

The Research Concept of “Matrix of Life”

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Abstract

This article represents the culmination of the author’s scholarly, practical, and epistemological comprehension of the research concept known as the “matrix of religions,” which was initially presented in December 2020 at the Memory Institute by Dr. Oleg Maltsev, an academician of the Ukrainian Academy of Sciences and European Academy of Sciences of Ukraine, and a Doctor of Philosophy. The article serves as a reflection of the scientific and practical analysis conducted on the heuristic model of the “matrix of religions.” This model has provided valuable insights into the sources and motivations underlying an individual’s quest for their life path. The primary focus of this article is the formulation of the life quest, with specific attention to the categories of the “Russian and American quest.” The outcomes of this research endeavor are the heuristic models and frameworks that aid in comprehending the essence, distinct characteristics, and obstacles encountered by individuals embarking on a significant quest in the 21st century.

Keywords

research concept, religion, culture, life quest

Introduction and Previous Interdisciplinary Research

Within the context of praxeological interdisciplinary investigations into the phenomena of the “Russian Quest” and the “American Quest,” and drawing from an analysis of the factors contributing to the emergence of religions, the author of this study has formulated the research concept known as the “matrix of religions.” This research concept underwent testing during a research expedition to the Netherlands in December 2020, as well as within the framework of the International Scientific Symposium “Technology 2SAO” and the seminar “Secrets of Human Psyche,” both conducted at the Odessa Branch of the Ukrainian Academy of Sciences (Karuna, 2021; “Symposium “2CAO Technology.” Secret Active Defense System,” 2021).

One of the fundamental outcomes of this scientific inquiry is the systematic representation

of the research concept, specifically the heuristic model depicted on Figure 1. This heuristic model can also act as a research environment, generating a number of assumptions that push for further reflection on the elements of the model. From a methodological perspective, the research concept "matrix of religions" has proven to be the genesis of several subsequent concepts. The author of this article envisions its potential as a launching pad for future interdisciplinary research in fields such as philosophy (including the philosophy of religions), culturology, applied psychology (particularly fate-psychology), sociology, criminology, and more. This article provides an account of the scientific and practical analysis of the heuristic model "matrix of religions," which has laid a qualitative foundation for the conceptualization of the sources and motivations behind an individual's quest for their life path.

Methodology

The "matrix" concept is explored across multiple disciplines, warranting an interdisciplinary approach for its analysis. Within mathematics and other scientific domains, the "matrix" concept holds significance as it serves to articulate data and address diverse problems. The methodology for comprehending and applying the "matrix" concept encompasses several key aspects:

A matrix, denoted by capital letters (e.g., A, B, C), is a data structure featuring rows and columns of elements, which can be numbers, symbols, etc., organized in a table. Matrices are identified by indices denoting the specific row and column of an element. Operations involving matrices include addition, subtraction, scalar multiplication, matrix multiplication, transposition (interchanging rows and columns), determinant calculation, inversion, and various other procedures.

Employing these operations methodically facilitates the resolution of conceptual challenges. Matrices find widespread applications in diverse scientific and technological realms, including linear algebra, statistics, signal processing, computer graphics, machine learning, and beyond. Their utility extends to modeling diverse systems and tackling various tasks, such as data analysis, solving systems of equations, optimization, and more. Within computer science, matrices emerge as fundamental tools for representing and processing data, offering a convenient means to store and manipulate both numeric and symbolic information.

The general methodology for utilizing the "matrix" concept in science and technology centers around the examination of their properties, operations, and applications. Additionally, it involves the development of algorithms and programs dedicated to processing matrix data and solving problems that involve matrices.

In philosophy, methodology constitutes a framework of principles, approaches, and methods employed by philosophers to delve into philosophical issues and address philosophical problems. The philosophical methodology serves to establish guidelines and procedures, ensuring that philosophical analysis maintains consistency, logic, and objectivity. Philosophers adopt a critical approach to scrutinize and assess arguments, claims, and theories, aiming to comprehend the logical consistency, validity, and acceptability of philosophical stances. Logic stands out as a crucial tool in the philosopher's toolkit, aiding in the establishment of rules and the resolution of argumentation problems. Logical analysis is instrumental in determining whether the evidence aligns with a particular philosophical position.

Philosophers can employ diverse research methods, including concept analysis, philosophical examination of language, historical analysis, and experiments in moral or ethical issues, among others. The choice of method hinges on the specific philosophical question at hand and the philosopher's chosen approach. Metaphilosophy, or the philosophy of philosophy, delves into the study of philosophical methodology and the nature of philosophical questions. Metaphilosophical inquiries encompass aspects such as the nature of philosophical truth, the language of philosophy, methodological limitations, and other facets of philosophical research.

Broadly, philosophy's methodology seeks to resolve philosophical questions and establish philosophical positions through logical analysis, dialogue, discussion, and the application of various research methods.

From a philosophical standpoint, matrix methodology can be explored within the realms of the philosophy of science, semiotics (the science of signs and symbols), and the philosophy of mathematics. Philosophers may perceive matrices as symbolic structures employed to represent diverse concepts, objects, or relationships. Matrices offer a means of describing information that enables philosophers to investigate how we organize and interpret the world. Philosophers can scrutinize matrices concerning their structure and order, delving into the study of symmetry, regularity, hierarchy, and how such structural elements influence the perception and understanding of information. Matrices can also be examined through the lens of mathematical philosophy, prompting philosophers to explore questions about the nature of mathematical objects like matrices and their connection to the real world.

Philosophers may delve into how matrices serve in the storage and communication of information, raising inquiries about the accuracy, reliability, and objectivity of the information derived from matrices. The study of matrices can extend to an examination of their influence on the language and symbolism through which philosophical concepts are expressed. Matrices function as tools to structure and model abstract ideas and concepts. Matrix philosophy contributes to understanding the essence of mathematical and symbolic structures and their impact on our perception and comprehension of the world. This field encompasses the investigation of fundamental questions concerning the nature of matrices and their philosophical implications.

Philosophers may explore the extent to which matrices hold authority in philosophical or cognitive contexts. Can matrices define or limit our understanding of the world, and if so, in what ways? Questions may arise regarding whether matrices can accurately reflect or model real objects or phenomena. This exploration may involve scrutinizing the correspondence between matrices and the real world and assessing how this correspondence influences our understanding of reality.

Philosophers can analyze the symbolic or metaphorical nature of the matrix within the realm of philosophy. A matrix can be employed to convey the concept of limitation or order, carrying significant philosophical implications. Philosophers may inquire into whether matrices serve as a method for constructing or interpreting reality. For instance, is our perception of the world akin to a bounded matrix, and how does this condition our philosophical understanding of the world?

The examination of the relationship between matrices and semiotics (the science of signs and symbols) becomes crucial. Philosophers can explore how matrices influence the creation and interpretation of symbols and signs, shedding light on their role in understanding semiotic systems. Some philosophers may delve into the historical shifts in the use of matrices within philosophy and culture, encompassing the study of diverse philosophical traditions and their connections to matrices. A philosophical analysis of matrices and their authority can unveil profound insights into the nature of philosophy, symbolism, and our comprehension of the world. Such an analysis proves beneficial for the development of philosophical concepts and the exploration of philosophical issues using matrices as a tool for analysis and expression.

Within the realm of the philosophy of religion, the concept of "matrix" assumes diverse meanings and symbols, contingent upon the specifics of a given religious tradition. Explorations of the "matrix" in religious contexts often distill to an analysis of the broader concept of "symbol." In various religious traditions, the matrix can embody different symbolic representations. For instance, in certain Pagan beliefs, the matrix might symbolize life and rebirth, often associated with the symbol of "Mother Earth." Here, the matrix is seen as a nurturing force that sustains and gives life to all earthly entities.

In some religious philosophies, the matrix can signify the order and harmony inherent in

the universe, revealing itself through the structure and organization of existence. The matrix, in this context, may be perceived as an internal law governing all existence. Drawing from analytical psychology, as proposed by Carl Jung (1967), the matrix can take on an archetypal character, serving as a symbol associated with the feminine archetype. Within this framework, the matrix embodies qualities related to femininity, motherhood, and natural forces. These interpretations represent only a selection of the myriad possibilities for understanding the concept of "matrix" in a religious context. The specific interpretations can vary significantly based on the particular religious tradition and its doctrinal tenets.

Results

Contemporary scholars continue to engage in a complex and multifaceted discourse on religion, characterized by a rich diversity of views (Borchert, 2017; Coşgel et al., 2020; Pyszczynski & Landau, 2020; Whitehouse, 2019; Wortham, 2016). In particular, research interest has focused on the impact of religion on various aspects of life (Baron, 2020; Mathras et al., 2015; McDougall, 2020; McKay & Ross, 2021).

The inception of the subsequent conceptualization regarding the origins of religions was prompted by an epistemological question: "Is it plausible that all sixteen elements of the heuristic model emerged spontaneously? In simpler terms, could they have originated on their own, devoid of human intervention?"

While this heuristic model encapsulates a set of prerequisites for the emergence and development of various religions, the notion that these sixteen elements could spontaneously manifest lacks logical coherence. Several premises support this perspective. Firstly, the model constitutes a coherent system. Secondly, it possesses organization and includes sequences (as denoted by arrows within the model). Thirdly, natural systems (those not influenced by human intervention) exhibit minimal distortions. Conversely, artificially created systems tend to exhibit a multitude of distortions. To illustrate, consider this example: Professor A creates a lecture and delivers it to students. Student B, who listens to the lecture, interprets it in their own manner (the first distortion). Student C, who missed the lecture, requests a summary from Student B. Student B conveys the lecture based on their level of comprehension (the second distortion). Naturally, the way Student B comprehends and conveys the information to the next link in the communication chain will significantly differ from the original source (the professor). This process leads to subsequent distortions, with the eighth recipient of the information ultimately receiving a message unrelated to the original topic.

Hence, revisiting the question of whether all sixteen elements of the heuristic model emerged spontaneously, utilizing the principle of distortion within the communication chain, we cannot afford to emphasize spontaneity or randomness as a significant factor. This is because, throughout history, from ancient times to the modern era, religions have undergone substantial and noteworthy transformations (Clarke & Beyer, 2009; Coşgel et al., 2018; Northmore-Ball & Evans, 2016). Even the most fundamentally rooted religions have experienced significant alterations. Therefore, observing the principle of distortion in action, we must conclude that we are dealing with a human-made system.

To further elucidate this perspective, let us consider the historical trajectory of the re-transformation of the religious matrix. Initially, one individual held multiple roles, functioning as a ruler, a high priest, and a military leader. All three forms of power—mystical-religious, military, and civil—resided within this single figure. As history unfolded, new roles and figures emerged with the division of these branches of power (Maltsev, 2018). Consequently, other figures such as sovereigns, patriarchs, and military leaders entered the stage of dynamic human development. The question of why this transition occurred has been a topic of recurring inquiry within the scientific community. Today, a prevalent theory argues in favor of

enhancing governance efficiency as a driving force behind this transition. The famous principle of “Divide et Impera,” meaning “divide and rule,” also comes to mind. However, debates surrounding these theories persist to this day. Therefore, employing the logical approach of “counter-position,” one may consider whether the emergence of these three pivotal roles is attributed to something more profound than mere “historical necessity.”

At this stage of our conceptual exploration, let us rephrase the question: “How does culture differ from religion?” Despite the various terminological definitions of “culture” and “religion,” we can derive several logical formulas that encapsulate the essence or semantic core of these concepts. Etymologically, we can trace the phenomenon “cult” at the heart of the word culture. In other words, we could formulate it as follows:

“Culture” = Civic Cult

This equation suggests that culture is akin to a civil religion or a secondary religion, often referred to as one’s own religion. It represents the way an individual conceptualizes and applies their beliefs in life and activities within a specific social community. What is the purpose or goal of this secondary religion? It revolves around the choices made in life and the approach to life itself, in other words, the civil cult. This formula also underscores a fundamental distinction between ‘religion’ and ‘culture’: the civil cult, or secondary religion (referred to as “one’s own religion” in Sicily), does not involve intermediaries between God and humans. It can be considered a “religion without intermediaries.”

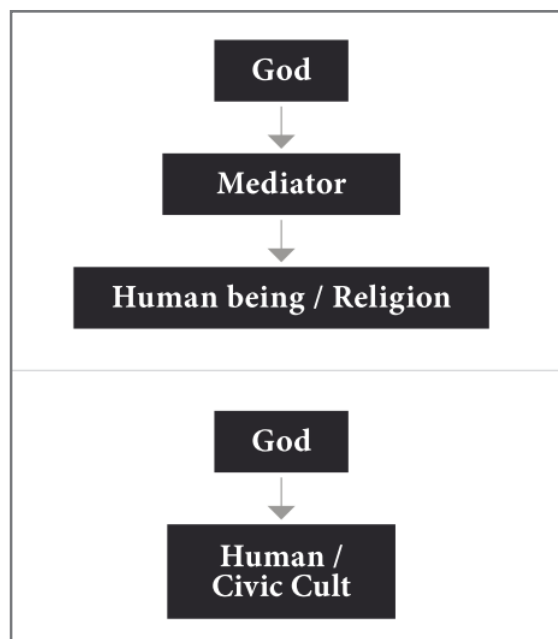


Figure 1. Two forms of religion

In the context of analyzing the concepts of “Russian Quest” and “American Quest,” it is appropriate to present an axiological formula for the question “what is life?” From a philosophical perspective, we could propose the conceptual formula “life is a game with death.” Physiologically, for the construct of the “human being,” life is marked by annual aging. However, to ensure that the definition can be further applied and based on the conceptual formula distinguishing culture from religion, as well as the study of the phenomena of the “Russian Quest” and “American Quest,” the author suggests the following concept:

Life = Sum of Duels

In essence, life can be described as a collective series of individual confrontations (duels). Throughout life, in the course of the quest, whether American, Russian, or other forms, every action an individual takes can be regarded as a form of personal duel. In other words, “life = competition,” including in a professional context.

For instance, imagine a carpenter sculpting a wooden figure. During this process, he is overcoming the resistance of the wood with his carving tools. This visualizes the duel between the carpenter's hands (the system applying force according to a design) and the wood (the material resisting this force). Let us consider another example: a bricklayer constructing a house. In this case, we are dealing with a complex system involving numerous confrontations, from physically overcoming the resistance of building materials to solving intellectual challenges or "duels." In other words, "life" can be seen as a collection of duels with the external environment, including conflicts related to organization, interactions with others, and internal struggles. Therefore, one can say that a person lives by engaging in struggles with the external world, and it is crucial to remember that "woe to the vanquished."

Over countless epochs and centuries of humanity's interactions with the external environment, valuable knowledge and practical experience were accumulated. The collective wisdom derived from this universal experience is what we call "culture." However, not all knowledge is passed down as a public good from one generation to another. Some knowledge remains secluded, implicit, hidden from the public eye, understood by only a select few, and so on. This category can be termed "mystery," representing the totality of concealed and unshared knowledge.

In essence, these two categories, "culture" and "mystery," represent two distinct forms that divide humanity into these two forms: those associated with "mystery" and those with "life."

First Form / Mystery /:

- Cognitive function of the mind.
- Secret punishment.
- Physiology.
- Justice.
- Complex dogmatic doctrines (belonging to both categories).
- Programs (belonging to both categories).

Second Form / Life /:

- Representatives of phenomena.
- The desire of the powerful to defend.
- Dramaturgy.
- Paradoxes.
- Masks.
- Actors.
- The "kangaroo dance" (as a physical way of understanding the world).
- Complex dogmatic doctrines (belonging to both categories).
- Programs (belonging to both categories).

This proposed conceptual framework can be tested using elements from the research concept "matrix of religions," as illustrated in the classification system below (Figure 2).

As we can observe from the comparison of elements in the heuristic model "matrix of religion" (using the comparative method), all elements are directly related to the first, second, or both forms (there are no superfluous elements unrelated to either form). Now, let us explore how these two forms differ from each other.

The key parameter: the source of origin. Culture arises from the sum of duels. It arises from experience, which also serves as a prerequisite for the qualitative understanding of that experience, its theorization, classification, technologization, and more, ultimately giving rise to science.

How does the form of "mystery" originate? What lies at its core? It is rooted in some transcendent form, which, in turn, finds expression in the subsequent retransformed form - religion. In essence, categories such as "mysticism" and "mystifications" are based on this form. Mystification is a certain sub-form that arises as a consequence of ignorance and mis-

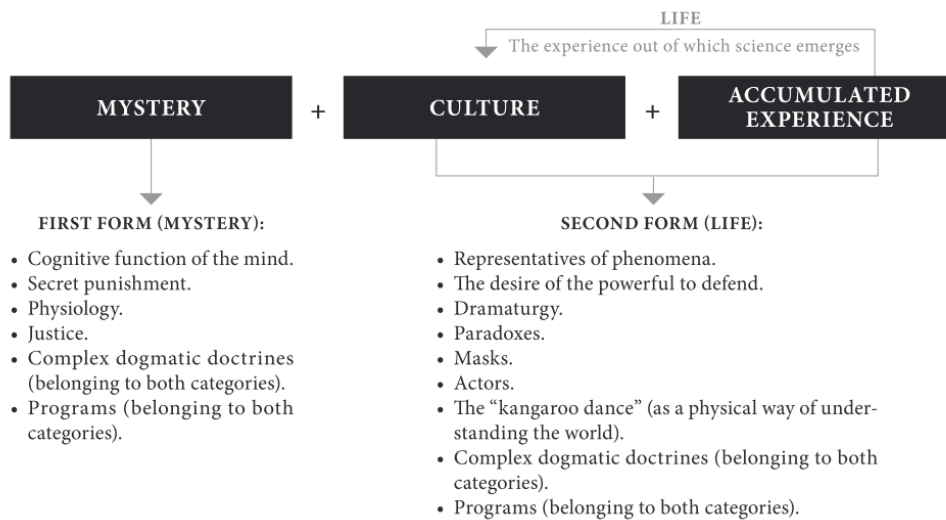


Figure 2. Classification system

understanding by humans of the natural causes of events and phenomena. As is well known, humans tend to mystify what is unknown to them. In other words:

“Mystification = Contrivance”

If culture arises from the sum of duels (i.e., from real-life experiences), then secret knowledge originates from mystifications (and their subsequent understanding). However, mysticism, like a coin, also has a “flip side,” which is a formula for knowledge. In such a case, knowledge must be made closed and inaccessible. We could even propose the conceptual hypothesis that science has “evolved” or “emerged” from culture. “Science should be refined as practical, useful experience accumulated over multiple generations” - Grigory Semyonovich Popov (1951). His research concept of the key skill of the era, as presented in the pages of the popular science magazine “Expedition,” confirms the observations and inferences provided above (Maltsev, 2020).

Why does it appear logical and possible to advance the conceptual hypothesis that science is a product of culture? At the very least, there are still so-called “paradigms in science” even in the highly advanced post-industrial 21st century (Giesselmann, 2019). A detailed discussion of paradigms in science and a systematic approach to considering their role, scope, and significant influence are described in the book “Mystery or Crime: Real Life and Economics” (Maltsev, 2021).

At this juncture, we will not delve into complex historical questions about “who created paradigms?” but we will consider some of the implications. Psychological, political, social, historical, cultural, and other paradigms have confined the entire “machine of science” (regardless of the discipline, be it mathematics or depth psychology) to modes of “intellectual activity.” Consequently, the constructed image of science, which people perceive as science in the 21st century, is shaped by third-party approved and adjusted paradigms. Importantly, most paradigms are characterized by tacitness, as they are justified by “it is customary or not customary in the scientific world” without providing reasons.

The figure 2 above illustrates a symbolic model of what “paradigms in science” resemble. Essentially, these are a type of constriction, perceptual prisms that truncate and “trim” socially acceptable data fragments. Consequently, we can logically deduce the following: those who own and control the paradigms regulate the “course of victory” - whether in science or in life; the defeated are left to contend with only what was “trimmed” and honed by the dogmas and “edges” of the paradigms.

Let us also consider a few observations of criminological nature. By examining the formula as a whole (see the Figure 4 below), what does this combination allow us to construct? When

we apply criminological categories to it, we get the components that shape what's known as the "underbelly of society" (to use a figurative analogy) – in other words, the criminal system. Thus, the criminal system exhibits the same two forms as the forms of society previously discussed. Undoubtedly, the criminal system possesses its own secrets, traditions, a collection of subcultures, and even its unique "sum of duels." Every individual, while traversing one form of quest or another, at a certain juncture in the social crossroads makes a decision regarding which "side of the coin" of life they will embrace - either criminal or socially acceptable.

Consequently, through understanding the research concept, we arrive at two coherent systems, both based on a single, identical essence. Let us provisionally label them the "socially acceptable side of life" and the "underground" (criminal).

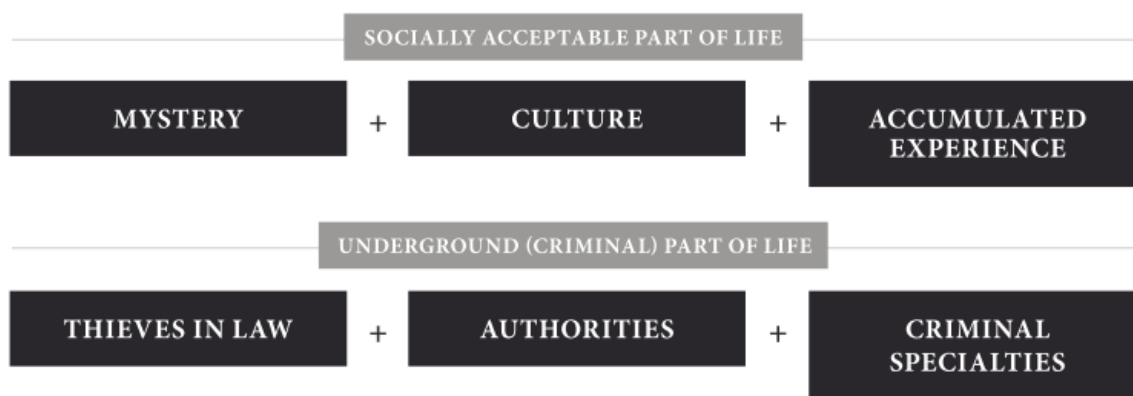


Figure 3. Social and criminal coherent systems

Discussion

When it comes to contemplating the consequences of choosing a social path within the quest, there are undoubtedly different viewpoints. In the American quest, the attitude toward the underground differs from that in the Russian (European) quest. There are certainly mental disparities as well. For example, within the Russian mentality, there exists a stereotype about the quality or standard of living and available benefits: "the criminal lives, while those on the other side struggle for survival and existence." There are other traditions where the polarity of positive and negative differs. Nevertheless, fundamentally, these systems are structured in the same way:

1. There is some secret component (not for everyone).
2. There is a series of duels that shape experience.
3. There is a compilation of meaningful conclusions drawn from experience.

These three categories are inherent in both the underground (criminal) and the socially acceptable side of life. For instance, in the criminal world, there exists the same system of knowledge transmission from generation to generation, which shapes the image of criminal science, criminal culture, and, in general, the cumulative experience of crimes committed. The difference lies in the fact that while in society people "battle" with the external environment, the underground "battles" with other people. Nevertheless, the criminal environment possesses its own science, traditions, and heroes. From the perspective of life success and performance indicators, criminal culture and subcultures have largely succeeded today. Criminal culture and subcultures have displaced components like "mystery" from the social landscape (both in the form of knowledge and speculation).

Criminal secret science, particularly the science of how to ensure one's well-being, integrity, and invulnerability, has displaced the nearly transcendent secret that constitutes the socially acceptable "floor" of human life. It is worth noting that fabricated and fictitious religions and movements have been supplanted today (not only by criminal subcultures), and, in essence, our world today resembles a culture or subculture (Krase et al., 2021). And the component of

“the sum of duels” has not disappeared; as a result, there are only two aspects left: life as the sum of battles and culture as a certain generalized traditional form of experience aimed at enabling a person to emerge victorious from a series of duels.

Based on the presented reasoning, one could conclude that knowledge about how to succeed in the sum of battles in criminal or social life is concentrated in the category “Culture,” specifically within the realm of “science.” However, this conclusion is not entirely accurate without considering the role of “paradigms.” It is important to recall that the substance subject to scientific comprehension and practice goes through the “cutters” of acceptable and permissible paradigms. Consequently, attitudes continue to shape what is socially acceptable knowledge. In the 21st century, the social form of science does not function as a fundamental and absolute source for addressing all issues.

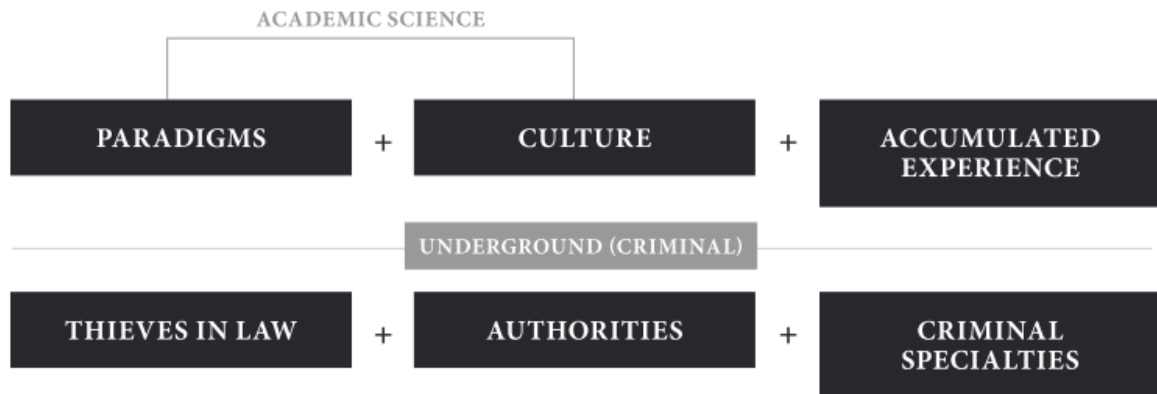


Figure 4. Attitudes shape what is socially acceptable knowledge

This trend of dependence on attitudes (paradigms) cannot be attributed to the criminal world, as it operates beyond the confines of socially acceptable attitudes. Moreover, the criminal subculture itself is a secret category.

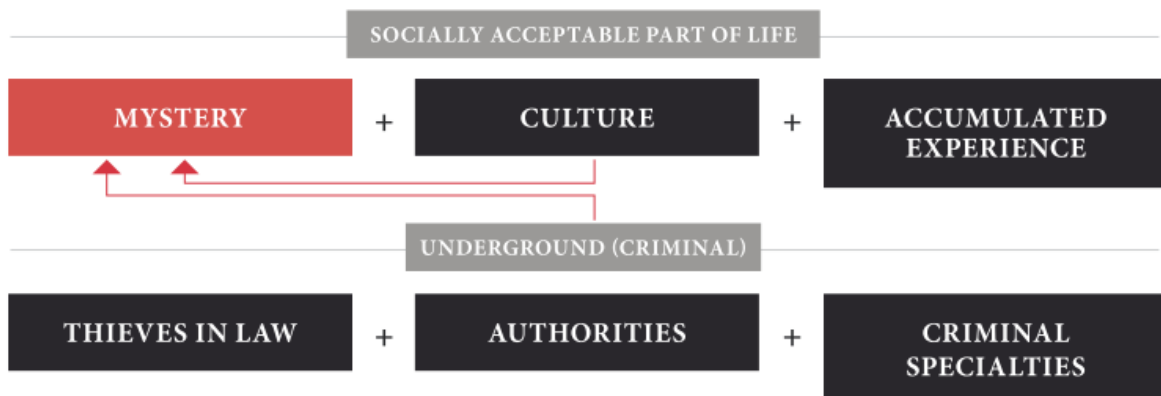


Figure 5. Criminal subculture is a secret category

The term “life matrix” generally conveys the idea that life or reality can be conceptualized as a system organized according to certain principles or structures. This approach often employs the metaphor of a matrix to capture the relationships, interactions, and patterns that underlie life processes or the nature of reality. The usage of the term can be found in various fields of science, including philosophy, physics, biology, and other scientific disciplines, where researchers seek to unveil the fundamental principles or structures that form the foundation of life or reality.

The interpretation of the term can vary depending on the specific context and the author or researcher employing it. Here are a few potential ways to understand the term:

- Interaction between Religions: In this context, a matrix of religions could describe the common elements or areas of interaction between different religions, with a focus

on shared moral or ethical principles.

- Cultural and Historical Interaction: The term may also denote the influence of religions on the cultural and historical aspects of societies and nations, creating a kind of "matrix" of cultural diversity.
- Attempts at Syncretization: "Life matrix" might indicate endeavors to establish a syncretic system that combines elements of different religions or doctrines.
- Search for common ground: The matrix of religions can also point to the search for common ground or ideas that are common to many religious traditions.

We can identify the following concepts:

1. A philosophical concept: The matrix of life may be an attempt to express the overall structure or basis of all life. It may include ideas about the interaction of all aspects of life and nature.
2. Spiritual or religious interpretation: Some faiths may use the term "matrix of life" to express the idea of a cosmic or divine order that encompasses all aspects of existence.
3. Scientific approach: In science, the term may be used to define a particular pattern or structure that is present in nature, biology, or evolution.
4. Psychological aspect: In psychology, the term can indicate the interaction of different elements in the formation of a personality or life path.
5. Cultural interpretation: Perhaps in the context of a culture or society, the "matrix of life" describes the general relationships and meaningful aspects that define life in that sociocultural context.

It is important to keep in mind that the concept of a "life matrix" may be unique to each author or researcher, and it may be defined in different ways depending on the context in which it is used.

Conclusions

In essence, if we summarize the conceptualization of all the previously discussed categories and phenomena, we arrive at the following conclusions:

1. The sum of duels serves as a foundation and a source of daily challenges for individuals, compelling them to tap into the accumulated experience of previous generations.
2. This experience of previous generations should, for reasons of efficiency, be generalized within the domain of "culture." However, in the 21st century, a systematic "science of victory" does not exist for various reasons.
3. The mystery aspect of knowledge, along with the mystifications that have taken its place, including its mystical component (the socially acceptable aspect), fails to provide modern individuals with answers to the questions and challenges they encounter in their daily lives and activities.
4. Both the socially acceptable side of life and the underground share an essentially identical structure, with three identical blocks being characteristic of both forms.
5. In the course of societal development, particularly during the postmodern phase, the mystery social component has been displaced, while elements such as "culture," "subculture," and the concept of the "sum of duels" have remained functional.
6. Today, the "sum of duels" is no longer directly associated with the concept of "culture" but is closely tied to the concept of "subculture." Subculture, in turn, can be linked to the underground category, specifically, "criminal subculture." Individuals face one of the most crucial decisions in their fateful quest—whether to choose the path of criminal subculture or another community.
7. Choosing "criminal subculture" offers the advantage of increased efficiency and the ability to address life's challenges more effectively. Criminal subculture is specifically

designed to impart and preserve the knowledge of how to navigate and succeed in the sum of duels.

8. Humanity's culture (the socially acceptable part of it), is hindered by numerous tacit attitudes and cannot adequately respond to the challenges of the current era or address the issues and tasks stemming from the sum of duels.
9. Human culture has undergone a transformation into what is now considered science, but this transformation, influenced by prevailing attitudes, has taken the form of "academic science." Consequently, culture as it once existed has effectively ceased to exist, supplanted by the attitudes that gave rise to academic science. While the concept of the "sum of duels," as a generator of life's challenges, remains a functional component, contemporary humanity, guided by 21st-century academic science, lacks the necessary knowledge, methodologies, logic, and even information to effectively address life's challenges.

Given the above, a fundamental question arises: "What should individuals do if the socially acceptable form of self-realization in solving life's challenges no longer provides the substance or source needed to navigate these challenges successfully?" To rephrase this question, "Is seeking out the criminal subculture the only viable option?"

These questions and life challenges are highly pertinent in today's world, significantly enriching and complicating the quest for one's fate. The search for purpose and life path compels individuals, in both the Russian and American quests, to seek answers even in places where, unfortunately, such answers have long been absent due to the influence of prevailing attitudes. These questions, along with the life challenges they represent, offer new and potentially promising avenues for future scientific conceptualization and applied research. These endeavors aim to shape value paradigms, develop instrumental approaches, and devise technological solutions that are increasingly vital in the dynamic landscape of the 21st century.

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