

Why Fate is Not Popular

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Abstract

In this paper, the author proposes a praxeological and epistemological reflection on the issue of why the phenomenon of «fate» has lost popularity in the 21st century, particularly in our current times. First and foremost, the very question itself is critically examined and empirically researched. The historical and socio-cultural preconditions for the genesis of the perception of the construct «fate» and its individual elements are reviewed. One of the practical innovations and discoveries presented in this scientific research involves models that provide an understanding of fate as a system, while also addressing a range of practical questions. These questions include how and why people perceive their fate, what the main barriers and «enemies» are that prevent people from learning to control their fate, and how they can realize the future they desire.

Keywords

fate, mechanisms of fate, perception, psychologeme, historicism, intuition, mental reactions, applied philosophy, fate-analysis

Introduction

Current research narratives in the social and behavioral sciences gravitate toward interdisciplinarity (Wu et al., 2017; see also Annan-Diab & Molinari, 2017; Koichu et al., 2022; Métayer et al., 2017; Moirano et al., 2020). There is an increasing emphasis on psychology (Bögel & Upham, 2018; Bruce, 2014; Kirwan, 2015; Lisciandra, 2018; Wal, 2022). We also observe that the discourse of scientists and various experts is aimed at prediction, fulfilling one of humanity's needs to know the future (Mangnus et al., 2021; see also Danaher & Hopster, 2022; Eom et al., 2021; Kolade & Owoseni, 2022; Sools et al., 2022). But then, why isn't concept of fate popular today?

The observations and experiments conducted prior to writing this article have shed light on certain intriguing trends. Among them, a notably straightforward experiment entails entering the term «fate» into the YouTube search engine. This experiment serves two primary purposes: first, to gauge the frequency with which this concept is addressed, and second, to explore the content offered to users. The results of this experiment reveal an array of domestic and foreign TV series titled «Fate.» Curiously, the search yields little to no coverage of subjects such as scientific analyses, journalism, forensics, psychology, or philosophy concerning fate. It appears as though these topics have been omitted from the discourse altogether. Similarly, one can replicate this experiment with the assistance of Google searches. This platform offers a slightly broader selec-

tion, including references to TV series, feature films, and mentions of older shows and projects.

What might these experiments indicate? Does contemporary society lack interest in or curiosity about the concept of «fate»? Have modern individuals abandoned contemplating matters pertaining to fate? Could it be that «fate» has vanished from the sphere of human contemplation?

One might assume that such an essential subject should remain of significant interest. In an era characterized by the proliferation of self-education and self-affirmation tendencies, one might question whether the concept of fate – encompassing notions of the future, potential, probability, and improbability – remains relevant to human curiosity. Yet, empirical data suggest an unappealing hypothesis: that, for individuals shaped by the 21st-century, the subject of fate holds little importance. As marketing principles would suggest, the absence of search queries might indicate a lack of inherent motivation to delve into the intricacies of «fate.» Consequently, outside the realms of cinema and media, it appears that few individuals are engaged with this topic, let alone contemplating fate as a comprehensive, controllable system.

In the context of this scholarly exploration rooted in scientific epistemology and praxeology, encompassing both cognitive and applied dimensions, the aim is to investigate experimental outcomes and discern the actual dynamics of «fate.» The inquiry delves into whether the notion of fate has genuinely faded from general consciousness, including both the average person and the scientific community, or if statistical data conceals deeper insights. From a philosophical and logical perspective, the concept of «going to the source» redirects attention towards fundamental causes and origins. The initial step involves retracing historical developments and returning to a time when fate held prominence, desirability, and practical significance. Employing the methodological framework of prototypology and leveraging literary analysis, we initiate an immersion into the socio-cultural context of the 17th and 18th centuries. Lipot Szondi (1944), the founder of fate analysis, along with Herbert Silberer (1970), a philosopher and symbolism researcher who authored «The Problem of Mysticism and its Symbolism,» Martin Achnich (1971), the creator of the only valid projective test for identifying one's professional fate, and Carl Gustav Jung (1943), a distinguished psychologist and thinker, all delve into the trends of the 17th and 18th centuries with good reason. They reference their predecessors and historical documents from that era. This is because the concept of fate held significant popularity among individuals from various social strata, statuses, and privileges, capturing people's thoughts.

A prime example of the fascination with fate is found in A. Dumas' novel «The Count of Monte Cristo,» where characters invoke fate as «providence» (Dumas, 1846). It is worth noting this specific term and posing the question: are «providence» and «fate» truly identical, comparable, or synonymous? Additionally, the noteworthy aspect of the novel being «fate-bearing» (a concept still renowned in the 21st century) should be underlined. A. Dumas' work indeed revolves around elements of fate as a central theme, serving as the pivotal axis around which events unfold. The term «elements» deserves special emphasis, as the scenes portray various facets and displays of fate. However, they do not comprehensively depict «fate» as an entire system.

Hence, this observation permits us to deduce that should we, as researchers, aim to comprehensively explore a phenomenon rather than merely its displays (or constituent elements), we must extend our investigations even further back, immersing ourselves even more profoundly into the historical depths of the past. Without a doubt, among the most luminous monuments of ancient history and applied philosophy, a jewel within the realm of military science and victory is the opus «Philosophy of Arms» («De la Filosofía de las Armas y de su Destreza y la Agresion y Defensa Cristiana» - 1569, published in 1582) authored by the unparalleled Jeronimo Sánchez De Carranza (1582).

«Philosophy of Arms» dedicates distinct sections (even beyond mere paragraphs) to the theme of «fate.» In truth, extensive discourse pertains to fate and methodologies for «discerning the controllability of pivotal events,» knowledge deemed essential for a warrior to possess (for, otherwise, the outcome could be catastrophic). Pertinent to our contemporaries, sections that contemplate the concepts of configuring interdisciplinary interactions, fundamentals of decision-making, systematic readiness for navigating unpredictability, probabilities, and even uncertainty serve practical utility. Destreza (the science of triumph) stands as a genuine, timeless

treasury for those aspiring to master adept decision-making, sidestep errors, and equip themselves with rational and tactical models that enable the construction of problem-solving approaches on-the-fly (both in receipt of information and when devoid of it), and more. Nevertheless, a minor quandary or what one might term a perceptual impediment does arise. This emanates from the intricacies of presentation within the work authored by the commander of the Order of Jesus Christ - Jeronimo de Carranza (1582). Consequently, modern readers might find the reading process somewhat challenging. Notably, this challenge finds its roots in the fact that the book navigates the crossroads of not fewer than eleven (!!!) scientific disciplines—an accomplishment scarcely matched, perhaps, by any scientific undertaking of the 20th or 21st centuries.

In his work, Jeronimo Sánchez de Carranza explores the realm of fencing at the crossroads of numerous sciences, demonstrating a remarkable ahead-of-his-time perspective. For instance, when selecting a particular action or maneuver in combat, it can be dissected as an amalgamation of disciplines such as mathematics, chemistry, physics, and physiology. By drawing a parallel to this principle within the context of daily life, it becomes evident that it operates at the convergence of knowledge from a distinct array of sciences. Consequently, in order to arrive at a decision and opt for the most fitting amalgam of the aforementioned sciences, it becomes imperative to have a clear understanding of the ultimate culmination of the endeavor (what should be achieved at the end). To put it differently, this brings the effectiveness of actions into fruition,» - an excerpt from the book *The Age-Old Deceiving*. (Maltsev, 2018, p. 64)

Methodology

Emerging from the critical need for the skill of making flawless decisions, this article serves as a platform for a scientific exploration of the question «what is fate.» However, before delving into this inquiry, it is essential to address a more intriguing question: why fate is not widely embraced or popular. This article is dedicated to addressing precisely this question.

A crucial aspect in comprehending the empirical findings is the coincidental disappearance of the term «fate» as a linguistic construct during bourgeois revolutions, influenced by geopolitical, social, and economic factors. Essentially, the 19th century witnesses the eclipse and subsequent resurgence of «fate» as a subject of significant scientific inquiry, exemplified notably in the work of Lipota Szondi. It is noteworthy that the analytical approach towards fate has evolved, transitioning from a philosophical to a psychological characteristic within the fate analysis discipline.

This study employs various scientific research methods, including historical and narrative analysis to explore the concept of «fate» across different historical periods, emphasizing literature from the 17th-18th centuries and philosophical works such as «The Philosophy of Arms» by Jerónimo Sánchez de Carranza.

Additionally, contextual psychological analysis is utilized to trace the conceptual shift of «fate» from a philosophical category to a psychological one, with a specific focus on the role of «drives» in influencing an individual's fate. The study also incorporates applied sociological analysis to examine the impact of social and cultural changes on the perception of «fate,» particularly changes in societal norms and life values.

Results

Today, extensive research is dedicated to understanding the art of making sound decisions and choices, underscoring the significance of this research field across various domains of human endeavor (Azarbakht et al., 2021; Gilbey et al., 2021; Tamò-Larrieux, 2021; Thomas et al., 2021; Webb et al., 2020). Emerging from the necessity of possessing the skill to render unequivocal decisions, we could have initiated a discourse aligned with the subject matter under analysis in this article, allowing us to delve into a scientific contemplation on the nature of «fate.» However, our current conversation pursues a different trajectory: the inquiry into why fate is not popular.

The subsequent stride in unraveling empirical observations involves the realization that fate wanes as a linguistic construct due to a convergence of circumstances, encompassing geopolitical, social, and economic factors, particularly in the wake of bourgeois revolutions. In essence, the term «fate» fades from prominence in the 19th century only to resurface as a pivotal scientific subject within Lipot Szondi's body of work (Szondi, 1944, 1956). It is important to acknowledge that the school of fate analysis regards fate not any longer as a philosophical construct, but as a psychological one.

The philosophical notion of fate, previously explored by scholars like Levy-Bruhl (1931/1936), Paul Meyer (*Works by Paul Meyer*, n.d.), Martin Heidegger (1927/1962), and others, underwent a transformation through the lens of psychological methodologies, ultimately becoming the concept of «drives.» Contemporary research narratives in the social and behavioral sciences seek to identify the reasons that motivate people to act in one way or another (Kim et al., 2020; Maund et al., 2020; Schildkraut et al., 2021; Senftleben et al., 2019; Yip & Lee, 2022). Lipot Szondi (1956) expounded upon and illustrated through models how explicit drives, including those of an unconscious nature, shape and construct an individual's fate. The realm of drive psychology thus unveils the mechanisms through which impulses, even of the unconscious variety, subconsciously drive one towards certain choices, empowering individuals to navigate them both in everyday life and professional contexts. However, again a dead end...

Fate analysis, as a practical knowledge system, resides within a realm of considerable complexity, often likened to advanced mathematics, trigonometry, or even Lobachevsky's geometry. Indeed, understanding it does not transpire within a matter of moments, nor can one master the art of making pivotal decisions with ease. Yet, even after decades of substantial and methodical endeavors by Lipot Szondi and his associates at the Szondi Institute in Zurich, Switzerland, an enigma persists. Curiously, no comprehensive study of fate as an integrated system, mechanism, or simple phenomenon has emerged. Furthermore, the allure of delving into the mysteries of fate dwindles as the intricacies of fate analysis become apparent, particularly as we transition into the 20th and 21st centuries.

Indeed, delving into the analysis of historical trends offers a dynamic portrayal of the evolution of perceptions and comprehension surrounding the phenomenon of fate, marked by periodic peaks of interest in the concept. Nevertheless, while historical analysis paints a picture of these shifts, it does not necessarily provide answers to the question of why fate has lost its popularity. Consequently, a logical progression is to employ an alternative method, that of substitution or replacement. In daily life, the Russian saying «a sacred space is never empty» resonates. In essence, voids in our understanding tend to be naturally filled; when one construct dissipates, another or a cluster of others takes its place. Put simply, when something is removed from an individual's daily life, something else is often introduced in exchange.

So, what has taken the place of fate in today's world? What serves as a substitute for fate? Employing the descriptor analysis method, we can explore several concepts and categories that stem from the essence of «fate.» What terms and ideas, linked to the concept of fate, are prominent in the modern lexicon?

Perspective, career, chance, path, and social program («studied-married-died») emerge as significant contenders. Of particular interest is the concept of the «social program,» which has assumed the role of fate's successor. Fate, in this context, has transitioned into a societal concern. Concurrently, the emergence of fate as a social phenomenon coincided with the rise of the business world, which presents itself as an alternative or counter-system to societal norms and conventional trajectories (kindergarten - school - university - employed - retiree). Interestingly, the development of business traces its origins back to the era of bourgeois revolutions in Europe, which offers insight into the decline of interest in «fate» during that period.

The business landscape serves as a distinct counter-system to established norms and accepted life paths. Put simply, should an individual choose not to follow the conventional social program or adhere to the widely recognized life script, they can pursue success in the realm of

business—an option both acceptable and recognized. This reflects the common discourse of current interdisciplinary studies (Amorós et al., 2021; Andresen & Stapf, 2022; Beiler, 2017; Stephan et al., 2020; Yu et al., 2022). A secret and socially disapproved alternative system takes shape within the criminal environment. The exploration of trends or pathways into criminal environments across various countries could warrant an entire monograph, if not more. Nonetheless, these two spheres—the business and the criminal worlds—offer individuals the opportunity to diverge from the predefined societal template, albeit with their own set of risks and uncertainties. The decision to choose between these divergent paths remains an individual's prerogative: adhering to the societal program or opting for the business trajectory. It is worth noting that the second path does not guarantee a desired future outcome within the business realm.

Business provides an alternative option to the customary social program. Likewise, the criminal tradition functions as another choice in contrast to the established societal framework.

Let us formulate the central question that underlies our contemplation: Where has the concept of fate gone? If «fate» has been supplanted by the notions of a social program, business, or criminal alternatives (business and criminal environments considered as arenas in which some individuals choose a distinct path from the societal norm), what becomes of «fate»?

Before «concealing» fate from an individual, the concept itself must undergo a transformation, a redefinition. In our present era, fate seems to take on a form of intangible and abstract substance, existing both as preordained inevitability (destiny, fate, predestined events) and as events lacking predetermined course (chance, coincidence, etc.). It is not without reason that the saying «in this life, every person is the blacksmith of his own happiness» resonates within the collective consciousness.

From an applied perspective, the most pertinent and significant subject of inquiry is not solely fate as a phenomenon, but rather the mechanisms enabling its manipulation. This encompasses tools, methodologies, models, and more. In essence, what resources are at an individual's disposal to facilitate making informed fateful decisions, predicting forthcoming events, and ultimately shaping the present's reality into a desired future? In the context of our era, what resources exist within our toolkit that empower each individual to steer their fate with intentionality? There is no doubt that this question holds substantial relevance, extending its relevance to every individual's personal journey.

The **Social Program** serves as a designated path, a standardized scenario, an algorithm that no one individual is accountable for executing. The notion of collective responsibility («that is how things are done / it is the accepted way / but you won't starve this way, etc.») dissolves as an evanescent concept when the moment of personal responsibility for a task arises, irrespective of its complexity. While during Lipot Szondi's time, «fate» evolved into a psychological concept of «drive,» the subsequent progression warrants scrutiny (Szondi, 1944, 1956). What form has fate



Figure 1. Fate as philosophical and psychological categories

assumed today?

- Fate
- Fate has metamorphosed into an «drive» (20th century)
- X-category. What has fate transformed into in the 21st century?

It is important to recall that the mere linguistic alteration of categories does not inherently provide an immediate solution regarding how to govern these categories or their practical application. Nonetheless, the logical sequence of changes attests to the fact that «fate» hasn't vanished or dissolved amidst historical shifts and reconfigurations. While «fate» remains a focal point, the concept itself has undergone a transformation, essentially being replaced by a different name.

From a psychological perspective, individuals often exhibit an unconscious inclination to substitute concepts, particularly due to lack of education, aversion to understanding an issue, or the subsequent benefit from such substitution. Such substitution is a natural tendency for a human. Delving into this phenomenon requires delving into linguistics and exploring the array of descriptors that, in one way or another, characterize the concept of fate and its components.

Human memory incorporates mechanisms through which unnecessary, irrelevant, and obsolete categories are «erased» and phased out. The mechanism of memory cleansing allows data banks to purge inappropriate information, consequently rendering certain words and linguistic constructs obsolete and archaic, relegating them to the dictionary's pages. Indeed, some terms that were prevalent in the 18th-19th centuries are scarcely employed today. For instance, «balyasnik» (banterer in Russian) which referred to a jocular storyteller, has faded from common usage, and many others. These words, once well-known even among young children, have now become vestiges of language.

Indeed, the phenomenon of the word «fate» has substantially declined in usage. Why has this occurred? This shift can be attributed to both a lack of necessity and an innate need. What becomes obsolete for an individual is precisely that which they either cannot or do not wish to utilize, specifically what they cannot practically apply. Following this cause-and-effect sequence, we can deduce: when knowledge and mechanisms for managing a phenomenon are absent, such information can be lost in the passage to the next generation. This might result from a lack of education or training in utilizing such mechanisms for practical purposes. As the years pass, interest dwindles as the information becomes non-functional and virtually irrelevant.

Consider the scenario where, centuries ago, there existed a practical science equipped with mechanisms for controlling fate, primarily accessible to a select group of individuals, which is rational given the close tie between such mechanisms and power. During that era, the concept of «fate» was not just a notion but a desired understanding. Yet, the inability to control or predict the uncontrollable makes knowledge inaccessible and eventually useless. Paradoxically, this fate befell the concept of «fate» itself over the course of a century. It might sound paradoxical, but over the course of a few hundred years, the concept of «fate» itself experienced a fate of its own.

Even though Lipot Szondi meticulously documented the details of fate and the logic underpinning, this scientific knowledge was accessible primarily to disciplined, diligent learners with intellectual acumen (Szondi, 1944, 1956). For comparison, today, to truly grasp the discipline of fate analysis at an expert level and comprehend «fate» as a psychological phenomenon, a minimum of a decade of dedicated learning is required—a commitment that modern individuals are generally unwilling to undertake.

However, this doesn't signify that the desire to live well and securely, anticipate tomorrow's events, choose a fitting career or deviate from the norm has vanished alongside the word «fate.» In the 21st century, people continue to seek insights into what lies ahead. Evidently, numerous stories offer illustrative examples where, instead of seeking the counsel of consultants, individuals consult fortune-tellers and prophetic figures. Whether through coffee grounds, Tarot cards, or other mediums, these seers predict the unfolding of future events. The issue is not solely that such fortune-telling often becomes a performance for monetary gain, but more crucially, having an idea of potential events and outcomes does not inherently guarantee the ability to navigate them

or make the right tactical decisions. Consequently, individuals find themselves relegated to the role of mere observers, uncertain of what lies ahead, yet desiring to uncover what will unfold next.

Indeed, «fate» has lost its popularity because it has ceased to be a vital, indispensable concept. To illustrate this, let us use a metaphorical example. Imagine you own a Mercedes-Benz car—a splendid vehicle that brings you joy and aids in resolving various tasks. Now, let us hypothetically envision that the Mercedes-Benz company ceases to exist. As a result, your car will eventually malfunction, and with the discontinuation of parts production, repairing it becomes impossible. In the absence of service and support, your once valuable asset becomes unusable. Translating this analogy to the current scenario, the concept of «fate» is akin to a company on the brink of extinction. However, this does not indicate a lack of interest in the phenomenon itself. On the contrary, modern interests are aligned with interpretations of fate and its constituent elements—comparable to car parts.

In essence, if you mention the term «fate» in a conversation or search for it online, it may not garner much attention. However, if you encounter terms like «human design» with promises of unlocking the «genetic code of success and self-realization,» the concept sounds fresh, modern, and appealing from a marketing standpoint. Similarly, topics such as decision-making, though pertinent, might not be as enticing as the notion of «awakening your intuition to foresee events in advance.» «Human design,» intuition, astrology, various forms of divination—these subjects enjoy considerable popularity both on the internet and beyond. Nonetheless, not all individuals are comfortable with entrusting their fate to external predictors. Similarly, the idea of scientific experiments influencing one's fate might not resonate with everyone.

Let us consider one of the popular concepts, «human design,» as an example. This teaching aims to decipher the mechanisms of the psyche in order to manage psychological reactions. However, delving into a single facet, akin to studying one wheel of a car, doesn't encompass understanding the entire vehicle. In essence, fate represents a phenomenon that should enable a person to lead a fulfilling life. Szondi argued that drives construct fate. He meticulously detailed both the logic and mechanisms in five books, notably in «Ego-Analysis» (Szondi, 1944, 1947, 1952, 1956, 1963).

In the context of this discussion, we can outline a logical sequence illustrating how fate takes shape: unconscious impulses drive individuals to make various choices, which is the cumulative effect of these choices (e.g., in terms of partners, professions, objects of affection, etc.) which molds fate. The outcomes of these selections shape an individual's life and its content. As these drives operate on an unconscious level, fate assumes a sense of inevitability. However, despite the inherent element of inevitability, every individual aspires not to live in mere «survival mode» but to thrive and lead a dignified life.

What hinders a person from simply accepting fate and predestination? Why does an individual resist these concepts? Why does one's unconscious yearning repeatedly draw them back to the notion of fate? This sequence of inquiries can be answered through the lens of applied Task Implementation Science.

An individual possesses a particular setup, a configuration of memory mechanisms, which consistently guides them to contemplate fate. This configuration operates in a manner familiar to everyone: it manifests as a form of thought process or ongoing reflection on justice and injustice. Questions like «Why am I struggling while others thrive? Why am I unlucky? Why was I born into poverty and not affluence? Why do I face hardships while those around me prosper?» Directly prompt individuals to deeply ponder over fate. Each instance of considering justice and injustice prompts individuals to contemplate their own fate, leading them back to this topic, often without even using the term «fate.» Naturally, this inclination drives them to seek advice or consult written sources—anything that might shed light on changing or rectifying their perceived unjust circumstances.

Whenever someone contemplates justice and injustice, they are inherently pondering their own fate. This introspective journey occurs without explicitly labeling it as fate. At such moments, a natural inclination drives them to seek guidance, often through advisors or books, searching for sources that might illuminate ways to alter and rectify perceived injustices.

Intuition has emerged as a primary tool of fate in contemporary times.

Contemporary slogans reflect this sentiment, like «Want to avoid making mistakes? Make the right decisions? Ensure success? It is simple: you need intuition.» Indeed, intuition has become a prominent and widely discussed topic today, both as a tool and a phenomenon. Intuition is a subject of conversation across the spectrum, from eminent scientists and applied cognitive specialists to bloggers and self-taught coaches. Yet, while discussing these topics in their proper context, it is important to avoid distorting the facts. In reality, very few people in the world truly understand intuition. While there are well-reasoned positions, hypotheses, various opinions, and ongoing debates, the landscape of intuition remains nuanced and multifaceted. It is worth approaching observations and conclusions critically, including those of figures like Gerd Gigerenzer (2008), Amos Tversky (2004), or Daniel Kahneman (2011). Yet, amidst the limited number of ideas and achievements on a broad scientific scale, certain concepts fall into categories such as artisanal, amateurish, and commonplace. Most importantly, these ideas often lack substantial support or validation.

Considering the arguments, facts, and observations presented, a conclusion can be drawn that fate is a central theme within psychology today, albeit often expressed under different names. The term «fate» itself has largely fallen out of common use. Public interpretations of «fate» tend to manifest as statements of occurrences, such as «it happened» or «that's how things turned out.» In essence, fate is no longer widely considered as a phenomenon. Instead, discussions often revolve around the consequences of «fate,» though they might not always undergo thorough analysis.

Previously, debates centered on whether an event was attributed to «fate» or not. For instance, if someone experienced an accident, it was often attributed to fate. A poignant comment by my teacher Viktor Pavlovich Svetlov encapsulates this notion: «It is not fate; it is simply something with your reflex.»

As we conclude our epistemological analysis, it is important to consider the perceived enemy of fate. Within scientific circles and beyond, there is a prevalent notion that uncontrollable beliefs stand as the primary opponent, or even enemy, of a favorable fate. Some researchers have even integrated «uncontrollable beliefs» as a factor triggering unconscious drives. However, reality diverges significantly from this stereotype. Impulsive drives and inherent reactions drive individuals to make choices, and the essence of those choices can directly contradict an individual's unconscious beliefs. At times, a person might find themselves unable to explain their actions. Furthermore, the cumulative effect of unfulfilled impulses can lead to a series of impulsive acts that bear no relation to an individual's beliefs.

Using the metaphor «the main enemy of fate,» this article does not merely engage in a recap of scientific debates; it offers a practical insight. Rather than delving into discussions, let us introduce a straightforward model to visually represent the core of this analyzed matter. So, what constitutes the principal enemy of fate? It is the background entity. This entity is a distinctive element within a person's spiritual, psychological, and biomechanical makeup, and altering it is an intricate and demanding endeavor. As we transition to practical tasks or endeavors necessitating new skills or learning, this model elucidates why learning often does not occur as swiftly, vibrantly, or proficiently as one desires.

When we examine the logic of learning, which involves consciously introducing changes to oneself, we recognize that individuals possess three motor centers:

1. «Head.»
2. Background Entity.
3. Body.

Now, here is a pivotal question: Which of these three systems undergoes the fastest transformation? The head, characterized by operational control, emerges as the swiftest in adapting to change. In this center, restructuring and adjustments can occur in a matter of minutes. Sometimes, a mere 15 minutes is sufficient for an individual to grasp the significance of acquiring a particular skill.

However, mere awareness is insufficient. Even when the head has responded, two more elements—background entity and body—remain. Both of these elements not only resist change

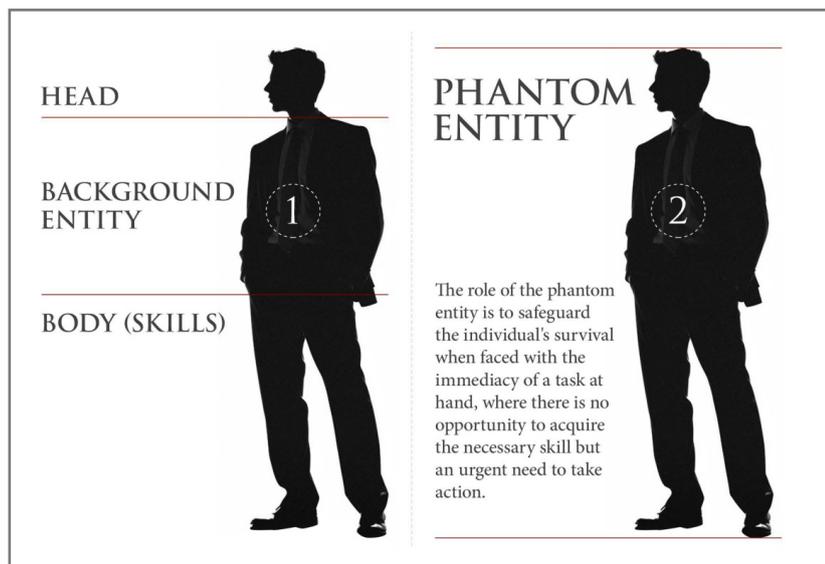


Figure 2. Motor centers

but also possess distinct characteristics that, if not understood, could lead to years of learning without substantial progress.

Returning to the model, it is important to note that the background entity cannot be rebuilt without the involvement of the head. Yet, instructions solely from the head are insufficient.

The background entity contains what could be termed a «timer,» a regulator of the gradual and deliberate pace of change. This «timer» functions somewhat like a fuse, preventing the «head» from making constant alterations that could overwhelm the background entity. If a person were to learn to ride a bicycle one hour, write Chinese the next, and then create a press release for a new marketing policy for the logistics market in the third hour—all within the same day—it would quickly become unmanageable. Person would find it utterly impossible to survive even a single day. This concept pertains to the potential for changes in the skill system, not to the actual necessity or practicality (especially considering the impossibility of mastering such skills in just an hour, which is initially not apparent to the learner).

Hence, changes can be both temporary and permanent. For relatively simple tasks, individuals often acquire techniques or basic models that provide working frameworks for application. However, for sustained professional success, these techniques are inadequate, demanding a more developed skill set.

But there is more to it. Besides the «timer,» another mechanism within the background entity can be likened to a time bomb. While long-term changes may not result in immediate dramatic breakthroughs, a disciplined approach sets off the mines' mechanism. This awakens the background entity, boosting the individual's confidence as they apply newly acquired skills, leading to observable results. Furthermore, the rate of cumulative progress is influenced by various conditions; for instance, individuals learn exceedingly quickly during wartime due to the stark necessity of survival.

Equally intriguing is the aspect that some individuals' background systems are inherently attuned to require not only a time component but also an element of force. In military training, for instance, a force component is introduced to facilitate the reprogramming of a soldier's automatic system of body. Mere verbal instruction is insufficient; therefore, exercises are essential. If a soldier shows reluctance during these exercises, specialized approaches are employed to address the issue.

In this context, we could tentatively conclude that the background entity possesses two types of «timers»:

- A time timer, which is biologically inherent and regulates the pace of gradual changes.
- A force timer, which is historical (that is influenced lessons learned from events like wars).

The third motor center, the body, can be rebuilt to encompass a complex of skills, but its effective transformation depends on the synchronized efforts of the head and background entity. With the right training methodology and tactics, any skill can be imparted to this component.

There is also a fourth category, the phantom entity, which operates in parallel to enable a person to mimic a skill and manage certain tasks at a basic level. A classic example is acting, where actors portray characters, often with expertise far beyond their own.

For example, in the movie that a scout valiantly confronts the challenges of fate and adeptly accomplishes a formidable mission. However, the viewer remains oblivious to the fact that the scout is, in reality, an actor who has assumed the role and, in accordance with the script, enacts preconceived scenes directed by the filmmaker. Is it prudent to delve into the intricacies of this mechanism, especially in our demanding 21st century? In contemporary domains such as the realm of experts and professional services, many speakers, coaches, and trainers lack genuine expertise that aligns with industry requirements. Nonetheless, they assert themselves as professionals. This guise of being an expert, akin to «acting the part,» aligns with the fourth component of our model – the phantom entity. The role of the phantom entity is to safeguard the individual's survival when faced with the immediacy of a task at hand, where there is no opportunity to acquire the necessary skill but an urgent need to take action.

Hence, the primary enemy and opposing force to controlled fate is the background entity, marked by its exceedingly sluggish «timers,» necessitating adept management of an individual's time and force potential for adjustment. The background entity emerges as the chief hindrance to the mastery of fate. Correspondingly, the second impediment is the phantom entity, as it facilitates a person's inclination towards indolence. After all, if one can impersonate an expert or any contemporary hero, why invest 5-8 years (!) into mastering a skill when simulation suffices? Yet, each decision carries repercussions. Precisely when the phantom entity becomes routine for an individual, failure in a task is imminent, compelling them to account for their misstep. The nature of the consequence varies; for instance, a person might encounter an accident, ending beneath the wheels of an oncoming car, perishing before reaching medical care. At that moment, their kin may utter, «Well, it seems this is fate!»

Therefore, a person, due to his own negligence, finds himself in an accident, while onlookers attribute it to «fate.» But is it truly fate? The model permits a resolute judgment and response: no, fate bears no connection to this outcome. Fatal accidents result from human choices. The individual himself previously opted for the phantom entity. He neglected learning traffic regulations, disregarded acquiring driving skills, failed to prepare for anticipating how to respond in critical situations, and so forth. In reality, the responsibility rests with the individual for the consequence. He elected to «play» rather than to «be»; he favored «figuring things out as they come» over learning; he leaned on chance, instead of consciously engaging in training. Rationality did not guide his actions in that circumstance; the «head» could not promptly adapt, and the body does not possess the mechanisms to competently address an inexplicable, unforeseen, extreme scenario.

Consequently, he inevitably succumbs to a mental freeze. For deliberate action in a critical situation, the phantom entity must be under control. Reflexes and instincts must be honed to the point that even extreme situations become ordinary for you. Why did not soldiers on the front lines go insane, freeze, or perish from the sound of gunfire? Because warfare became their norm. Life mandated and instructed them.

Let us redirect our focus to intuition. Why does the internet actively discuss this topic while largely bypassing the concepts of the background entity and phantom entity? The reason lies in the nomenclature; these «entities» are not commonly referred to by such terms. The phantom entity is akin to what is termed «acting skills,» often rooted in the teachings of Stanislavski (1935/2013). Interestingly, a comprehensive repository of thoughts, ideas, concepts, and exercises for managing the phantom entity does not currently exist.

The background entity corresponds to an entire branch of psychology—behavioral science. For those uninterested in behaviorist theory, an alternative is Durov's trainings (1924, 1937). The

background entity is inherently tied to our animalistic aspect (biological nature). This principle allows us to deduce that the reins of human existence can also be held by the animal component, the background entity. Envision, for a moment, the potential ramifications if an aircraft were piloted not by a rational, skilled pilot or captain, but rather by the animalistic element within—a wolf, for example. What actions would the wolf take? More significantly, what actions would it be unable to perform? What consequences would arise? An accident would be one of them.

What does this culminate in? Essentially, people have dissected fate into its constituent elements that partake in the process of shaping it. The intricate phenomenon of «fate,» once intricate, has been dismantled into its building blocks, each part seemingly isolated, and the blueprint for reassembly has seemingly been misplaced. Accordingly, we will now compile an inventory of the phenomena that contribute to one's fate, and subsequently, we will arrange these elements into a machine of human fate:

1. Drives.
2. Psychic Reactions.
3. Intuition.
4. Background Entity.
5. Phantom Entity.
6. Choice Between Background and Phantom Entities.
7. Skills.
8. Head Center (Divided into Phantom and Factual).

These eight elements collectively hold sway over an individual's fate. Some researchers, notably neuropsychologists, contend that the catalyst for all human actions is the operation of either the left or right brain hemisphere. However, the brain serves as a control mechanism, not the ultimate cause. In actuality, the background element resembles a «humanitarian head,» while the phantom component aligns with a «precision head.»

Let us focus on the observation that among the eight components of the human fate machinery, when considering response speed, these elements can be categorized into three groups: long-term, medium-term, and short-term in duration:

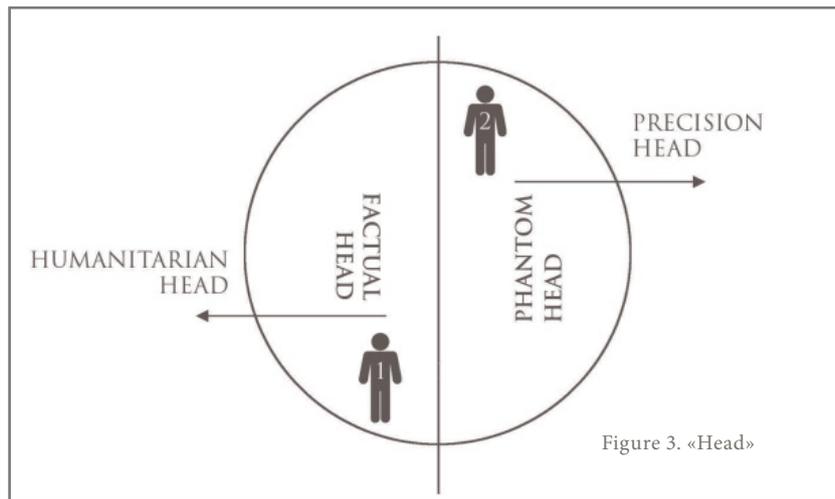
- Drives: It has a short-lived impulse in its foundation.
- Phantom and Background Entities: Fall into the long-term category.
- Intuition: Falls into the medium response duration.

Graphically representing these three strata and assigning the discussed elements accordingly, a more concise depiction is achieved by eliminating derivative categories via the method of «dependent». Consequently, five fundamental elements remain: the phantom essence, background essence, psychic reactions, the «head,» and intuition.

Discussion

The inquiry into why «fate» lacks popularity yields an insightful understanding. The concept of «fate,» once a comprehensive construct resembling a coherent mechanism, has since fragmented into an array of elements. These include psychological functions, training functions, decision-formulating structures, psychic reactions (as explored by the «human design» concept, aiming to present a framework for envisioning and apprehending the future), and notably, intuition which supposedly bears relevance to decision-making.

The array of disciplines presently dedicated to dissecting the constituents of fate does not yield a comprehensive comprehension of fate itself. These disciplines fall short in providing the means to systematically amalgamate existing fragments of knowledge, often consisting of hypotheses and individual observations, into a coherent and directed approach. There is no solution to shape a future persona in line with aspirations. To illustrate, envision having a car and aspiring to learn how to drive it. However, instead of getting behind the wheel and experiencing actual driving, one devotes a lifetime to studying each individual component: first the pedals, then the brakes, and later the steering wheel. Inevitably, such a car remains immobilized, as the driver



even failed to realize that they need to drive it. Similarly, certain «experts» in the elements of fate exhaust their lives scrutinizing individual facets, yet not realising oblivious to how they function.

Conclusions

The right to study separate elements is undoubtedly personal. Yet, it is illogical and counter-productive to anticipate the spontaneous acquisition of comprehensive skill through such an approach. Progress remains elusive under such circumstances. Moreover, while acting can be viable, it proves inadequate in situations necessitating genuine skill and proficiency rather than abstract notions. For instance, the successful removal of an appendix demands the surgeon's specialized expertise and skills. An actor attempting such a procedure would fail and it inevitably incur dire consequences.

Learning the mechanics of decision-making devoid of accompanying skills is an exercise in futility. The incapacity to exert influence or harness the potential of the phantom and background entities for personal benefit yields negligible practical changes and, by extension, minimal results.

Similarly, delving into the constituent components of the reconstructed fate machine, into which the original concept of fate has disintegrated, proves to be a futile endeavor. Engaging in intuition training, for instance, yields minimal results. Likewise, initiatives like «working on the inner child» and other therapeutic approaches often amount to mere theatrical displays. The head center operates with celerity but transiently, leading to situations where individuals formulate conclusions at night only to forget or neglect them the following morning (a classic illustration being making promises to exercise or eat healthily «tomorrow»). The head's functioning is characterized by intermittency. To genuinely acquire a skill, a comprehensive approach is imperative, necessitating the utilization of all systems—both the «head» and the background entity—alongside rigorous body training. While leaning on a phantom entity may offer momentary respite, its efficacy is confined to a restricted timeframe. This temporary respite could potentially provide

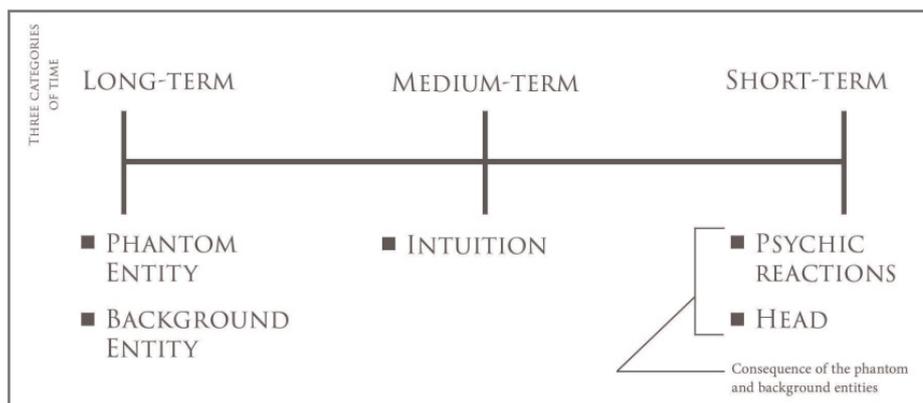


Figure 4. Three categories of time

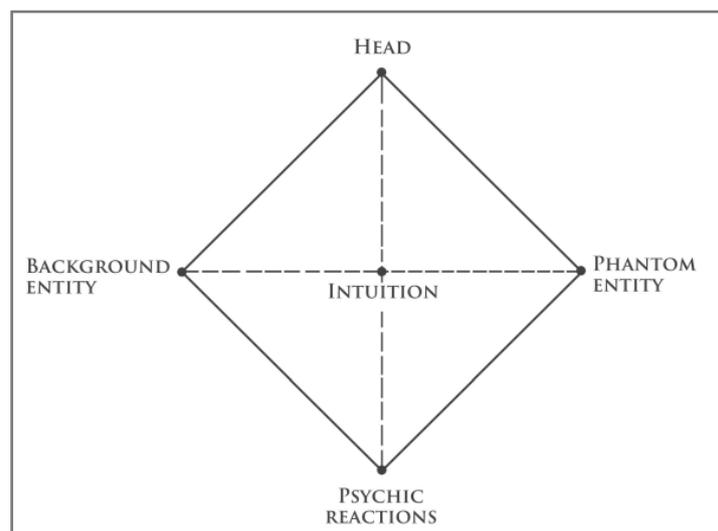


Figure 5. The Machine of Human Fate Model

solutions in specific scenarios, but in others, relying on the phantom entity's operation may culminate in adverse and even fatal outcomes.

The background entity emerges as the cornerstone of this construct, representing the most formidable and challenging element to reconfigure. Analogous to a weighty kettlebell or barbell that demands first to be lifted from the ground and then elevated, the background entity necessitates a similar gradual process of transformation. The pivotal realization here is that any of the eight components in isolation yields little value. True efficacy rests in orchestrating a harmonious, synchronized, and tactically adept manipulation of the entire fate machine. It is the key to liberating oneself from the shackles of others' misconceptions, personal ignorance, indolence, and insecurity.

Presently, we find ourselves amidst a complex predicament. On one hand, we have unraveled the central query, «Why is fate not popular?» On the other, fate remains an exceedingly popular and sought-after subject, perhaps one of the most pertinent themes in every individual's life. However, the fate machine has been deconstructed. In the 21st century, individuals who possess but fragmented knowledge of fate's separate element teach assorted disciplines, promote courses, offer marketing solutions, and devise new projects, even though these endeavors fail to yield substantial success in comprehending the science of fate. In conclusion, encapsulating both the practical utility and the avenue for future methodological research, the «Machine of Human Fate» model stands as a pivotal proposition

Declaration of Conflicting Interests

The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

Funding

The author(s) received no financial support for the research, authorship, and/or publication of this article.

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