, dimensions of construal, or prototype-based categorization. Let me give examples of the first two principles. When I say *She played the piano for us yesterday*, *It was her who played the piano for us yesterday*, *It was yesterday that she played the piano for us*, or *What*

*she did yesterday was play the piano for us*, I use the same content but organize it differently, each time focusing on a certain element of the message. I treat that element as the figure and set it against the ground of the rest of the message. In other words, I make use of my inherent human capacity to construe the same situation in different ways. Such construal processes have many dimensions, of which the selection of figure vs. ground is just one. Another one, for example, is the degree of specificity: the sentences *She played music*, *She played the piano*, and *She played Mozart on this magnificent Steinway* all mean "more or less" the same but get more and more detailed as we move along. In brief, meaning as it is expressed in language is viewed here as conceptualization, something that originates in the speakers' mental powers.

But it also originates in culture, to the extent that some authors, like Paul Friedrich and Michael Agar, proposed to talk, not about language *and* culture but about linguaculture/languaculture. This takes us to the second meaning of mentality as it is defined in Merriam-Webster: mentality as outlook or worldview. Certainly, it bears affinities to the cognitive linguistic idea of language as conceptualization because the power of conceptualization is not only individual – it is also communal or collective. True, cognition is a matter of the human mind but it is also a matter of human minds – and those minds do not function in isolation from one another. Rather, they operate in cultural environments, shaping those environments but also being shaped by them. In other words, cognition can have a cultural dimension. Linguists have argued for decades about the specific links, and the direction of influence, between language, culture, and cognition (if the three can ever be dissociated in the first place) but in anthropological linguistics (or linguistic anthropology, or cultural linguistics) the fact that there are such (inextricable) links is basically undisputed. Wide-ranging research on those issues was, if not initiated, then introduced into mainstream linguistics by Edward Sapir and Benjamin Lee Whorf, whose ideas were questioned, tested, or corroborated by hundreds of scholars. Regardless of the conclusions to specific research, at a certain point it became apparent that one can describe aspects of languaculture in terms of the so called cultural models, which have been defined by Giovanni Bennardo and Victor De Munck as mental representations that are shared by members of a given culture, expressed in various ways through language. So here we are: we have mentality, language, and culture (or languaculture) encapsulated in a handy analytic construct.

Concern with mentality is also crucial in the approach known as cognitive ethnolinguistics, proposed by Jerzy Bartmiński, where the focus of description is the so called mental object: the image of something (homeland, values, family, friendship, etc., as well as of material objects) that members of a given cultural group cherish collectively. In other words, in this approach we ask not what family is but how it is understood but the people who belong to this or that languaculture.

But can we take a more encompassing look and find certain universal meanings? Indeed, Anna Wierzbicka has spent many years in pursuit of precisely those, which she calls semantic primes. Wierzbicka proposes that all languages have the common core of Natural Semantic Metalanguage (NSM), composed of indefinable semantic primes, and that those primes are used as building blocks for all the other, more complex concepts. This takes us back to Leibniz's idea of the "alphabet of human thought" but also allows us to study concrete languacultures, specifically though their keywords, or fundamental notions that express their essential beliefs and values. Wierzbicka herself has discussed many of those, such as *duša* or *toska* for Russian, and other authors have followed in her footsteps (Carsten Levisen has focused on *hygge* in Danish, Bert Peeters on *tall poppy* in Australian English, etc.). Keywords are good testing grounds to show the relativity of cultures and the intimate way they are correlated with their languages. For example, in a recent discussion between Marko Pajević and James W. Underhill, a major difference surfaced between the German notion of *die Abgrund* and the basic cultural absence of a parallel notion in English (*the abyss* appears to be nowhere near as frequent and important for English speakers).

To recapitulate, humans are mental, cognitive beings, as individuals and as communities. They build realities in the form of symbolic languacultures. Those emerge through the workings of mental constructs and constitute spaces in which we live, move, and make sense of the world. Naturally, they also have social dimensions (institutions, human relationships, power struggles), as well as material ones (physical objects). We are talking here of symbolic realities that use language, culture (languaculture) and mentality/cognition for their building material.

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# Critical Reflections on Myths, Stories, and Narratives
*Dr. Douglas Kellner*

In response to the first question, I would day that Mythologem (myths, stories, narratives) constitute the basis of human culture. Certainly, all cultures have myths that legitimate fundamental ideas of society in the forms of stories, narratives, and other cultural forms, sometimes in the forms of religion that overlap with their dominant cultural mythologies. For example, in Greek mythology, Homer, with his Iliad and Odyssey, as well as their myths by their Greek poets, dramatists, and philosophers concerning the Gods and the stories of Greek mythology all tell an allegorical version of their history, their gods, and their values. From Greek mythology, we learn of the Trojan war, the military virtues of Achilles and the warrior culture of Greece and Troy, the cunning of Odysseus, and the faithfulness of his wife Penelope, awaiting faithfully his return, repulsing suitors, giving us Greek ideals of men and women.

Next, we have the Romans with their myths of state/empire legitimated by Roman dominant myths. For example, via Vergil, in the Aeneid, we learn of the military values of the Roman empire and forms of state in that are elaborated in Caesar, Augustus and other writers. While in the Medieval period, we encounter religious mythology, outlined in Augustine's City of God or St Thomas Acquinas' theology.

By contrast, in the Modern era, we get the myths of the Age of Exploration and colonialism, of capitalism/democracy. We learn through Western and national myths how the Europeans discovered the New World of the Americas and brought civilization to barbarians in colonialist mythology, although in past decades there has been fierce critiques of the barbarism of the colonizing nations, their genocide, ecocide, and imperialist conquest of native lands and indigenous people.

In the 19th century, we encounter in Europe, the myth of Socialism and utopian societies which were to be established in the New World of the Americas (although few of these communities succeeded. We also learn through socialist myths that in Europe, ranging from utopian communities of Saint-Simon and Robert Owens to the "scientific socialism of Marx and Engels that socialism, or communism were to provide societies of freedom and equality where goods and property were to be shared in common.

Secondly, dominant national Myths are accompanied by Stories. Homer was known as "the Teller of Tales," who conveyed Greek myths through an oral tradition of story telling (they were only written down much later). In the Medieval Period, the Church told the stories of the Bible, upon which first Judaism, and then Christianity were founded. In the Old Testament, the basis of Judaism, we learn the tales of prophets Moses, Isaiah, Job, and how Moses

led the Jews to the Promised Land, a narrative of salvation that continues to resonate.  In the New Testament, Christianity taught the Tales of Jesus and His Disciplines to illustrate the fundamental values of the church.  Later Church Fathers, like Paul elaborated on Jesus' teaching as did preachers and Popes through the present day, providing different versions of Christian teaching in many parts of the world.

In the Modern era,  new types of story-telling emerged with the printing press in which the printed word replaced the oral worlds of story telling. The technology of the printed book produced National Literatures in Spain with Cervantes's novel Don Quixote, and the Spanish drama of Calderón and others. In France, Rabelais and Moliere inaugurated a rich tradition of novels, plays, and poetry continuing to the present day.

Likewise, in England, we have William Shakespeare produced immortal dramas, Daniel Defoe and Henry Fielding inaugurated the rich tradition of the English novel, while in  Germany, the many works in multiple genres of Goethe, Schiller, and the Romantics helped produce a national culture, so that by the 19th century every European country has its literature. with the novel reaching new heights in Russia with Dostoevsky and Tolstoy while drama reached new heights in Scandinavia with the works of Ibsen and Strindberg.

All these cultural forms are narratives. As argued, humans are story telling creatures and the narrative form of story-telling is universal. Every society has dominant narratives, although different societies in different historical epochs have different narratives with English narratives and literature extolling the virtues of individualism, capitalist values of success, and successive dominant political forms like monarchy and later democracy.

Marx and Engels described this form of national narrative as ideology, claiming that the ruling ideas of a society are the ideas of ruling class. Indeed, Marx and Engels' "Communist Manifesto" is itself one of the greatest narratives of all time, with its dramatic opening that: "A specter is haunting Europe, the Spector of Communism." In the powerful narrative of the rise of capitalism and modern society from feudalism, Marx and Engels argued that modern society is divided into two classes, the Bourgeoisie vs the  Proletarian class. Class struggle, in the Marxist mythology, would result in the victory of the Proletariat, the creation of capitalism, and the "withering away of the state," a myth that has yet to find its historical confirmation. Marxism thus provides at once, a Grand Narrative and Philosophy of History, a class analysis, and a theory of revolution, socialism, and the future.

In capitalist societies, ideologies are specific forms of myths such as the Horatio Alger myth that hard work guarantees success, that the "free  market" produces wealth for all, and that the democratic state provides freedom, justice, and liberty for all. Further, Roland Barthes in Mythologies shows how narratives

inform our popular culture, and that advertising, the broadcast media, and now the social media

These myths and mythologies are undermined by philosophical myths concerning how human consciousness interacts with the outside world. For modern Western society, human Consciousness is the fundamental force that underlies modern society and its ideologies and mythologies. Descartes affirmed the primacy of consciousness in his 17th century writing, arguing that "I think therefore I am" (Cogito, ergo Sum), claiming that we are first aware of our consciousness then objects in the outside world. Soon after, John Locke and British empiricism argued that ideas are the source of knowledge and that we gain knowledge by testing our ideas against our experiences in the world. Immanuel Kant then provided a "critique of pure reason," turning consciousness on itself and our mental powers. This tradition found its summation in Hegel's idealism, in which ideas shape reality and human consciousness. Hegel was famously contradicted by his student Karl Marx who argued that "ideas were formed by social reality, and not social reality by ideas. Marxian materialism argued for the primacy of material factors and conditions shaping consciousness and provided a materialist theory of history, society, and the human mind against the idealists.

Marx further argued that ideas are shaped by human praxis, and that our labor, social, and political activism is shaped by Capitalism, via which ideals of individualism, competition, market society, and the capitalist state are extolled as ruling ideas and social forms. Marx argues that these are dominated by ruling class and are thus forms of domination and oppression.

The American philosopher John Dewey, by contrast, developed "pragmatism," a view that theory is determined by practice, and that the dominant ideas are the ones that prove useful in human life and society.  For Dewey, ideas guide us from our early life, but as we mature, we learn from experience and develop our ideas according to what works for us and what doesn't. Likewise, societies change their ideas as social forms evolve. An advocate of radical democracy, Dewey argues that individuals, groups, and society reach a consensus of what ideas define their lives and societies and that these values are always in flux, evolving and developing as societies change.

Like Marx, Dewey posits an interaction between consciousness and environment and while Dewey is close to Marx, he places a stronger emphasis on consciousness, whereas Marx privileges environment and contemporary thinkers, like myself, may mediate this debate by arguing that both Dewey and Marx have dialectic of consciousness and environment, but that it is an open question whether consciousness or environment is primary. In some cases, I am able to choose what I want to do today, but in others the necessity of going to work or a meeting with friends determines my activity.

Hence, there continue to be on-going debates about myth, narratives, and stories that take different forms in different cultures and historical epochs and that continue to be an important theme for social and cultural analysis and critique today.

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# Mentality: between the depth of culture and habit obviousness
*PhD. Emanuela Ferreri*

### Premise

This short paper consists of a concise description of mentality from a socio-anthropological point of view.

The 'mentality' is in fact cultural and social at the same time and it is individual and collective. If we consider mentality as a useful concept for scientific research and theoretical reflection, we can consider it akin to the anthropological concept of 'cultural identity' and 'habitus' (P. Bourdieu 1987; E. Ferreri 2010). Reflecting on mentality offers us the opportunity to reconsider self-determination and hetero-predetermination of each social actor in a surrounding context. Certainly, within interdisciplinary dialogues between social sciences and humanities, the comparison with depth psychology is important to understand intensity and breadth of the anthropological phenomenon that we call mentality. In this work, we will refer to the 'double absence'  syndrome of a migrant subject (A. Sayad 2002), and to the cultural complex 'honor, guilt and shame' attributed to traditional and / or marginal communities of the Mediterranean Countries (D. Albera 2006 ; C. Giordano 2012), as examples of habits and psychological conditioning that still play their strategic role (as well as descriptive and explanatory) managing unbalanced relations between societies, within North and South of the world and between completely globalized contexts; social and cultural places that it is always possible to describe as being alternatively traditional and modern, endogenous and exogenous to contemporary (G. Licari 2010).

I. Let us consider below the first of the two guiding questions of our excursus. *How does mentality influence social standing?*

We can certainly affirm that mentality is able to influence social standing of single individuals and social groups as a whole. The psychological-social conditioning of mentality is implicit, that is, it is deeply connected to the general and transversal one that culture operates in collective life. In my opinion, mentality is a predisposition of the subject (singular or plural), it is made up of repeated thoughts and reflections, habits to act, memory and experience. It can be an incredible coincidence of old and of new aspirations or vice versa; that is, it can be new and old desires mixed together in a surprising way. But my field of study and research, is social reality, collective experience, shared or unshared memory, often divisive and conflictual. For me, mentality is culture because it is social, and it is social because it is cultural.

Interdisciplinary dialogue on these topics is very important, but care must always be taken not to confuse different levels of social reality, not to confuse people's fundamental values. Above all, we must never confuse cultural difference with social inequality. In other words, it is always a serious mistake to speak inappropriately of people's cultural identity with respect to their social status.

We must not confuse what "difference" creates and recreates and what "inequality" produces and reproduces in society. Cultural and social processes are interconnected and not easily separable, understanding and explaining all this is a scientific task. A tiring and nourishing task for understanding social problems among social actors.

If we are interested in understanding how relations are established in society between cultural heterogeneity of people and structural homologation of social systems (two face of the same globalization), then we can consider that each social actor we observe is the owner of specific 'symbolic and cultural capital'. A heritage built through social and cultural practice and experienced within the space of symbolic and relational interaction. "The perceptions of events are complex acts that go beyond the purely sensory dimension and become visible when they are projected onto the space of collective action. But events and actions acquire significance only if they are embedded in a dialectic relationship" (S. Pinci 2010, p.132).

My thoughts now go back to same words of the Algerian sociologist Sayed, about the cultural elaboration of migratory experience in many of us and among all of us. It is an example of a post-modern 'mentality' or rather the example of a universal socio-cultural 'figure' that today in Europe we still call 'the migrant'. This is the so called 'double absence', referring to the absence of immigrants from their own country and also from the welcoming society, where they are included and excluded at the same time. All this creates conditions which can also be seen as a 'double presence', and thus as an element of migrant's strength rather than weakness. In this way the analytic perspective is reversed, and cultural imagination continue is social process. Therefore a new resident, always named 'the other', is at one and the same time an 'immigrant', forced to compare himself with culture, customs, economic and social structure of the destination context, and an 'emigrant', who carries cultural and social legacy of his country of origin; so, he became a link that transforms "such a dichotomy into a resource rather than a deficiency, offering the immigrant the possibility of integration into the arrival context while maintaining firm links with the country of origin" (A. Sayad, 2002). Interpretations such as these help us to understand that we run a serious risk in our age: the exploitation, manipulation, symbolic alteration of too many cultural meanings, values and daily experiences that lead us to empower the subject (therefore to overestimate mentality and personal experience) and to de-empower (or take responsibility away) political institutions and management systems of collective life (therefore to underestimate society as a whole) (E. Ferreri 2013).

II. Let us now consider the second guiding question of our excursus. *The basic research category of depth psychology - "inferiority", due to the existence of a mentality.*

The term 'depth' alongside that of 'inferiority' reminds me of two fundamental learning statements and I summarize them below, one at a time. First, the words of K. G. Jung about 'colonization' process, if we represent it within a human psyche environment: "What we from our point of view call colonization, missions to the heathen, spread of civilization, etc., has another face-the face of a bird of prey seeking with cruel intentness for distant quarry-a face worthy of a race of pirates and highwaymen. All the eagles and other predatory creatures that adorn our coats of arms seem to me apt psychological representatives of our true nature." (K. G. Jung 1961, pp. 248-249; H. Shulman Lorenz and M. Watkins 2021). This is the strongest and most comprehensive image of the depth and arrogance of cultural substance that also shapes mentality, while establishing all the asymmetrical relationships of power, authority, assertive communication and relational agency. Starting from 'places' of culture (K. Bhabha), similar to those we are citing, an interdisciplinary perspective can play an essential role, activating capabilities of establishing inter-multi-cultural communication and studying current contexts of global society. But it is essential to be able to carry out a broad attack on the 'us / them' dichotomy and its global embodiment, that is: to act against epistemic violence of 'us / them' dichotomy itself. (E. Ferreri 2020).

A second learning statement to which I can only briefly mention, concerns a representation and idealization of traditional and / or marginal communities of Mediterranean, that ethnography and social anthropology have fixed in the famous "honor, guilt and shame" cultural complex and related model of social and political practices in some sociologically defined 'backward' societies (E. C. Banfield 1958). In reality, as is known among scholars, it was both a standardization and refutation of the same field researches. Sociology and Anthropology in the early years of past century have completely overcome the resistance of this stereotype (among both scholars and common opinions) by studying matters for what they reveal about collective life in certain social contexts (and specifically in Southern Europe). I cannot express myself in terms of depth psychology but only in socio-anthropological terms, and I'm speaking about the strong conditioning that shared or adverse culture (so an inferiority of status), operates in modern society and about ideological and practical conditioning of habitus (as first M. Mauss and then P. Bourdieu defined it).

In conclusion, what I would like to emphasize is that the study of mentality must never lend itself to violent games of local or global embodiment of us / them dichotomy. It must never lend itself to discriminatory habit, since the arbitrary or unjust and improper relevance attributed to our identity in a given context is still discrimination. Instead, we have to understand if new problems we want to solve are really new or if they are actually old and deliberately not understood. We must understand if culture, habitus or mentality we invoke or seek, as a description or as an explanation of problems we are facing, is not ac-

tually just a factor of knowledge that we lack, of information, of practical skills that we do not have available or that we have forgotten, ignored, abandoned or that we glimpse but only from afar. Cultural difference and similarity are anthropological conditions of social life (as conflicts and solidarities), but cultural difference is a universal right, it is not a raw material to be exploited, it is not a resource to be merely capitalized like many others.

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# The mental edge of elite athletes
*Sanjay Soekhoe*

*"Boxing is 75% mental and emotional, 25% is physical."*
*— Cus D'Amato*

## Introduction

In 1994, George Foreman became the oldest heavyweight champion in the world in boxing at 45 years old. He knocked out the 26-year old and undefeated Michael Moorer. How does an athlete manage to win when all the odds are against him? There are a lot of instances where athletes overcome difficulties and defy the odds in order to achieve success. There are several elements that come into play when overcoming the odds, one of the key elements is mentality. What shapes this highly sought-after ingredient and why is it so important? Do elite athletes and amateur athletes differ in the way they approach a sport mentally? What exactly is the mentality of a champion?

Certainly, mentality as a scholarly phenomenon is not a well-researched subject. There are thousands of sources that claim to address the mentality. Still, they usually end up covering only a facet of a complex notion, with attempts to describe elements of psyche, emotions, reactions, and aspirations. Not to say that this article provides a comprehensive explanation of what mentality is; it is an introductory stage on my path as a researcher and strength and conditioning coach to broaden my knowledge on the topic. The mentality is an inseparable core of high-performance sports in general and particularly in strength and conditioning.

According to EUASU Academician Oleg Maltsev, mentality (mindset) is "…the consequence of a person's struggle with life, which is an inalienable element that could be an obstacle and change a person in a way s/he is not even aware of. In the modern era, the mentality is the main obstacle en route to dealing with tasks and shaping one's future." With this in mind, this paper looks into sports mentality, illustrating it with real-life situations.

On April 12, 2012, the Los Angeles Lakers were in their 80th game of the season. Kobe Bryant, one of the best basketball players of all time, made a lateral move to move past Harrison Barnes. In a split second Kobe floundered to the floor and held his ankle. The referee whistles for a foul and Bryant is allowed to take two free throws. He limps to the free-throw line and scores two free throws. Kobe limps away to the locker room after he scored the points. He underwent an MRI after the game, which revealed a ruptured left Achilles. How does an athlete rupture his Achilles tendon, walk up to the free-throw line, make the shots, and continue to walk off to the locker room seemingly unshattered.

Next to being physically fit and having the skills for your sport, there is one more element that plays a huge role in sports performance. That is mentality. Mentality is the psychological make-up of a person. It is made up of one's attitudes, beliefs, philosophy, outlook on the world, and mindset. This includes the

ability to handle stress and setbacks. The things an athlete focuses on, staying relaxed under pressure, having total confidence in himself, having a clear goal, what he wants to sacrifice, creating an optimal environment, facing challenges consistently and other things like that.

A person's mentality is largely shaped in childhood and during the person's upbringing. Moreover, mentality is influenced by one's environment, family, geography/culture, and time (Oleg Maltsev, 2021). When a baby is born they are immediately thrust into a world of win or lose, this makes them either believe that they are successful or not measure up to status quo. Little kids are constantly told how good or bad they are at something and this shapes their self-worth. These words aid in shaping the attitude and outlook on life for an individual. Every word, every image, and every person a child encounters will shape his mentality one way or another. From the movies, he sees to the music that plays on the radio, unconsciously he will adjust to the things he observes with his senses. From there on out, as the child grows up all the things he encounters shaped his outlook, and all the things he chooses to do are filtered through this outlook. This is seen in children raised in poverty and gone into sports. They may not have any material possessions, but most of them will never lack confidence because they had to fight for what they wanted. According to boxing writer Springs Toledo, Roberto Duran is a product of poverty. From cleaning shoes in the slums of *El Chorillo* in Panama to becoming world champion in four weight classes and being regarded as one of the greatest boxers of all time. Duran was already used to pain, long days, street fights, and not having food to eat. He became a boxer out of necessity. The inner drive to simply get food on the table took Duran to places unknown before. Duran had so many early deficiencies as a child that that became his fuel to succeed in the way he did.

If Duran would have been born now, things might have been different. Time plays a huge role in the shaping of mentality. Things are different now. We have the internet. Life is overall more comfortable. These things influence one's outlook on life. If his family would have been different, the world might have not known Roberto Duran. It is known that families of low income tend to function with astounding strength. This might have been one of the reasons for Duran's devastating strength and iron will in the ring. The future implications of mentality are far-reaching and can last a lifetime, affecting everything from career choices to personal relationships. Someone who is making life-altering decisions is always vulnerable to subjective judgment, which is often because of his mentality.

### Why is a strong mentality important?
Mentality plays an important role in whether or not athletes will be successful. If athletes have a negative self-image, they are likely to struggle with the mental challenges that come their way. They are also more likely to struggle

with stress and anxiety which can make it difficult for them to perform at their best. On the other hand, if athletes have a positive self-image, they are less likely to struggle with stress and anxiety as well as perform under pressure during high-stakes situations. In boxing, there are fights when there is an underdog fighting a world champion. An underdog is someone who is expected to lose, has a clear disadvantage, and has all the odds against him. But still, these fights are interesting. Why? Why is something with such an obvious outcome still interesting? Because the outcome is not obvious at all. The spectators have no clue with what kind of mental make-up both fighters enter the ring. This is what makes for an interesting fight.

When George Kambosos Jr. fought world champion, Teofimo Lopez, he was considered to have zero chance of winning. He was a 13 to 1 underdog. It was supposed to be a walk in the park for Lopez. All the media talked about how Kambosos bit off more than he could chew. The undefeated Lopez entered the ring as the champion expecting to leave as the champion. Kambosos had other plans. Lopez was knocked down in the first round and that set the tone for the entire fight. Kambosos was prepared, both physically and mentally. The underdog became the champion of the world that day. One of the differences between Kambosos and Lopez was their outlook on the fight. While Teofimo was supposed to walk over his opponent, Kambosos walked in fully believing in himself. He only saw one outcome. In his own words: *"I was prepared to go through whatever I had to go through in that ring. I was prepared to die in that ring and become the champion and fulfill my destiny."* That night Kambosos displayed a champion's mentality. In the face of adversity, he decided to step up and not let the negative media outlets get to him. He rose up to the challenge of facing the undefeated champion head-on. Unlike Lopez, Kambosos managed his emotions well throughout the fight. And that is a crucial element when you're in there with the best of the world.

Having the determination to win creates an unstoppable force. It is like a train with no brakes. It keeps on going, just make sure to lay the tracks in the right direction. Every athlete has those things that fuel him, whether it's fame, money, revenge, etc. The bigger that desire to fill this lack he has, this deficiency, the more determination and zeal he can display. It becomes crucial for athletes to understand why they are pursuing what they want and how they use it as fuel.

When NBA All-Star Michael Jordan grew up with his brothers and sisters, he had competitions every day. He explained that he and his brother fought every day. When Jordan didn't make the varsity team, because the coach picked another athlete over him, the thought that ran through Jordan's head about the coach was: *"You made a mistake dude."* A lot of similar events threw logs to the fire for Jordan. He created battles in his mind. He thrived on his competitive nature. When Jordan spoke about one of his basketball coaches, Jerry Reinsdorf, Michael said: *"He provided a lot of different obstacles for me."* Michael needed

obstacles and challenges in the form of competition. He always looked for opportunities to prove himself.

After a tough game where Michael managed to score enough points to win the game, coach Tex Winter said to him: *"Michael, there is no I in team."* Michael's response: *"There's not, but there is an I in win."* To be considered the best of the best, or even a legend in a sport, it takes tremendous effort, discipline, determination, and focus. When Kobe Bryant was a teenager he got a call from no other than the King of Pop, Michael Jackson. Michael's advice to Kobe: *"There's strength in isolation. There's strength in being obsessive about something."*

### Average vs. Elite athletes

In sports, there are two general categories of athletes: average and elite. In baseball, the batting average is one of the most important factors when it comes to baseball. The batting average is calculated by dividing the number of hits by the number of attempts, or what the baseball community calls "at bats". A baseball player with a batting average of .250, i.e. out of 1000 attempts he makes 250 hits, may be considered an average athlete. An elite athlete is a more rare breed who can consistently hit near 300-350 on the batting average scale. There are many differences between the two athletes, one of them being their approach to the objective. In order to work on a weak area, an athlete must spend the required time on this area. It can take weeks, months, or even years before it's where he wants it to be. This is where we find one of the differences between elite and average athletes.

The elite will carefully analyze their game, they are coachable, and know how to find solace in isolation. They have to be able to love isolation because it is in this deliberate practice where they can refine one specific part of their game. For most people, it is hard to voluntarily do literally the same thing over and over. There are not many people who are willing to wake up an hour earlier just to hit a curveball over and over, or stand at the free-throw line and make sure to make 500 shots before the real basketball practice starts. Failure for them is not seen as an end but as a part of winning. It's what builds character. As Formula One driver, Lewis Hamilton says: *"Failure is 100% percent necessary for greatness."*

A term that is used in various disciplines is *"killer instinct"*. It is the instinct that kicks in when it is time for the athlete to perform. Like an actor stepping on stage. When an athlete steps into his territory, the switch is turned on and another part of himself is activated. Morals are out of the window. All daily matters are left in the locker room. Some people think participating is more important than winning, these "killer instinct" athletes do not agree. To elite athletes winning is the main goal and average athletes who think participating is more important, only make it easy to win for the elites. If you are not able to stay in the moment and focus on the task at hand, the odds of losing increase.

The higher the class you are in, the bigger the mountain you climb, the more

eyes are on you and your goal. But an important thing to realize is that pressure is created by the athlete; It is not the crowd watching or chanting your name. It is the value you give to that situation and how much it will impact you. Emotions should not and cannot interfere with your performance. Someone with a killer mentality will always give his best. It is simply the only state the athlete knows. You thrive on the outlook of a challenge rather than staying in your comfort zone. It is a mentality that makes sure you're 100% focused on one task and one task only. There is no room for any type of distraction. There are minimal thoughts, and if there are, it's only about the objective. All performance happens on instinct.

When one of the greatest big wave surfers, Laird Hamilton, was a kid he was rescued so much out of the sea, there were hundreds if not thousands of instances where he thought he would drown. All these experiences made him tolerate fear and he learned how to use it as fuel for his performance. He understood the importance of the fact that failure is necessary for success. It was an opportunity for Laird to assess his strengths and shortcomings and improve them for the future.

### The champion's mind

Athletes who want to be successful must have a commitment to being the best. This means that willingly put in the hard work and dedication necessary to reach their goals. They must also be prepared to face the challenges and setbacks that come their way and more importantly, they must be ready to continuously challenge themselves. Athletes must have a positive mindset and be willing to work through the pain and discomfort. In order to be successful, athletes must have a strong commitment to their sport and be willing to do whatever it takes to achieve their goals.

Champions are at peace with being outcasts. Unlike many others, champions don't see being different as a negative thing; it is exactly this that makes them unique and they embrace it. They set goals for themselves that seem impossible to ordinary people. Because of that, they're often labeled as crazy people. Another thing that makes champions crazy is their obsessiveness with their goal. If you want to excel in a certain area, you must be obsessed with it. It must be your biggest passion in life. But it's a choice. Being great is a choice. Once that choice is made, a champion understands that their life revolves around one thing, achieving their goal. Many people view this as a sacrifice, but the champion does not look at it that way. He is too obsessed with achieving his goal. Many individuals claim they wish to become great but are unwilling to make the necessary efforts required. They have other issues on their mind, some of which are significant and others of which are not, and they can not focus.

It is a choice to be committed. Someone who doesn't have the drive or is not convinced that what he or she is doing will lead to success will never put in

the effort needed to reach their objectives. We can all become outstanding and master something, but there is a cost involved. And this all relies on your choice. The presence of challenges can make a person grow. But you must be willing to take up a challenge; it takes guts. Elite athletes have that type of guts. It has been said that the easiest way to catch an alligator is to wait until it ate because it will have lost its ferociousness for a moment. Elite athletes are just like starving alligators. They will not stop by any means. Elite athletes know their prey and similar to alligators they create the most optimal environment in order to win. They surround themselves with the right people, books, coaches, and so on. Everything in their lives is dedicated to achieving one goal. Just like a soldier on a mission.

Champions are admired for their self-discipline and self-drive. They do not hit the snooze button on the early morning alarm clocks, work tirelessly again and again. It is their never-give-up mentality that heightens their performance every time. A champion understands the need for objectivity in training the aspects of their game that needs improvement. A champion's intrinsic motivation is strong enough that they can consume new information and skills intently. Champions have an eagerness to become a master at their craft. They might have an ego, but it is not the leader; they are able to make it a great servant. While the average athlete has a superficial understanding of their game and even desires. An elite athlete understands the game thoroughly and are on a quest for self-discovery. Most average athletes do not explore the range of their limits, yet this is exactly the zone where champions thrive.

Athletes at the top of their game will always ask themselves what matters most to them. They feel guilty when they have not done everything possible to excel in their area. Moreover, elite athletes understand that true confidence comes from meticulous preparation. They are willing to do whatever it takes to reach the epitome of success. This also means doing things they do not like. That makes all the difference between elites and averages. The latter mostly does what he enjoys, while the former thinks of the bigger picture. The mountain the elite athlete climbs is a lot higher than what most people have their eyes on. The risk is higher, the climb is harder, and the higher the climb the harder it gets. At no point in the climb does it get easier. Champions are able to control their thoughts and do the work when they do not want to. No matter what happens, not a day goes by when they are not getting closer to their goal, one way or another. All the mistakes they make are viewed with a growth mindset. Each mistake is yet another opportunity for them to get better at their craft.

### From sport to life and vice versa
In order to be mentally tough, athletes must learn how to push through challenges both on and off of the field. In a way, sport teaches athletes a lot about life. When an athlete is faced with challenging situations in their career, they will

have already learned how to handle those situations. If they do not know how to move forward from a setback, they can look back at previous failures and use that as motivation for future success. Athletes who are successful reflect upon their past experiences and learn from them so that they can achieve long-term goals. Their deep understanding of the sport they chose to do makes them understand that sport and life, it's one and the same thing. The same principles apply. Whether it's boxing, basketball, or surfing. Once you become elite in your sports endeavor it transfers to living outside the field. Look at Michael Jordan with his famous Jordan shoes. Or look at David Beckham's fragrance line, or, lastly, Kobe Bryant winning an Oscar for Best Animated Short Film. In short, the sport athletes chose and the principles learned transcended sport and fitted perfectly into life.

To conclude, a strong mentality is important because it can make or break an athlete. It's the difference between success and failure in sport. The most successful athletes are ones who have a strong mentality. They know that they can achieve excellence by pushing themselves to the limits of their potential. A champion's mindset is one that is able to push through challenges both on and off of the field, which not only makes them mentally tough but also teaches them how to be durable in everyday life. These qualities are what separate success from failure. This is what separates the elite from the average.

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# The criminal environment as the basis for the formation of the mentality of criminals

*Avi Nardia*

For a long time, it was common to think about human being as a product of biological and social circumstances. This paradigm represents a person as a passive product of the genotype and social environment, while ignoring the personal factor of the free will. New times are bringing the necessity of transforming this paradigm into a new one, which is based not only on a person as a biological and social product but includes psychological factors. This new model indicates three factors which influence the formation of the mentality: hereditary predispositions, socio-cultural conditions and the free will of human being. This third factor is manifested as a choice of ways of behavior and is strongly influenced by big changes in the socio-economic sphere of society nowadays.

As we know the child doesn't meet society directly but through the medium of the family i.e., parents who represents the social structure and who are the psychological agents of society. Through interaction with parents the child interacts with the dominant culture and values. In this subtle weaving of culture and subcultures and different social strata, the child makes its own interpersonal experiences and try to build his "self" or the feeling of "I am". Growing up within the boundaries of the society many experience the weakening of their "self" by expectations of the society.

Today we come across many people saying they do not feel authentic and they lack spontaneity and individuality. But at the same time, they are in the same position as many others who feel the same. The cultural pattern saves them from braking out of social boundaries and leaving them in the void. In some cases, the cultural pattern does not suffice to prevent the outbreak of a manifest psychological problems. This is where the importance and role of different subcultures comes into play. Society has different levels of compensations for problems, which are culturally patterned and they work hand in hand together.

"Because everyone is guilty for everyone else. For all the 'wee ones,' because there are little children and big children. All people are 'wee ones." (F. Dostoyevsky, The Brother Karamazov)

However, it is not only the influence of society and people on us in terms of shaping of good or bad character traits under the influence of a suggestive environment, but we are also the ones who influence people with whom we are often together. In a word, we are responsible for the behavior of other people as well. If we reach one degree higher in our own humanization, we will understand those words of old Zosima from the novel The Brothers Karamazov.

When we say that each culture consist of many different subcultures we want to say they are in a dialectical relationship and form the structural constraints

of one society. One of the most famous proverbs "The road to hell is peeved with good intentions" can be a good example of how our society functions. In general, the idea that good intensions do not guarantee good results or matter little if they don't end up in good outcomes or what is more important in creation of circle of good deeds. Not only people often intend to good but fail to do anything but they also hide behind good intentions so they can commit bad things. But what is common for doing good is that people often expect to be reciprocated, they expect to be thanked to, praised or rewarded for their actions.

Observing people in distant history, we see that such behavior was the basis for their survival and was a feature of a tribal coexistence. It is a reflection of tribal consciousness and we can say also the basis of corruption. As our society has not yet risen above tribal coexistence, we can see that starting from lives of ordinary people to entire countries with their governments, doing "good deeds" and expecting the return of services has led corruption to an integral part of the lives of all people on the planet. Debt relations rule the planet. They run in all pores of societies and create a bewitched circle of abuse with an established scene for different criminal activities. In this scenario or let's call it an environment it is very easy to shape the mentality of criminals.

When we talk about the criminals we often have a dark and morbid view of the crime and the people behind those horrifying acts. We ask ourselves how does a person become a criminal? What is the reason to become one? Some criminologists have uncovered a number of factors that can lead someone toward crime such as childhood experiences, negative social environment, substance abuse, anti-social values, low self-control, etc. Here we are in a domain of what society defines as a criminal act and sanctions accordingly but in this short article we want to point out the responsibility of all of us in creating an atmosphere of pervasive crime and inability to step out of this circle of corruption which is a basic fabric of the largest number of criminal activities in the world.

*This new paradigm, which includes a free will of human being as a third factor that influence the formation of the mentality is manifested as a choice of ways of behavior and gives us hope that this chain of corruption and setting for criminal activities might one day come to an end. By actively participating in making right decision irrespective of social pressure people can lead the society towards collective healing and allowing themselves authenticity and spontaneity as a way of their lives.*



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# L'evuluzione della mentalita' del formatore per la sicureza
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L'evoluzione della mentalità del formatore e consulente per la sicurezza passa attraverso un lungo processo di studio e di esperienze dirette in questo settore. La cosa fondamentale per un esperto in materia di sicurezza è quella di avere una corretta percezione dei rischi per poterli in seguito analizzare e valutare.

Tutte le persone hanno una loro personale percezione dei rischi che spesso viene determinata da fattori individuali come l'età anagrafica, il sesso e la cultura di appartenenza, dall'esperienza collettiva e individuale di ogni individuo e dalla loro conoscenza individuale e collettiva del pericolo nonché dalla loro esposizione continua o saltuaria ad un rischio, per cui molte volte l'abitudine a svolgere un compito pericoloso porta a non percepirlo come tale, oppure la scarsa frequenza di un rischio porta una persona a non prendere precauzioni contro di esso.

In molti casi il nostro comportamento non dipende dalla realtà oggettiva ma dall'intepretazione soggettiva della situazione. Ogniuno di noi reagisce in modo personale alle varie situazioni di pericolo, qualcuno le evita, qualcuno le gestisce prendendo le dovute precauzioni e altre persone affrontano i pericoli ignorando le possibili conseguenze negative.

Il formatore e consulente per la sicurezza durante il suo percorso formativo ed esperienziale parte da zero, solamente dopo aver studiato e fatto numerose esperienze sarà in grado di svilluppare una corretta mentalità e personalità nel settore della sicurezza e sarà in grado di fare una attenta analisi e saper valutare correttamente tutti i rischi. Facciamo ora un esempio pratico di un neofita giovane portantino che si appresta ad iniziare il suo primo giorno di lavoro in ospedale. Questa persona dovrà essere istruita dal formatore per la sicurezza da tutti i possibili pericoli e rischi presenti in azienda. In molti casi il personale non viene informato sul rischio concreto e diffuso di aggressione.

Molti formatori omettono di insegnare ai loro discendenti questa reale fonte di pericolo. Il consulente serio e preparato che durante il suo percorso formativo ha acquisito e sviluppato una reale mentalità in questo ambito non ometterà sicuramente di insegnare ai sui allievi questo argomento. Le violenze e le aggressioni in ambito socio sanitario sono in continuo aumento. I lavoratori sono spesso minacciati, aggrediti e abusati dai pazienti e dai loro famigliari. In molti casi gli episodi di violenza verbale e psicologica non vengono denunciati dagli operatori. Il comportamento violento avviene spesso secondo una progressione che, partendo dall'uso di espressioni verbali aggressive, arriva fino a gesti estremi quali l'omicidio.

La conoscenza di tale progressione può consentire al personale di comprendere quanto accade e interrompere il corso degli eventi: uso di espressioni ver-

bali aggressive, impiego di gesti violenti, minaccia, spinta, contatto fisico, uso di arma, lesione o morte.

Pertanto avere una corretta percezione del rischio in questo ambito servirà a far si che l'operatore sanitario possa prevenire gli atti di violenza attraverso la implementazione di misure che consentano l'eliminazione o riduzione delle condizioni di rischio presenti e l'acquisizione di competenze nel valutare e gestire tali eventi quando accadono.

Il formatore per la sicurezza potra' anche insegnare ai sui discendenti delle tecniche di difesa personale efficaci in quel contesto operativo. Un secondo esempio pratico è quello di molti insegnanti di difesa personale che insegnano solamente in palestra svariate tecniche di combattimento, però omettono di insegnare ai loro allievi la parte che riguarda la prevenzione del rischio di aggressione nel contesto urbano. Cerchiamo allora di capire quali siano alcune principali regole di prevenzione che potrebbero esserci utili in questo caso.

La aggressioni possono avvenire per i più svariati motivi, adesso vi elencherò quelle che si verificano con maggiore frequenza: aggressioni a scopo di rapina, aggressioni da parte di soggetti in stato di alterazione alcolica e sostanze stupefacenti e aggressioni da parte di maniaci.

In caso di rapina il rapinatore non è interessato a farvi del male, ma vuole solamente impossessarsi in modo rapido del vostro portafoglio, cellulare ed eventuali gioielli. In questo caso la prima forma di difesa è quella di consegnare i Vostri oggetti senza ingaggiare nessun tipo di colluttazione. Quando bisogna recarsi in zone dove è presente parecchia microcriminalità è meglio non girare con grossi quantitativi di denaro, non portare gioielli vistosi e non prelevare denaro presso gli sportelli bancomat in orario notturno.

Molto pericolosi sono gli attacchi da parte di tossico dipendenti, alcolisti e manici, perché si tratta di persone alterate senza nessun freno inibitorio. Perciò se dobbiamo recarci in luoghi a rischio sarà sempre meglio recarsi almeno in tre persone sempre in orario diurno, se si è da soli non parcheggiare mai la macchina in parcheggi interrati, non salire mai da soli in un ascensore, tenete sempre il cellulare impostato sul numero delle emergenze per chiedere aiuto e imparate ad usare una torcia tattica e una pistola al peperoncino da tenere sempre pronta all'uso. Queste brevi considerazioni mettono in evidenza che in ambito operativo un formatore non smette mai di imparare e deve tenersi continuamente aggiornato per essere un valido insegnante.

Il settore della sicurezza è sempre in continua evoluzione, inizialmente c'erano solamente pochi mezzi per valutare in modo corretto i vari rischi, poi con il passare del tempo il settore è migliorato. Ora gli specialisti del settore hanno a loro disposizione innumerevoli strumenti e tecnologie per poter fornire ai loro clienti un servizio di eccellenza.

Tutto questo porta ad evolvere e formare la mentalità del professionista della sicurezza che sarà sempre pronto a mettersi in gioco per accettare nuove sfide

professionali in questo settore per soddisfare al meglio le aspettative dei suoi clienti.

*Federico Roso*
*Former Carabiniere, health and safety consultant*

# ДОКЛАДЫ УЧАСТНИКОВ

# МЕНТАЛИТЕТНАЯ
## СОСТАВЛЯЮЩАЯ ЧЕЛОВЕКА

# Менталитет как ключ к «формуле поражения»
*Ph. D. Олег Мальцев*

*Знание того, какими вещи должны быть, характеризует человека умного; знание того, какие вещи на самом деле, характеризует человека опытного; знание же того, как их изменить к лучшему, характеризует человека гениального.*
*Дени Дидро (французский писатель, философ)*

Издавна так уж повелось, что любая хорошая книга начинается с эпиграфа, что как путеводная звезда пролегает красной нитью через всю историю, череду смеющихся событий, словно проводя читателя за руку к логическому умозаключению. Поэтому эпиграфом к будущей книге «Менталитетная составляющая» и моему тезисному докладу будет формула, с которой началось наше исследование в третьей Хорватской экспедиции:

**Геометрическая формула поражения = обстановка Х желание умереть / уровень профессионализма сторон.**

(*Геометрическая формула поражения равна обстановке помноженной на желание умереть и разделенная на уровень профессионализма сторон*)

*Ключом к осмыслению данной формулы выступает очень непростое явление.*

**МЕНТАЛИТЕТ. Собственно, это явление и стало предметом исследования экспедиции 2021 года.** Естественным образом напрашивается вопрос, а каким образом взаимосвязаны менталитет и «формула поражения»? Ответить на этот вопрос — и есть центральная научая задача, логика решения которой рассмотрена ниже.

В первую очередь предстоит условиться о едином понимании того, что есть «менталитет». «Менталитет» — одно из тех «хорошо знакомых науке слов», о котором, на деле, не так много известно досконально. Только определений этого понятия существует более сотни: от «склада ума» и «мировосприятия» — до «качества сознания, характеризующее конкретного индивида», «умственной активности», «особенности мировосприятия», «мироощущения личности, социальной группы или целого народа». И это - только первичные словарные попытки дать определение категории «менталитет».

Что точно можно утверждать о «менталитете»? Это некая невидимая составляющая человека, которая определённо требует фундаментального научного междисциплинарного исследования. Поэтому, с самого начала научного рассуждения «менталитет» мы будем рассматривать как некое явление «Х». С точки зрения проявления, то есть «вариантов восприятия» последствий срабатывания менталитета, мы наблюдаем **явление некоторого образа жизни человека, его образа мышления, способа**

**восприятия других людей, живущих в определённой территориальной системе.**

Каждое научное изыскание в базе своей должно исходить из некоей модели — системы, позволяющей посредством методологии провести собственно исследование и «проникнуть в тайну» неизвестного. В ходе экспедиции в Хорватию и была выведена эвристическая модель исследования менталитета — принципиальная схема исследования, отражающая определенную логическую последовательность поэтапного развития человека в ходе жизни и деятельности.



*Рис.1. Эвристическая модель исследования*

С каждым из явлений данной схемы менталитет как-то связан. *Каким образом?* Рассудим аналитически и осмыслим каждый такт схемы в отдельности.

**1. Восприятие.** С точки зрения взгляда на менталитет, мы его естественным образом воспринимаем как некое явление (причём, нематериальное, нефизическое). Но в силу чего возникает менталитет, каково его устройство, какова логика формирования — на аналогичные вопросы ответов в академической науке на 2021 год просто не существует.

**2. Сон.** В течение сна осуществляется упаковка данных в блоки памяти, то есть, то, что человек не успел понять, осмыслить за день, он осмысляет во сне (одно из положений учения Г.С. Попова о памяти). Соответственно, упаковка данных осуществляется неким способом, что напрямую влияет на формирование менталитета. Мы не можем точно сказать, что мы упаковываем и какие блоки данных, поэтому обозначим их как «Х» блоки.

Согласно исследованиям академика Г.С. Попова, все люди от рождения — практически одинаковы (единое устройство), за исключением некоторых параметров, которые не существенны и не имеют фатального влияния на жизнь (биологические, физические отличия).

Одна из категорий, выступающей причиной, «почему мы такие разные», — это способ тренировки в процессе жизни и деятельности. В течение более 30 лет я наблюдаю, как люди тренируются, как подходят к вопросу самообучения и приобретения навыка. Так, на начальном этапе выбора подхода к тренировке чаще всего представляется возможным заключить, что при линейном подходе повторения в итоге у тренирующегося *ничего не получится*. Причина: люди на тренировках делают ровно то, что умеют, а не то, что требуется.

Меня учили совершенно по-другому. **Тренировка предназначена, чтобы научиться делать то, что ты не умеешь.** А для этого придётся делать что-то по-иному, не так, как привык, возможно, даже то, чего ты никогда не испытывал и не пробовал ранее.

Краеугольная проблема: *люди тренируются просто, чтобы тренироваться. Процесс ради процесса, но не ради изменений и достижения конечного результата.* Если на тренировку не ставится конкретная задача — это просто времяпровождение, то есть, развлечение.

«Тренировка» и «менталитет» связаны напрямую. Способ обучения, умственное осмысление пути, который следует пройти, чтобы чему-то научиться или чего-либо достичь, в том числе, проистекает из менталитетной составляющей. И к таковому утверждению мы можем прийти на основании исследований такого явления, как «программная судьба» (2016-2019 гг.). Условия среды, в которых живёт человек, условно «никто не отменял». И если сознательно не изменить подходы к приобретению навыков, соответственно, тренировки не произойдет, а значит, и не будет изменений.

**Только постоянная тренировка в процессе жизни и деятельности, с обязательным условием внесения в образ жизни «Я» корректировок и изменений исключает наличие менталитетной составляющей.**

**Тренировка = сознательное, ежедневное «внесение в себя» изменений в процессе жизни и деятельности.** Тренировка должна производиться в условиях, максимально приближенных к жизненным (например, в военной сфере – к боевым). Иными словами, «просто тренироваться», даже осознавая поставленную задачу, в условиях, в которых вы привыкли тренироваться, — не является тренировкой.

Тренировка относится к разделу психологии (не разделу физиологии, нейрофизиологии или иных дисциплин). Элементы тренировки необходимо знать заранее, до старта самой тренировки (иначе исход может быть непрогнозируемым).

*Психология — ключевая наука, отвечающая на вопрос «как тренироваться».*

Немаловажно отметить и такую особенность восприятия: каждый человек весьма плохо понимает слова. Он быстро реагирует на поступки, явления, обстоятельства. То есть, человек привык изменяться под воздействием внешней среды. И совершенно не привык самостоятельно вносить в себя коррективы и изменения. **И это — в том числе одна из причин существования такого явления как менталитет.**

**3. Память.** С точки зрения осмысления памяти как системы менталитет предполагает совершенно конкретную бессознательную конфигурацию. Другими словами, **невозможно было бы существование менталитета, если бы память не формировалась бессознательно** (то есть, без каких-либо осознанных усилий со стороны человека).

**4. Сознание. Сознание – зеркало нашей памяти**. Все, что «находится» у человека в сознании – это отражение содержания информационных блоков памяти. Рассматривая эвристическую модель устройства сознания, мы коротко могли бы сказать, что сознание человека разделено на два блока, каждый из которых состоит из четырех уровней. Для пояснения применим аналогию. Итак, представьте, что сознание – телевизор, а ваша память – как пульт от этого телевизора, а между пультом и телевизором расположена психика. Некто нажал на кнопку пульта – и из памяти, через механизм психики, «выстрелила» определенная картина в сознание, в результате чего и была выведена на экран телевизора. Так выглядит аналогия.

**5. Картина мира** — совокупность предыдущих 4-х параметров. Самое главное: картина мира порождает ***модель поведения человека*** (существует четыре вида модели поведения: неэффективная; твердая выгодная; эффективная; справедливая), ***которую в совокупности мы называем территориальным менталитетом.***

**6**. **История.** Пожалуй, одна из самых обширных категорий. История и менталитет связаны напрямую. История нередко описывается как временная последовательность мировых событий, воссоздающих определенную действительность. В свою очередь люди собственное автоматическое «впечатление от встречи с действительностью» пытаются искать в истории, чтобы найти ему подтверждение.

Исходя из первичного анализа шести блоков эвристической модели на предмет понимания «что есть менталитет», мы могли бы подвести следующие итоги.

**Менталитет - центральная парадигма, критически видоизменяющая жизнь человека. Собственно, менталитет выступает нередко тем камнем преткновения, о который человек разбивается. История наглядно демонстрирует, что порой достаточно просто произнести одну фразу и «сломать себе жизнь». Или, не зная менталитетную составляющую другого человека, одним неверным движением его можно оскорбить.**

**Менталитет формирует бессознательное отношение к человеку в обществе.**

С самого начала изучения менталитета я отталкивался от эвристической модели, описывающей формулу исследования менталитетной составляющей. Эта формула также представляет определенную последовательность этапов жизни человека. Анализ формулы позволяет заключить о существовании двух типов лиц, проходящих формулу поэтапно: А) городской житель и Б) житель села. Далее рассмотрим шаги (этапы) человеческой жизни:

**Шаг №1.** Начинается с рождения человека, появления его на свет. Чаще всего человек рождается в классической семье, в которой есть родители, мама и папа.

**Шаг №2.** Человек родился в определенном месте на Земле. И выбор этого места от него не зависит, равно как и выбор семьи.

**Шаг №3.** Человек родился в определенный исторический период, время, которое он тоже не выбирал. К примеру, одни люди рождались в XVII веке, другие — в XIX в.

**Шаг №4.** Место и время также связаны с мифологической составляющей сознания человека. Все мифологемы имеют исторический характер. К примеру, есть мифологемы, свойственные доисторическому периоду, в котором отсутствуют документальные, письменные источники, а есть мифологемы и в нашем современном мире. Например, существует миф, присущий XX веку: миф о том, что США «выиграли Вторую мировую войну». Исторически доподлинно известно, что именно Красная армия штурмовала Берлин, а не американская армия. Американцы во Второй мировой войне практически не воевали, они присоединись только в конце войны. Однако американское сообщество убеждено, что их предки победили немецкий фашизм. И если в Америке начать говорить обратное, американцы сразу заявят, что вы их обманываете.

**Мифологемный уровень формируется посредством трёх векторов: историзма, времени и места. Человек рожден не только в определённом месте, но и в определённое время. Данные факторы влияют на мифологему, которую он использует, и на которую опирается; на мифологему, которая является неотъемлемой частью его сознания и мировоззрения.**

**Мифологема не имеет постоянной величины (её содержание не статично, но подлежит изменениям).**

Мифологемная составляющая сознания человека является фундаментальным уровнем, на котором выстраиваются прочие блоки сознания. Стоит убрать мифологемный блок, как конструкция сознания рухнет. Именно на этом уровне рождается тяга к религии. **Религия – искусственно созданная система, которая призвана заполнить мифологемный уровень сознания человека**.

Первые четыре уровня сознания строятся снизу-вверх. Следующие четыре уровня - сверху-вниз. Данная логика построения уровней и раскрывает суть конфликта уровней сознания. Поскольку верхний уровень подчиняет нижний, человек, вышедший «наверх», от нижних уровней уже не зависит. Так, первые четыре уровня сознания отвечают за менталитетную составляющую. Следующие 4 уровня сознания — высшие уровни сознания, так называемое сверхсознание или «надсознание», как говорил в своих ранних работах З.Фрейд.

**Шаг 5.** Исторический аспект. Так, главным параметром является уровень развития цивилизации, в которой родился человек. К примеру, представим две личности: одна родилась в первобытнообщинном строе, и

вторая, живущая в средние века. Что логично, это совершенно два разных человека; поскольку они живут в разные периоды развития цивилизации, следовательно, у них разный уровень развития интеллекта.

Интеллект — ключевой модуль первых четырёх уровней сознания. **Чтобы «выстроить» сознание, требуется интеллект. К**ритическая замковая функция интеллекта в сознании возникает в том случае, когда человек не может построить сознание в силу отсутствия соответствующего интеллектуального уровня. От интеллекта зависят первые четыре уровня сознания, насколько качественно сформированы первые четыре уровня сознания, насколько вы можете их самостоятельно изменять, корректировать. А высшие уровни сознания зависят от силы духа. То есть у сознания существует два замка: сила духа (высшие уровни сознания) и интеллект (нижние уровни сознания), на которые «закрываются как на защелку» два уровня сознания.

**Менталитет связан с нижним уровнем сознания, где ключевым фактором выступает замковая функция интеллекта.**



**Если индивид неспособен осмыслить и пройти интеллектуальное препятствие при построении первых четырёх уровней сознания, уровни сознания вместо индивида будут построены принудительно тем территориальным обществом, в среде которого он живёт.** Собственно, поэтому общество так «сильно возмущается», если «кто-то не такой как все». «Ты хочешь сказать, что мы тебе не так сознание построили? Мы старались, а ты ещё и недоволен?… Мы тебя сейчас переформатируем!», — образно сложно было бы описать эту картину так.

**Шаг №6**. Текущая ситуация, т.е. как обстоят дела на данный момент.

Теперь известно, почему детям с самого детства читают сказки. Так формируется векторная модель воспитания. Причём мифологема является неотъемлемой частью сознания и мировоззрения человека.

Человек в процессе жизни и деятельности так или иначе опирается на мифологему — это один из первых конструктов или элементов его сознания, который формируется с самого раннего возраста. Сказки, которые нам читали в детстве, и формируют мифологемную составляющую. То есть полученная мифологема из сказок, как снимок, попадает в блоки памяти человека, внося в информационные блоки соответствующие изменения. И уже изменившаяся память, срабатывающая по принципу зеркала, обратно отражается в сознании. **В итоге и воссоздаётся картина мира, которую мы воспринимаем. Говоря иными словами, мифологема «шлифует» представления.** Более того, мифологемная составляющая побуждает искать подтверждение в событиях прошлого и формировать на этой базе модели поведения, которые мы воспринимаем как явление менталитетной составляющей на определенной территории.

**Почему большинство людей читают исторические романы или смотрят исторические фильмы? Так люди ищут и находят подтверждение настоящему в событиях прошлого**.

**Шаг №7.** Две категории людей. Как отмечалось на международной конференции «Город как учебная аудитория», каждый горожанин стремится стать символом своего города. Например, одессит представляет себя или стремится стать неким уважаемые человеком, прототипом которого выступает Мишка-Япончик. Мишка-Япончик является неким символом города, эталоном, к которому «нужно стремиться» (проявление менталитета), а его образ жизни, менталитет являются ключевым для одесситов.

Житель села стремится стать **символом своей семьи,** и едет в город именно за этим – но город «приветствует» исключительно стремление стать символом города.

Подводя промежуточный итог, можно было бы заключить, что *люди стремятся развиваться в двух направлениях: стать символом города или стать символом собственной семьи.*

**В чём разница между этими двумя типами людей?** Таковы два разных пути формирования менталитета. Человека, который стремится стать символом города, ничего не интересует, в том числе и чужое мнение. Для него другие люди - соперники, также желающие стать символом города. Вспомним фразу кардинала Ришелье из романа Дюма «Д`Артаньян и три мушкетера»: «Нет такого народа, которого бы я не мог бы посадить в Бастилию». Для этого типа семья — это противники. Так, чтобы стать символом города необходимо как можно дальше быть от своей семьи. То есть, «семья должна наблюдать за твоим ростом и восхождением и гордиться тобой». Люди, стремящиеся стать символом города, многого добиваются в жизни.

Вторая категория объединяет людей, стремящихся стать символом своей семьи, соответственно, для такого типа личности мнение семьи –

ключевое, потому как от мнения семьи зависит является ли он символом семьи или нет. Чтобы быть символом семьи, требуется находиться в этой среде постоянно, быть с ней неразрывным. В бизнесе и профессиональной практике подобного рода люди высот и триумфа не добиваются, что также существенно влияет на менталитетной составляющую.

**У человека всегда существует выбор образа жизни. Как жить - личное дело каждого. Однако и сверх того: с позиции менталитетной составляющей, на образ жизни влияет и такая категория, как «хотелось бы верить». Вера всегда обращена в будущее и определяет направление устремлений. То есть, это выбор на основе предпочтений.**

Помимо двух типов людей существует и третий тип, как самый редкий, их единицы - люди, желающие стать символом своей земли. К примеру, вспомним выдающегося А.И. Маринеско – командир краснознамённой подводной лодки «С-13» краснознамённой бригады подводных лодок Краснознамённого Балтийского флота ВМФ СССР, капитан 3-го ранга. Герой Советского Союза. Это человек мирового уровня, один из символов Земли – Украины. Другой пример: С.А. Ковпак – советский военачальник, государственный и общественный деятель. Во время Великой Отечественной войны — командир Путивльского партизанского отряда, член ЦК КП Украины, генерал-майор. Дважды Герой Советского Союза – выдающийся человек.

**Шаг №8. Сам город стремится стать символом в мире.** Существуют города, в которых концентрация людей-символов становится настолько высока, что город приобретает статус символа. И примеров тому множество: Париж, Неаполь, Флоренция, Венеция, Мюнхен, Палермо. **Стремление города стать символом распространяется на менталитет людей, проживающих в этом городе.** Когда город становился мировым символом, общество требовало соответствующего поведение от человека, чтобы не позорить город.

Исходя из предшествующего анализа, сформулируем следующий блок выводов относительно предмета исследования.

**Менталитет – последствие взаимоотношения человека с жизнью, его борьбы с жизнью. Менталитет – это бессознательное явление, то есть, человек его не осознает. Он считает себя нормальным или обычным, а люди вокруг воспринимают его как индивида специфического.**

Так, мировоззрение человека — причина характера отношений с жизнью. *Мировоззрение превращается в автоматическое бессознательное явление, но по своей природе таковым не является.* Оно переменно и изменчиво. К примеру, мировоззрение подростка в 16 лет сильно отличается от мировоззрения человека к 30-ти годам. Однако со временем переменное превращается в постоянное (автоматическое), отчего начинаются многие неприятности.

**Вера и менталитет.** У менталитета существует такая особенность, как конструкт «хотелось бы верить». Вера всегда обращена в будущее и определяет направление устремлений. То есть, **вера есть выбор на основе предпочтения**, на базе уже сформированной функции (словно по меню в ресторане). В итоге, возникает широко известный вопрос: «Что вы мне можете предложить?»

Мифологема существует у каждого человека; она формируется с детства, что в дальнейшем влияет на мировоззрение личности. Из мифологемы, будто из семени, «вырастает» и проистекает философия. Продолжим аналогию: философия выступает в роли мировоззрения, которое порождает менталитет, а мировоззрение формируется под воздействием устремлений человека – веры, что двигает человека в нескольких направлениях – в направлении символической составляющей семьи и в направлении символической составляющей города или земли.

Изначально вопрос заключается в том, какую мифологему человеку дали в самом детстве — эффективную или же неэффективную. Соответственно, эта данность и определит последующий ход развития философии человека, проистекающий из ядра — мифологемы.

Таким образом, мы осмыслили эвристическую модель, что позволило заключить ряд выводов. Проанализировав этапы жизни человека 1) с точки зрения двигательно-динамической схемы и системы сознания, 2) с точки зрения психологии ущербности и психологии степеней, мы получили **представление о структуре и логике формирования менталитета на базе трёх эвристических моделей: модели сознания, модели взаимодействия элементов человека и модели развития личности**, представленной на научной конференции «Город как учебная аудитория».

Также напомним, что ранее было проведено исследование прототипов, типов и архетипов свойственных Украине и России; две научные экспедиции по Украине, в рамках изучения идентичности украинского народа. В результате этой масштабной научно-исследовательской работы мы и смогли сделать выводы, представленные выше.

Таким образом, я рад изложить первичные выводы относительно столь глобального и сложного комплексного явления как менталитет и, по итогу, представить определение понятия «Менталитет».

**Менталитет – это определённое структурой сознания безопасное стремление к власти, к счастью и благополучию.**



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# Менталитет: к вопросу о добровольном и неизбежном коллективном искажении
## (сценарность, социальный статус, ущербность)
*Prof. Виталий Лунев*

Сама идея и концепт менталитета тяготеет к более широкому понятию, известному как ментальное пространство (англ. mental space) — центральное понятие теории ментальных пространств (Mental Space Theory) и теории концептуальной интеграции (Blending Theory), введенное в когнитивную лингвистику Ж. Фоконье и М. Тернером. Как мы знаем, ментальные пространства представляют собой постоянно модифицируемые когнитивные конструкты, которые строятся в режиме реального времени в ходе дискурсивной деятельности и хранятся в памяти говорящих. Поэтому, говоря о менталитете, мы учитываем такие его составляющие как: когнитивные конструкты, реальность времени, дискурсивность и память. Именно соотношение этих компонентов и позволяют нам говорить о менталитете как о производном данного процесса ментализации.

В этом ключе, следуя концепции судьбы и родового бессознательного предложенного Липотом Сонди, мы можем предположить, что менталитет является формой навязанной глобальной судьбы, безусловно принимаемой той или иной группой, которая чувствует свою инаковость, исключительность, отдельность от других, но тебе подобных. Это, своего рода, символический призыв и вердикт Большого другого, который дает оценку того, кем и чем есть группа.

Именно этот призыв дает нам право говорить «у нас не принято это», «или у нас принято именно это». Именно менталитет дает нам право понимать место нашего этноса, любой другой социальной группы, в историческом процессе. Таким образом менталитет обеспечивает постоянство статуса группы и ее судьбы, позволяя последней требовать нечто от других по отношению к общим правилам и себе. А на языке прикладных исследований культурального психоанализа, антропологии и клинической психологии менталитет – не что иное как форма коллективной адаптации, некоторого коллективного искажения.

Известно, что усредненный субъект может адаптироваться в обществе лишь при условии того, что он соглашается на обмен между собой и обществом. И в клиническом понимании субъект должен согласиться на какой-то невроз, например истерический невроз, или невроз навязчивых состояний и т.д. Пока нормальный человек не создаст себе невроз, он не сможет заявить о своей роли в обществе. Без невроза человек не понятен.

Соответственно любая группа, которая заявляет о своей инаковости, должна согласиться на некоторый коллективный

невроз, как способ отстаивания своего желания и причастности к большому другому. Это становится возможным благодаря слиянию с культурой или противопоставления себя ей. И именно в этот момент появляется коллективный невроз – менталитет. Однако, мы должны учесть, что менталитет, это не что иное как соотношение реального и вымышленного мира, поэтому это не что иное как когнитивная модель возведенная в традицию, которую мы понимаем в виде когнитивных рамок и сценариев. Именно сценарность менталитета и позволяет нам говорить о нем как о коллективной судьбе.

По сути это отсылает нас к ортодоксальному психоаналитическому мифу об отцеубийстве, когда убитый сыновьями отец создает закон, который отделяет общество на до и после. И именно наличие убитого отца, нарушение закона, как уже необратимый факт, позволяет говорить о появлении альтернативной когнитивной модели, а по сути о появлении нового ментального пространства. Изучать менталитет возможно и необходимо именно в плоскости культуры, символического порядка психики. Менталитет – это дискурс и судьба, в котором многое сказано, но еще больше умалчивается и подразумевается автоматически, что мы находим в большинстве мифов, культурных традиций и символов. При этом важно учесть, что менталитет проявляется в том, что говорят его носители, что увековечено в традициях, рассказах, описании символов. В общей сложности, мы можем сказать, что менталитет имеет информационную природу, но тесно связан с идеей отделения. Поэтому, мы можем отнести менталитет к явлениям симулятивного характера – навязанной глобальной судьбы.

Когда мы говорим об искажении истории и роли менталитета во всем этом, мы должны учесть несколько важных аспектов. Ментальное пространство всегда ориентировано на семантику и условия истины, которые создаются и озвучиваются свыше. Мы можем говорить о том, что существует базовое пространство и построенное пространство элементов, которых накладываются друг на друга. Ментальное пространство не содержит точного представления об исторической реальности, а содержит ее идеализированную когнитивную модель. Это как раз тот способ, при помощи которого достигается невроз адаптации. При этом мы должны учесть, что в процессах, участвующих в конструировании смысла задействованы неизбежные процессы искажения реальности. Поэтому менталитет – это неизбежно искаженная картина реальности.

Создание менталитета очень похоже на феномен воображаемой аудитории (англ. imaginary audience), описывающий психологический феномен восприятия себя «как на сцене». И это сценарный процесс, а, значит, без кем-то написанного сценария не может быть менталитета, не может быть коллективной судьбы. Это нам напоминает «миф о собственной исключительности», которая всегда подвергается сомнению, а значит, тре-

бует признания другим. В моменте поиска признания Другого и появляется историческое искажение. Поэтому менталитет – всегда приукрашенная история, рационализация коллективной судьбы.

Говоря о проблематике социального статуса и его связи с менталитетом, я бы хотел акцентировать внимание на понятии социальной стратификации. Социальная стратификация — это деление общества на специальные слои (страты) путём объединения разнообразных социальных позиций с примерно одинаковым социальным статусом. При этом социальная стратификация изначально допускает и утверждает социальное неравенство, выстроенное по вертикали (социальная иерархия), вдоль своей оси по одному или нескольким стратификационным критериям (показателям социального статуса).

Собственно это некоторое неосознаваемое ожидание того, что в любой общности людей должны появиться классы, касты, группы, лидеры, оппозиционеры … это то, о чем я говорил ранее – человек должен согласиться на тот или иной невроз. Мы можем точно сказать, что любой социальный институт который существует – просто обязан быть, чтобы поддерживать гомеостаз общества. И любой социальный институт и, соответственно, социальные роли входят в поле смыслов, заложенных в менталитете.

Мы все помним эксперимент с крысами доктора Дезора, в котором из группы случайно выбранных крыс, которые были помещены в закрытую среду, в течении короткого времени появились «Генералы», которым еду приносили «лейтенанты», которые отбирали ее у рабочих. При этом образовался класс «автономных» – независимых, и класс «попрошаек» – они питались крошками с пола. Поэтому любая общность всегда характеризуется общим менталитетом, а значит ожидает социальных статусов. Социальная психология, описывая проблему социального статуса часто опирается на 9 подобных экспериментов с крысами, которые достаточно точно описывают проблему социального статуса и, по сути, менталитета.

В ходе полевой работы во многих экспедициях Экспедиционного корпуса под руководством академика Олега Мальцева мы видели, что в большинстве фамильных храмов, особенно пиратских храмов, которые позднее были католизированы алтарь и иконостас представляет не случайный перечень святых. По сути в храмах изображена иерархия социальных статусов и часто эта иерархия имеет корни исключительно в криминальных традициях и субкультурах. Поскольку менталитет задает границы возможного, допустимого и обязательного, именно он и обуславливает феномен социального статуса и механизмы его достижения и поддержания.

Но, как мы знаем, в современном обществе идея социализации и обретения социального статуса стала внекультурной, в большей степени зиждется на поведенческих техниках. Например, сейчас принято готовить

менеджеров – сразу начальников, занимающих социальную роль по факту диплома. И часто мы видим конфликт социальной роли и социального статуса. Роль появляется, а статуса нет. Мне кажется эти вопросы требуют обращения в сторону традиций, а не только технологий.

Говоря об идее и психологии ущербности мы неизбежно обращаемся к трудам академика Мальцева, собственно, ему мы обязаны введением концепта ущербности в категориальный аппарат психологических исследований культуры и личности.

Категория ущербности в нашем понимании заключается в том, как индивид преодолевает свою дефицитарность. Собственно, дефицитарность является одним из концептов, которые я исследую как клинический психолог. А самой идеей дефицита я проникся еще в детстве, все мы помним начало 90-х в Украине было временем сплошного дефицита. Для людей было крайне важно научиться переживать дефицит и импортировать нечто, чтобы его восполнить. Собственно идеи дефицита и импортирования составляют большой блок проблем украинского менталитета.

Человек может функционировать на конструктивном, деструктивном и дефицитарном уровнях. В какой-то степени ущербность – это результат не восполненного дефицита, который также связан с идеями символической кастрации, депривации и лишения. И сама идея дефицита и способа обращения с нехваткой задают типичный сценарный процесс, который ярко проявляется в менталитете, а именно в одном из Дискурсов.

Почему нам кажется дискурсивный подход к ущербности и дефицитарности достаточно значимым? Поскольку он учитывает такие составляющие как : агент, истина, другой и продукт. Здесь же важны такие концепты как господствующее означающее, знание, нечто прибавочное и расщепленный субъект. В соотношении этих категорий и создаются четыре классических дискурса: Дискурс господина, Дискурс истерика, Дискурс аналитика и Дискурс университета.

Такой дискурсивный подход раскрывает перспективы изучения менталитета и его следствия – ущербности.



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# Исследовательские значения понятия «менталитет»
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*Старшина стоит перед строем и говорит солдатам:*
*«Не вращайте головой – «менталитет» заболит».*
Из армейского юмора

Рассматривая «менталитет», мы сталкиваемся с необходимостью решения нескольких исследовательских задач, решение которых предложено для обсуждения на этой конференции. Остановимся на некоторых из них, поиск ответа на которые вызывают, на мой взгляд, интерес и создают механизм определения, возможности компаративного, сопоставительного анализа в исследовании личности, социальных групп, общностей и более масштабных социальных объединений, таких как государство, народ, нация, общество, человечество.

1. Поскольку носителем этих смысловых значений и идентификаций является личность, то менталитет, как логическая вещь, *понятие охватывает индивидуальную «сборку»* различных идентификаций, норм, паттернов (образцов поведения), фреймов (рамок поведения), ценностей, мыслей и идей в значениях – результата как «образ мысли» и процесса как «образ мышления». Это сборка определяет отношение человека к окружающему миру и определяет человека, его важные свойства образа мысли и мышления. Поэтому говорят, характеризуя человека – такой «менталитет человека», обозначая, «у него или у нее такой образ мышления, в котором проявляется совокупность социальных идентификаций».

2. Именно в «образе мышления» проявляются в обобщённом образном (часто не осознанном) *мыслительном срезе отношений* человека к миру, себе, к социальным группам, общностям, представителем которых он является или *которым придает значение*. Когда мы говорим, о срезе отношений, «о ментальности» как о свойстве социального актора, деятеля, на основе мышления, мы утверждаем направленности его активности, поведения и деятельности. Эта активность находится в ограничении и под влиянием на нее отношений между людьми и социальными группами. **В социальном значении** «менталитет» отражает *социальную резистентность, степень сопротивляемости и восприимчивости человека влиянию* социальных связей и отношений, его активность в их определении или пассивность в приспособляемости и адаптивности.

Так социально трансформирующие события, например, пандемия COVID-2019, в зависимости от социальной резистентности проявляют и изменяют ментальность различных стран и социальных групп в них. В зависимости от социальной резистентности определяется и степень того, как люди пострадали и оказались под влиянием в «чутких» к трансформации

свойствах социальных отношений. Эта взаимосвязь определяет и изменения менталитета под влиянием трансформирующего события.

3. «Менталитет» обладает **субстанциональным** *значением разумности, идей, поля мыслей*, который *отличает* человека, с одной стороны, от *животного мира*, а также существует *разграничение с физическим миром* (что особенно часто осмысливалось ранее); с другой стороны, отличает человека от *искусственного мира техники,* в значении искусственного интеллекта (что актуализировало современные исследования).

Так, актуальный для современного мира процесс формирования искусственного интеллекта идет в большей степени в направлении дифференцирующего значения, как определение различных признаков и соответствие их активности людей. Первоначально искусственный интеллект рассматривался как «интеллектуальный протез» человека, позволяющий ускорить мыслительные процессы или освободить человека от части медленных операций мышления. Именно поэтому искусственный интеллект, «разумные машины» совершенствовались в расчете больших величин цифр (счетно-вычислительные машины), в информационном обеспечении управленческой деятельности и досуга (программирование операций и логистических процедур), в обработке больших данных (big-date), которые накапливаются в интернет пространстве, теперь в микротаргетированной рекламе и маркетинге в социальных сетях (как анализ коммуникативного взаимодействия людей в принятия решений и политическом или экономическом поведении). Современная микротаргетированная реклама полностью построена на исследованиях менталитетной составляющей.

Попытка выхода искусственного интеллекта на моделирование будущего и прогнозирования активности людей сталкивается с нерешенной проблемой интеграции, к которой способно лишь мышление человека, а также с проблемой эмоциональной сферы человека. Если проблема эмоциональной сферы вполне себе решается с помощью идентификации лиц и поведения человека как дифференциация эмоций, а также в социальных сетях через лайки и эмодзи, то интегрирующие значения менталитетной составляющей недоступны «машинам». Одновременно эта недоступность создает условия для появления другого явления – человек стает «протезом» для искусственного интеллекта. Уже не искусственный интеллект обеспечивает человека, но человек обеспечивает искусственный интеллект своим образом мышления. И этот процесс требует отдельного серьезного рассмотрения.

4. **Социокультурное значение «менталитета»** является как обобщенным, интегрированным образом, позволяющим отнести человека в исследовании менталитета к представителям социальной группы или групп, общностей и общества, так и обладает дифференцирующим

значением – пониманием «инаковости», отличий от других людей, социальных групп и общностей. **Интегрирующее** значение, как наличие образа мышления и его человеческого характера, в менталитетной составляющей отличает человека от другого физического, биологического и технического мира, и возможным (описанным фантастами) миром «нечеловеческого разумом», в наличии социально-психической, духовной и общественной жизни. **Дифференцирующее** значение, позволяет определить *различия людей,* представителей «сборки» разных социальных связей и отношений.

В социокультурном значении человек как представитель социальной среды воздействует и влияет на другие среды, миры, сопротивляется им, и находится под их влиянием. При существенности их влияния они определяются как факторы и условия.

5. **Инструментальное** значение понятия «менталитета» связано с многочисленными исследованиями *сопоставления образов* мышления, как *отличий, преобладающих направленностей и значений этой сборки.* Понятие «менталитета» содержит возможности определить общее, интегрирующее, объединяющее людей, и то, что их различает и разъединяет. Эти различия проявляются, прежде всего, в таких противоречиях:

— в принятии решения и в коммуникациях (противоречие управления);

— в социокультурном поведении и деятельности (противоречие активности);

— в реальности и мировоззрении (противоречие адекватности);

— в творчестве и повседневности (противоречии образа жизни);

— в отражении во внутреннем мире человека «живых образов» окружающего мира и представлений, которыми оперирует мышление уже через процессы памяти (противоречие восприятия);

— в теории и практике (противоречие дееспособности).

Такое многообразие противоречий, отраженных в понятии «менталитета», как логической вещи, позволяет рассматривать менталитет как **многозначное**, а **значит смысловое поле**, сборка которого определяет человека и его выбор смыслов и значений, а значит появляется исследовательская задача определения целостного менталитета и разграничение целостности от «неполноценности», «ущербности», отклонений не столько от нормы, сколько от меры управления, активности, образа жизни, восприятия и дееспособности личности. К тому же необходимо разграничение нормы, как социокультурного и ментального здоровья от «болезни», утраты меры здоровья мышления и мысли.

Трансформирующие образ мышления личности (как совокупности социальных отношений) события определяют конкретно-исторический характер эпохи, как конкретной социально-культурной пространственно-временной специфики социальных связей и отношений.

К таким трансформирующим событиям можно отнести: стихийные

бедствия, пандемии, терроризм, войну, техногенные катастрофы, политические перевороты и революции, экономические кризисы.

Современные ментальные и менталитетные изменения связаны с пандемией, которая существенно повлияла на социальные связи и отношения, а через них на образ мышления и его специфику. Изменение социального времени и пространства через появление новых пандемических границ, разноцветных зон пандемии, развернуло деятельность и бюджет времени в сторону онлайн-технологий и актуализировала отношения социального мира и информационно-технологического мира, человеческого сознания и искусственного интеллекта. Все это сформировала новые идентификации и идентичности, и в конечном счете новую нормальность или ее иллюзию, в социальной, культурной, политической, экономической, военной, медицинской и технологической сферах.

Новая норма определила и новое безумие. Человек разумный требует верификации своего образа мышления в мере управления, активности, адекватности, образа жизни, восприятии и дееспособности. Требует исследования проблема неразвитости меры ментальности, смыслового поля, как отражения неполноценности, несамостоятельности и безответственности личности, как ущербности, в значении недостатка дееспособности. В свою очередь, мера ментальности отражает необходимость разграничения адекватности действительности (как сферы, поля и пространства действующих субъектов) и реальности (объективного мира), в разграничении дееспособности и полноценности, ущербности и недееспособности, и их крайней формы безумия. Безумие как образ мышления обозначает ментальную болезнь утраты разумности, идей и адекватного поля мыслительной деятельности.

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# Менталитет как фактор коренных изменений в социальном бытии и сознании

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Статья посвящена изучению взаимосвязи социальных изменений и менталитета в досоветском, советском и постсоветском украинском обществе. Господство крестьянского менталитета было важным показателем неразвитости украинской нации и важнейшим фактором консервации ее отсталости на рубеже XIX и XX веков. Советский период социокультурной трансформации украинского общества был связан с созданием современной промышленности, науки, системы образования, системы здравоохранения, культуры, а значит и новой, более сложной социальной структуры населения и формирования нового историко-культурного типа личности. Усложнение социальной структуры общества обусловило усложнение социокультурной сферы и формирование специфической ментальности различных социальных групп. Социокультурное развитие постсоветского украинского общества сопровождалось ликвидацией индустриальной структуры общества, массовой маргинализацией населения, переходом к преобладанию бедных слоев в структуре населения, утверждению культуры бедности. В итоге утверждается новый тип личности – носитель массовой культуры. Доминирование этих тенденций несет угрозу дальнейшей деградации и разложения украинского общества. Преодоление этой угрозы требует создания эффективной модели социального управления, которая основана на собственной социокультурной основе.

Три десятилетия социальной трансформации постсоветского украинского общества характеризовались противоречивой связью социальных процессов, которые кардинально сменили место и роль Украины в социальной эволюции человечества. Неолиберальные реформы привели к коренным изменениям в таких подсистемах общества как социальная структура, экономическая система, политическая система, культурная сфера. Социокультурная трансформация проявилась в смене доминирующего на данном этапе развития общества историко-культурного типа личности. Один из украинских аналитиков привел образную формулировку смены историко-культурного типа человека в Украине, которая характеризует переход от одного типа – «советского человека» («homo soveticus») к другому типу – «постсоветскому человеку»: был «совок», думали, что придет «европок» («европейский человек»), а получился «жлобок». В этой формулировке отражены определенные смыслы тех перемен, которые произошли в постсоветской Украине. Доминирование негативных последствий в основных подсистемах постсоветского украинского общества непосредственно связано со сменой историко-культурного типа

личности. Эта взаимосвязь трансформации системного и личностного уровня общественного воспроизводства является как результатом влияния менталитета на социальные процессы, так и результатом влияния социальных изменений на ментальность граждан. Проблема влияния менталитета на жизнь украинского общества и зависимость менталитета от жизни общества остается недостаточно изученной.

**Цель статьи** – анализ зависимости социальных изменений от менталитета на разных этапах развития украинского общества.

Важнейшей методологической предпосылкой анализа социокультурных изменений в любой социальной системе является осмысление таких феноменов как менталитет и ментальность.

М. Требин рассматривает менталитет как «синкретический феномен человеческого восприятия, представлений, отношений и действий; глубинный уровень коллективного и индивидуального сознания, который включает и бессознательное; это совокупность стереотипов мышления и поведения, исторически и культурно обусловленных и закрепленных в сознании людей в процессе общения. Менталитет в значительной мере определяет способ жизни, поведение человека и форму отношений между людьми. Понятие «менталитет» является близким по значению к таким терминам, как мировоззрение, национальный характер, картина мира, но оно не сводится к каждому из них и не исчерпывается их совокупностью. Менталитет как специфическая форма коллективного чувства, мышления и сознания влияет на оценку событий, является своеобразной призмой, через которую человек смотрит на мир, и в этом проявляется его связь с менталитетом. Национальный характер воплощается не в каких-либо личностных чертах всех или большинства отдельных членов нации, а в социокультурной деятельности народа. Национальный характер создает духовную атмосферу, которая господствует в обществе и выявляет себе в образцах мышления и поведения, которые задаются культурой, в нормативах, ценностных ориентациях и продуктах культурного развития. В основе картины мира лежит осмыслений отношений человека с Космосом, с Богом, с властью, со временем и пространством, со смертью и бессмертием, пониманием добра, зла, счастья, справедливости, эстетического совершенства. Эти ценностные отношения являются базовым содержанием культурной картины мира и представляют ей черты самобытности, которые позволяют отличить одну картину от другой» [17, с. 278].

В. Кривошеин акцентирует внимание на важных свойствах феноменов ментальности и менталитета, которые характеризуют их связь с историческим процессом и социальными изменениями. Изучение менталитета в эпоху Нового времени обусловлено быстрым развитием истории, географии, антропологии, языковедения, что привело к комплексному изучению

этнографического материала, появлению первых теоретических моделей, направленных на выявление механизмов и закономерностей поведения разных народов в пределах целостного исторического процесса. Научная разработка понятия «ментальность (менталитет)» принадлежит ученым французской исторической школы «Анналов». Ее представители М. Блок и Л. Февр заложили две противоположные традиции понимания ментальных категорий. М. Блок воспринимал менталитет (ментальность) как групповое, коллективное сознание, а Л. Февр – как искривление коллективного в индивидуальном. Для Л. Февра менталитет (ментальность) выступает в двух проявлениях: как инструмент для всестороннего и полного изучения истории (гносеологический аспект); 2) как объективная реальность (онтологический аспект), которая играет существенную роль в жизни общества и индивида. Понятия «ментальность» и «менталитет» характеризуют глубинные черты сознания и поведения. Они являются близкими по своему содержанию категориями – это две стороны одного явления: менталитет – это совокупность устойчивых характеристик народа, а ментальность – конкретно-историческое качество менталитета, которое характеризуется изменениями, подвижностью и зависимостью от конкретных условий [7, с. 207-209].

Рассматривая менталитет как феномен, который способствует выявлению механизмов и закономерностей поведения народов в пределах целостного исторического процесса, исследователям необходимо обратить внимание на тот факт, что менталитет народа, составляющих его социальных общностей и групп является важнейшим фактором социальных изменений в любом обществе.

Украинские исследователи С. Крымский и Ю. Павленко акцентировали внимание на роли менталитета в формировании мировоззрения, национального характера и картины мира. «В определенном смысле национальная культура всегда воплощает ценностно-смысловое домостроительство этноса. И человек как представитель определенных общностей обретает свое место в бытии в том культурно-историческом процессе, который, по мнению М. Хайдеггера, характеризует Дом, Поле, Храм. Это означает, что человек (как и этнос) ищет ту святую окружающую среду, в которой он (как в собственном доме) может занять главенствующее место. Относительно этого знаменательным является чувство Шевченко: «В своем доме – своя правда, и сила, и воля». Человек определяет свой «топос» через то жизненное пространство, которое обеспечивает его земными благами (естественными источниками существования, включая продукты питания и сырье производства), всем тем, что определяется для крестьянина «полем» и появляется на его (семейном) столе. И, наконец, человек, как и этнос, ищет свое небо и свои святыни, то, что символизируется храмом его идеалов, духовных благ в целом» [8, с. 210].

Поскольку понятия «менталитет» и «ментальность» относятся к сфере социокультурного знания, то осмысление специфики его функционирования в различных обществах невозможно на основе лишь научных понятий, оно требует использования образов, которые позволяют всесторонне и глубоко представить смысл социальных изменений происходящих в обществе.

Менталитет как социальный феномен является результатом длительной социокультурной деятельности общества и одновременно источником развития культуры, который проявляется в процессе общественного воспроизводства. В исследовании, которое представил М. Юрий, сформулирован социокультурный закон, выражающий воспроизводство культуры как основу существования общества. «Воспроизводящая деятельность должна отвечать определенным требованиям, воплощенным в социокультурном законе, согласно которому любое сообщество-субъект должно для своего существования воспроизводить себя, свою воспроизводящую деятельность, свою культуру, свои социальные отношения, обеспечивать их единство, взаимопроникновение, снимая постоянно возникающие социокультурные противоречия, не допуская их роста до уровня, угрожающего значительным снижением эффективности воспроизводящей деятельности. На протяжении всей истории человечества общества могли существовать, только подчиняясь этому закону. Снижение творческой способности подражать этому приводило к гибели многих народов и государств» [21, с. 11].

Без понимания роли менталитета в жизни общества невозможно понять и адекватно оценить те социальные изменения, которые произошли в украинском обществе в советский и постсоветский период. Советский период, который продолжался семь десятилетий, оставил глубокий след, как в формировании менталитета украинского народа, так и в формировании ментальной специфики населения различных регионов современной Украины.

Исследовательница национального развития Украины Л. Дояр отмечает, что в отличие от большинства европейских народов в модерную эпоху украинская нация вступила несформированной. Хотя историческим фактом стало украинское национально-культурное возрождение конца XVIII – начала XX в., а в конце XIX в. активно формировались украинские политические партии, наш народ на рубеже новейшей истории, то есть вначале XX в., все еще не приобрел признаков развитой нации. Социальный состав украинцев был однообразным – по всероссийской переписи 1897 г. 84% украинцев составляли крестьяне, которые последовательно и откровенно игнорировали процесс урбанизации. Города оставались населенными пестрым, но не украинским населением. Среди жителей Киева количество украинцев не превышало 22%, Одессы – 6%. В Западной Украине, которая находилась под властью Австро-Венгрии, в 1900 г. 95

% украинцев занимались сельским хозяйством и только 1% работал в промышленном секторе. Вначале ХХ в. украинская общность была массово необразованной – до 85% были неграмотными, а главное не были мотивированы ею овладевать, поскольку жили по вековым традициям тяжелого крестьянского труда [2, с. 24-25].

Основатель украинской социологии Н. Шаповал главной причиной отсталости украинского общества считал господствующий крестьянский фактор и нехватку собственных, украинских, финансистов, экономистов, инженеров и т.п. По его мнению, нация, которая состоит лишь из крестьян, является неполноценной и не может быть конкурентоспособной среди народов мира. Украинский историк В. Сарбей отмечал, что на рубеже XIX и ХХ в. украинская нация почти не имела собственной интеллигенции – прослойка врачей, музыкантов, писателей не превышала и одного процента от общей численности украинцев [2, с. 25]. Таким образом, абсолютное господство крестьянского менталитета было показателем неразвитости украинской нации и важнейшим фактором консервации ее отсталости на рубеже XIX и ХХ в.

В ХХ в. в украинском обществе, которое оказалось в составе советского общества, произошли такие социальные изменения, которые сформировали новую социальную реальность его бытия, сознания и менталитета.

С. Кара-Мурза с позиций цивилизационного подхода проанализировал историю возникновения, развития, упадка и распада советского общества. В своем двухтомнике исследователь доказывает, что это общество представляло собой советскую цивилизацию [5].

Ю. Павленко доказывает, что советское общество было не цивилизацией. По его утверждению, квазицивилизации – это социокультурные общности, которым присуща часть признаков цивилизации, но они не являются настоящими цивилизациями, поскольку не имеют других существенных ее признаков. Различают два взаимопротивоположных типа квазицивилизаций: 1) политико-экономические образования без общей религиозно-культурной основы; 2) религиозно-культурные общности без политико-экономических форм. Квазицивилизации первого типа – это крупные государственные образования, которые объединяют народы разных культурно-цивилизационных и хозяйственно-культурных традиций и через региональное разделение труда формируют между этими народами более или менее тесные экономические, общественные, политические и культурные связи. Усилиями господствующего центра они могут проводить отдельные масштабные акции, преимущественно военного характера, но они не имеют той идейно-ценностно-мотивационной основы, которая составляет духовную основу полноценной цивилизации. Хотя в квазицивилизациях налицо господствующий язык и общегосударственный официальный культ или в большей или меньшей

степени обязательная для всех идеология, однако, эти факторы не составляют идейно-ценностной основы мировоззрения и поведения рядовых членов общностей, для основной их массы населения они не являются подлинной жизненной ценностью. Политико-экономическими квазицивилизациями были Российская империя, СССР, колониальные империи Испании, Великобритании и Франции. Экономическая, социальная и культурная целостность этих образований была значительно выше, чем древних квазицивилизаций, что определялось большей плотностью и интенсивностью хозяйственных, межличностных и информационных связей, внедрением частично или полностью единой системы и стандартов образования и т.д. [9].

Научная оценка советского общества, обоснованная таким авторитетным исследователем цивилизационного развития народов как Ю. Павленко, имеет фундаментальный характер. При этом следует учитывать несколько важных моментов, свидетельствующих о том, что степень интеграции украинского общества в советское общество не идет ни в какое сравнение с интеграцией любого другого народа в колониальные империи Испании, Великобритании и Франции. Еще до советского периода значительная часть украинских земель два с половиною века находилась в составе Российской империи, а проживание на этих землях преимущественно православного населения стало одной из причин вхождения этих земель в обновленную империю в форме СССР. Кроме того, украинское общество в составе советского общества пережило коренные изменения во всех сферах жизнедеятельности. Эти изменения были направлены на интеграцию жителей Украины в социальный организм СССР.

В последние десятилетия появились некоторые публикации, отрицающие существование советского народа, в состав которого входили народы СССР. Возникла проблема роли советской культуры, которая объединяла культуры народов СССР. Выходит, советская культура была, а создающего ее субъекта (народа) не было. А деятельность национально-государственных образований – союзных и автономных республик разве не характеризовалась проведением национальной культурной политики народов СССР? Результатом деятельности союзных и автономных республик в социокультурной сфере является богатое национальное культурное наследие народов, которое досталось им после распада СССР. Игнорирование влияния советской культуры на национальные культуры народов СССР приводит к игнорированию проблемы формирования различий в специфике идентичностей (и ментальности) в разных регионах постсоветских республик.

В XX ст. произошли глубокие изменения жизнеустройства украинского народа, судьба которого в этот период была тесно связана с судьбой народов Российской империи, а затем СССР. Научную характеристику социальных

процессов с позиции цивилизационного подхода привел С.Г. Кара-Мурза, отмечающий, что «весь XX век Россия жила в силовом поле большой мировоззренческой конструкции, названной русским коммунизмом». В общих чертах под русским коммунизмом он понимает синтез двух крупных блоков, которые начали объединяться в ходе революции 1905-1907 годов и стали одним целым до войны (после 1938 г.). Первый блок – это то, что Макс Вебер называл «крестьянский общинный коммунизм». Второй – русская социалистическая мысль, которая к началу XX ст. взяла в качестве своей идеологии марксизм [4, с. 107-108].

Исследователь считает русский коммунизм смог решить главные задачи, важные для судьбы страны. Первая. Большевизм соединил цивилизационную раздвоенность России, соединил «западников и славянофилов». Это произошло в советском проекте, где удалось осуществить синтез космического чувства русских крестьян с идеями Просвещения и прогресса. Это исключительно сложная задача, разбирая ее сущность, поражаешься тому, как это удалось сделать. Большевики выдвинули обширный проект модернизации России, но, в отличие от Петра и Столыпина, не в конфронтации с традиционной Россией, а с опорой на ее главные культурные ресурсы. Прежде всего, на культурные ресурсы русской общины, о чем мечтали народники. Этот проект, в главных чертах, был реализован – посредством индустриализации и модернизации деревни, культурной революции и создания специфической системы народного образования, своеобразной научной системы и армии. Второе, чего смогли добиться большевики своим синтезом, это на целый исторический период ослабить накал истощающего противостояния с Западом. С 1920-х до конца 1960-х годов престиж СССР на Западе был очень высоким, и это дало России важную передышку. Россия в лице СССР стала сверхдержавой, а россияне – полноправной нацией. Третья задача, которую решили большевики, состоит в том, что они нашли способ «пересобрать», а затем и снова собрать земли бывшей «Империи» на новой основе – как СССР. Способ этот был настолько фундаментальным и новаторским, что приводит современных специалистов по этнологии в восхищение – после того, как во второй половине XX в. показал свою мощь взбунтовавшийся этнический национализм. Российский народ упрямо «демонтировали» начиная с середины XIX века – и сама российская элита, перешедшая от «народопоклонства» к «народоненавистничеству», и Запад, видевший в русском народе «всемирного подпольщика» с мессианской идеей, и западническая интеллигенция. И только сильная крестьянская община вопреки всем этим силам начала сборку народа на новой матрице. Матрица эта (представление о хорошей жизни) изложена в тысячах наказов сельских сходов 1905-1907 гг., составленных и подписанных крестьянами России. И нашлось развитое политическое течение, которое от марксизма перешло на эту матрицу. Четвертая. Российский коммунизм спроектировал

и построил крупные технико-социальные системы жизнеустройства России, позволившие ей вырваться из исторической ловушки периферийного капитализма начала XX века, стать индустриальным и научным государством и в исторически невероятно короткий срок подтянуть тип быта всего населения до уровня развитых стран [4, с. 13-19].

Приведенный С. Кара-Мурзой, анализ социокультурных изменений в Российской империи и СССР в значительной мере касается и украинского общества. Вначале XX в. большинство украинских земель входили в состав Российской империи, а западноукраинские земли находились в составе Австро-Венгрии. В обеих частях преобладало крестьянское население, а украинское население в городах составляло меньшинство. Украинское общество оставалось аграрным. Промышленность была развита слабо, размещалась в городах и на Донбассе, а промышленные рабочие были большей частью не украинцами. Своей сильной национальной буржуазии в то время Украина не имела. Все свойства социальной структуры населения и социокультурной специфики Украины того времени свидетельствуют о том, что объективные предпосылки для победы Украинской национально-демократической революции 1917-1920 годов еще не созрели.

Вопреки исторически сложившимся обстоятельствам начала XX ст., украинскому обществу в XX ст. пришлось пережить два периода модернизации (фундаментальных институциональных изменений): сталинская модернизация (1928-1939 гг.) и современная модернизация Украины (с 1991 г. до последнего времени).

Особенности сталинской модернизации Украины определяются такими ее свойствами: 1) определяющую роль в ее осуществлении играли государство и партия большевиков; 2) правительство отыскало огромные ресурсы для модернизации; 3) результатом модернизации явилось достижение цели – создание мощной промышленности и укрепление обороноспособности. В то же время четко проявились издержки сталинской модернизации: 1) преобладали принудительные средства её воплощения; 2) огромные человеческие страдания и жертвы, особенно от голодомора 1932-1933 годов; 3) обесценивание жизни и труда человека.

Последствия сталинской модернизации: Во-первых, в течение одного-полутора десятилетий Украина превратилась из аграрного в индустриально-аграрное государство. По оценке О. Субтельного, «сооружение тысяч новых заводов в течение какого-то десятилетия вывело Украину на уровень крупных индустриальных государств» [15, с. 353]. 2) Во-вторых, изменилась социальная структура населения Украины (численность промышленных рабочих выросла с 1,770 млн. человек в 1928 г. до 4,578 млн. человек в 1940 г., специалистов народного хозяйства – с 549 тыс. до 2 млн. человек., выросло городское население, исчезли частные торговцы и владельцы предприятий, образовалась партийно-государственная и хозяйственная

номенклатура) [18, с. 304, 305]. В-третьих, модернизация кардинально изменила жизнеустройство народа. Сталинская «революция сверху» привела к ошеломляющим изменениям в условиях жизни украинцев и других народов СССР. Основной составляющей экономики стала промышленность. Города начали так быстро расти, что через несколько десятилетий превратились в главные очаги проживания населения страны. Коренные изменения претерпело сельское хозяйство, одним из которых была ликвидация частного землевладения. Эти изменения и особенно коллективизация в Украине проводились с применением неслыханного насилия и ценой огромных человеческих жертв [15, с. 368].

Если рассматривать исключительно экономический аспект сталинской модернизации, обеспечившей в течение довоенных пятилеток ежегодный рост промышленности не менее 15%, то следовало бы признать, что в СССР и в УССР в этот период произошло «экономическое чудо». А. Субтельный отмечает, что «первые пятилетки добились поразительных успехов. В 1940 г. промышленный потенциал Украины в семь раз превышал уровень 1913 г.» [15, с. 354]. Модернизация дала мощный толчок развитию образования, науки, культуры, здравоохранения и самого человека, изменила жизнеустройство народа, создала новую социальную структуру и социокультурную основу для развития общества. Обусловленные модернизацией социальные изменения оказали огромное влияние на общественное сознание. Профессор Ф. Турченко отмечает: «Сталинская модернизация Украины означала также модернизацию, осовременивание ее населения, а это значит, что со временем они (люди, которые чувствовали себя украинцами – В.С.) должны были привести его к осознанию необходимости возрождения своего государства. Модернизация даже в ее сталинском варианте приближала, а не отдаляла эту перспективу» [18, с. 39].

Советский период социокультурной трансформации основ украинского общества был сложным, противоречивым и неоднозначным по своим итогам. Наряду с выдающимися достижениями (такими как создание современной промышленности, науки, системы образования, системы здравоохранения, культуры и формирования нового историко-культурного типа личности), в советскую эпоху украинское общество пережило несколько социальных травм. Среди событий, причинивших социальную травму украинскому обществу, были первая и вторая мировая война, гражданская война 1918 – 1921 годов, голодомор, массовые репрессии, а также авария на Чернобыльской АЭС.

Распад СССР и провозглашение независимости Украины ознаменовали начало нового этапа социокультурной трансформации украинского общества. Правящий класс Украины взял курс на проведение рыночных реформ. По оценке экономиста М. Павловского, особым видом реформ

являлись реформы, проводившиеся в постсоциалистических странах. Они связаны с переходом от централизованной плановой экономики к рыночной. Такие экономические реформы трансформируют общество, ведут к изменению социально-экономической среды. Реформирование как переход от социализма к рыночным отношениям во второй половине XX ст. производился по двум моделям. Первая – по модели Чикагской неоконсервативной школы на базе монетаристской теории Фридмена, которую претворяли в жизнь Международный валютный фонд и Всемирный банк в латиноамериканских и в постсоциалистических странах. Вторая – это модель реформ Китайской Народной Республики, в основу которой положена инновационная теория М. Туган-Барановского на основе инноваций и инвестиций в приоритетные отрасли. Реформы по первой модели оказались очень затратными и разрушительными. Украина за годы реформ потеряла почти 75 процентов своего экономического потенциала и была отброшена из десятки самых развитых стран мира далеко за 100 место. Китай же за годы реформ имел прирост ВВП на уровне 8–12 процентов в год и в течение всего периода – рост благосостояния своего населения [11, с. 18].

Еще в 2009 г. Директор Института мировой экономики и международных отношений НАН Украины академик Ю. Пахомов оценил движение украинского общества как деградацию. «Фундаментальным источником кризисных потрясений в нашей стране является, безусловно, не только экономика, но и многолетняя, усилившаяся именно в последние годы деградация всего общества, особенно вследствие всеобъемлющей коррупции, ставшей основным регулятором экономических процессов. В результате произошло падение морали и затухание энергии, а также разрушение социальной сферы и подрыв духовных основ развития социума. … Свидетельством абсолютного регресса страны является и тот уникальный факт, что Украина в отличие от других постсоветских государств – России, Беларуси, Казахстана, Азербайджана и т.д. – за 18 лет своего существования так и не достигла (минус 20 %) своего же экономического потенциала в 1991 г.» [13, с. 3-4].

Ряд социальных процессов в постсоветской Украине свидетельствуют о коренных изменениях в социальном развитии, социальной структуре населения и формировании новой культуры.

В 90-х гг. XX ст. в результате рыночных реформ состояние социальной сферы Украины оказалось в состоянии глубокого упадка. Эта тенденция социальных изменений была обусловлена социально-экономическим кризисом в Украине, что привело к сокращению промышленного производства в 2,5 раза и быстрому сокращению ресурсов, необходимых для удержания и развития социальной сферы. «Расходы сводного бюджета с 1990 по 1998 год уменьшились с 78,2 млрд. дол. США до 12,4 млрд. дол.

США, то есть в 6,3 раза, в том числе на образование – с 12 млрд. дол. США до 1,8 млрд. дол. (в 6,7 раза); на здравоохранение – с 7,9 млрд. дол. до 1,5 млрд. дол. (в 5,3 раза); на культуру – с 1,3 дол. до 0,1 млрд. дол. (в 13 раз)» [12, с. 16-17]. С 1990 г. по 2001 г. количество работников, занятых в образовании, науке, культуре и искусстве Украины, сократилось с 3,0 млн. человек до 2,1 млн. человек [3, с. 36]. Все эти показатели свидетельствуют, что на смену тенденции социального развития сформировалась устойчивая тенденция социальной деградации постсоветского украинского общества.

Одним из последствий деградации экономики и производственного потенциала стала деградация рабочей силы в Украине. В период с 1990 г. по 2015 г. численность работников сократилась: в промышленности с 7,8 млн. человек до 2,2 млн., то есть в 3,5 раза; в строительстве – с 2,4 млн. человек до 0,2 млн., в 12 раз; в сельском хозяйстве – с 4,4 млн. человек до 0,5 млн., в 8,8 раза; в транспорте – с 1,8 млн. человек до 0,7 млн., в 2,5 раза; в образовании, культуре, науке и искусстве – 3 млн. человек до 1,7 млн., в 1,7 раза. Общее количество работников в указанных отраслях экономики, уменьшилось с 19,4 млн. человек до 5,3 млн., то есть в 3,6 раза [14, с. 196]. Это свидетельствует о том, что около 14 млн. человек были лишены привычной работы и источников доходов. Они были исключены из разных сфер жизнедеятельности общества, вынуждены искать новые средства к существованию, бороться за выживание, то есть пережили процесс маргинализации.

Социальная политика последних лет, как и в 90-х годах ХХ ст., загнала подавляющее большинство населения Украины в режим борьбы за выживание. Как отмечает М. Шульга, крайне низкие жизненные ресурсы населения обуславливают специфический способ жизнедеятельности, который называется выживанием. В условиях дефицита жизненных ресурсов человек направляет, концентрирует имеющийся у него жизненный потенциал на удовлетворение непосредственных, базовых потребностей – в пище, одежде, содержании жилья и отказывается от других. Вся жизнедеятельность человека сосредоточена вокруг того, чтобы воспроизвести себя физически и помочь это сделать своим близким, чтобы удовлетворить самые простые, необходимые социальные потребности. Она не может удовлетворять другие потребности (культурные, досуговые, креативные, познавательные, потребности в полноценном поддержании и воспроизводстве здоровья). Выживание – это такой тип поведения, когда любые перспективные стратегии поведения откладываются, а все сосредотачивается на насущных, непосредственных задачах [19, с. 96]. Таким образом, жизнь значительной части населения в режиме борьбы за выживание обусловила формирование культуры бедности.

Таким образом, процессы деиндустриализации экономики, формирование социальной структуры населения, в которой преобладают бедные слои

населения, маргинализация значительной части населения, формирование культуры бедности привели к формированию нового типа человека – носителя массовой культуры. Постсоветская модернизация украинского общества превратилась в свою противоположность. Профессор Я. Рабкин (Монреаль, Канада) назвал трансформации в постсоветской Украине демодернизацией.

С. Крымский, Ю. Павленко доказали, что реформаторы проигнорировали цивилизационные устои нашего народа, его социокультурную природу, менталитет и жизнеустройство. «С момента провозглашения государственной независимости в 1991 г. руководство Украины избрало курс на интеграцию нашего государства в европейские и мировые экономические и все другие структуры. Такие намерения были полностью поддержаны в обществе. Ведь на рубеже 80-х – 90-х гг. идея «европейского выбора» и «европейской идентичности» Украины овладела подавляющим большинством образованной и социально-активной части нашей общественности и пребывание в советской, в последующие годы постсоветско-евразийской системе СССР – СНГ многими, а особенно в западных областях, воспринималось как нечто почти случайное, как злой, но временный приговор судьбы. Но беспристрастный исторический анализ не дает оснований для однозначно положительного ответа на вопрос об украинской «европейскости» не в географическом, а в историческом – историко-экономическом, историко-политическом или историко-культурном – вообще цивилизационном отношении. Еще сложнее вопрос о цивилизационной идентичности становится, когда начинается рассмотрение ментально-ценностных основ традиционного и современного украинского общества» [8, с. 231].

В. Тарасевич оценил роль православной веры в развитии менталитета украинского народа на разных этапах его развития. «Именно эволюция православия в религиозном и/или секуляризованном виде формирует родовые основы и несущие конструкции украинского менталитета. Постулаты равенства всех перед Богом, коллективного спасения, первенства духовного над материальным, праведности источников богатства, нестяжательства, социальной справедливости свидетельствуют о доминантной социальности православия. Его духовность и культура более адекватны обобществленности и социализации, чем капитализации и индивидуализации в их евроатлантических формах. Теперь уже очевидно, что советский социалистический эксперимент был вызван к жизни не только социально-экономическими причинами, но и стремлением, которое питалось православными протоинститутами, огромными массами рабочих и крестьян к социальной справедливости. Следует признать, что и в современной Украине большинству граждан чужды капитализм и неоконсерватизм. Ностальгия по советскому прошлому соседствует с

преданностью тем реальным западноевропейским формам социализации, которые в определенной степени соответствуют не столько букве, сколько духу православия» [18, с. 8].

Социальные изменения советского и постсоветского периода повлияли на социальную структуру населения и на социокультурную картину восприятия окружающего мира, но есть фундаментальные ценности, которые в той или иной мере передаются украинцами из поколения в поколение. Среди них и отношение к земле. В постсоветской Украине господствующая верхушка давно хотела введения рынка земли, но опасалась народного гнева, потому что в народном сознании остается отношение к земле как к матери-кормилице. Представители советского поколения аграриев постоянно предостерегали правящие круги Украины о недопустимости превращения земли в товар, что чревато социальной катастрофой. Один из них, глава частно-арендного кооператива «Заря» в с. Чернобаевцы на Херсонщине Д. Моторный не спешил с реформой этого хозяйства, а потому не только спас его от разорения, но и достиг выдающихся успехов в развитии аграрного производства в современных условиях. Он считал, что для успеха аграрных реформ в Украине следует опираться не на рекомендации МВФ, а на жизненный и профессиональный опыт опытных аграрников. Знатный земледелец в своем стихотворении в художественной форме выразил отношение украинского крестьянина к земле и земледельческому труду [6, с. 20-21].

<div align="center">

*Дід і прадід виросли у полі,*
*Батько поле потом окропив,*
*Я працюю півстоліття в полі*
*І його як маму полюбив.*
*Хліб – святиня кожної людини,*
*Дійсно, хліб – усьому голова,*
*Покохайте ж поле, люди добрі,*
*Бо без поля хліба не бува.*

</div>

В этих словах находит отражение та основа домостроения, опорой которой является Дом, Поле, Храм. Для крестьянина земля – это место деятельности (Поле), место обитания (Дом), место высокой духовности, в которой он обретает смысл жизни (Храм).

Таким образом, крестьянская ментальность прошла огромный путь от доминирования в досоветский период в Украине до трансформации в целую совокупность производных ментальностей рабочего класса, интеллигенции, управленцев, военных и других социальных групп в советский период. Позже, в постсоветский период, размывание социальной структуры индустриального общества обусловило переход к ментальности,

в которой типичным становится человек массовой культуры.

Ситуация осложняется тем, что в постсоветский период украинское общество пережило новые социальные травмы, которые вызваны проведением неолиберальных реформ и превращением Украины в страну массовой бедности, военным конфликтом на Донбассе и пандемией коронавируса.

Изучение менталитета и его составляющих в различных социальных группах и регионах украинского общества является предпосылкой создания эффективной системы государственного управления. В. Воловик предостерегал о вреде, который способны причинить обществу просчеты в методологии социального познания. Деформация интегрирующего и других принципов методологии социального познания снижала научный уровень социальной теории, а также базирующегося на ней практического сознания, вела к их догматизации и мифологизации. Этот фактор продолжает негативное влияние и в наши дни. Примерами тому являются попытки практической реализации откровенно авантюристических программ коренного преобразования общества в кратчайшие сроки, попытки некритического использования социальных теорий авторов, проживающих в западных странах, переноса выводов тех теорий на нашу специфическую общественную реальность, попытки форсировать изменения в социальных структурах молодых государств [1, с. 65].

Переход от доминирования процессов деградации в различных сферах жизни постсоветского украинского общества возможен только при условии изменения отношения к своему историческому наследию. М.А. Павловский определил основу модели развития Украины, которая органически опирается на историю и культуру украинского народа. «Основой развития Украины должно стать историческое наследие трех выдающихся периодов в истории украинского народа: духовных достижений Киевской Руси, демократических достижений казацкого времени и научно-технических, технологических и социальных достижений советского периода» [12, с. 40].

Такой подход к разработке модели социального управления ориентирует на вовлечение различных слоев и социальных групп, которые существенно отличаются в ментальном отношении, в процесс формирования совместного будущего. Ю. Павленко констатирует, что «для изобретения продуктивной модели социально-экономического развития каждая страна должна осознавать собственную социокультурную основу» [10, с. 10].

Ю. Павленко, М. Павловский, Ю. Пахомов и другие ученые отстаивают необходимость интеграции Украины в мировую экономику не в качестве сырьевого придатка Запада, а в качестве высокотехнологичной страны. В центре внимания государства должны быть не только условия бизнес-среды, но и те сферы, которые обеспечивают сохранение, воспроизводство и социальный прогресс общества (наука, образование, здравоохранение,

культура и другие). Н. Татаренко отмечает, что использование Украиной технологии «догоняющей модернизации» объективно обусловлено историческим развитием в составе СССР – страны со специфическим социально-экономическим укладом, требующим задействования внутренних стимулов экономического саморазвития. Но это не обрекает ее на технологическое отставание, поскольку за «культурной матрицей» в свое время она опережала даже доминирующие страны мира, предлагая солидаризм планетарного масштаба. В условиях, когда Западная цивилизация переходит к постиндустриальному, информационному обществу, в Украине был потерян главный исторический ориентир развития – «положение науки, культуры и образования, то есть именно тех сфер национальной жизни, вне интенсивного развития которых невозможно продвижение к постиндустриальному типу цивилизации» [20, с. 65-68].

Таким образом, рассмотрение взаимосвязи социальных изменений и менталитета в досоветском, советском и постсоветском украинском обществе дает основания для следующих выводов. Менталитет народа и составляющих его социальных общностей и групп действительно является очень важным фактором социальных изменений в любом обществе. Абсолютное господство крестьянского менталитета было показателем неразвитости украинской нации и важнейшим фактором консервации ее отсталости на рубеже XIX и XX в. На изменение менталитета населения Украины в XX ст. повлияли два периода модернизации (фундаментальных институциональных изменений): сталинская модернизация (1928-1939 гг.) и современная модернизация Украины (с 1991 г. до последнего времени). Советский период социокультурной трансформации украинского общества был сложным, противоречивым и неоднозначным по своим итогам. Наряду с выдающимися достижениями (такими как создание современной промышленности, науки, системы образования, системы здравоохранения, культуры и формирования нового историко-культурного типа личности), в советскую эпоху украинское общество пережило ряд социальных травм (первая и вторая мировая война, гражданская война 1918 – 1921 годов, голодомор, массовые репрессии, а также авария на Чернобыльской АЭС). В постсоветский период размывание социальной структуры индустриального общества обусловило переход к ментальности, в которой типичным становится человек массовой культуры. Социокультурное развитие постсоветского украинского общества усложняется пережитыми новыми социальными травмами (неолиберальные реформы, превратившие Украину в страну массовой бедности; военный конфликт на Донбассе, борьба с пандемией коронавируса). Доминирование этих тенденций несет угрозу того, что Украина как общество и государство будет обречена на дальнейшую деградацию и разложение. Преодоление этой угрозы требует создания эффективной модели социального управления, которая основана на собственной социокультурной основе.

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# Мифологема как основа ментальной деятельности человека
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Нам следует помнить, что в антропогенезе миф является первой и базовой формой метафизического сознания. Метафизичность выходит за пределы эмпирического опыта, но не для того, чтобы опровергнуть эмпирическую реальность, а для того, чтобы придать этому опыту глубинный и объединяющий смысл. Миф стремится создавать порядок из хаоса и поэтому, в отличие от спекулятивной софистики, миф никогда не отрывается от опыта – напротив, он всегда идёт навстречу опыту той эпохи, в которой осуществляется его новое раскрытие. Эпоха Модернизма характерна глубоким недоверием к мифу, если не сказать сильнее. Позитивистский научный метод постарался полностью вытеснить метафизический, которому, в сущности, было отказано в праве на достоверность и лишь в области выдвижения гипотез его влияние признаётся допустимым. Между тем, задачи самопознания, онтология человека, вопросы судьбы как свободы и предопределённости – всё это остаётся проблематикой метафизической по самому существу своему и именно это составляет суть любого мифа.

В эпоху Древнего Мира, Античности и Раннего Средневековья метафизика мифа не ограничивалась никакими рамками научной верификации и поэтому тогда особенно ярко проявилось фундаментальное свойство мифологического сознания – холизм. Человек не был отделён не только от природы – он вообще не был отделён от мира, ни от Космоса, ни от Хаоса. Жизнь человека и общества в целом протекала в неразрывном, динамичном, творческом взаимодействии с миром трансцендентных сил и это выражалось прежде всего в символической понятийно-смысловой базе, которая была единой для имманентного мира антропосферы и для трансцендентого мира numinosum.

Благодаря этому миф является формой личных, индивидуализированных и персонифицированных взаимоотношений человека и мира, отношений, в которых пространство бытия воспринимается человеческим сознанием не как «Оно», а как «Ты». Это, в свою очередь, создаёт базу для герменевтического понимания человеком мира и себя в нём. Именно миф сознаёт герменевтический концепт единства как в измерении пространства – земной мир, мир хаоса и мир божественный, – так и в измерении времени – прошлое, настоящее, будущее и священное время вечного становления.

Это означает, что задача единства как таковая и на уровне онтологии, и, что особенно важно для нас, на уровне гносеологии, не может быть решена без опоры на метафизическую модель мифа. Обратите внимание, что даже

позитивистская наука, уже два столетия подряд наиболее непримиримо отвергающая метафизический метод и старающаяся вытеснить его из всех сфер общественного дискурса, ещё в XIX веке в качестве своего рода «девиза-легенды-знамени» выбрала для себя миф о Прометее.

Практика гуманитарных наук показывает нам, что любое общественное явление достигает уровня эмерджентности и социетальности лишь тогда, когда в его концептуальной основе амплифицируется миф. Американский прагматизм, например, стал таковым примерно тогда, когда его концептом амплифицировался миф о «Pax Romana», а несколькими десятилетиями спустя большевизм стал движущей силой мирового социалистического движения, амплифицировав хилиастический миф о «Золотом Веке».

Говоря более предметно, без мифа невозможен менталитет, поскольку именно миф формирует филогенетическую связь актуальных процессов, происходящих в данном социуме, и судеб цивилизации и культуры в целом – снова-таки, в измерении и пространства, и времени. Сознание, как индивидуальное, так и групповое, создаёт связь между мифологическим временем вечного возвращения и текущим временем социума, между менталитетом и актуальной социальной динамикой.

Соединяя текущие потребности социума с метафизикой мифа, сознание побуждает миф к новому раскрытию для обретения ответа на актуальные вызовы эпохи. И именно сейчас перед нами стоит задача понимания того, какой именно миф мы должны актуализировать, чтобы восстановить филогенетическую связь времён и избежать цивилизационно-исторического провала по примеру «тёмных веков» прошлого. Между тем, на наших глазах в динамике коллективного бессознательного уже происходит спонтанная амплификация древнего мифа о чуме, который имеет очень обширное наследие как в западноевропейской, так и в евразийской культуре, и начался этот процесс ещё задолго до эпидемии коронавируса. Давайте обратим внимание на то, например, что на протяжении как минимум трёх предшествующих десятилетий один из наиболее актуальных сюжетов в мировом кинематографе – пандемия, ставящая человеческую цивилизацию на грань гибели. Не будет преувеличением сказать, что в бессознательном коллективном восприятии Фрау Холле уже отправилась в мир испытывать праведных и грешных.

Менталитет – это один из ключевых факторов, влияющих на ход событий на всех уровнях социальной иерархии: от индивидуального до социетального. Исходя их этого факта, подтверждённого теорией и практикой целой плеяды исследователей, от Гюстава Лебона до Алена де Бенуа, мы можем сделать вывод, что именно миф творит историю, а не наоборот, как утверждает позитивистский взгляд. Обращаясь к терминологии двух виднейших деятелей глубинной психологии – К.Г.Юнга и Л.Сонди – мы могли бы сказать,

что менталитет создаёт ход событий, а миф творит судьбу. А обращаясь к терминологии самого мифа, мы могли бы резюмировать, что как только мы начинаем заново мыслить и проживать миф, Норна начинает прясть нить нашей Судьбы.



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МЫ СТАНОВИМСЯ ТЕМ, ЧТО ВИДИМ.
МЫ ФОРМИРУЕМ НАШИ ИНСТРУМЕНТЫ,
И ПОСЛЕ ЭТОГО НАШИ ИНСТРУМЕНТЫ
ФОРМИРУЮТ НАС"

МАРШАЛЛ МАКЛЮЭН

# Мифологема – фундамент сознания и главный фактор формирования менталитета

*Марина Ильюша*

Когда мы говорим о главном факторе менталитетной системы или структуры сознания, то сознание стоит на мифологемном уровне. Можно было бы представить себе сознание человека как некое 8-этажное здание. Мифологема является фундаментом сознания человека и главным фактором формирования менталитета. Мифологема является одновременно и клеем, который склеивает первые четыре уровня сознания, и средой, где формируются эти четыре уровня, и фундаментом. Почему так? Дело в том, что есть определенные стадии развития личности. Человек не рождается сразу большим и взрослым, он рождается маленьким ребенком. Когда ребенок растет и развивается, на стадии младенчества он, кроме мифологем, ничего не воспринимает, поэтому детям все передается в сказочной форме, им не читают роман «Война и мир». Сказки формируют мифологемный уровень и некие эталоны героев, к которым человеку нужно стремиться.

Например, почему христианская церковь потерпела крушение? Потому что Христос показал путь на крест, но ни один человек не хочет быть распятым на кресте. Даже в самой религиозной стране, такой как Италия, осталось 15% католиков, и это официальные данные до пандемии. Христос никаким героем для подавляющего большинства человечества не является. Люди хотят видеть другого героя, например, такого как царь Давид – мудреца обладающего безмерной властью и силой.

Мифологемный уровень сознания толкает человека на построение собственной философии, а далее это порождает убеждения.
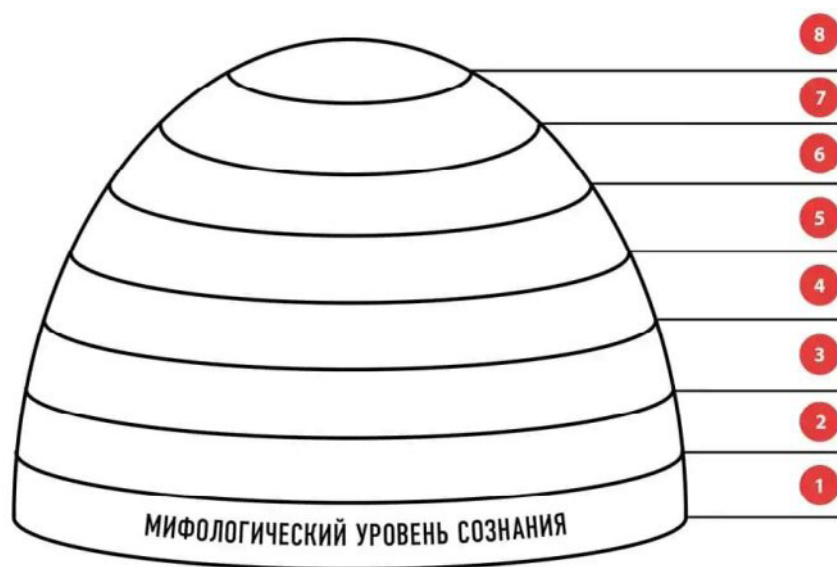
В свою очередь, убеждения встречаются с миром и жизнью – происходит некая проверка, насколько философия и убеждения соответствуют действительности. Если они не соответствуют ей, внешняя среда начинает их корёжить. Тогда человеку необходимо спускаться до уровня мифологемы и разбираться с ней, а после менять философию и убеждения. И так по кругу.

Когда философия и убеждения человека не соответствуют требованиям действительности, происходит разочарование в жизни. На четвёртом уровне формирования сознания у человека складывается уже полная картина мира, завершается формирование личности, что приводит к понятию судьбы – выбору, будет ли это фатальная роль, как все, или авторитетная, от которой что-то в этом мире зависит.

Кроме того, мифологема порождает уровень специализации, профессии и удовлетворенности человека в жизни, т.е. насколько достижимы его цели и замыслы. Именно на четвертом уровне заканчивается формирование личности и картины мира человека.

Если изначально была выбрана не та мифологема, дальше все уровни будут выстроены не так, как нужно, и необходимо будет спускаться по уровням и полностью все перестраивать. Количество витков неизвестно, и с какой скоростью человек будет менять четыре уровня сознания, не соответствующие действительности, тоже неизвестно. Можно всю жизнь их перестраивать и так ничего не получится. Здесь важнейшую роль играет **замок интеллекта**: чем ниже у человека уровень интеллекта, тем больше времени понадобится для того, чтобы построить правильно четыре уровня сознания.

Большинство людей ограничены этими четырьмя уровнями сознания. Потому что четыре верхних уровня строятся принудительно, и сам человек их выстроить не сможет. Для этого нужен человек, который обладает знаниями о том, как перестроить данную систему.

Не заменив мифологему, вы не сможете построить другое сознание. Мифологема играет ключевую роль, на ней строится все основное мышление человека. Если она некачественная – жизнь человека фатальна.

**Дискуссия о существовании сознания человека. Его устройство, структуры и среды взаимодействия. (Как сознание человека взаимодействует с внешним миром?)**

На сегодняшний день психологической и философской науке, к сожалению, неизвестно, что такое сознание. Почему-то в науке есть определенное количество запрещенных понятий. Их много, но мы рассмотрим три – это память, сознание и психика. Как это выглядит в современной науке? Психику отождествляют с бессознательным, сознание является функцией психики, память – функцией сознания. И если мы уберём зависимые и зависящие, то у нас получится, что

бессознательное = сознание и память, что является абсурдом само по себе: если бессознательное = сознание, то сознательного не существует! Поэтому все исследуют бессознательное. Почему-то память, сознание и психика современной науке неинтересны. Такова её логика. Но людям учёным не обязательно быть дураками – можно, но это необязательно…

Сознание, как я уже сказала, состоит из 8 этажей – это некая машина. Человек рождается с потенциалом сознания, а далее оно начинает строиться. Точно так же при рождении человек получает пустую машину памяти, которую начинает заполнять, и эти данные в память каким-то образом должны попасть. Так вот сознание является некоей антенной, через которую данные попадают в память.

Сознание – это площадка жизнедеятельности, на которой разворачиваются все события. Оно охватывает две функции: жизнедеятельность и плоскость выполнения задач. Оно также является некоей операционной средой для работы с данными.

Кроме того, сознание обладает геометрической функцией – что-то мы воспринимаем ближе, что-то дальше. В то же время, сознание является неким зеркалом, отражающим качество нашей памяти, и также сознание является некоей регулирующей системой внешней силовой функции.

А функцией взаимодействия памяти и сознания является психика. Она обеспечивает баланс между знаниями и способностями.

Как видите, при таком подходе у нас есть и память, и сознание, и психика!

Единственным ученым, который смог сформулировать цель построения сознания человека, был Леопольд Сонди. Именно он ввёл понятие Pontifex Oppositorum, «высшее жреческое Я», то есть, человек должен стать неким верховным учителем.

**Необходимо также сказать, что сознание формируется под воздействием психологических процедур. Их четыре:**

1. Переживание этого мира – это страх и наслаждение;

2. Переживание поступков других людей, что выражается обидой;

3. Лишения и дефицитарность: голод, холод, жара;

4. Примеры других людей и демонстрация извне, которая воспитывает в нас зависть.

**Функций этих психологических процедур также четыре**:

1. Толкающая функция, которая создаёт безысходность;

2. Прогнозирующая функция разума;

3. Импульсивная функция – состояние аффекта (после чего человек переживает по поводу происходящих событий);

4. И некая расчётная функция, когда человек пытается что-то вычислять, что часто заканчивается фатально для самого человека.

Эти базовые данные о существовании сознания, которые были доступны европейским и советским учёным, до сих пор хранятся в библиотеках. И сегодня есть учёные, которые из абсурда академической науки смогли восстановить структурированную функциональную систему. Почему многим учёным это «непонятно», «недоступно»? Вероятнее всего, потому что им так удобнее, потому что тогда память можно называть сознанием, сознание называть психикой, и весь этот «винегрет» выдавать людям.

*Марина Ильюша*
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*сообщество»*

# Менталитетная составляющая развития личности пилота

*Валерия Гончарова*

Для исследования темы рассмотрим этимологию смыслового поля менталитета и уровня развития личности. Понятие «mentality» с английского по Oxford Learner's Dictionaries определяется, как «the particular attitude or way of thinking of a person or group» (особое отношение или образ мышления человека или группы) (OLD, 2021). С французского «mentalite» определяется, как «ensemble des manières habituelles de penser et de croire et des dispositions psychiques et morales caractéristiques d'une collectivité et communes à chacun de ses membres» (набор обычных способов мышления и веры, а также психических и моральных предрасположенностей, характерных для сообщества и общих для каждого из его членов) (CNRTL, 2021). С немецкого «mentalität» определяется, как «Denktätigkeit, Verstand, Denkart, Gesinnung, Gedanke, Vorstellung» (мыслительная деятельность, понимание, образ мышления, предрасположенность, мысль, воображение) (EWD, 2021).

Анализ смыслового поля «менталитет» позволяет определить это понятие, как особый образ мыслей человека о вещах, который формирует способы видения мира и представления людей, принадлежащих к тому или иному культурному сообществу. Этот образ определяет поведенческий опыт индивида, ритм его жизни, который наполняется социальным, духовным, психическим, ценностным содержанием.

Можно сказать, что менталитет — это совокупность социально-психических и духовных особенностей, через нормы, ценностные установки, которые характеризуют социальную общность, группу. Как характеристика мышления, образ мысли является интеллектуальным процессом и в свою очередь даёт характеристику отношения к вещам. Такие отношения строятся на приоритетах личности (профессиональные, этнические и т.д).

Личность в свою очередь является совокупностью социальных отношений. В.М. Бехтерев указывал на то, что личность понимается, как выражение психических отношений индивида с другими людьми (Бехтерев, 1997). Уровень развития личности определяет его уровень социальных отношений, к которым личность стремится исходя из всего приоритета.

Например, профессиональные особенности личности выходят через его образ профессионального мышления, который в свою очередь они переняли. В авиации передача особого образа мышления происходит от самого высокого пилота, бога авиации, мастера воздушного боя или же аса. Интересно, что понятие «ас» с французского переводится, как «туз». Также существует версия, что асами стали называть пилотов в параллели с небожителями древнегерманской мифологии – Асами, которые принадлежали к основной группе богов. Ас является образом высокого

уровня развития личности пилота, к которому стремится каждый. Так в ходе летной подготовки курсанты постепенно учатся думать, как пилот ас, личность многозадачности. Уровень развития личности равен уровню развития авиации.

Полеты – это очень сложное занятие, в котором часто очень мало места для ошибки, что во многом определяет специфику менталитета, потому образ мысли связан с безопасностью. Если говорить о пилотах гражданской авиации, то их жизнь и жизни их пассажиров зависят от их способности справляться с ситуациями, которые иногда могут быть чрезвычайно стрессовыми. Это требует, чтобы они разделили свои эмоции и сосредоточились на поставленной задаче. Следовательно, необходимо, чтобы пилот в то же время был необычайно осведомлен о себе, о своих ценностных установках, о нормах, знал свои пределы, распознавал, когда он слишком устал, чтобы летать, и когда он серьезно отвлекается на личные дела. Некоторые пилоты доходят до того, что сознательно заставляют себя принять другое отношение и индивидуальность, как только ступают в аэропорт.

Уровни развития личности пилота можно представить в такой иерархии: курсант, второй пилот, капитан воздушного судна, пилот-ас. Менталитетная составляющая пилота сопровождает его личность в течении достижения уровня его развития. Для примера можно вспомнить менталитет Азии, где принято уважать старших. Во время полётов менталитетная составляющая капитана воздушного судна может блокировать те или иные слова, действия второго пилота, который его младше. В свою очередь менталитет второго пилота может не позволять делать замечания и указывать на ошибки капитана. Без осознания своих менталитетных составляющих (ценностных установок, норм и т.д.) им будет сложно достичь желаемого уровня аса. Поэтому зависимость уровня развития личности выражается в осведомлении о своих менталитетных составляющих.

Рассмотрение этимологии понятия «менталитет» позволило определить его, как особый образ мыслей человека о вещах, совокупность его особенностей (социально-психических, духовных). Менталитет сопровождает личность в течении всех его стремлений к высшему уровню развития, которые в свою очередь отражаются в профессиональной подготовке. Специфика менталитета даёт понять, что личность должна осознавать свои менталитетные составляющие (ценностные установки, нормы и т.д.) для достижения нацеленного уровня развития личности.

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INTERNATIONAL
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# THE ROLE OF MENTALITY
## IN HUMAN LIFE AND CULTURE

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