

THE RESULTS OF SCHOLARLY WORK

IN SOCIOLOGY, CRIMINOLOGY, PHILOSOPHY AND POLITICAL SCIENCE

CIVILIZATION
OF THE 21ST CENTURY:
GENOME OF SECURITY

THE CATEGORY OF "PHILOSOPHY"
IN THE CONTEXT OF PSYCHOLOGY OF FATE

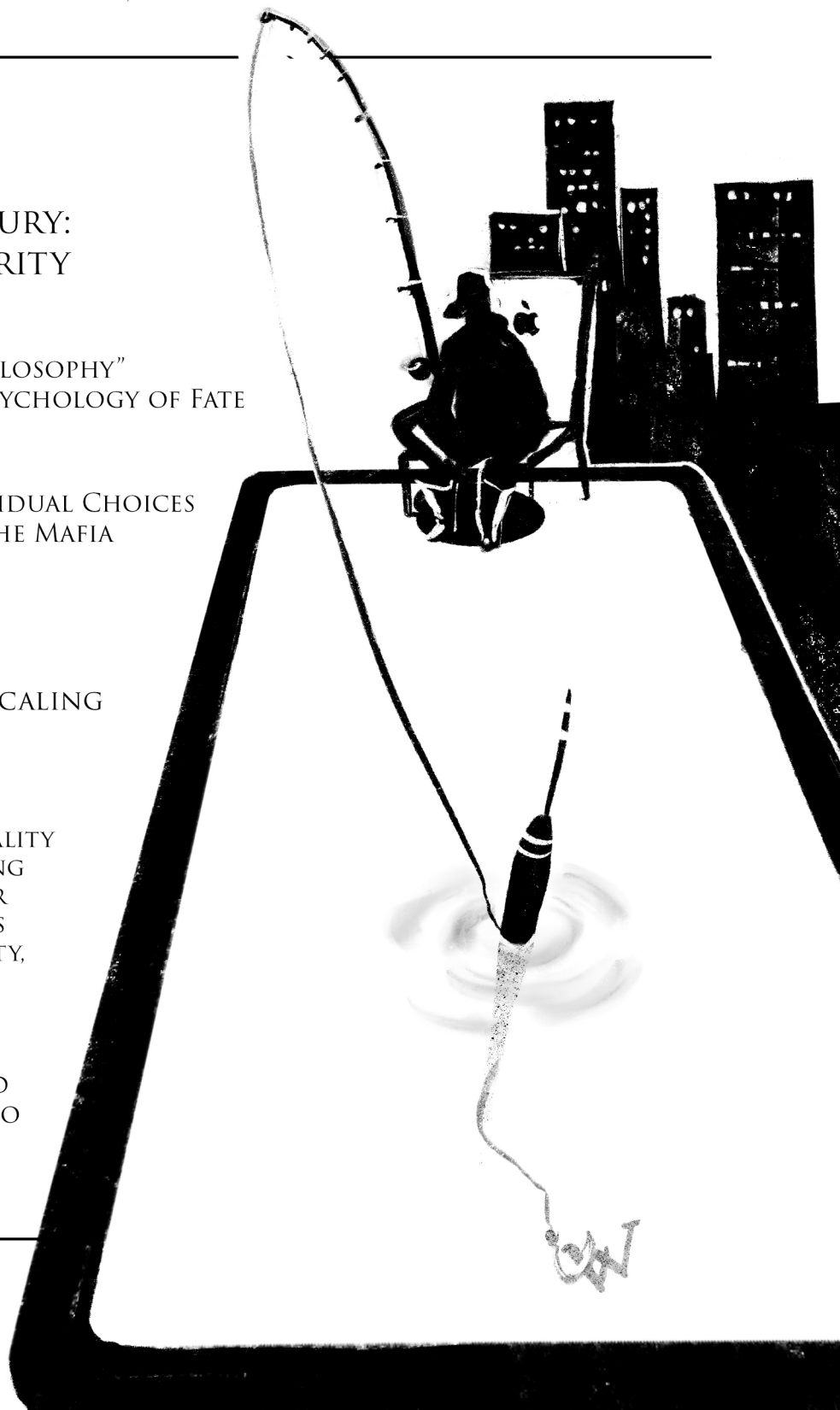
EXPLORING INDIVIDUAL CHOICES
WHEN JOINING THE MAFIA
OR 'NDRANGHETA

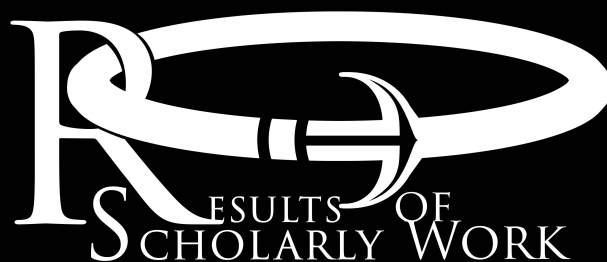
ABEL'S PROTOTYPE:
SOCIALITY AS THE SCALING
OF AGGRESSION

EXPERTISE OF DIGITAL REALITY
AS A FACTOR OF ACHIEVING
SOCIETY STABILITY UNDER
STOCHASTIC CONDITIONS
(UNCERTAINTY, INSTABILITY,
BIFURCATION)

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GENOME OF SECURITY

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The periodicalization of society's development in terms of the technological advancement of civilization indicates the following tendency: the problems produced by the environment in the security sphere thirty years ago do not correlate with the formula that has emerged in the 21st century.

In this journal issue, phenomena have been outlined, resulting in a reluctant and/or inefficient handling of information, making it challenging to distinguish truth from lies and, therefore, not conducive to rational thinking. In this edition, you will explore the new era of digitalization from the point of view of information economy. From a philosophical perspective, the authors will examine Abel's prototype and philosophy itself in the light of fate-psychology. Our authors provide practical recommendations for those who wish to live and work successfully in this new era.

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EXPERTISE OF DIGITAL REALITY

AS A FACTOR OF ACHIEVING SOCIETY STABILITY UNDER STOCHASTIC CONDITIONS (UNCERTAINTY, INSTABILITY, BIFURCATION)

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VALENTYNA VORONKOVA
ZAPORIZHZHIA NATIONAL UNIVERSITY

ORCID: <https://orcid.org/0000-0002-0719-1546>
E-mail: valentinavoronkova236@gmail.com

Valentyna Voronkova, Doctor of Philosophy (D.Sc.), Professor, Academician of the Academy of Higher Education of Ukraine, Head of the Department of Management of Organizations and Project Management, Engineering educational and scientific Institute of Zaporizhzhia National University, Editor-in-Chief (Zaporizhzhia, Ukraine).

ROMAN OLEKSENKO
DMYTRO MOTORNYI TAVRIA STATE AGROTECHNOLOGICAL UNIVERSITY

ORCID: <https://orcid.org/0000-0002-2171-514X>
E-mail: roman.xdsi@ukr.net

Roman Oleksenko, Doctor of Philosophy, Professor, Professor of Department Public Administration and Law, Dmytro Motornyi Tavria State Agrotechnological University.

VITALINA NIKITENKO
ZAPORIZHZHIA NATIONAL UNIVERSITY

ORCID: <https://orcid.org/0000-0001-9588-7836>
E-mail: vitalina2006@ukr.net

Vitalina Nikitenko is a Doctor of Philosophy (D.Sc.), Professor of the Department of Management and Administration, Y. M. Potebnya Engineering Education and Scientific Institute of Zaporizhzhia National University (Zaporizhzhia, Ukraine).

ABSTRACT

Since we all live in a complex, interconnected, and interdependent world, where volumes of information grow exponentially, and many leaders recognize the challenges of operating under conditions of stochasticity and uncertainty, the relevance of the analyzed problem remains extremely significant. The purpose of the article is to conceptualize the study of digital reality concerning stochastic ambiguity based on system methodology and computer modeling. This conceptual and categorical apparatus aims to expose digital reality as both a social phenomenon and a dynamic process. The principal approach to the research problem is a synergetic methodology that includes methods of consistency, structuredness, reasoning, making it credible to unveil the essence of the analysis of digital reality as a factor in achieving societal stability in stochastic circumstances, which is an integral process.

The article demonstrates that, through the ability to predict, mistakes can be avoided, success achieved, and the prosperity of organizations multiplied. The article explains that the synergetic



methodology, as a complexity methodology, meets the conditions of globalization 4.0, Industry 4.0, technological progress 4.0, digital society, Enlightenment 2.0, and Agile management. It is for these complex requirements that a synergistic complexity methodology can be applied.

The materials presented in the article hold practical value for experts, scientists, and leaders. The implementation of this expertise will benefit society, the state, international partners, and future generations by promoting sustainable growth. The practical significance of the article lies in solving the problems of acquiring a conceptual framework for analyzing digital reality as a factor in achieving the efficiency and sustainability of society in stochastic circumstances. This approach enables the formulation of national, regional, local, and other indicators of sustainability and contributes to overcoming crises. All mentioned indicators can manifest in absolute and relative dimensions, including indicators in the social sphere, such as health status, quality of life, social activity, demographics, and others.

Keywords

expertise, digital reality, synergetic methodology, stochasticity, exponential growth of information

INTRODUCTION

Navigating the Significance: Problem Statement, Research Status, and Linkages to Vital Scientific and Practical Objectives

The significance of expertise in the realm of digital reality, particularly within the framework of stochastic uncertainty, holds considerable weight in our current epoch dominated by the prevalence of Big Data (Gandomi & Haider, 2015; see also Al-Badi et al., 2018; Caesarius & Hohenthal, 2018; Secchi, 2018; Tabesh et al., 2019). Across all organizational domains, leaders find themselves grappling with an exponential surge in information, a growth trajectory that shows no signs of slowing down. This burgeoning influx of data thrusts executives into the realm of stochasticity, characterized by its inherent unpredictability and probabilistic nature. Navigating this intricate landscape necessitates an arsenal of

skills wielded by managers and experts, buttressed by formidable computing capabilities and a cerebral framework rooted in systemic, structural, synergistic, analytical, and philosophical thinking — a combination that underpins the essence of digital reality expertise. Currently, numerous interdisciplinary studies are dedicated to this field (Chen & You, 2019; Lien, 2017; Tiwari et al., 2018; Torrecilla & Romo, 2018; Wilkin et al., 2020). The fundamental goal of this expertise lies in the identification of patterns, trends, and underlying principles intrinsic to the digital milieu.

This intellectual endeavor mandates the astute detection of incongruities and their manifold implications through the handling of voluminous datasets. Proficiency in mathematical thinking is paramount, enabling the manipulation of numbers within the realms of prediction, anticipation, and the stretching of numerical limits and their diverse sources (Von Weizsäcker & Wijkman, 2017). Digital reality experts must comprehend intricate mathematical models and formulas necessitates a firm grasp of the exact sciences. Additionally, quantitative thinking is essential, as is the adeptness to tackle challenges through computer simulations and construct models akin to the Monte Carlo methodology, a simulation technique for approximating real-world phenomena (Cai et al., 2015; Karagiannidis & Wilford, 2015; Khalaf & Saunders, 2017; Scandizzo & Ferrarese, 2015; Zheng et al., 2019). Furthermore, sourcing pertinent information and executing intricate calculations are crucial components for delivering autonomous assessments of complex organizational challenges. Leveraging ICT technologies, digital reality experts are tasked with devising solutions that not only elevate organizational performance but also empower decision-making processes (Duan et al., 2019; see also Jarrahi, 2018; Misuraca et al., 2012; Ranerup & Henriksen, 2019; Terziyan et al., 2018).

The research endeavors to formulate a conceptual framework for comprehending the expertise required in the realm of digital reality within the context of stochastic uncertainty. This framework is built upon the foundations of system methodology and modeling, with the overarching goal of constructing a conceptual and categorical structure. This structure, in turn, serves as a tool to unveil the

intricate nature of digital reality — a phenomenon characterized by its social prominence and dynamic progression. This phenomenon is one that remains a constant focal point for experts, managers, and various other individuals engaged in its complexities (Mergel et al., 2019; see also Dufva & Dufva, 2019; Blevins, 2018; Holford, 2019; Sullivan, 2018).

Previously Unexplored Aspects of the Problem

Predicting and comprehending the intricate paths of contemporary societal evolution remains a formidable challenge. Even the foremost experts often engage in speculative contemplation of specific trends, meticulously scrutinizing the potentialities of their materialization, and dreaming of transformative global changes. While certain experts demonstrate the capability to formulate dependable prognostications, this ability necessitates shedding cognitive illusions that impede accurate foresight. A scant number of leaders possess the capacity to anticipate strategic investment opportunities, forecast the ascendancy of novel market offerings, or anticipate fluctuations within the intricate tapestry of the political landscape within a volatile milieu. Hence, our endeavor is framed by the ambition to probe the enigma of digital reality proficiency amid conditions of stochastic uncertainty — imbued with randomness, unpredictability, and caprice — underpinned by the tenets of systematic methodology and computational modeling, with the ultimate aim of fabricating a novel conceptual and categorical framework.

Unveiling Scientific Novelty

The scientific novelty of this inquiry lies in its incipient elucidation of the concept of digital reality expertise as a pivotal factor for enhancing societal efficiency and sustainability. The historical probabilities embedded in various pathways of future development engender heightened mutability, rendering the world considerably more dynamic. Experts navigate this landscape brimming with risks, necessitating the mitigation of critical errors. Moreover, the intricate interconnectedness of today's globalized world poses challenges to comprehensive study, as our interdependencies and mutual vulnerabilities within an environment teeming with emerging issues (Chopra & Khanna, 2015;

Fang et al., 2019; Lechner et al., 2016; Ouyang, 2014; Roukny et al., 2018). The focal point of this study resides in the realm of digital reality expertise within the backdrop of stochastic uncertainty, explored through the vantage point of system methodology and modeling, elucidating it as a dynamic social phenomenon.

METHODOLOGY

The foundation of contemporary society's digital expertise lies in synergetic methodology, a paradigm of complexity encompassing an amalgam of theoretical and pragmatic tenets, methodologies, knowledge, skills, and proficiencies essential for the cultivation of modern managerial acumen. Often, it constitutes a constellation of diverse theories that occasionally synergize and at times diverge.

In the landscape of Globalization 4.0, Industry 4.0, Technological Progress, Digital Society, Enlightenment 2.0, and Agile management, the intricacies of synergetic methodology, rooted in complexity, find relevance (Voronkova, 2019). Within these intricate circumstances, the application of synergetic complexity methodology proves apt, incorporating the insights of chaos theory — a realm revolutionized during the 1970s and 1980s, notably through the contributions of luminaries like Edward Lorenz (1963) and Benoit Mandelbrot (Mandelbrot, 1983).

Chaos theory posits that even minute perturbations in the initial parameters of contemporary society's dynamic systems can engender profound repercussions within subsequent systems. The inherent unpredictability of dynamic systems reverberates across the spectrum of assessment, planning, and control. Another revelation stemming from chaos theory's role in shaping our comprehension of intricate systems is the unveiling of fractals and scale invariance. This phenomenon is observed when the graphical representation of a system's behavior seems the same irrespective of the scale.

Prominent thinkers including R. Aron (1968), D. Bell (1973), A. Giddens (1990), L. Von Bertalanffy (1950), Z. Brzezinski (1993/2010), I. Wallerstein (1998), M. Castells (2007), J. Lotman (2009), N. Luhmann (2013), H. Maturana (Dávila & Maturana,

2019), J. Naisbitt (2006), and F. Fukuyama (2003) have contributed to the discourse surrounding the information society. Their insights have facilitated the evolution toward a post-information and digital society, catalyzing the need for a novel model of adept governance. Crucially, the evolution of digital technologies engenders an environment conducive to the emergence of novel macro-social processes. This includes the transformation of labor relations between employees and employers, contextualized by the global sphere's influence (Kurt, 2019).

A notable aspect of contemporary progress under the umbrella of digital workforce technology is the adoption of novel high-tech methodologies for recruiting digital personnel. The digital economy in the era of the Internet establishes distinctive circumstances for the emergence of fresh dynamics, encompassing relationships not only between employers and employees but also among globally dispersed companies (Kyrychenko, 2019).

The epistemological foundation of formulating the concept of expert management, driven by the requisites of societal digitalization, underscores the necessity for its praxeological solution in favor of enhancing the efficacy of the creative digital economy. It is apparent that expert management must possess requisite and ample resources (personnel, leadership, infrastructure, financial means) to reinvent itself and realize substantial development. This pertains to the social sphere of augmenting the effectiveness of expert models through the integration of information technology within project endeavors.

From the mid-2000s onward, expert management has emerged as an applied science, intensifying its investigation into digital technologies to bolster the project undertakings of the digital economy. It is imperative to leverage international experiences in digital strategy implementation, surmounting impediments to digital transformation through investment attraction, and deepening collaboration with the European Union. Equally relevant is the creation of fresh avenues for realizing expert human capital, fostering innovation, digital and creative industries, and combating the COVID-19 pandemic. As articulated by M. A. Lepskiy (2020), «the media have become the main trigger of panic

and madness, rather than a mechanism to incorporate rationality, logic and responsibility of citizens for their actions.»

Research on digital reality frequently involves employing questionnaires and surveys to gather user or expert opinions, followed by processing and analyzing the acquired data through statistical methods or qualitative analysis. This process aims to underscore key trends, issues, and features of digital reality.

Regarding the methods employed in digital reality research, diverse approaches can be utilized based on the specific objectives and goals of the study. Here are several standard methods that can be utilized:

1. Expert interviews: Engaging in discussions with experts in the digital reality field to acquire their opinions, assessments, and analyses of prevailing trends.
2. Content analysis: Examining visual and audio effects, interfaces, and other content-related aspects within digital reality.
3. Neurophysiological methods: Employing technologies to measure physiological responses, such as electroencephalography (EEG) or functional magnetic resonance imaging (fMRI), to investigate the impact of digital reality on the user's brain.
4. Ethnographic research: Observing users of digital reality in their natural environment to comprehend their behavior and interactions with the technology.
5. Qualitative research: Employing focus groups, in-depth interviews, or other qualitative research methods to gain a more profound understanding of users' opinions and experiences.
6. Prototype and user testing: Administering tests with actual users to evaluate the usability, effectiveness, and satisfaction with digital reality.
7. Social Research: Investigating the influence of digital reality on socio-cultural aspects of society, encompassing alterations in lifestyle, communication, and the perception of reality.
8. Usage Data Analysis: Employing analytics and data collection on technology usage to recognize trends, challenges, and opportunities.
9. Performance Metrics: Assessing key perfor-

mance metrics of digital reality, including response speed, latency, graphics quality, and other technical attributes.

10. Virtual experimentation method: Formulating virtual experiments to examine user behavior and responses to various scenarios in digital reality.
11. Content Analysis: Scrutinizing content generated by users in digital reality, such as virtual worlds crafted in social VR applications.
12. Comparative Research: Evaluating various digital reality platforms, technologies, or applications to delineate their respective advantages and limitations.
13. Technology Audit: Examining the technology stack utilized in digital reality to discern technology trends and potential enhancements.
14. Machine learning techniques.
15. Employing machine learning algorithms to scrutinize digital reality data and uncover patterns, trends, and predictions.
16. Network Analysis: Investigating the interconnections and influence of digital reality on social networks and virtual communities. Integrating various methods offers a holistic understanding of digital reality, its effects on users and society, and identifies avenues for future research and technological advancement. Each of these methods can be customized and amalgamated based on the specific requirements of digital reality research.

RESULTS

In addressing the challenges posed by the expertise of digital reality as a catalyst for stability and sustainability within a stochastic environment, it is pertinent to discern the categories of «certainty» and «uncertainty». Certainty encapsulates the actual state of affairs devoid of any adverse repercussions. The most desirable scenario for organizational certainty is one where individuals are entirely confident in scientific theories and hypotheses promising certainty. However, in the digital age, the process of accumulating facts is becoming more intricate as uncertainty embeds itself and becomes more pronounced. While the ultimate aspiration of science is the eradication of uncertainty, the yearning for absolute certainty in

the development of the modern world, associated with informatization and digitalization, remains, if not an illusion, then a utopia. If the resolution of contemporary development challenges linked to information technology and digitalization hinges on the lack of «certainty,» this implies that «big data» falls short. The conclusion drawn by experts is one of «perhaps,» disseminated through probabilities, ultimately leading to ambiguity. As such, experts gravitate towards unambiguous (intelligible) numerical representations, enabling managers, self-employed individuals, and professionals to navigate with clarity.

The conceptualization of digital reality expertise within the context of stochastic uncertainty can also be facilitated through the application of probabilistic reasoning and mental scales with substantial gradations, a mode more instinctive for experts due to the diverse assumptions that individuals harbor about reality and how to address novel and emerging challenges. Stochastic uncertainty encapsulates not only the realm of the unknown but also the realm of the unknowable. It signifies a state of independence from our desires and cognition, rendering the development of our world unpredictable, disorderly, and beyond our reach. We confront a predicament akin to an elusive cloud, one that defies manipulation. This cloud manifests itself within stochastic uncertainty in a manner that thwarts attempts to direct it toward conventional theorization.

The stochastic uncertainty characteristic of contemporary society underscores that surprises will invariably punctuate life, irrespective of how meticulous our prognostications are (even within the realm of «perhaps»). While probabilistic thinking thrives during periods of tranquility, expert resolutions in a «fifty-fifty» context, when confronted with the discourse of «foreseeing the unforeseeable,» may be embroiled in turbulence. This becomes particularly pronounced when experts and their expertise become entangled in their own internal contradictions, rendering them unable to furnish adequate forecasts. For instance, the Club of Rome's representatives constructed the report based on the «World3» computer model, envisioning a future that surpassed the «limits to growth,» with dire predictions of planetary overpopulation, climate

upheaval, and economic bubbles. This culminated in a call for a new Enlightenment 2.0 philosophy and a new Anthropocene (Meadows et al., 2004).

Today, forecasts for the emergence of a quantum supercomputer are already taking shape within the realm of computer-based reality. This prediction envisages a point called the «technological singularity,» where non-human (machine) intelligence eclipses human intelligence for the first time in history. Ray Kurzweil, recognizing the constant exponential augmentation of computer capabilities and the influence of stochastic processes, envisions such progress: a technological singularity surpassing humanity's grasp (expected around 2045). Concurrently, experts anticipate the trajectory of «new digital trends steered by artificial intelligence,» encompassing nanotechnology, robotics, implanted technologies, pervasive computerization, smart cities, the Internet of Things, autonomous vehicles, 3D printing and manufacturing, and neuro-biotechnology — a realm already manifesting as computer-based reality for each individual (Nikitenko, 2019b).

Prognostications put forth by executives and experts are deliberations founded on a voluminous repository of information, one that must adapt to exponential growth in line with Moore's Law. The purview of digital reality expertise underscores that technology is propelling us toward a heightened interdependence and vulnerability within our globalized world. Consequently, the necessity for digital reality expertise to foster efficacy and sustainability in a stochastic environment arises, as this predictive capacity can avert missteps and catalyze the triumph and prosperity of organizations.

Embedded within the conception of digital reality expertise as a catalyst for organizational efficiency and sustainability lie historical probabilities encompassing the myriad potential trajectories of future organizations. This evolution signifies an increasingly volatile world. Furthermore, experts are inherently inclined to embrace risk, often grappling with substantial miscalculations due to the intricate calculus of today's global landscape.

Experts construct logical cause-and-effect models that facilitate swift targeting of key evidence, albeit while contending with the flux of extraneous

facts amidst rapid technological evolution. The impetus behind this transformation continues to be the swift digital advancements within the information technology sector, accompanied by the exponential proliferation of big data (Big Data). A case in point is the Club of Rome report that critiques ongoing research concerning the imperative, feasibility, and benefits of a worldwide transition toward sustainable development for both organizations and society at large. The experts draw inspiration from the musings of numerous innovative thinkers: «... if necessity were to prompt immediate action»; «... if we were to embark upon the journey toward sustainable development in the foreseeable future, to coexist in equilibrium and prosperity.»

The bedrock of sustainable societal development initiatives rests upon the tenets of Enlightenment 2.0, aimed at recalibrating the focus to address the root causes of our planet's current state while presenting viable avenues for their realization. These experts assert that the attainment of «complete harmony» necessitates the emergence of a new Enlightenment 2.0, transcending materialism, reductionism, and egocentrism, with the aspiration that their call to action finds resonance. The latest Club of Rome report emerges in the backdrop of expert pronouncements that advocate a fundamental transformation of key economic sectors to remain within planetary boundaries and actualize a sustainable society (Nikitenko, 2020). This demands a systemic approach and a reevaluation of priorities with an extended temporal outlook.

The expertise of digital reality, as a determinant in attaining efficiency and sustainability within a stochastic society, encompasses several key dimensions:

1. Analysis of prevailing sustainable development values and the ethos of the new Enlightenment 2.0, rooted in the ideals of «total peace»;
2. The imperative of orchestrating an equitable transition through a systemic approach and the utilization of WORD3 computer modeling towards sustainable advancement for both organizations and the broader society.
3. Devising a program that underscores critical domains of transformation to shape a model of enduring peace.

Experts underscore the urgency to deviate from the trajectory of marginal growth, recognizing that the issue of «limits to growth» remains as pertinent today as it was in 1972. The 21st century presents a manifold augmentation of challenges, echoing those articulated in the 1970s: climate fluctuations, scarcity of arable land, mass biodiversity loss, depletion of natural resources, and the disruption of ecosystems and climate equilibrium (Nikitenko, 2020). It is evident that the paradigm of digital reality expertise, as a determinant in achieving efficiency and sustainability within organizations amid stochastic conditions, does not yield conventional solutions to these challenges, as they are intrinsically tied to an economic growth model heavily reliant on resource consumption. In tandem with population growth, this exacerbates the impermanence of contemporary trajectories, precipitating local and global ecological crises that compromise the attainment of the 17 Sustainable Development Goals (SDGs).

The current exigencies confronting humanity, as articulated by experts, demand transformative actions: novel human objectives must be defined, and the notion of a novel Social Enlightenment paradigm must be refined, if feasible. A tenet of Enlightenment 2.0 is the concept of a «balanced world,» necessitating a pragmatic synthesis of ecological, economic, and social aims. Fundamentally, the bedrock of expertise lies in the systemic analysis and synthesis of rejuvenating depleted resources, restoring degraded lands to ameliorate wildlife habitats, and augmenting agricultural yields. The Club of Rome, as an embodiment of an innovative form of expertise, advocates an ideology rooted in equilibrium between humanity and nature, long-term consequences and tactical imperatives, swiftness and stability, equitable remuneration and social parity, and the interplay of market forces and legal frameworks. The prescription is for nations to devise sustainable development policies grounded in the principles of prudence, inclusivity, and equilibrium. This comprehensive paradigm has been shaped by global experts, a construct poised to benefit society, the nation, international collaborators, and posterity. As Academician O. Maltsev pointed out, the scientific endeavor of a scholar is characterized by assuming responsibility for delving into an abstract concept (phenomenon, issue, problem, etc.) and, through incremental stages, converting it into

an applied construct. This mirrors our intent in shaping the construct of «digital expertise.»

In the current landscape of diverse velocities, every facet of the contemporary milieu is undergoing transformation: the configuration, roles, mechanisms, and developmental trajectories of the modern world. This necessitates the formulation of a roadmap to actualize this ideology within an environment characterized by uncertainty, instability, and stochasticity. Such a roadmap is essential for adapting to contemporary managerial styles and methodologies. Consequently, in our perspective, chaos theory emerges as a direct precursor to complexity theory, as both these paradigms acknowledge uncertainty and variability as intrinsic attributes of systems under scrutiny within the digital society. Upon close examination, it becomes apparent that none of the concepts from complexity theory can be perfectly tailored to our circumstances. Nonetheless, it rests within the purview of experts to determine the suitability and specific applicability of these concepts to individual cases.

Presently, a critical realization is the propensity of linear thinking to lead researchers astray, underscoring the need for supple methodologies and approaches that resonate with the current state of management (that are founded on the complexity theory). It is within this context that complexity theory, a nonlinear conception, emerges as a paramount instrument for analyzing digital reality, serving as a conduit through which overarching objectives have been formulated and substantial progress attained (Nikitenko, 2019a).

DISCUSSION

Within the sphere of sustainable development, many researchers are dedicated to investigating matters pertaining to adaptability, resilience, and societal advancement, utilizing diverse methodologies and theories. The theory of complex adaptive systems, in the context of cultivating a sustainable society, underscores the imperative for the ascent of dedicated, professionally inclined, and profoundly capable experts. These experts, who specialize in elucidating the impact of complex systems on team dynamics, should hold a profound grasp of systems thinking

and possess expertise in navigating the intricacies of digital reality. Systems thinking functions as an integral facet of adaptive cognition, serving as a foundational component that directs attention to the cultivation of cyclical relationships among system constituents, as well as the delineation of nonlinear causal connections. The risk associated with the latter escalates when system components are examined in isolation.

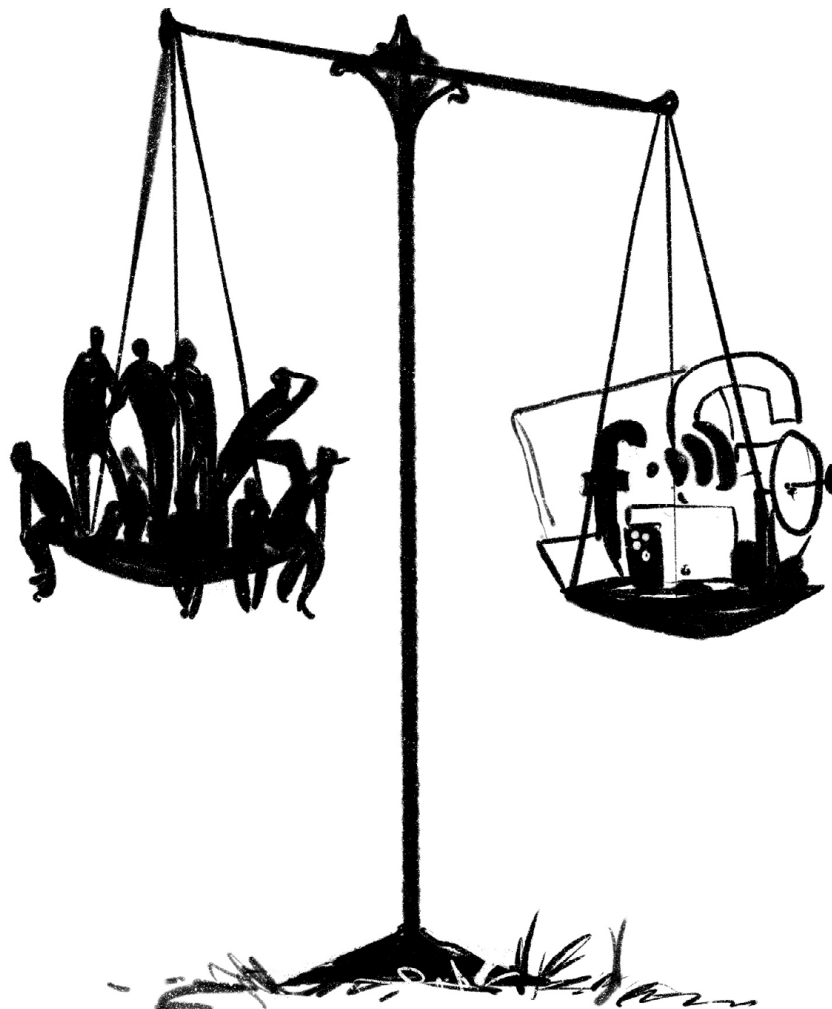
The concept described, wherein the entire system is subordinated to an attractor guiding societal subsystems, reflects notions found in complex systems theory, chaos theory, and self-organization theory. These areas delve into the interaction of system components and their capacity to organize into structures without external control. In complex systems theory and self-organization, for instance, attractors can be viewed as stable equilibrium points or states of a system that possess the ability to attract other components. These concepts find application in diverse fields such as ecology, sociology, economics, and other sciences to elucidate how systems can autonomously organize and attain a stable state. An early contributor to this area was Niklas Luhmann (2013), a German sociologist who formulated the Autopoietic theory (systems that create and sustain themselves) and social systems theory. The Autopoietic theory originated in the 1970s through the collaboration of Chilean biologist and neurophysiologist Francisco Varela and mathematician-philosopher Humberto Maturana (Varela et al., 1974). This theory concentrates on self-organizing systems and their capacity to generate and perpetuate themselves. Specifically, Varela and Maturana perceived living organisms as systems with the capacity to generate and reproduce their structure. The core tenets of Autopoietic Theory encompass (Varela et al., 1974):

1. **Autonomy:** A system possesses autonomy, indicating it has internal mechanisms enabling it to function and regulate its activities.
2. **Closure:** The system is self-contained, creating and sustaining its structure without constant influence from the external environment.
3. **Autopoiesis:** The system possesses the capability to generate and replicate its own structure, ensuring stability and sustainability. When applied to social systems, these concepts aid in

comprehending the organization and structure of social groups and institutions.

Social systems theory, associated with Maturana's work, delves into aspects of communication, interaction, and self-organization within social systems. Maturana perceived social systems as networks of interconnected communications among individuals, giving rise to structures and orders through interaction. Maturana, a distinguished Chilean biologist and philosopher, significantly contributed to systems theory, cybernetics, philosophy, and sociology. His research centered on comprehending living systems, including social systems, their self-organization, and interactions (Varela et al., 1974; Dávila & Maturana, 2019). A key concept developed by Maturana is «autopoiesis» (autocreation), as previously mentioned. In the biological context, autopoiesis characterizes the capability of living systems to independently create and uphold their organization. When applied to social systems, this concept elucidates how groups of people organize themselves and sustain their structures through

interactions and communication. A significant focus in Maturana's research is on 'description,' which he deems a pivotal aspect of interaction and comprehension within social systems. He posits that communication goes beyond merely transmitting information; it involves the creation of meaning and understanding. Maturana's noteworthy contribution lies in his exploration of the concept of 'structural coupling.' This concept pertains to how organisms and social systems establish and uphold their structures through interactions and communications with the environment. Beyond Maturana, a multitude of researchers and philosophers have made significant contributions to the domains of systems theory, self-organization, and social systems. Notable figures include Niklas Luhmann (2013), Jean Bodin (2017), Edgar Morin (1992), and numerous others, each presenting distinctive ideas and perspectives on these subjects. Hence, the concepts of autopoiesis and social systems theory enhance comprehension of self-organization, sustainability, and evolution in both biological and social contexts.



In the face of uncertainty, complexity tends to escalate, thereby prompting the necessity for self-regulation within a system. The system's performance is contingent upon the thoroughness of examination. As posited by theory of complex systems, the introduction of specific processes reverberates throughout the entire system, and the enduring presence of uncertainty underscores the need for adaptation not solely to changes, but also to system optimization. The intricate quandaries that confront contemporary society are frequently intertwined with unpredictability, and their resolution hinges on comprehensive analysis of the overarching system rather than isolated process modifications. It is important to acknowledge that survival within an uncertain milieu and the capacity to adapt to fluctuations contribute to the escalation of entropy both within organizations and societies. Furthermore, as the environment grows more intricate, organizations inherently progress towards complexity (Oleksenko, 2013).

The equilibrium state of the system manifests as an attractor — a point of magnetic pull that influences all societal subsystems. Therefore, identifying and pinpointing these attractors is of paramount significance. Enforced «improvements» often yield desired outcomes only sparingly. We contend that solutions should be sought not only within the system itself but also within the external environment. Given that attractors are contingent upon the external environment in which the system operates, shifts in the environment precipitate changes within the system and its societal subsystems. Certain environmental alterations hold such significant sway over attractors that they may cease to exist, prompting the system to chart a fresh trajectory and potentially ushering forth the emergence of novel attractors.

Hence, it becomes more judicious to alter the parameters of the environment in which an organization or team functions until the current state loses stability and eventually becomes untenable. Consequently, cultivating an adaptive landscape in which the organization can effectively thrive surpassing the bounds of its adaptability is of paramount importance. Systems adept at scaling the highest peaks of the adaptive landscape possess the most favorable odds of survival.

Systems endowed with the capacity to reconfigure their internal makeup on a recurrent basis partake in an «adaptive walk» across the landscape. This entails transitioning from one configuration to another in order to preserve adaptability amidst changing circumstances, necessitated by shifting functional demands, personnel dynamics, and tools, and accompanied by alterations in process development. The contours of the adaptive landscape are contingent upon both the system itself and the surrounding environment (Afanasieva & Oleksenko, 2019).

Hence, it becomes apparent that strategies for survival within one system cannot be readily transposed to other systems due to the distinctiveness of their adaptive landscapes. The adaptive landscapes of various systems diverge, shaped by their unique contexts. Systems undergo adaptation both in response to their external environment and in mutual influence upon each other — effectively co-evolving in the face of the novel conditions presented by informatization, digitalization, and globalization. In light of this, several observations can be made:

1. Each system possesses an inherent internal structure characterized by its distinctive internal code, which necessitates continual infusion of novel informational content.
2. The strategy for survival within a system demands continual reevaluation, leading to the construction of an optimal configuration wherein the impact of each element is constructive. Such an optimal configuration strives to surmount the complexities that could trigger catastrophic events and erratic oscillations within the system.

CONCLUSIONS

The expertise of digital reality as a factor in achieving societal efficiency and sustainability within stochastic conditions involves discerning and comprehending the comprehensive mechanism of preserving constancy amid any alteration. This applies equally to intricate systems, structures, and overall integrity. To achieve this objective, it is imperative to pinpoint the fundamental agents of change that can encapsulate all facets of systematics, structural

arrangement, hierarchy, dissipation, divergence, hierarchization, rejuvenation, rendering them genuinely viable throughout this process.

The sources of developmental impetus furnish the building blocks of evolution, serving as carriers of progress. Environmental factors undergo elimination and transformation within a designated material configuration. Non-eliminated carriers of development undergo successive rounds of elimination propelled by internal and external evolutionary forces, undergoing transformation, preservation, and so forth in an endless cycle. Humanity wields the potential to influence the nonlinear dynamics of our increasingly intricate global milieu, crafting self-organizing survival mechanisms to navigate the escalating complexity of the world.

Practical Recommendations

The application of digital reality expertise to bolster societal efficiency and sustainability within stochastic realms necessitates the formulation of a comprehensive management framework for sustainable socio-ecological-economic and social progress. The pivotal role is played by a suite of indicators that illuminate the state of the «nature-economy-population» system and enable its adjustments. This consideration must span multiple hierarchical strata, encompassing the global, national, regional, local, and sectoral levels.

Although a conclusive resolution to the quandaries surrounding the development of digital reality expertise as a catalyst for achieving efficiency and sustainability within stochastic domains remains distant, emphasis should be placed on global indicators. These foundational metrics can serve as the basis for crafting national, regional, local, and other indices. These measurements can be expressed both absolutely and relatively, with social domain indicators, such as health status, quality of life, social engagement, demographic metrics, standing out among them.

Prospects for Future Research

The findings of this research hold value for practitioners, organizational leaders, managers, and all individuals grappling with the intricacies of predicting

the future amid uncertainty and unpredictability. For them, digital reality expertise transforms from a mere abstract concept (phenomenon, predicament, etc.) into a tangible and applied category, as well as an applied science.

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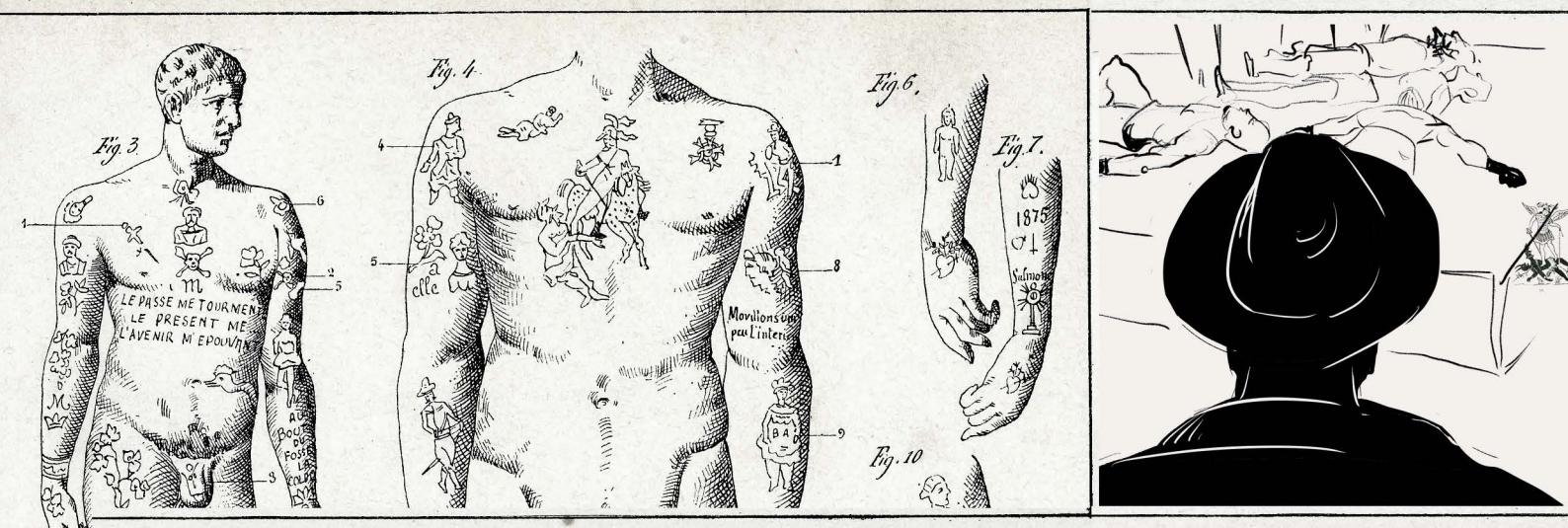
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ANNA FILIPPOVA
CENTRE FOR CRIMINOLOGY

E-mail: anna.47mail@gmail.com

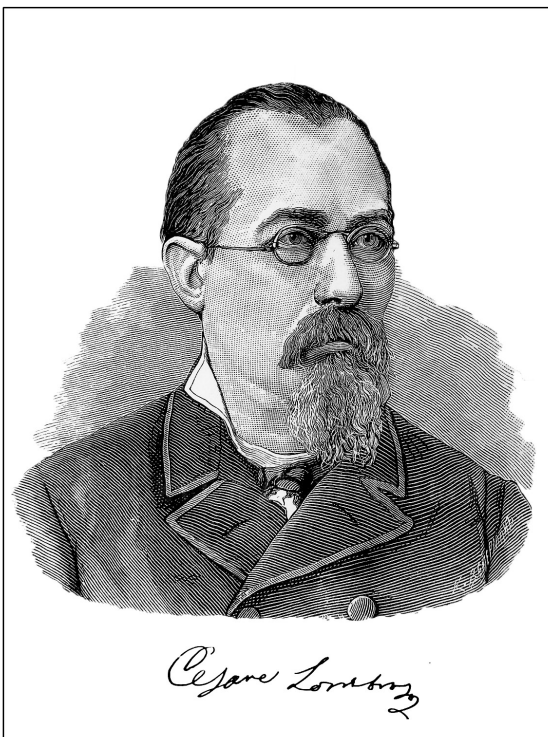
Anna Filippova is a researcher at the Centre for Criminology, and the Research Institute of World Martial Art Traditions and Criminalistic Research of Weapon Handling. She is engaged in criminological and forensic research on the subculture of Southern Italy. Fellow member of the special scientific unit of the Memory Institute — Expeditionary Corps.

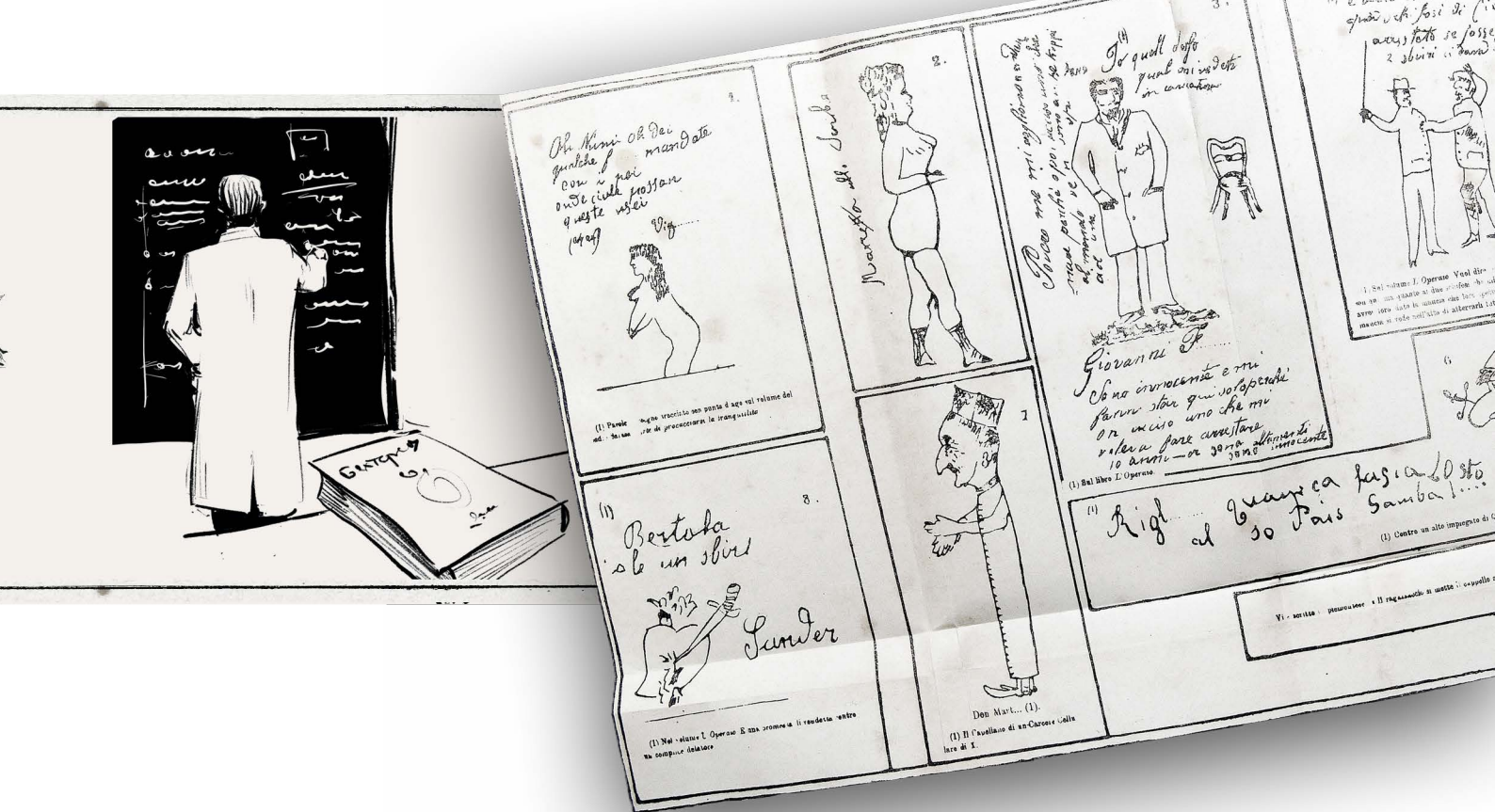
CALABRIA DESCRIBED BY CESARE LOMBROSO

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ABSTRACT

This article delves into the criminal anthropology of Calabria, employing a comprehensive methodological approach rooted in Cesare Lombroso's pioneering work "In Calabria" (Lombroso, 1898). The study meticulously examines various aspects, including lifestyle, cultural norms, traditions, and criminality. Methodologically, archival and historical analyses, socio-anthropological approaches, and statistical assessments are utilized to create a multifaceted perspective on Calabria's criminal anthropology. Lombroso's observations provide a detailed portrayal of Calabria's rugged landscape, dominant fishing activities, and unique geographical features, enriching our understanding of the region's socio-economic and cultural dynamics. The results offer valuable insights into the historical, cultural, and social factors influencing crime formation in this distinctive Italian region. The purpose of this article is to outline the main characteristics and features of Calabrian life and its criminal phenomenon, which underpinned the Calabrian criminal tradition. As a result, this tradition gave rise to one of the most powerful organizations in the world, characterized by parameters such as effective philosophy,





management, and the establishment of business relationships.

Keywords

Cesare Lombroso, Calabria, anthropology, Calabrian crime, Calabrian lifestyle, philosophy of southern Italy, Calabrian culture, Ndrangheta, Calabrian subculture

INTRODUCTION

Currently, a wide range of interdisciplinary research is focused on the examination of Italian criminal organizations (Buonanno & Pazzona, 2014; Calderoni et al., 2017; Catino, 2015; Lavorgna & Sergi, 2014; Pomara et al., 2015). Amidst various scientists who studied the 'Ndrangheta — the Calabrian criminal subculture — the one most resistant to changes, the most powerful and widespread around the world, few have researched the features of its origin and the circumstances of its formation. Since the exact

date of the formation of this criminal structure is not precisely known due to the absence of written sources and the impossibility of accurately tracing the historical chain of formation, among other reasons, the history of the origin of the original form of this organization is attributed to the beginning of the formation of the criminal tradition in Calabria, marking the mass emergence of crime as a phenomenon.

Therefore, to thoroughly study the nature and causes of the emergence of the Calabrian criminal tradition, it is necessary to delve into the conditions and way of life of the people of that period. These factors, among others, formed the basis for the development of an effective philosophy in southern Italy. An extremely useful and important source of information in this aspect is the observations on Calabrian life, culture, and everyday life made by the renowned anthropologist Cesare Lombroso (1898), which served as the foundation for the book "In Calabria."

Cesare Lombroso, renowned as the “father” of criminal anthropology, encompassed roles as a physician, psychiatrist, researcher, and trailblazer. Notably, he held a prominent stature as one of the preeminent European spiritualists of his era. His intellectual journey was profoundly shaped by physiognomy, an ancient discipline, as well as ideas stemming from the prevalent theory of social Darwinism during the 19th century (Fedele & Baldi, 1988, p. 66).

Born in Verona, Italy, in 1835, Lombroso hailed from a devout Jewish family. His medical studies veered towards atheistic materialism, a subject diligently explored by scientific luminaries of the time. At 31, he assumed a professorship at the University of Pavia, and in 1871, he was entrusted with the leadership of an asylum in Pesaro. It was during this period that he formulated his doctrine of the criminal individual, prompting an examination into the physical attributes of inmates and wrongdoers. Subsequent to reflection and meticulous observation, he deduced that specific bodily anomalies both define and unveil criminal inclinations (Musumeci, 2012). His writings are still of interest to researchers today (Gatti & Verde, 2012; see also Bénézech et al., 2016; Ciliberti et al., 2018; Kushner, 2011).

Lombroso's military service dispatched him to Calabria for a three-month stint. Here, he embarked on investigations into delinquency, with a specific focus on scrutinizing the tattoos of soldiers and other criminal markings that distinguished the “dishonest” from the “honest” soldier. Yet, Lombroso realized that comprehending criminal nature necessitated more than just a single aspect like tattoos. It entailed the identification of a diverse array of attributes and features encompassing the region, its populace's disposition, local living conditions, and distinctive lifestyle traits. By this juncture, Lombroso had already displayed an interest in criminality; for instance, he had exhibited himself as a collector and classifier of various artifacts, a researcher, and a scholar. Consequently, his observations in Calabria propelled him to undertake the composition of his work “In Calabria” (which was published later). Notably, the manuscript itself was nearly finalized by 1862, yet Lombroso subsequently reevaluated certain statements, deeming them “irreverent and unsuitable” (Lombroso, 1898).

Within his work, Cesare Lombroso (1898) meticulously scrutinized the multifaceted aspects of Calabria during that period, encompassing the populace's lifestyle, cultural norms, traditions, to some extent their behaviors, philosophy, and psychological inclinations. He delved into geographic features, primary livelihoods, sustenance methods, educational pursuits, marital customs, hygiene practices, and propensity towards prevalent ailments. Notably, his comprehensive observations encompassed a comprehensive exploration of criminality in Calabria, supplemented by statistical data concerning principal criminal acts, prison conditions, and other noteworthy peculiarities. This data stands as a significant contribution to the study of the criminal subculture of Calabria. It is important to mention that in contemporary research, we discover compelling reasoning supporting the selection of this analytical approach (McCabe, 2012).

METHODS

This article employs a comprehensive methodological approach to analyze the criminal anthropology of Calabria. To ensure an objective and thorough understanding of the topic, various research methods were applied. The archival method involved scrutinizing primary sources, particularly Cesare Lombroso's work “In Calabria” (Lombroso, 1898) which served as the foundation for grasping the historical and cultural context of the region and the specificities of criminal life.

Historical analysis was undertaken to explore Calabria's development as a cultural and social phenomenon, focusing on the region's structure within the context of crime. Adopting a socio-anthropological approach facilitated the examination of cultural norms, lifestyles, and worldviews of the people of Calabria. This enabled a generalization of how attitudes contributing to the development of criminal traditions are shaped. Statistical analysis of crime data in Calabria aided in quantifying the extent and characteristics of criminal activity. Comparative analysis across different historical periods and social conditions in Calabria allowed for tracing the evolution of crime and changes in the criminal subculture.

The outlined methodology culminated in the creation of a multidimensional and objective perspective on the criminal anthropology of Calabria, drawing upon a diverse range of sources and analytical methods. This conceptual framework enables a comprehensive exploration and understanding of the influence of historical, cultural, and social factors on the formation of crime in this distinctive region of Italy.

RESULTS

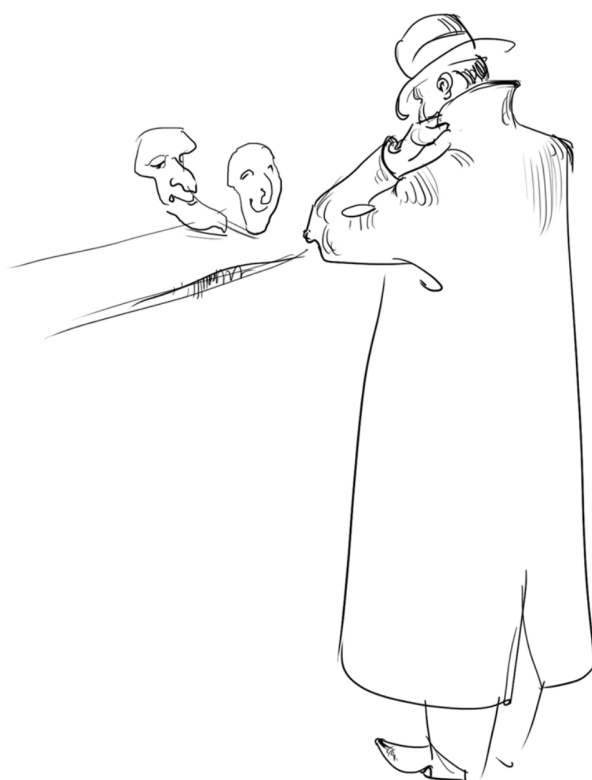
Lombroso (1898) provides an intricate portrayal of Calabria, characterizing it as a rugged expanse within the southern realm of the Italian peninsula. According to the scholar's observations, the inhabitants of this region are predominantly occupied with fishing endeavors across the Ionian Sea, the Tyrrhenian Sea, and the entire expanse of the territory, reaching up to the formidable peak of Aspromonte. The landscape features two densely populated coastal areas adorned with expansive slopes, nourished by rivulets and streams. The preexisting harbors were beset with hazards, rendering them unsuitable for extensive trade; furthermore, the treacherous sea currents often posed risks, isolating Calabria from the more civilized world. In response to this isolation, the introduction of a railway system became doubly advantageous.

Lombroso duly acknowledges the presence of exceptional water bodies and beneficial sulfur springs in locales like Gerace, Cassano allo Ionio, Melissa, Palestrina, Sersale, Crotona, Strongoli, San Nicola, Pallagorio, Polistena, and Ferretto. Ore extraction was practiced in quarries situated in Parenti, Girifalco, Amaroni, Gasparina, Olivadi, and Pizzo. Notably, three saltwater springs emerged at Zagarise: one featuring sulfur and alum, another containing sodium sulfate, and a third characterized by alum, utilized for leather tanning. Sellia boasted a reservoir rich in sodium sulfate, yielding the renowned "Sellia salts." The waters of San Biase, Guardia, and Gerace showcased numerous therapeutic attributes, drawing a multitude of infirm individuals seeking recuperation each year (Lombroso, 1898).

Much akin to other explorers who extolled the exceptional allure and opulence of Calabria,

Lombroso also takes note of the distinctive terrain, climatic conditions, and fertile soil. As a counterbalance to human inattention, the natural world seems to flourish remarkably across cultivated and less cultivated expanses alike. Prickly cacti adorn the most desolate and rocky coastlines, olive trees thrive notably in Gioia del Colle, and in Reggio Calabria, the unparalleled essence of orange and bergamot emanates a unique, intoxicating aroma. Abundant blooms of agave, along with Castor, milkweed, and crocus, grace the landscape. The history of the harbour of Reggio Calabria harbor is still of research interest today (Consoli, 2016). Vineyards are cultivated in Sant'Eufemia a Maiella, while mountainous terrains harbor dense forests of walnut, ash, pear trees, chestnuts, oaks, firs, and ferns. Notably in Reggio and Palmi, sericulture is practiced alongside the growth of aloe, lemons, cacti, agave, olives, and saffron. Essential commodities encompass oil, wine, hemp, rice, licorice, legumes, and wheat (Lombroso, 1898).

Cotton cultivation is relatively prevalent, particularly in the province of Castrovillari and the plains. However, textile mills for cotton and wool, as well as other similar workshops, are notably absent, along with any prospects for their establishment.



Catanzaro gained renown for its textile production, reaping substantial profits from items like curtains, brocades, and especially silk velvets woven on its looms. This craft evolved into an art form in the region, garnering fame well beyond Italy's borders. Unfortunately, the industry is currently dwindling for numerous reasons, with only a handful of operational looms mostly churning out imitations. The last display of Catanzaro silk fabrics was held in Rome in 1887 and was met with particular admiration.

The impoverished population, largely of Spanish descent, exhibits a pronounced inclination towards idleness. This trait has led them to maintain a grip on some productive industries. However, significant harm was inflicted by the Bourbons, who deliberately isolated Calabria through inadequate road networks. This isolation reignited deep-seated enmity between the Calabrians and their Sicilian neighbors, with shared roots, ancestry, and language. During times of upheaval, convicts were relocated between the regions; during periods of tranquility, the least skilled laborers were transferred. The animosity became so deeply ingrained that peaceful coexistence between the factions was unattainable for years.

The Bourbons, fostering and even endorsing the workers' discontent, established new governments tailored solely to protect the upper echelons. In doing so, they lost their sense of fairness, frequently leading the affluent to impede the interests of artisans and settlers. Each faction insisted on its own entitlements and, in turn, sought to rob the other (Lombroso, 1898).

Lombroso (1898) references the insights of French historian Georges Goyau (1898), who documented how the partition of public assets initiated during the French Revolution failed to genuinely and enduringly disrupt estates and farms in Metaponto, Sibari, and Crotone. It is also crucial to acknowledge that from that era onward, economic activity held little rationale, given the scarcity of even basic tools, capital for production, and other necessary prerequisites. Due to malaria and agricultural decline, farmers were compelled to relocate to urban areas, subsequently incurring housing rent expenses and losing a substantial portion of their workday commuting from the city to remote farms

and back. This culminated in a sustained reduction of already modest opportunities and incomes.

As documented by Cesare Lombroso (1898), the economic conditions prevailing in Calabria can be found in Oliva's work, "Discorso inaugurale del Tribunale" (1895–96). During that period, both the Calabrian land and its inhabitants were subject to a range of hardships and deprivations, which, for the peasant class, often took on the most severe forms. The bourgeoisie of the middle class, motivated by their mentality and inclinations, sought to rapidly establish conditions conducive to prosperity and substantial property growth through various means, sometimes resorting to less than honest strategies.

However, the wealth accumulated by a select few, often through unjust means, failed to benefit the working class. In fact, it caused significant harm by expropriating the sources of production — the very foundations of social prosperity. These circumstances contributed to the desperation experienced by the lower class, leading to the emergence of tendencies and inclinations toward criminal activity. This was sometimes a result of anti-authority struggles, as individuals attempted to break free from the shackles of an unjust fate, which Cesare Lombroso (1898), the eminent anthropologist, saw as a manifestation of human injustice.

After perusing Domenico Ruiz's "Discorso inaugurale per l'anno giuridico 1890," Lombroso (1898) observes that numerous feudal strongholds and estates were either declining or transitioning into bourgeois domains. Consequently, many noble families were compelled to leave their mountain abodes and relocate to urban areas, which were already under the control of the military. Fueled by their own pride and power, the army held a sense of disdain toward them, aiming to blur the lines between the remaining bourgeoisie and the peasant class. However, the path to progress lay in elevating the masses from poverty and providing them with gainful employment. Thus, wealth became concentrated in the hands of a privileged few, who, on one hand, obstructed production while, on the other hand, unnecessarily expanded it through a maniacal usurpation of land for their own needs. As a result, the focus shifted away from issues concerning cultural development and the preservation

of traditions. Instead, the emphasis was placed on meeting the basic needs of the population and enhancing public welfare (Lombroso, 1898).

Consequently, whereas in other regions the wealth of the privileged few flowed like a rejuvenating stream, breathing life into fields and fostering fertility, in Calabria, it was a destructive torrent that swept them off their feet. These times are often remembered with a mix of fear and awe, as they were marked by numerous homicides, robberies, and wrongful acts brought about by the prevailing injustice. A popular saying of the era encapsulated the sentiment: “A bull for a year is better than a bull for ten years.” The essence was that for a Calabrian during that period, short-term gains achieved through criminal means seemed more preferable than investing sustained effort over the long term to attain future benefits (Lombroso, 1898).

Cesare Lombroso (1898) further highlights the harsh and somber conditions of Calabria through the following fact: In the Catanzaro court alone, 104 verdicts were issued for the sale of furniture to repay debts, and 151 cases involved seizures of real estate as collateral. Securities transactions numbered 701 cases, including 83 for debts not exceeding 50 lire, 91 for debts not exceeding 100 lire, 236 for debts not exceeding 1000 lire, and 200 for debts exceeding 1000 lire. These figures nearly doubled when considering the rest of the courts as well.

Nonetheless, a significant portion of these activities was not carried out solely by ruthless tax collectors. Debt collectors, in exchange for a modest fee, undertook the task of collecting taxes while also imposing their own rates for fines, thus profiting from the endeavor. They employed a range of illegal methods, skillfully veiling their actions within elaborate legal frameworks. Often, an entire group of “messengers” was enlisted to carry out the debt collection process, which further boosted profits and ultimately devastated the debtors. Furniture was sold at exceedingly low prices due to premeditated auctions, with the buyers often being collaborators or even accomplices of the debt collectors (Lombroso, 1898).

Analyzing the societal landscape that had taken shape in Calabria during this period, Lom-

Year	Number of illiterates
1872	88
1877	85
1881	85
1887	82
1889	82
1890	81
1891	81

Table 1. Number of illiterates per 100 persons from 1872-1891

broso (1898) arrived at the conclusion that there was little hope for cooperative associations in the region. Although the number of such associations grew — from two registered in 1889 to 41 by 1894 — only 18 of them were mutual cooperatives. Even among these, many eventually fell under the sway of larger associations with greater capital. Such births, transformations, and takeovers often left those involved harboring feelings of resentment and a desire for vengeance.

Table 1 presents the percentage of illiterate spouses based on a sample of 100 spouses spanning the years from 1872 to 1891.

In the backdrop of their social existence, religious rituals remained the sole sphere where common people could channel their imagination. As recounted by Lombroso (1898), a young man once informed him that the true liberals of the region had been participants in the Brotherhood of St. Paul since 1848, engaging in covert activities collectively.

Cesare Lombroso (1898) also embarked on efforts to delve into the prevalence of crime in the area. Notably, in Calabria, both firearms and knives were used to perpetrate homicides. Similar to Lombroso’s observations, other researchers frequently highlight and elaborate on the long-standing inclination toward weapon use in the region. As articulated by Italian literary historian and politician Luigi Settembrini, the art that all Calabrians, from the wealthiest to the poorest beggar, are proficient in, is the handling of weapons (Placanica, 1999).

Types of crime	Indicator	Commentary
Murders	25.88	(100,000, Kingdom 18.24)
Bodily injury	602.50	(100,000, highest in Kingdom average 258.59)
Crimes against morality	38.80	(100,000, highest in Kingdom average 18.04)
Robbery and blackmail	5.88	(100,000, one of the lowest in the Kingdom with an average of 8.41)
Theft	435.51	(100,000, Kingdom 862.83)
Fraud and deception	77.35	(100,000, Kingdom 66.44)
Coin counterfeiting	22.61	(100,000, the lowest of all rates in Kingdom 38.42; so with the maximum number of injuries, crimes against morality, it minimizes robbery and coin counterfeiting).

Table 2. Statistics on different types of crime in Calabria per 100,000 inhabitants from 1890 to 1892

Nearly everyone in the area was armed, and those who possessed more than two rifles commanded greater respect and status. During Lombroso's stay, he encountered two mayors and two elected chancellors of public safety who had previously been convicted of murder. Criminals, including thieves, communicated using their own specialized jargon, which Lombroso identified as the "Amascan" language. Interestingly, he noted that this language was also spoken by educated individuals in Calabria (Lombroso, 1898).

For a comprehensive understanding of the impact of the emerging Italian civilization, Cesare Lombroso (1898) recommends consulting the Judicial and Criminal Statistics for 1894 provided in Table 2 (Italia: Direzione generale della statistica, 1894). The prevalence and occurrence of criminal activities are also depicted in the criminal statistics (Italia: Direzione generale della statistica, 1895). As an illustration, in 1893, following Catania and Caltanissetta, the rates in Calabria exceeded those of moral crimes in all Italian provinces. Specifically, Catanzaro reported 39 cases and Cosenza 38 cases per 100,000 inhabitants. In terms of other crimes, Reggio Calabria registered 702 cases, Catanzaro 609 cases per 100,000 inhabitants. Moreover, there were

182 recorded cases per 100,000 inhabitants concerning fines and the use of firearms. Conversely, Calabria exhibited the lowest rates in coin counterfeiting, threats, and blackmail, and a relatively lower rate in theft. The chronology of crimes and their corresponding rates for the years 1891 to 1894 are provided in Table 3.

These figures unmistakably reveal a consistent and growing trend in violent crimes, specifically blood-related offenses, each year. Crimes related to usurpation, injury, fraud, deceit, robbery, extortion, theft, and murder have maintained a stable level, albeit with variations between different years. Cases of injury, coin counterfeiting, public criminal acts, and crimes against morality have demonstrated a noticeable increase over the years. This suggests that, in the aftermath of the Revolution, Calabria has added to its repertoire of crimes those which were present in other civilized nations.

Curiously, "the inclination toward committing murder did not align with a martial spirit" (referring to military and armed forces). As outlined in *Military Anthropometry* by Ridolfo Livi (1896), Calabrians were underrepresented in the ranks of officers and students of military academies, ac-

Types of crime	1890 y.	1891 y.	1892 y.	1893 y.	1894 y.
<i>Resistance to authority</i>	620	740	790	735	780
<i>Coin counterfeiting and public acts</i>	320	312	254	430	474
<i>Crimes against morality</i>	480	470	520	540	588
<i>Murders</i>	320	340	330	352	340
<i>Bodily Injuries</i>	7300	8000	7900	7400	8000
<i>Grand larceny</i>	6000	7500	5400	5600	5700
<i>Robbery and extortion</i>	80	63	89	80	80
<i>Deception and fraud</i>	8300	9100	9300	1030	8700
<i>Usurpation and damage</i>	4500	4500	3580	3500	3700

Table 3. Acts recorded

counting for a rate of only 28.8%, the lowest in the entire Kingdom.

Drawing insights from Domenico Ruiz's Inaugural Discourse for the Judicial Year 1895 in Catanzaro, Lombroso (1898) inferred that the surge in violent crimes was linked to exorbitant feudal taxes. In defense, Calabrians wielded personal weapons, sometimes in response to insults, a necessity for survival. Consequently, akin to the Middle Ages, inhabitants of the region considered carrying weapons a fundamental practice. However, many other crimes, Ruiz observes, are more clearly contrived than genuine (Lombroso, 1898).

The reported "500 trials for various offenses" are often mere absurdities or cases driven by greed, such as seeking revenge over disputed land use. However, for instances involving "manifestations of violence," as Ruiz contends, legal measures must be taken to rectify deviations from established norms. Further data indicates that the "370 recorded cases of insult and defamation" stem from a burgeoning form of speculation that is increasingly prevalent each year.

Due to the harsh circumstances, a significant number of Calabria's inhabitants turned to loot-

ing and pillaging in a desperate attempt to secure subsistence. The dire conditions compelled them to target peasants in pursuit of money or means of survival. During this period, prisons were often unsanitary, lacking supervision, toilets, proper lighting, and even water. Consequently, outbreaks of typhoid and other diseases frequently ravaged the detention centers. Numerous prisoners were held in cells on the ground floor, effectively at street level, allowing them to communicate with passers-by, shouting complaints, prayers, and sometimes even audacious threats against those who walked by (Lombroso, 1898).

DISCUSSION

Cesare Lombroso's exploration of the phenomenology of Calabria directs attention to how the region's distinctive historical and cultural attributes have shaped its criminal subculture. The focus is on understanding how deeply ingrained elements in Calabrian history and culture, such as economic adversity, social inequity, and limited education, have played a pivotal role in the emergence of criminal activities. These factors, coupled with cultural norms like familial ties and religious beliefs, laid the foundation for the region's criminal traditions. It is

noteworthy that socio-economic challenges, including poverty and limited economic opportunities, contributed to the development of criminal tendencies among the local populace. The geographical isolation and dearth of opportunities have fostered an environment conducive to the growth of crime.

Significant attention is warranted on how the criminal subculture of Calabria has not only preserved its traditions but has also undergone adaptations to meet the challenges of modernity and evolving conditions. The emergence of criminal groups like the 'Ndrangheta is a direct outcome of these historical and cultural processes, deserving distinct contemplation. It is crucial to underscore that a comprehensive understanding of Calabria's criminal culture necessitates considering a myriad of factors, ranging from historical and cultural traditions to prevailing socio-economic conditions.

Furthermore, acknowledging the significance of comprehending Calabrian identity and its impact on the formation of criminal traditions is imperative. Lombroso's study underscores the importance of elements such as religious beliefs, family values, and social norms interacting with economic and social conditions to create a unique milieu for the development of crime.

Equally noteworthy is Lombroso's recognition of the impact of Calabria's physical geography and climatic conditions on its socio-economic evolution. The challenging natural conditions, coupled with restricted economic prospects, played a role in shaping a harsh living environment, subsequently influencing the emergence of criminal traditions in the region.

In summary, the study underscores the intricate and multi-dimensional nature of Calabria's formation of criminal culture. This intricate process results from a distinctive amalgamation of historical, cultural, social, and economic factors.

CONCLUSIONS

This article delves into the prominent features and attributes that pertain to the criminal landscape of Calabria and the circumstances that led to its

emergence. It meticulously outlines the living conditions and way of life of the region's inhabitants. Worth noting is that this article is a product of an in-depth analysis of the previously mentioned source within the framework of studying Italy's criminal traditions. As such, it highlights the key statements, references, statistics, and descriptions directly related to the origins of criminal activity and the formation of criminal traditions.

Consequently, the work authored by Cesare Lombroso (1898) holds a distinctive value as a unique written source shedding light on Calabria's culture, history, living conditions, and the underlying factors contributing to the development of criminal traditions. Remarkably, the book "In Calabria" had not been translated into Russian up to the year 2020, making this article a highly pertinent and invaluable resource for researching Italy's criminal traditions, particularly the criminal subculture of Calabria, within the Russian-speaking academic sphere.

The various excerpts from Lombroso's work vividly capture the essence of Calabrian life and the prevailing conditions, starting from 1862 when Lombroso embarked on his investigations in Calabria (Lombroso, 1898). These observations intricately paint a picture of Calabria's remarkably bountiful and distinct landscape, juxtaposed with the immense challenges and destitution faced by its inhabitants. These observations provide insight into the resilience, morality, mentality, and psychology of the Calabrians. They also underscore the historical circumstances and external factors that profoundly shaped the region, subsequently influencing its development, philosophy, psychology, and way of life.

In the present day, we are confronted with a stark reality: the criminal subculture of Calabria, known as the Ndrangheta, has expanded its reach worldwide, infiltrating numerous facets of society and amassing substantial wealth, as documented by Gratteri and Nicaso (2019). This organization has demonstrated the capability to extend its influence across industries, infrastructure, and more (Gratteri & Nicaso, 2007). The Ndrangheta endures to this day, showcasing its adaptability to changing circumstances — a trait that traces back to the distant 1860s. A comparison between Cesare Lombroso's

depiction of Calabria and its inhabitants and the contemporary accounts of the Ndrangheta's activities, as outlined in the works of researchers like Nicola Gratteri and Antonio Nicaso, reveals stark differences (Gratteri & Nicaso, 2007, 2019). This contrast highlights the significant achievements these individuals have attained through their established practices, upbringing, way of life, adept negotiation skills, and their capacity to infiltrate various spheres of activity. It is important to underscore, however, that the author views the criminal dimension of their activities as inherently negative and incompatible with the values of our civilized society.

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EXPLORING INDIVIDUAL CHOICES WHEN JOINING THE MAFIA OR 'NDRANGHETA

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MAXIM SHEVCHENKO
ODESSA SCIENTIFIC-HUMANITARIAN SOCIETY

E-mail: lawimmunity@gmail.com

Maxim Shevchenko is a lawyer, journalist, member of Odessa Scientific-Humanitarian Society and Historic-Literature Scientific Society.

ABSTRACT

The relevance of issues pertaining to human choice in modern times is unquestionable. In this article, we will delve into the matter of choice for the first time — its presence or absence within criminal organizations. The activities of criminal organizations serve as a litmus test for gauging the efficacy and endurance of both the organization and its individual members under intense external pressures. According to modern postmodern doctrine, the choice of a contemporary human is ostensibly independent in virtually all aspects; however, the question of the effectiveness of such an approach for both society as a whole and the individual remains unresolved.

The purpose of this article is to examine the concept of human choice within the Mafia and 'Ndrangheta — its presence or absence. Does the availability of personal choice benefit both the individual and the organization? Furthermore, what factors contribute to the resilience of organizations existing beyond the boundaries of the law? Addressing these questions provides criminologists with insights into the structure, organizational dynamics, and individual attitudes within such entities. Throughout this study, the author considers the organizational structures of criminal groups like the Mafia and 'Ndrangheta, drawing from previous research in southern Italy, as well as philosophical, anthropological, and criminological postmodern literature. Methodologically, the study employs a descriptive approach, comparative analysis, immersion in the studied environment, and prototypological method.

Keywords

Mafia, 'Ndrangheta, Southern Italy, criminal, choice of human



INTRODUCTION

Italy boasts a lengthy history of criminal entities, such as the Mafia operating in Sicily, the Camorra situated around Naples, 'Ndrangheta historically linked to Calabria, and the Sacra Corona Unita originating from Puglia. These organizations engage in a diverse range of criminal activities, encompassing racketeering, drug trafficking, smuggling, fraud, murder, and corruption. Despite their origins in southern Italy, these criminal entities have expanded globally, with numerous members on every continent.

The pursuits of these criminal groups involve both legal and illegal enterprises, territorial control, influence in politics and economics, and the use of violence to safeguard their interests and intimidate adversaries. The Italian government actively confronts these organizations, acknowledging their persistent threat to public security and regional stability. Counteraction measures employed by the Italian government include legislative initiatives, with laws and policies targeting organized crime, specifically addressing racketeering, drug trafficking, and corruption. Additionally, special operations and investigations, conducted by the police, carabinieri (military police), and other law enforcement agencies, aim to apprehend and prosecute criminal organization members. Witness protection programs are implemented to ensure the safety of witnesses cooperating with the government and to fortify their position in legal proceedings. The Italian government also actively pursues a policy of asset forfeiture, involving the confiscation of property and financial resources belonging to these criminal organizations.

Italy collaborates with other nations and international organizations to exchange information and conduct joint operations for information sharing, coordinated actions, and the prosecution of criminal group members, particularly considering the transnational nature of certain criminal activities. Public support in the fight against the criminal organizations is a crucial aspect, with ongoing efforts



to track and obstruct financial flows associated with criminal groups.

Notably, social and educational programs for social rehabilitation and support in affected territories play a significant role, aiming to prevent the recruitment of new members into criminal groups. Active public engagement, raising awareness of the issue, and supporting those cooperating with law enforcement are integral components.

These efforts are often interconnected, necessitating constant updates and adaptations in response to changes in the activities of criminal organizations. Combating organized crime is a long-term and intricate task, with ongoing initiatives at various levels. Many Italians and social organizations vehemently oppose criminal activities and endorse government efforts. Despite these endeavors, organized crime in southern Italy remains persistent and adaptable to new conditions. Addressing this challenge demands sustained efforts and collaboration across legislative, law enforcement, community, and international levels.

Participating in expeditions to the southern region of contemporary Italy as part of the Institute of Memory's research team, I was directly involved in investigating the existing criminal traditions in southern Italy — namely, the Mafia and the 'Ndrangheta. The results of this research have been documented in the monograph authored by Ukrainian scholars O. Maltsev and V. Lunov (2020) titled "Philosophy of Southern Italy." This article delves into the timeless question of choice, exploring its role or absence in successful organizations through the lens of two criminal entities, namely 'Ndrangheta and the Mafia. It is noteworthy that the research interest of diverse scholars and experts is drawn to criminal organizations in Southern Italy (Buonanno & Pazzona, 2014; Calderoni et al., 2017; Catino, 2015; Craparo et al., 2018; Lavorgna & Sergi, 2014; Ravenda et al., 2019; Scognamiglio, 2018; Sergi, 2019).

METHODS

The exploration of criminal organizations necessitates employing diverse methods and approaches,

including descriptive analysis, comparative analysis, and the prototopological method. Notably, the study underscores the application of specific methods, such as the descriptive method and the method of system analysis and synthesis, which encompass:

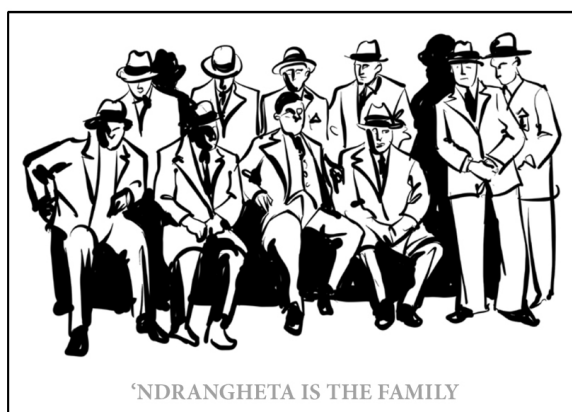
- **Analysis of Previous Studies and Literature:** Examining existing research and literature on organized crime and criminal groups to comprehend their history, structure, and activities.
- **On-the-Ground Study:** Immersing in the daily life of communities affected by organized crime to gain a comprehensive understanding of its societal impact.
- **Legal Status and Countermeasures:** Investigating the legal status and countermeasures in various countries, including laws targeting organized crime.
- **Court Decisions Analysis:** Scrutinizing court decisions related to criminal organizations to identify judicial strategies and law enforcement effectiveness.
- **Financial Impact Analysis:** Examining the legalization of money and investments, and assessing the impact of organized crime on the regional and territorial economy.
- **Political Influence Analysis:** Assessing the impact of organized crime on political structures, including bribery and corruption.
- **Anti-Corruption Strategy Effectiveness:** Analyzing the effectiveness of anti-corruption strategies within the context of organized crime activities.
- **Crime Types Study:** Investigating the types of crimes committed by criminal organizations and their prevalence.
- **Member Characteristics Analysis:** Analyzing the characteristics of criminal organization members, including their motivations and psychology.
- **Cyberanalysis:** Studying cybercrime and employing technology to detect and disrupt criminal activity online.
- **Data Analysis Techniques:** Applying data analysis techniques to identify patterns and trends in criminal activity.
- **Ethnographic Research:** Studying different criminal locations and groups in diverse cultures to identify commonalities and unique characteristics.

- **Observational Studies:** Observing the behavior of criminal groups in their natural environment for an in-depth understanding of cultural characteristics.
- **Comparative Case Studies:** Conducting comparative case studies of cultural contexts in different countries and regions to examine cultural, historical, and social factors influencing criminal activity.
- **Culture and Organizational Structure Analysis:** Examining the impact of culture on organizational structure and determining how cultural values shape the hierarchy of criminal organizations.
- **Social Media Analysis:** Monitoring social media, forums, and internet resources to observe discussions and debates, identify trends, and assess public opinion.
- **Document Analysis:** Studying court documents, dossiers on suspects, and bank records to obtain specific facts and details concerning the activities of criminal organizations.

Specific methods for studying organized crime may include various approaches, depending on the goals and objectives of the study. Here are some specific methods that may be used:

- **Insider Interviews:** Involving ex-members of criminal groups, witnesses, law enforcement, attorneys, victims, and experts to obtain primary information about the internal structure, strategies, network of connections, and methods of activity of criminal organizations.
- **Crime Statistics Analysis:** Examining court records, crime statistics, and law enforcement reports to study the types of crimes, their frequency, geography, and trends related to criminal activity.
- **Social Surveys:** Surveying local residents, businessmen, and members of public organizations to assess the impact of criminal groups on social life, the level of fear, opinions, and proposals to combat criminal activity.
- **Network Analysis:** Investigating connections between members of criminal groups, their contacts, and financial transactions to identify the structure of the organization, key figures, ways of financing, and influence.
- **Economic Analysis:** Evaluating economic data of regions exposed to criminal activity to assess the economic impact of criminals, their participation in legal and illegal sectors, and their influence on investment and regional development.
- **Forensic Analysis:** Examining crime scenes, traces, and tools used for the reconstruction of events, identification of crime characteristics, and analysis of methods used.

All these methods enable a deeper understanding of the issue and answer numerous questions. For the purposes of this article, the main question revolves around choice: Does a person have a choice to become a criminal or not? Therefore, the article also considers these questions from the perspective of Lipot Szondi's works and his fate-analysis, which is based on the doctrine that "choice determines a person's fate." Szondi not only emphasized the importance of choice in human fate but also demonstrated that individuals, even in unconscious choices, determine their fate. To gain a deeper understanding of the distinctions between the two criminal organizations, we employ heuristic models: "Mafia is a ship," and "Ndrangheta is a family."



RESULTS

The research revealed that 'Ndrangheta is the sole organization in which family disillusionment does not emerge. This organization is fundamentally rooted in the family structure ("ndrina" serving as its foundational element), and those born into 'Ndrangheta families develop a sense of devotion from a young age. Within the 'Ndrangheta framework, a principle is upheld: individuals dedicate themselves entirely to the family, and in turn, they are provided for by the family. In a different cultural context, particularly given the unique characteristics of the Ukrainian mentality, a child might have taken offense or resisted such expectations. However, in the 'Ndrangheta context, these reactions are practically non-existent due to significant compensation: the family offers an environment and knowledge that allow a child to become remarkably prosperous and esteemed very swiftly (typically by the age of 18–25).

Consequently, the guiding principle within the 'Ndrangheta is "you do everything for the family, and the family does everything for you." A child acknowledges their debt to the family, for the family offers immediate and tangible support (rather than mere words). 'Ndrangheta is grounded in such forms of compensation, among other factors, which obviates the existence of a "disillusionment with parents" phase within this criminal subculture. This dynamic contributes to the 'Ndrangheta's reputation as the most robust and resilient criminal organization globally.

At present, 'Ndrangheta members are dispersed worldwide, engaging in various activities. Nevertheless, Calabria remains their origin, their "homeland," where they frequently return for vacations, treating it as if it were their own. Notably, in the 'Ndrangheta, there is no pursuit of a "Great Mother" figure (representing the bearer of knowledge); instead, every individual within this subculture is born and lives under the protection of the Great Mother, given that the "family" serves as a manifestation of this concept.

Historically, it's worth noting that the Order of Christ has consistently been one of the wealthiest

and most influential institutions, functioning as a knightly order with unparalleled power. This very Order underwent a transformative shift and evolved into what we now recognize as the 'Ndrangheta. The name "Ndrangheta" translates to "a circle from which there is no escape." This philosophical notion conveys the idea that once someone is born into this organization, there is no alternative; it is seen as fate or divine will. This contrasts with the approach of other criminal organizations in southern Italy. For instance, the Mafia aligns more with the concept of the Great Father, while the Great Mother's path is seldom followed or openly acknowledged, acting as another distinctive selection criterion (Maltsev & Lunov, 2020). "If you entered the organization and your wife takes precedence over everything else, it effectively means there's no way up for you from that point" (Maltsev & Lunov, 2020, p. 239)

FORMULATING THE RESEARCH QUESTIONS. PRESENTATION OF THE CORE CONTENT

The awareness of the Mafia's criminal activities, the notoriety of Camorra gangs, and the intricacies of 'Ndrangheta operations are widely known. One of the fundamental questions that emerged in our study was whether individuals become criminals due to their circumstances or if they are inherently predisposed. Hence, the subculture of Calabria has been remarkably illustrative over the past century and a half in showcasing how the 'Ndrangheta functions as an "circle with no escape." For those born within the confines of 'Ndrangheta, there seems to be no exit; their path is seemingly predetermined to criminality. However, upon reaching adulthood, there appear to be no moral dilemmas or uncertainties among 'Ndrangheta members. This is because the 'Ndrangheta provides ample benefits, security, education, effectiveness, and overall prosperity. Among various contributing factors, it's worth highlighting that 'Ndrangheta stands out as one of the world's wealthiest and most privileged entities.

Antonio Nicaso, in his book "Blood Brothers," expounds upon this topic by stating, that in the case of the Calabrian criminal organization, the organizational model follows that of patriarchal

societies. The family, also known as ‘ndrina,’ constitutes the fundamental unit of the ‘Ndrangheta. It starts with the core capo-bastone family and expands to include others, often with some degree of kinship. These additions, usually subordinate at first, eventually coalesce to form a ‘local’ structure” (Gratteri & Nicaso 2007).

In the monograph titled “Philosophy of Southern Italy,” authored by O. Maltsev and V. Lunov (2020), a perceptive insight emerges: a specific group of individuals bears resemblances akin to children when their qualities and personality traits are subjected to comparative analysis — this group constitutes criminals. For example, criminals and children alike share a belief in their entitlement to engage in acts such as theft, robbery, and plunder. Moreover, the enduring memory of societal mistreatment shapes the criminal’s lifelong experience — a parallel to children who retain memories of offenses and injustices committed against them. Both the child and the wrongdoer share two pivotal characteristics: a shared propensity to “remember” and a steadfast belief in their “entitlement,” which essentially signifies a resolute determination. This intrinsic determination and sense of entitlement have persisted and been esteemed by society across epochs. Throughout history, authorities and governing bodies have sought to quell criminal elements through tactics including arrests, the establishment of new laws, restrictions, penalties, and imprisonment. Paradoxically, these attempts often spark counterreactions. Remarkably, the concentration of diverse “masters and experts” from the criminal world within prisons has resulted in the refinement of their skills in these controlled environments. It was also an excellent location for recruiting new members into criminal organizations. Curiously, those in positions of authority, both knowingly and unknowingly, replicate the strategies of their predecessors (Maltsev & Lunov, 2020).

The southern part of Italy offers a rich reservoir of such illustrative cases. Initially, the so-called “criminal organizations” in southern Italy, which persist to this day, did not originate as criminal entities; they were, in fact, state organizations representing prior forms of authority, particularly linked to the influence of the Spanish Empire. Nonetheless, global power dynamics shifted, culminating in the

reunification of Italy in 1861. This shift resulted in a change of leadership, with individuals opposed to the former Spanish Empire taking control. Consequently, the new regime labeled followers of the Spanish King as criminals. It is worth emphasizing that up until this historical juncture, those labeled as ‘criminals’ were once esteemed individuals, often nobles, who had served the Spanish Crown. They were more than mere “state entities retained under the auspices of the King of Spain.” These individuals were highly trained and adept, akin to what one might term “special units” in contemporary parlance. They later participated in various political coups, bourgeois revolutions, and the like across Europe. Prior to these events, these skilled operatives, often members of knightly orders, were entrusted with establishing order in newly conquered and colonized territories, a task they executed remarkably well on a global scale, including in regions such as the Americas, Africa, and Southeast Asia. This organization not only comprised nobility and knightly order members but also functioned as a genuine training hub in the southern reaches of Italy, cultivating specialized forces of diverse profiles. These centers significantly contributed to the expansion of the Spanish Empire, as the saying goes, “success depends on the people.” However, in 1861, the unification of Italy transpired, ushering in a new political figure — King Vittorio Emanuele. This leader declared individuals from southern Italy, who had been aligned with the former Spanish Empire, as enemies and sought their eradication or relocation, such as to South Africa, a former colony of the Spanish Empire (Maltsev & Lunov, 2020).

Maltsev’s research in the southern region of Italy, in which the author of the article had the privilege to directly participate, has unveiled the role of fate within another criminal structure — the Mafia. In this context, fate presents itself through what is termed a “Meeting with Chaperone.” According to the Mafia’s perspective, managed fate entails progression within the organization, reaching up to the level of a Capo, or advancing through the hierarchy to its upper echelons. Notably, Palermitans, much like accomplished swordsmen, hold great reverence for death and lack problems about renunciation as a philosophical concept; they are often referred to as “people with glass eyes.” These individuals are the epitome of devout religious zealots, harboring

a fearlessness of death and an attitude of respect toward it. For them, death is the pivotal juncture marking the commencement of tangible action — consider, for instance, the phenomenon of “vendetta.” It’s noteworthy that neither the ‘Ndrangheta nor the Camorra exhibit the same audacity as the Mafia. Mafia representatives have brazenly targeted judges, even as they exited the courtroom, firing from a mere one-meter distance. They’ve orchestrated explosions that claimed the lives of judges’ families, including children. They’ve rigged sections of highways to eliminate specific targets and engaged in a myriad of other audacious acts.

The findings of expeditions, outlined in the book “Deceptive Silence” by Dr. Oleg Maltsev (2018), unveil the core and mechanism of the Mafia and ‘Ndrangheta organizations’ “own religion” — an exceptional way of life and worldview. Religion, as a concept, includes preachers and adherents, who in this case make up the members of the organization. A distinctive attribute of ‘Ndrangheta’s “own religion” is its propagation within the family context. Here, the term “family” takes on a literal sense, encompassing blood connections. Presently, it’s known that in Palermo, a broader conception of family prevails, wherein family members needn’t solely be bound by blood. In ‘Ndrangheta, for instance, the father stands as the family’s leader, while in Palermo, it is the grandfather who assumes this role. Another significant divergence is that the ‘Ndrangheta is profoundly tethered to the past, while the Mafia’s influences are rooted in the future. Where the ‘Ndrangheta rests upon a foundational ancestral concept, the Mafia is built upon an archetypal sequence. This underscores distinct motivations between the organizations.



When gauged through the lens of academician G. S. Popov’s memory science, an intriguing insight emerges: the contrast lies in how the Mafia and ‘Ndrangheta cultivate skills (Maltsev, 2018). The Mafia initially employs the archetypal sequence and then transitions to the ancestral concept, whereas the ‘Ndrangheta follows the reverse order. Essentially, the ‘Ndrangheta must strategize for its future, while the Mafia molds its present in alignment with the future. It’s akin to the Mafia existing in the future, directing the present to manifest that future. On the contrary, the ‘Ndrangheta resides in the past, where the past is their present and the present becomes their future. Their perception of the world deviates from the norm, departing from the perspective of most individuals. While the Mafia inhabits the “current world” familiar to us, the ‘Ndrangheta resides in an entirely separate realm — the past. For them, the unfolding present embodies their future. Their attention might veer toward the future, or the present, but the core of their existence resides in the past.

Hence, the ‘Ndrangheta subculture encapsulates a logical model resembling a snake beneath a stone. Symbolically, the concealed snake signifies a residence in the past; any attempt to uncover or disturb this past could result in its emergence into the present, and the instigator might find themselves entangled in predicaments. Additionally, this model’s essence mirrors the process of constructing an organization, a topic touched upon in the methodology of analyzing criminal traditions.

‘Ndrangheta rests upon an ancestral concept, which is a part of person’s memory — their past. This leads to ‘Ndrangheta existing in what seems like an isolated realm, impervious to external entry.

In contrast, the Mafia operates within this world, constructing its trajectory towards the future.

Metaphorically, a member of the ‘Ndrangheta views the unfolding of their life as something that has already happened; there is no future.

They believe they have already accomplished everything solely by virtue of their affiliation with the organization. Change transpires exclusively in the present. A conventional European perspective on the “future” or dreams appears absent because, to them, everything has already transpired.

In the perspective of the 'Ndrangheta, life unfolds as a voyage from the past to the present, revealing a pivotal element of their invulnerability. This ethos and lifestyle yield a pronounced edge in today's criminal landscape. Essentially, 'Ndrangheta remains untainted, governed by a past where endeavors deemed impossible in the present become viable. The Mafia, on the other hand, must navigate the contemporary realm, adapting to orders, shifts, and strategic considerations. It could be said that 'Ndrangheta adheres to medieval principles, unfazed by external judgments. Their demeanor corresponds to that of medieval knights. Should the need arise to swiftly "sever heads," they won't hesitate to do so in the present moment. The Mafia, while also possessing the capacity for forceful actions, approaches matters tactically, taking public sentiment and societal order into careful consideration. Essentially, the Mafia's course of action is shaped by the subtleties inherent to a given historical era or contemporary circumstance (Maltsev, 2018).

However, as we are aware, nothing emerges from absolute nothingness. This suggests that the depicted mechanism likely had historical precedent. Delving deeper into centuries gone by, we can assert with confidence: such organizational frameworks did exist. Knightly orders, for instance, originated from family clans; a child would be schooled in swordsmanship from a young age, imbibing family traditions, ultimately becoming a lifelong follower of knightly ideals. The status of knighthood held a value more precious than life itself. This prototype aligns with the lifestyle and character of the 'Ndrangheta organization. Conversely, the Mafia's structure bears resemblance to that of a pirate ship. Team formation occurs swiftly; the individual who brings a new crew member assumes responsibility for their integration; each team member is required to contribute pertinent skills for the collective purpose; the ship's primary goal revolves around generating profit and redistributing it amongst the crew.

DISCUSSION

In addressing the question of an individual's choice to become involved in criminal activities, this study acknowledges the inevitable connection with the issue of combating organized crime. The endeavor



or to combat organized crime is recognized as a multifaceted and complex task, necessitating a comprehensive and multidimensional approach, with foreign authors proposing key concepts and strategies. These encompass the strengthening of legal measures through the adoption and active enforcement of stringent laws tailored to the specifics of criminal activities. Additionally, the establishment of dedicated courts and the appointment of specialized judges for organized crime cases aim to enhance prosecution effectiveness.

Witness protection is another crucial aspect, involving guaranteed safeguards for witnesses and law enforcement officers to mitigate threats from criminal organizations. Technology is utilized to ensure witness anonymity and protect their families. Financial tracking services play a role in monitoring the financial operations of criminal organizations and identifying their funding sources. Actively confiscating property and finances serves to weaken their economic foundation.

International collaboration is emphasized, encouraging countries to exchange information on criminal organizations, their leaders, and operations. Joint international operations involving law enforcement agencies from different countries contribute to a more coordinated effort. Educational programs are developed to prevent the recruitment of new members into criminal groups, informing the public about the mechanisms of criminal activity and its societal consequences. Employing modern technologies to combat cybercrime and secure law enforcement information is crucial. Analyzing social

media helps track the activity of criminal groups and identify new threats. Implementing programs to support territories affected by criminal activity is also deemed important.

When addressing concepts and contributors in the fight against criminal groups, it's crucial to recognize the broad and intricate nature of the issue. Various researchers and practitioners approach the problem from diverse perspectives. Here are some influential approaches and authors in combating organized crime:

1. Social ecology theory: Cesare Lombroso (1898) posits that crime stems from the social environment and societal structure, suggesting that changes in the social setting can reduce organized crime.
2. Oligarchic organization theory: Giovanni Falcone (2011) proposes that criminal groups adopt an "oligarchic structure," with skilled members making decisions and overseeing the organization.
3. Prevention concept: Salvatore Lupo (2002/2011) focuses on crime prevention through public education, youth support, and anti-corruption efforts to deter recruitment into criminal organizations.
4. Power of the law concept: James C. Scott (2008) highlights the significance of analyzing the power and force used by criminal groups, offering strategies for effective confrontation.

These approaches and authors represent just a portion of the diverse strategies to counter criminal organizations. It's crucial to acknowledge that an effective counter-strategy often requires a combination of approaches, considering the specific conditions and context of each situation.

Drawing from the aforementioned research outcomes, we gain insights into the fundamental disparities between the two entities within the southern Italian region — the Mafia and the 'Ndrangheta. In tandem, it's crucial to revisit the concept of choice, a facet that confronts individuals at various junctures of life. Within contemporary society, the notion of "choice" pervades multiple aspects of human existence, spanning from everyday decisions like selecting products at a store to

more substantial spheres like participating in state elections. Numerous studies focus on the ways individuals make decisions (Ceschi et al., 2019; see also Coupland, 2015; Davies et al., 2016; Gambetti & Giusberti, 2019; Kulcsár et al., 2020; Läßle & Barham, 2019; Van Parys & Ash, 2018).

Modern developed capitalist societies, governed by the principle of free choice, have even introduced novel concepts — such as the substitution of "sex" for "gender" — which enables individuals to opt for a different gender from the one assigned at birth. This extends to the justification for altering their original sex-based classification. Consequently, it unintentionally prevents a thorough exploration of these subjects, limiting the potential to identify root causes, describe repercussions, and formulate strategies for eliminating such phenomena.

In accordance with the teachings of Lipot Szondi (1944), the trajectory of one's fate is determined by choice. Szondi not only emphasized the significance of choice in shaping human fate but also substantiated that an individual, even through unconscious decisions, shapes their fate. Within his works, Szondi (1944, 1963) introduced a model that portrays a person behind the wheel of a metaphorical bus, representing their fate. Accompanying the driver, the person, are numerous passengers — all of them relatives. When faced with a novel situation requiring a decision, a member of the person's family takes the reins and assumes control (relying on a figure of the relative, that is in person's memory, even if that "relative" is physically deceased by that time). Simultaneously, the individual remains accountable for the actions of this "relative figure."

L. Szondi (1944) concluded that "Choice makes fate," an axiom central to the fate-analysis. In the book "Philosophy of Szondi" by Dr. Maltsev, a straightforward model is outlined to elucidate the concept of "tropism," a notion introduced by L. Szondi. It involves picturing a person with five different paths, metaphorically termed "tropes," lying ahead. According to Szondi, these paths encompass all possible avenues — there are five in total. As a person navigates their life, they consciously and unconsciously make a choice from these five paths. The first path involves selecting love or the object of affection (a beloved partner); the second

path entails choosing the object of friendship (this concept encompasses partnerships, interactions, reliable companions); the third path relates to profession; the fourth path concerns the choice of illness; and finally, the fifth path encompasses the choice of death, ranging from suicide to specific diseases like cancer or accidental demise (Maltsev, 2019).

Certainly, an individual's choices are inherently personal matters. Yet, the act of making a choice carries implicit consequences, effectively steering them along a certain path. Thus, a choice serves as the switch that transports a person from one path to another. The nature of the choice itself — whether conscious, semi-conscious, intuitive, or unconscious — is inconsequential. What truly matters is the act of a person “transitioning” to a different path, often without foreknowledge of where this path might ultimately take them or the events that await at its conclusion.

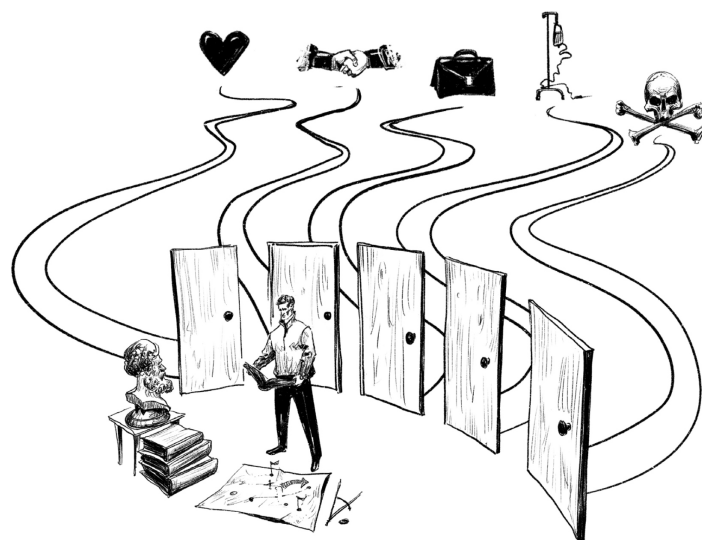
For an individual born into an ‘Ndrangheta family, there is no choice. From early childhood, they inherit a predetermined philosophy, knowing that their partners will emerge from the family circle, their career shall serve their family's interests, death holds no fear, and even their choice of love will be made with the participation of family. Contrastingly, when an individual joins a Mafia family, this decision is often a result of their own volition, influenced by a sequence of preceding choices they have made or choices that have been made for them by external parties (Maltsev, 2018).

Modern society largely believes in its capacity to forge independent choices, yet scrutiny of global phenomena invites skepticism toward this assumption. Consumption stands as both the propulsive force and the primary barometer dictating the fluctuations of the contemporary world economy. The trajectory of economic growth or decline hinges upon the trajectory of consumption, in turn determining prosperity and stability. Remarkably, even the act of consumption is a manifestation of choice, which often perceived as exclusively guided by personal will.

In his book “The Consumer Society: Myths and Structures,” Jean Baudrillard (1970/2016) expounds that according to Gervasi and others, “needs

are interdependent and are the product of a learning process, rather than a rational calculation” (p. 70). Choice is not arbitrary; it's subject to social influence and mirrors the cultural framework within which it operates. Notably, not just any product is manufactured and consumed; it must hold significance within the prevailing value system. This perspective lends itself to viewing consumption through the lens of integration, as stated by Parsons: “The goal of the economy is not the maximization of production for the individual, but the maximization of production linked in with the value system of the society” (Baudrillard, 1970/2016, p. 70). Desenbury similarly articulates that a single choice is fundamentally at play: the diversification of commodities based on an individual's hierarchical standing. What truly sets consumer behavior apart is the contrast in choices across various societies and their convergence within the same society, underpinning its status as a societal phenomenon. This diverges from economists' perspective; their “rational” choice has transformed into a conformist choice, one harmonizing with group values. Therefore, needs are more directed toward values than objects; their fulfillment predominantly symbolizes an alignment with these values. In its essence, a consumer's core, automatic and unconscious choice entails adopting the lifestyle emblematic of a specific society — rendering it distinctively particular..

J. Baudrillard (1970/2016) contends that within the realm of consumption, the semblance of human choice being free is deceptive. In reality, individuals are compelled to establish distinctions. Baudrillard (1970/2016) asserts that this underpins the bound-



less nature of consumption, resulting in consumer demands outpacing remarkable productivity growth, thereby constituting a “reserve army” of needs that propels economic advance.

In “Fatal Strategies,” Baudrillard (1983/1999) demonstrates that choice is an “ungenerous imperative.” Any philosophy that binds humanity to the exertion of its will only plunges individuals into despondency. If, for one consciousness, there exists nothing more gratifying than having a clear understanding of its desires, then, on the contrary, for a different, obscure yet vital consciousness (non-consciousness), happiness is intricately tied to the very futility of the will. In this alternate perspective, the allure lies in not comprehending one’s desires, in embracing a state free from conscious choice, and in experiencing a disillusionment with its own inherent objective will (Baudrillard, 1983/1999).

People are not only generally oblivious to the fact that numerous of their “desires” are being inculcated and thrust upon them, but naturally, they often lack the inclination to delve into this truth. They may not even be certain whether they truly desire to want at all. However, when confronted with a myriad of evidence, there is a whisper from the depths, a kind of “malevolent spirit.” It suggests that it might be wiser to place faith in advertising or information mechanisms, entities that will undertake the task of “persuading” them, shaping their choices (or to lean on the political establishment, entrusted with educating fellow citizens about the state of affairs).

In secrecy, every individual gravitates towards an arbitrary and severe system that strips away choice, rather than enduring the anguish of a free system where the nature of their desires remains enigmatic. In the former scenario, one is sentenced to absolute determination, while in the latter, they confront indifference (Baudrillard, 1983/1999). Deep within, each person leans towards an order that is stringent and seemingly improvised (or even not logical, like predestination or ceremonial), a sequence of events so fragile that even a minor disturbance could shatter its integrity. This inclination prevails over the entire dialectical trajectory of reason, where ultimate logic reigns supreme, transcending the nuances of language.

Naturally, on a subconscious level, we yearn to evade fate and transgress established rituals, just as we possess an inherent inclination to disrupt any form of order with force. However, this inclination towards violence is predetermined; it is woven into the very fabric of ceremonial arrangements. It doesn’t arise spontaneously; rather, it orchestrates a calculated dramatic reversal, as elucidated by Baudrillard (1983/1999). Conversely, according to Christian religious philosophy, even God refrains from impinging upon human choice. Nevertheless, modern consumer society has effectively eroded this dogma intrinsic to an enduring religious belief.

CONCLUSIONS

If we contrast the two organizations Mafia and ‘Ndrangheta, evaluating them according to the principle of security and stability from outside and inside, we can conclude that ‘Ndrangheta, through the method of structure formation, will “win” this fight against Mafia. ‘Ndrangheta is more closed; its members are bound together primarily by blood ties; from birth, the child has no choice; having only one path forms an unquestionable loyalty to the organization and no suggestion of even betraying the structure. However, the ‘Ndrangheta will lose out to the Mafia in another category, such as the time it takes to form the structure. ‘Ndrangheta requires several generations of people to form, while the Mafia, due to its formation on the principle of a ship model, the speed of creation and completion of the team from the carriers of the necessary skills and “professions” does not require much time, nevertheless it is more susceptible to betrayal.

At present, criminal enterprises such as Mafia, Camorra, ‘Ndrangheta, and Sacra Corona Unita and others persist in their operations, notwithstanding heightened law enforcement scrutiny. It is crucial to recognize that illicit activities are undergoing transformations in response to governmental strategies and societal influences. Key aspects of contemporary criminal endeavors encompass:

- Active participation in the drug trade, involving production, transportation, and distribution of narcotics.

- Traditional racketeering involving the extortion of funds from businesses and local residents in exchange for protection or favors.
- Smuggling various goods, ranging from weapons to luxury items, and engagement in organized criminal enterprises such as illegal gambling and trade in counterfeit goods.
- Influence over local and regional authorities through corrupt practices, including bribery of officials, politicians, and law enforcement personnel.
- Transnational activities, participating in international drug trafficking, smuggling, and other forms of organized crime on a global scale.
- Embracing modern technology to streamline activities, encompassing financial transactions, secure communications, and concealing traces of criminal operations.
- Continuous adaptation of methods in response to law enforcement measures, aiming to evade arrest and trial.
- Investment of illegally obtained funds in legitimate economic ventures to legitimize gains and exert influence in the business sector.
- Establishment of territorial control through violence to intimidate competitors and the local populace.
- Preservation of the traditional family structure with sworn loyalty and severe consequences for violations.
- Internal conflicts and power struggles within criminal organizations.
- Portrayal of a semblance of legitimacy through charitable actions and public events.
- Active involvement in cyberspace through participation in cybercrime.
- Formation of international connections and cooperation with other criminal organizations worldwide.
- Concealment of criminal activities through legitimate businesses and organizations.
- Control of new and emerging industries to secure influence and revenue.
- Utilization of violence to intimidate witnesses, competitors, and adversaries.
- Legalization of proceeds through various financial schemes, real estate investments, and banking operations.
- Employment of encrypted messages for confidential communication among organization members.
- Criminals' constant adaptation to changing conditions and law enforcement strategies to ensure continued activity and survival.

Effectively countering criminal organizations demands not just robust law enforcement actions but also extensive community backing and global collaboration. A unified approach to crime prevention, fortifying legal structures, and safeguarding witnesses remains integral in the battle against criminal activities. Such efforts can serve as a shield and cultivate a favorable perception among the local populace. Despite governmental and law enforcement endeavors, tackling criminals persists as a formidable challenge. These groups perpetually adjust to evolving conditions and countermeasures, necessitating ongoing enhancements and fine-tuning of strategies to combat them. International collaboration and public endorsement are pivotal in this ongoing process.

The above, among other things, is confirmed by trials against members and leaders of the Mafia in the U.S. and Italy. In the battle against the 'Ndrangheta, Italy was compelled to enact laws on criminal liability for mere affiliation with the organization, without the necessity of proving distinct corpus delicti. The system of upbringing applied in 'Ndrangheta, which excludes the choice of a person, ensures the stability of both the criminal organization itself and the stability of the psyche of a person as its member (even if this stability is aimed at fulfilling the functions and tasks of the organization itself). Exclusion of choice in each member of the organization provides the so-called common good of the whole organization at the expense of its stability from external influence.

Even if we turn to the movie *The Godfather*, we can see that one of the main characters of this movie, Michael Corleone, initially had no intention of joining the organization (Coppola, 1972). Don Vito Corleone himself expressed his dissatisfaction with his son's choice, however, did not deprive him of his choice as such. The described situation is almost impossible in 'Ndrangheta, where a child is brought up as a member of the organization from a young age, adopts its philosophy unconditionally, absorbing it with his mother's milk, which allows him, for example, to be absolutely calm even if he

is detained by the police. Even if he is detained or sent to prison, he is confident in the organization, and the organization is confident in him. It is not without reason that Prof. Antonia Nicaso, at one of the scientific meetings that took place in 2019 in the city of Odessa, compared an 'ndrangetista sitting in front of a police officer for interrogation to a block of ice (Huzhva, 2019).

Modern man's choices are conditioned by his philosophy, his upbringing, what he receives at a young age, and from the moment he is born. Beliefs are formed throughout life and determine multiple subsequent choices. Thus, the famous philosopher John Locke (1690) compared a person to a blank sheet of paper on which one writes, shaping the person himself. He even suggested that teachers should be held accountable for what they write. However, in the 21st century the situation has changed somewhat: as Jean Baudrillard demonstrated in his works, modern society and each of its members individually have only the illusion of choice, casting their vote in favor of those who prefer to remain behind the scenes.

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ABEL'S PROTOTYPE: SOCIALITY AS THE SCALING OF AGGRESSION

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MAXIM LEPSKIY
ZAPORIZHZHYA NATIONAL UNIVERSITY

ORCID: <https://orcid.org/0000-0001-5604-641X>
E-mail: waysensey@gmail.com

Maxim Lepskiy is a professor in the Sociology Department at Zaporizhzhya National University in Zaporizhzhia, Ukraine. He has both academic and governmental administrative experience and currently heads the Research Board in Social Forecasting of the Sociological Association of Ukraine. He is an Academician of the European Academy of Sciences of Ukraine and Ukrainian Academy of Sciences. Lepskiy is an author of 16 monographs, 13 workbooks, and 2 textbooks on such subjects as social and political forecasting, conflict modeling and resolution, and peacemaking and human development.

ABSTRACT

The article explores the prototype of Abel in connection with the figures of Cain and Moses, building on the methodological approach of Lipot Szondi. The author delves into defining Abel's characteristics as a radical by comparing six different forms or possibilities of fate, exploring attributes such as "change," and examining the system of censorship as a determinant of drive dynamics. The identified functional characteristics of Abel's radical include (a) obedience; (b) inclination toward sacrifice; (c) patience; (d) altruism; (e) diligence; (f) willingness to give and sacrifice; (g) self-mobilization; (h) adaptive thinking; (i) devotion to God, kin, and community; (j) enforcer of moral standards; (k) the prototype of a martyr.

Abel's type is marked by a reduction in rational censorship and the surrender of one's own understanding of life, transferring responsibility for one's life to figures like Cain or Moses. The victim



with a martyr-like character is conditioned to endure adversity. The Abel-like image grants access to social advancement in authoritarian societies where individuals may not confront Cain directly. Abel exhibits a prevailing heteronomy, emphasizing the significance of external circumstances and socio-cultural norms over personal autonomy and goal-setting. In contrast, Cain and Moses emphasize autonomy, with Moses reconciling the contradiction into theonomy (religious leadership in the rational incorporation of the spiritual), while Cain is dominated by the autonomy of affects (such as anger and envy) with reduced rationality.

In a collective sense, Abel serves Cain or Moses through sociality, adaptability, obedience, and sacrifice, contributing to the scaling of destructive or constructive aggression. Abel shifts responsibility to the larger entities of which he is a part, emphasizing belonging and partisanship in the collective context.

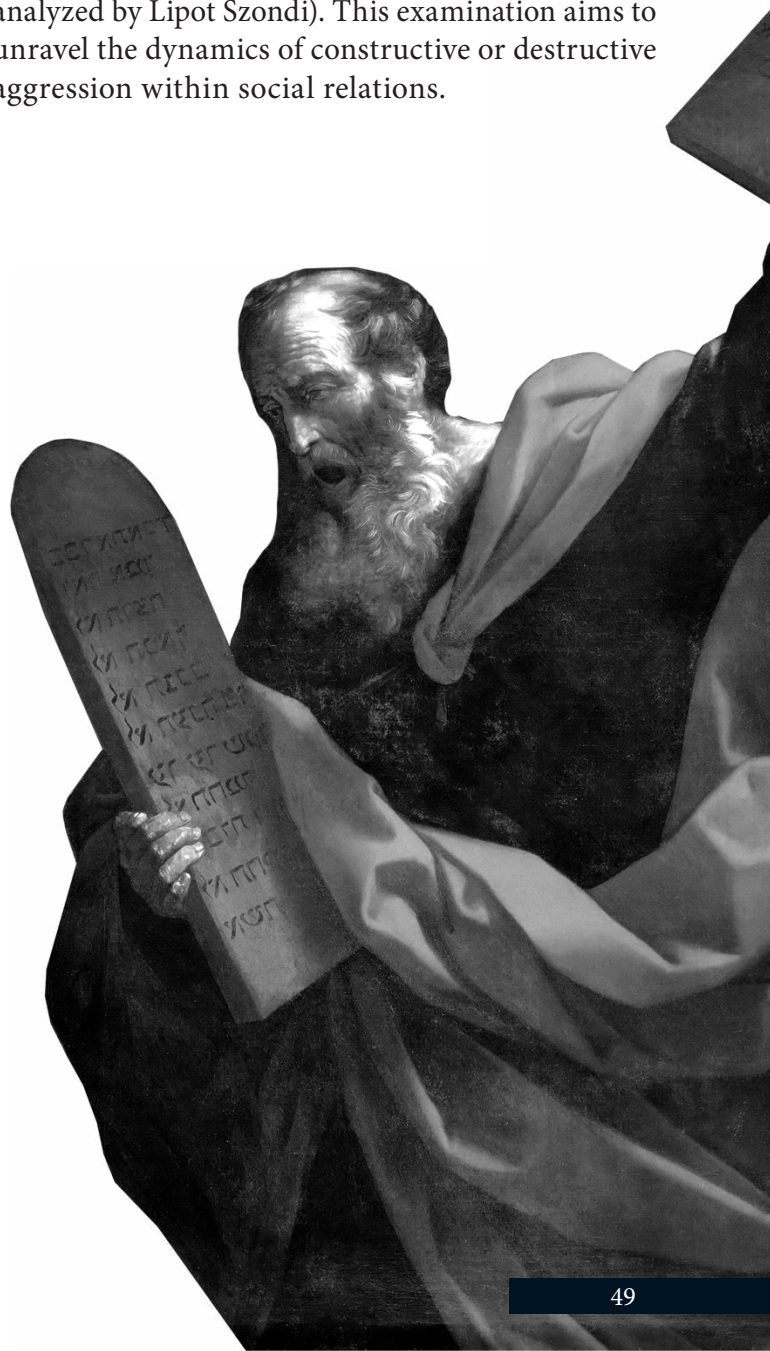
Keywords

aggression, destructive, power, responsibility, scaling, religious archetypes

INTRODUCTION

The exploration of human nature, both at the individual and collective levels, occurs within the realms of conscious and unconscious aspects within the structure of the psyche and social interactions. This interest leads to a focus on ancient archetypes and religious prototypes, serving as indigenous factors that shape specific possibilities of fate for both individuals and segments of the population.

The article underscores the importance of studying the development, understanding, and scaling of aggression in both collective behavior and group activities. Consequently, the article's relevance lies in the significant impact of the religious prototype of Abel, examined in conjunction with the images of Cain and Moses (as extensively analyzed by Lipot Szondi). This examination aims to unravel the dynamics of constructive or destructive aggression within social relations.



The primary objective of the article is to delineate the key characteristics and social functional significance of Abel's prototype, particularly in correlation with the prototypes of Cain and Moses.

METHODOLOGY

The author pursues an extensive examination of the phenomenon of aggression, employing a methodological framework grounded in specific principles:

1. Historical forms of worldview, encompassing mythological, religious, and scientific-philosophical dimensions, are considered in a historical context based on their emergence. Importantly, the advent of a new historical worldview does not signify the disappearance of the preceding one; rather, it persists in subsequent stages of worldview development. This underscores the significance of considering mythological archetypes and religious prototypes, especially in situations marked by heightened personal tension, such as the phenomenon of aggression.
2. The earliest religious prototypes of aggression within the Western religious worldview are found in the Bible's narrative of Cain and Abel. While Lipot Szondi extensively explored Cain's prototype and its active overcoming in fate-analysis works like "Cain: Images of Evil" and "Moses: A Response to Cain," less attention was dedicated to Abel.
3. The article raises the crucial question of analyzing the prototype of Abel, emphasizing its reflection of victimhood in situations of destructive aggression or crime. Notably, Abel, driven by a motivation of belonging, often serves as a manifestation of both malignant, destructive aggression (represented by "Cain") and benign, constructive aggression (embodied by "Moses"). In defining the content of constructive and destructive aggression, the author aligns with the findings of Erich Fromm's study, "Anatomy of Human Destructiveness" (Fromm, 1992).
4. The research employs a comparative analysis framework, focusing on the primary functional manifestations and characteristics of the radical. The author follows, to the extent possible, the logic of Lipot Szondi's results in continuing the exploration of Abel within Szondi's methodolo-

gy. Abel's characteristics are defined as a radical through a comparison of the six different forms or possibilities of fate, the attributes of "change," and the system of censorship as a determinant of drive dynamics.

RESULTS

The findings from the examination of Abel's prototype in juxtaposition with the prototypes of Cain and Moses, deeply explored by Lipot Szondi, contribute to a comprehensive understanding of the central religious theologem concerning the holistic certainty of aggression prototypes. This theologem not only mirrors the preceding historical worldview type, the mythologeme with archetypes of the subject of death (Cain) and the subject of life (Moses), but also introduces the object of life (Abel). The object of life, often serving as the basis for scaling either destructive aggression (culminating in extreme violent death) or constructive aggression and life development through social adaptation, plays a pivotal role. In scientific and philosophical worldviews, the influence of previous historical forms persists, a trend evident in the phenomenon of aggression.

The relationship between the subject of life, the subject of death, and the object of life was previously explored in the author's doctoral dissertation, extending the conceptualization of these categories within the realm of aggression. The religious worldview, as reflected by the prototype of Abel, highlights characteristics of victimhood or scaling violence in interaction with the subject of death, while in interaction with the subject of life, it signifies social adaptation and scaling development.

Employing Lipot Szondi's methodology, which emphasizes a focus on depth psychology rather than religious studies, results in attributive characteristics of the Abel prototype. This outcome is derived from the application of Szondi's methodology in comparing the radicals of Cain and Moses, specifically examining the six different forms of fate possibilities, the attributes of "change," and the system of censors as the sphere determining the drive dynamics. The utilization of Lipot Szondi's "core of comparative methodology" not only unveils the characteristics of Abel's prototype and its

socio-psychological certainty but also investigates the interplay of Cain-Moses-Abel prototypes within the phenomenon of aggression.

DISCUSSION

Consideration of aggression in the religious worldview begins with the fact that this historical type of worldview is not completely replaced by the next, but has its own social and socio-psychological spaces. The processes of forming and nurturing personality in education are closely connected with vivid images that shape the perception of social relations. These processes also involve the formation of perceptions that occur through personal and social memory (Zhang et al., 2019), symbolization, and comprehension, as well as the transmission of cultural values through generations — the results of human activity (Spiro, 2020; see also Livi et al., 2015; Kashima et al., 2015; Putnam & Gartstein, 2017; Tamariz, 2019).

Let us consider the key images — prototypes in the religious worldview. Ultimately, these are the images of people, in the most general sense reflecting the relations of aggression and determining the mechanisms of domestication of aggression in social relations. Let us consider such key images in the systemic triad: thing (in this case, personality) — relation (in the removed form of the main image of the worldview relation) — properties of personality as a result of the relation (radical).

1. To consider the radical, let us turn to Lipot Szondi's works "Cain, figures of evil" and "Moses. A Reply to Cain" (Szondi, 1969, 1971).

The radical is the root factor which conditions certain specific possibilities of fate, both for the individual personality and for a part of the population. It is possible, writes K. Jaspers (1948), to find such basic qualities which, being extra-historical and biologically unchanged for millennia, permeate all experiences, behavior and manifestations of people, while remaining meaningfully non-specific. In this context, the figures of Cain and Moses are examined not from an ethical standpoint but rather from a perspective focused on the fate analysis of fate, i.e., a purely clinical examination (Szondi, 1969).

The images of Cain, Abel and Moses in the "Old Testament" are such reflections of the religious personality type in relations of aggression. Of this triad, only Abel has not been examined in detail by Lipot Szondi. Let us focus on a brief characterisation of these prototypes.

2. Relations in the holy form as the main image in the religious worldview was fixed in the institutional images of the relations of sin and virtue. Consider them as relations of affect of spontaneous behavior and institutionalized sociocultural behavior (ocultured behavior).

Description of Situation

Szondi (1969) describes a dialogue between Abel and Cain. When they encountered each other in the field, Cain said to Abel, that he has come to believe that the world was created without mercy, and it does not prioritize the rewards of good deeds. Its judgment is biased. Otherwise, why was Abel's offering accepted by God while Cain's was rejected? Abel responded, countering Cain's claim, "The world was indeed created with mercy, and it abounds with the fruits of good deeds. Its judgment is fair. My offering was accepted because the results of my labor were superior to yours and were presented before yours."

Szondi goes on to mention that Cain persisted, saying to Abel, that there is no justice, no judge, and no future in this world. The righteous receive no recompense, and the wicked face no punishment. To this, Abel replied that there is indeed justice, a judge, and a future in this world. It includes both rewards for righteousness and consequences for evil.

Without dwelling on the multitude of interpretations of refinements and details, let us give only the basic context of the murder of a brother by his brother. Let us consider only the fault lines. Firstly, as Szondi (1969) points out, Cain is not primarily characterized by his aggression, but by his affects, his "I". Cain's affects are an overflowing energy of rage and anger, hatred and spite, jealousy and revenge, distorted by a narcissistic desire to spread the exaltation of his person; on the side of the I, he is characterized by the desire to possess everything and to blame others (projection). It is



true that — under certain circumstances — his “so-called evil deeds” may also be accompanied by the force of aggression, but it is not aggression, but gross affects and the particular I that distinguish Cain. In the doctrine of human drive, aggression is part of the drive for self-preservation, part of the sexual impulse.

Secondly, in the image of Abel the Church reflects the image of ethics, where Abel reflects not just symbols of righteousness, justice, God-fearing, morality, the prototype of “good”, but our view and grounds for the institutionalization of ideas of virtue as the opposite of the sin concept. Cain is not just a symbol of “evil” but of life in evil, with the lord creating a stigma — the mark of Cain — which prevents him from killing but fix the curse for seven generations, in the last his great-grandson kills Cain properly by mistake.

Third, Lipot Szondi (1969) notes that what motivates fratricide in the oral histories from a psychological perspective is how little the nature

of human motivations has changed over the intervening millennia. The same old needs, viz:

1. The need of the son for paternal love, rivalry and hatred of his brother.
2. The desire to possess, the desire to have everything (which is connected with the sacrifice to God of Cain the farmer, not accepted in the altar, and Abel the shepherd’s sacrifice).
3. Religious differences and disputes over tradition and location; 4. Sexual drive and the accompanying instinctive desire for violence in disputes and wars, in the killing of one person as well as in the destruction of whole peoples (Szondi, 1969).

Sexual motivation is related to jealousy and envy, and in the story it is related to marriage to Cain’s more attractive sister, with the result that Abel must get Abel and Abel’s less attractive sister must get Cain (as a reduction of the incest load of the first generation of humans from Adam and Eve).

Fourth, consider Abel’s affects: demonstration of humility as superiority, obedience (as transfer of responsibility to father, lineage, God), self-defense not brought to safety (Abel according to one version won, but listened to Cain’s entreaties and stopped — was killed), sacrifice (as passivity) and fear of father’s will as submission, piety — fear of looking at the altar with the victim.

Let us clarify this position. On the one hand, it is obedience and performance as the basis of the scaling of the will of power, impossible without Abel, without discipline and obedience, devotion to the race and piety. On the other hand, executivity and sacrifice means passivity, which is not subjectivity, but the translation of the large-scale subjects’ subjectivity as sociality. It is about sociality as participation in social relations, but non-self, lack of identity, self-determination in obedience as partisanship but not in incorporation — diligence instead of spiritualisation do not resolve contradictions without combining them in activity. Instead of independent choice, Abel exercises the choice of the father or the precepts of sacrifice. On the other hand, Abel’s sacrifice means a reduced capacity in his own choice of subjectivity, since sociocultural rules and sacrifice did not allow him to preserve

life even in the victory of self-defense, because Abel did not act according to the requirements of the situation, for example, he applied fixation and jamming by the force of Cain's aggression (binding and immobilizing). His own understanding of the situation was mediated by socio-cultural rules but not by the tasks of self-preservation. This issue will be discussed in detail when exploring the problem of resisting evil by force.

Since often nonresistance to evil can mean indulging in it, and often victimising (sacrificial) provocation. Abel's narcissism in seeking to earn his father's love not as love for his son, but for deeds, evidence of "better works, fruit, sacrifices" should also be noted. This shows a longing for the way of the martyr, holiness in death. Moses was seen as the answer to Cain, Abel as the stage of overcoming Cain. Since we believe that the image of Moses is excellently worked out in the concept of Lipot Szondi (1971), we will give its main points and the correction of some provisions in the justification of the Abel-Cain-Moses relationship.

Firstly, a distinction is made between aggression (in its biological instinctive meaning) and violence (aggression in its social ultimate form — murder). Aggression, if we use Lipot Szondi's theory, is directly related to the pair of radicals "s" and "h" (Maltsev, 2018). Szondi pointed out that in C. Lorenz's book, "On Aggression," the behaviors observed in individuals are attributed not to the "Cain radical" but rather to the radical known as "aggression" or "sadism." The specific issue of murder, associated with Cain, falls within the "e/hy" radical pair (Szondi, 1969).

Secondly, Lipot Szondi (1969) defined the radical of violence and its opposite meaning, the basis of spiritual conscientiousness. He writes that the needs of Cain and respectively Abel = Moses are conditioned by the e radical. Its vector partner, the hy radical, acts with its aspirations for significance and for secrecy in all of Cain's functions, always playing, however, only a secondary role there. Here we shall dwell only on the functions of the radical "e".

In essence, as Szondi (1969) wrote, conditioned by the factor "e", all both the gross, affective acts of evil men — "Cain's" — and all the ethical acts

of good and just men — "Moses" — are exposed to the light of God. Moses symbolizes a Cain figure who shares many similarities with Abel. The motivating radical that makes a man become capable of brutal affects of hatred and anger, rage and revenge, envy and jealousy, so that, having accumulated all these mental experiences, he can suddenly, explosively unleash them on the stunned people around him, becoming a murderer or putting the strangling hand of "Cain", but no longer on his brother, but on his own cerebral vessels, heart, intestines or limbs, turning this person into a "seizure-stricken" "homo paroxysmalis", grabbing, instead of an enemy, the tongue of a speaking person so that he begins to stammer, causing paralyzing fear in him both night and day, this radical is the factor 'e'. Szondi claims that the same factor 'e' is an instance awakening conscience in people, imposing a ban on intolerance and the desire to commit murder, carrying to people the commandments of ethical behavior, forcing "Cain" — which is in each of us — to incline to patience and justice, religiosity and charity, to helping the sick and creating religions.

Thirdly, according to fate-psychology, the two opposite natures of Cain ("who sold his soul to the devil") and Moses ("man of God") do not exclude but complement each other in a dialectic which is called "the Cain-Moses dialectic in six different forms or possibilities of fate."

1. *The Abrupt Change, the Alternative.* This abrupt change from one opposite to another occurs most often unconsciously and instantaneously. Lipot Szondi gives a number of examples of abrupt change in the human-God in the fits of anger, rage, and hatred.
2. *Synthesis, Both.* In this case the two opposite characters are actively at enmity with each other. The synthesis is evident in the way Moses' nature takes on a Cain-like quality, experiencing the suffering of the Cain complex and the distortion caused by the unconscious tendencies of latent Cain.
3. *Decision Making.* The occupying 'I' makes a conscious and voluntary choice in favor of one thing, completely excluding its opposite. This decision in favor of the 'Moses I' results in Cain-like unconscious manifestations in the form of seizures.

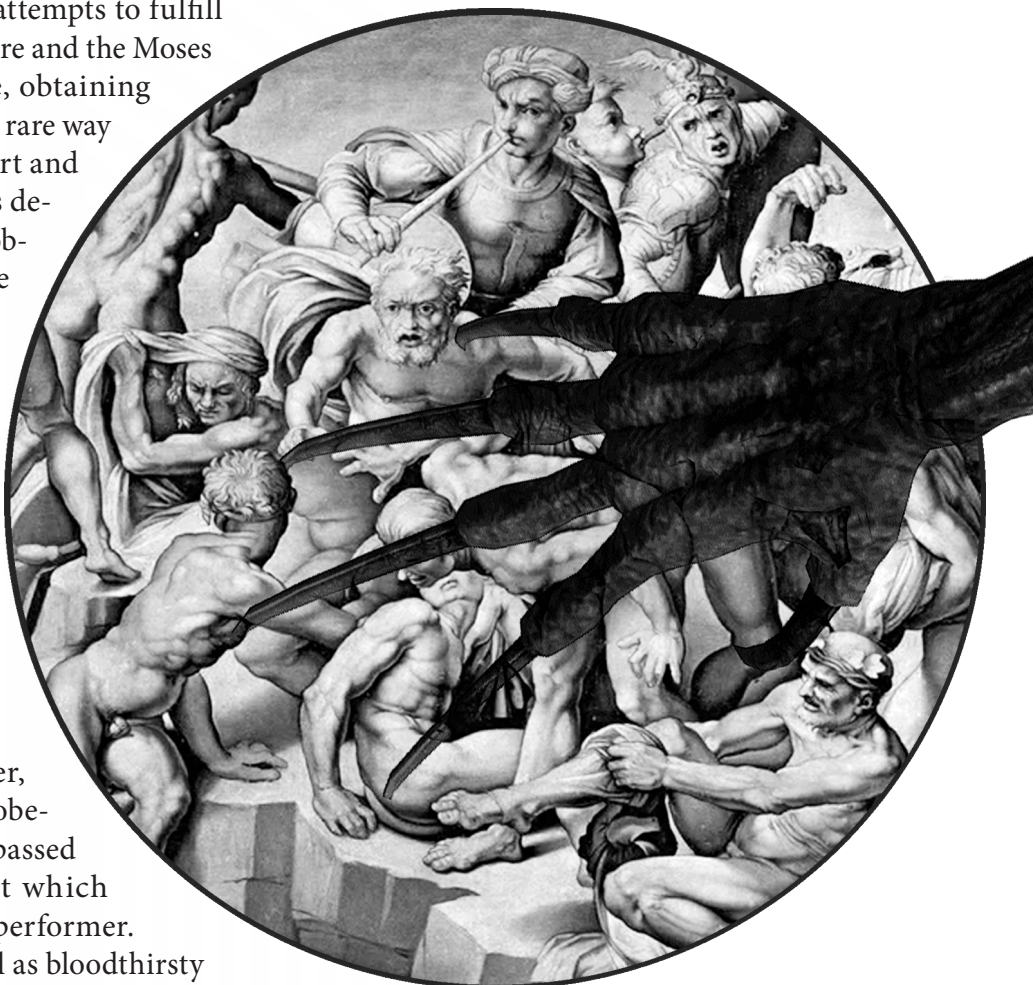
4. *Indecision: Neither One Nor the Other.* The personality has an ambivalent attitude towards its opposites. As soon as she feels like saying "yes", immediately she feels that she has to say "no". There is no Cain or Moses in her. Thus laws are not broken, but neither are they established. The biggest thing that remains is inevitability. Just here Szondi approached the dialectic of Cain and Abel, and in doing so he rejected indecision as something characteristic of mediocre individuals, as well as of those who fulfill their duties forcibly, in a state of uncertainty, and of those suffering from obsessive compulsive neurosis. This way of resolving dilemmas is absent in Moses. But it is precisely this way that is present in Abel.
5. *Socialization.* The personality attempts to defuse its polar opposite tendencies in the professional sphere. This contradiction, noted by Szondi (1944), is difficult to resolve, but success is possible in the professions of butchers, policemen. The soldier, etc., through the profession defuses the socially directed mentality as well as the blood-thirsty mentality.
6. *Sublimation.* The personality attempts to fulfill the needs of both the Cain nature and the Moses nature in the spiritual sphere, obtaining maximum satisfaction. This is a rare way of sublimation in religion, in art and science. Usually sublimation is defined as the search for sublime objects and goals to discharge the energy of certain lowly drives (Freud, 1930/1961). Which is complicated by simultaneous sublimation and search for a spiritual object for both Cain and Moses (Szondi, 1971).

Lipot Szondi is not justified in equating Abel with Moses. Let me explain this position. Abel has his own characteristics of change.

1. An abrupt change from anger, hatred, rage to agreeableness, obedience, when the impulse has passed or is restrained, in the guilt which makes a comfortable Abel, a performer.
2. The synthesis of Cain and Abel as bloodthirsty

mentality and performativity was studied in detail by Stanley Milgram in his famous experiments, and this was also explored in Philip Zimbardo's Stanford Experiment in 1971 (Milgram, 1974; Zimbardo, 2007). Here the transfer of responsibility to large-scale subjects combined with the characteristics of the bloodthirsty Cain led to violence and cruelty. In this case, the affective side of Cain was compensated for by sociocultural justification for the behavior.

3. Since in the Cain-Abel relationship the choice in favor of one may not exclude the other, sociocultural systems of violence with sociocultural justification may be opted for, e.g. it is the fulfillment of criminal orders, since Abel's obedience in Cain's choice leads to such phenomena. I dare to boldly suggest that the choice of Abel in the orientation of the I often leads to systems of fraud, when both Abel's obedience, his non-violence, and Cain's activity with limited "physical bloodlust" but psychic, economic or other damage are satisfied. And many examples can be found of such manifestations.



4. Indecision, as we have already noted, may be a characteristic of Abel specifically, since it is not characteristic of either Cain or Moses. Thus in Moses there is both Abel and Cain, but there is no Abel's indecision.
 5. Socialization of exactly the dialectic of Cain and Abel is characteristic of the professional sphere of "angry performance" of cashiers, controllers, bureaucrats, etc., where anger is justified by executive discipline, sociocultural norms and rules, "the goodness of performance", "we were only following the rules", hidden aggressiveness, for example, in refusing to help another person in a difficult situation because of fear and dread or hidden revenge, or to protect an unjustifiably slandered person from the majority. The professional solution of Cain-like Abel can be the sphere of manipulation, fraud, illusion, technologies of creation of aggressive games, which can mean "the wrath of the little man" as a turning point to the way of Moses, and Abel's escape from aggressive conditions into manipulation and fraud. It is considerably more difficult with the Cain who has Abel characteristics, who retains his vengefulness and secretiveness, but disguises himself with socio-cultural and legal norms. In the realization of Cain's predominant nature we get "revenge in disguise".
 6. Sublimation. For Abel sublimation is difficult because of obedience and fulfillment, but his sacrifice is quite sublimated in art, religion and science, simultaneously the nature of Cain is sublimated, exactly in this sublimation, in our opinion, the formation of the way of Moses takes place.
- The following are the characteristics of Cain, Abel and Moses.

	A. The nature of Cain according to L. Szondi	B. The Nature of Moses by L. Szondi	C. The Nature of Abel (author's interpretation)
1.	Lack of conscience	Conscientiousness	Obedience
2.	The desire to have everything, to possess everything — property, knowledge, positions	Tendency to restrict	Tendency to sacrifice
3.	Intolerance	Tolerance	Patience
4.	Malevolence	Benevolence	Altruism
5.	Secrecy, guile	Transparency	Diligence
6.	Willingness to harm	Willingness to help	Willingness to give, to sacrifice
7.	The desire to hurt	The desire to hurt	Self-injury
8.	Bloodthirsty mentality	Proper mindset	Adaptive mindset
9.	Godless	Devoted to God	God-fearing, devoted to the family, community
10.	Lawbreaker	Lawmaker	Enforcing the laws
11.	The prototype of a villain	The prototype of a righteous man	The prototype of a martyr

The first two columns show the results of L. Szondi (1969, 1971). In the theoretical assemblage of Abel's image in correlation with the images of Cain and Moses, let us turn to the system of censors, the sphere of determining dynamics, speed mode, intensifying or accelerating drives, with strengthened or weakened functions of realization.

Lipot Szondi unfolds the characterization of censors by stating that, according to the doctrine of fate analysis, it is believed that every human is born with a dual nature, embodying both Cain and Abel simultaneously, as an innate part of their hereditary makeup. There are two instances that determine whether both natures will be manifested in an individual alternately, or whether only one of them will function in him. This is the so-called censor system, the "middle" of man's motivational sphere, consisting of four factors, viz: (a) ethical; (b) moral; (c) rational, or mind; and (d) spiritual censors. Social environment, that is, mentality, conditioned by the close family circle and historical time, and still the worldview of the society (Szondi, 1971).

According to Szondi (1971), ethical censorship serves mainly to deny or accept the presence of Cain's bloodthirsty mentality: it is the sixth commandment of the Decalogue — thou shalt not kill! Moral censorship monitors the manifestation of man's desires, prescribing what he can show to society and what he needs to hide from society. Moral censorship also controls the overall impression of the manifesto and all other aspirations (exhibitionism in the sexual and social spheres, in the sphere of charity, and in other, similar spheres). Ethical and moral censorship manifest together in guilt, in piety, in the desire to atone, that is, as the first step of conscience. The rational, position-occupying censorship checks whether the actions, intentions, and claims of the drives are real or unreal. Freud calls this censorship the reality check. In sum, it says either "yes" or "no" to a person's intentions or actions in terms of reason. Spiritual censorship evaluates the intention, action, or claim of an drive from the perspective of the spiritual: God, religion, science, art, and literature. But spiritual censorship has a particularly important role in deciding whether an intentional action is humane or inhumane (Szondi, 1971).

When considering the type of Abel, it is necessary to note the decrease of exactly rational censorship of one's own comprehension of life and transfer of responsibility for one's life to Cain or Moses. Moral censorship demonstrates, first of all, submission, fulfillment, sacrifice, obedience, often in the victim's behavior towards the rapist and villain. Ethical censorship is oriented towards the denial of Cain, but along with the denial of bloodthirstiness, it often denies the capacity of one's own choice, submission to fatal mistakes and fate, and manifests the martyr character of the victim. It is like in the parable that for the happiness of future generations one should suffer and endure, but, as it turns out, no generation was happy and cannot teach this to the next generation, but only teaches to suffer and endure misfortunes (without achieving the joy of results). Various manifestations of Abel are given in art, most often with a positive connotation. For example, in a popular Soviet song there was such a characteristic of Abel (a girl) — "unrequited for anger, welcome for kindness...". There are also enough images of Abel in literature and cinema. In my opinion, the genius is the image of Savva Ignatyevich in the film "Pokrovskie Vorota", who fulfills all the instructions of his wife Margarita Pavlovna up to the forced relocation to a new flat of his wife's ex-husband Khobotov, because his wife said so (Kozakov, 1973). "Jawohl (from German — of course), Margarita Pavlovna!". His summarizing answer to the question, "And why do you need it? What joy do you want?" contains the quintessence of the sacrificial Abel: "One does not live for joy, but for conscience."

In a totalitarian society, it is safer to be Abel, but not a rebellious Moses. One must be a "simple Soviet man." It was the image of a prototype with Abel's characteristics that often provided access to social mobility within the hierarchy for performers who could not oppose Cain in an authoritarian or totalitarian society. In contrast to Abel, Moses is a conscious, capable choice of the commandments of conscience as overcoming Cain while maintaining subjectivity. At Abel heteronomy prevails, logic of circumstances — external circumstances and socio-cultural norms are more important than own autonomy and goal-setting, in the image of Cain and Moses autonomy prevails, thus Moses removed the contradiction of autonomy and heteronomy in

theonomy (activity of religious leader with incorporation). At the same time at Cain prevails autonomy of affects at the reduced rationality, anger, rage, revenge, envy, etc. Moses has a predominant rationality based on the incorporation of the spiritual (“God in the heart”). This contradiction was given much attention in his work by Paul Tillich (1999), whose way of resolving the contradiction of autonomy and heteronomy leads to theonomy in religious consciousness.

L. Szondi (1971), in analyzing the fate of Moses, was guided by the human rather than heroic aspect of the legends, and in his socio-cultural analysis of conscience he established the phases of the process that takes place in the souls of bandits and murderers: the bloodthirsty mentality of Cain, murder, guilt, confession of guilt, awareness (verbalisation) and condemnation of guilt, emergence of conscience, prohibitions of conscience, religion and God as the path in the soul of Moses from Cain to Abel in the formulation of the commandment of conscience in the Decalogue — “Thou shalt not kill!” (Szondi, 1971).

The difference between Abel and Moses is the difference between participation (reliance on external will — “the Lord will provide”) and Moses’ incorporation (“God has no other hands but ours”). Abel rather acts as a stage for Cain in comprehending the way of Moses. Recall, Moses, after killing an overseer in Egypt, fled and was a shepherd (Abel) in the house of the priest, and it is only after this stage of obedience that the Lord calls him as the leader of the liberation of the people to the path of theocracy.

Most Abels follow Cain or Moses, as talented wrote Konrad Lorenz (1963), most follow the leader, with deviant behavior, or as V. Vysotsky sang “there are few real violent ones — so there are no leaders” (Kirill, 2013).

Lipót Szondi (1971), at the end of his book “Moses. Response to Cain” described his understanding of the complexity of the collective Moses. He wrote that unfortunately, this response of Moses is addressed only to the individual Cain, the human being, and in no way to the collective Cain, the human masses in wars. Collective Cain rules the world

in our time with the same brutality as before the proclamation of the Decalogue. Collective Cain will never leave himself without work, that is, without killing. Genus wages war against genus, race against race, state against state, nation against nation, class against class, denomination against denomination, and even continent wages war against continent — only with different weapons. However, a certain part of humanity is still waiting impatiently for the arrival of a new Moses, with a new Decalogue, who could lead a new exodus of humanity from the land of eternal wars to the abode of eternal peace. Here even the Church finds itself powerless. Weapons for warfare are as blessed today as they were in former times. Is this task, according to which the masses of men must serve God and the Holy Spirit with their evil impulses, such an impossible utopia of the wise men? Who knows? Let those who can believe it be happy Szondi (1971).

I think that just the presence of collective Abel creates the possibility of the activity of leaders to Cain or Moses. Cains do not negotiate with Abels, but are forced to reckon with Moses, with their capacity and power. It is Moses who puts even evil at the service of God. Let us demonstrate this position with the example of Gilbert K. Chesterton’s work (Chesterton, 1911/2020).

These are the characteristics of Flambeau as an Cain-like Abel (i.e. Abel with Cain’s characteristics): a fraudster, yet not inclined to murder. Simultaneously strong, but notably, he employed his strength only for non-lethal, albeit demeaning, actions towards his victims. He refrained from killing, but acknowledged his sublimation into fraud, engaging in acts of thievery marked by cunning and grandeur. He later concealed the true extent of his deeds, leaving behind no traces. He tolerated these actions to avoid exposure, preserving Cain’s secrecy in alignment with the rules of guilt concealment. These situations, such as tolerating salted coffee and paying an overpriced check, exemplify Cain’s manifestation. Flambeau’s rational censor diminished as he became more inclined to ‘attack reason,’ and he demonstrated a strong orientation towards socio-cultural norms and rituals. He was adept at understanding the laws of the game, often taking a step back and bowing low to Valanthe (Chesterton, 1911/2020).

Gilbert Keith Chesterton (1874–1936). *The Innocence of Father Brown*. From the story “The Blue Cross”

An admiring description of Flambeau, Father Brown's opponent:

It is many years now since this colossus of crime suddenly ceased keeping the world in a turmoil; and when he ceased, as they said after the death of Roland, there was a great quiet upon the earth. But in his best days (I mean, of course, his worst) Flambeau was a figure as statuesque and international as the Kaiser. Almost every morning the daily paper announced that he had escaped the consequences of one extraordinary crime by committing another. He was a Gascon of gigantic stature and bodily daring; and the wildest tales were told of his outbursts of athletic humour; how he turned the juge d'instruction upside down and stood him on his head, "to clear his mind"; how he ran down the Rue de Rivoli with a policeman under each arm. It is due to him to say that his fantastic physical strength was generally employed in such bloodless though undignified scenes; his real crimes were chiefly those of ingenious and wholesale robbery. But each of his thefts was almost a new sin, and would make a story by itself. (Chesterton, 1911/2020, p. 6)

Denouement:

Flambeau stopped in his stride forward.

"Behind that tree," said Father Brown, pointing, "are two strong policemen and the greatest detective alive. How did they come here, do you ask? Why, I brought them, of course! How did I do it? Why, I'll tell you if you like! Lord bless you, we have to know twenty such things when we work among the criminal classes! Well, I wasn't sure you were a thief, and it would never do to make a scandal against one of our own clergy. So I just tested you to see if anything would make you show yourself. A man generally makes a small scene if he finds salt in his coffee; if he doesn't, he has some reason for keeping quiet. I changed the salt

and sugar, and you kept quiet. A man generally objects if his bill is three times too big. If he pays it, he has some motive for passing unnoticed. I altered your bill, and you paid it."

The world seemed waiting for Flambeau to leap like a tiger. But he was held back as by a spell; he was stunned with the utmost curiosity.

"Well," went on Father Brown, with lumbering lucidity, "as you wouldn't leave any tracks for the police, of course somebody had to. At every place we went to, I took care to do something that would get us talked about for the rest of the day. I didn't do much harm — a splashed wall, spilt apples, a broken window; but I saved the cross, as the cross will always be saved. It is at Westminster by now. I rather wonder you didn't stop it with the Donkey's Whistle."

"With the what?" asked Flambeau.

"I'm glad you've never heard of it," said the priest, making a face. "It's a foul thing. I'm sure you're too good a man for a Whistler. I couldn't have countered it even with the Spots myself; I'm not strong enough in the legs."

"What on earth are you talking about?" asked the other.

"Well, I did think you'd know the Spots," said Father Brown, agreeably surprised. "Oh, you can't have gone so very wrong yet!"

"How in blazes do you know all these horrors?" cried Flambeau.

The shadow of a smile crossed the round, simple face of his clerical opponent.

"Oh, by being a celibate simpleton, I suppose," he said. "Has it never struck you that a man who does next to nothing but hear men's real sins is not likely to be wholly unaware of human evil? But, as a matter of fact, another part of my trade, too, made me sure you weren't a priest."

“What?” asked the thief, almost gaping.

“You attacked reason,” said Father Brown. “It’s bad theology.”

And even as he turned away to collect his property, the three policemen came out from under the twilight trees. Flambeau was an artist and a sportsman. He stepped back and swept Valentin a great bow.

“Do not bow to me, mon ami,” said Valentin with silver clearness. “Let us both bow to our master.”

And they both stood an instant uncovered while the little Essex priest blinked about for his umbrella. (Chesterton, 1911/2020, p. 26–27)

The characterisation of Moses as portrayed by Father Brown: Cautious suspicion and rationality, the opposite of crime incapacitation (“You didn’t leave marks — someone had to leave them”), rational ethical censor, “evil in the service of God” (“I didn’t do much harm — poured soup on the wall, scattered apples, broke a window — but I saved the cross”), understanding of Cain and struggle against him, socialisation into the priestly profession, sublimation of the researcher and detective (“a man who listens all the time about sins must have some knowledge of worldly evil?”). It is true that not only the practice but also the theory of my case helped me to realise that you are not a priest”), faith in God and reason, incapacity as incorporation (“God has no other hands but ours”). The concept of sin in Moses’ service is diagnostic and therapeutic, virtue as the opposite of sin is the benchmark of capacity. Things are quite different in Cain, even having chosen the profession of priest. The concept of sin is an instrument of bloodthirstiness and affectivity, while virtue is a way of forming guilt in others as a realisation of revenge, jealousy and anger. With Abel, the concept of sin is taboo topics, guilt to be concealed by hiding “skeletons” in wardrobes, and the concept of virtues, that is, socio-cultural norms and rules to be conformed to in one’s “goodness”, obedience, submission and sacrifice.

CONCLUSIONS

The author has identified the functional attributes of Abel’s archetype as fundamentally radical, encompassing the following characteristics: (a) obedience; (b) inclination toward sacrifice; (c) patience; (d) altruism; (e) diligence; (f) willingness to give and sacrifice; (g) self-mobilization; (h) adaptive thinking; (i) devotion to God, kin, and community; (j) enforcer of moral standards; (k) the prototype of a martyr.

These traits are interrelated with the characteristics of the radicals Cain and Moses. When examining the Abel archetype, it is essential to recognize the diminishing role of rational censorship and the influence of motivation, one’s own understanding of life, and the transfer of life responsibilities to either Cain or Moses. Moral censorship is primarily manifested through submission, compliance, sacrifice, and obedience, often observed in the victim’s behavior towards aggressors and wrongdoers. Ethical censorship focuses on denying the qualities of Cain, but it also frequently involves the rejection of tendencies towards cruelty, the inability to make autonomous decisions, and yielding to inevitable mistakes and fate. The martyr-like qualities of the victim teach endurance in the face of adversity, often without achieving the satisfaction of positive outcomes.

The image of Abel often provides opportunities for social advancement within hierarchical structures, particularly for individuals who are unable to confront Cain in authoritarian or totalitarian societies, or at least leadership positions. In contrast to Abel, Moses represents a deliberate and conscious choice of moral principles, effectively overcoming Cain while maintaining individual subjectivity. Abel is characterized by a prevailing sense of heteronomy, where external circumstances and socio-cultural norms take precedence over individual autonomy and goal-setting. In contrast, the images of Cain and Moses emphasize autonomy, with Moses transcending this contradiction by incorporating a sense of theonomy, which involves acting as a religious leader.

Future research perspectives and discussions revolve around issues of victimization, as well as the measurement and comparison of destructive

and constructive aggression. The collective representation of Abel serves the interests of either the “real violent” figures, Cain or Moses. In terms of its social adaptability, docility, and willingness to sacrifice, Abel contributes to the scaling of either destructive or constructive forms of aggression, transferring responsibility to the larger entities of which it is a part in the executive subsystem, in affiliations, and in participation.

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THE CATEGORY OF «PHILOSOPHY» IN THE CONTEXT OF PSYCHOLOGY OF FATE

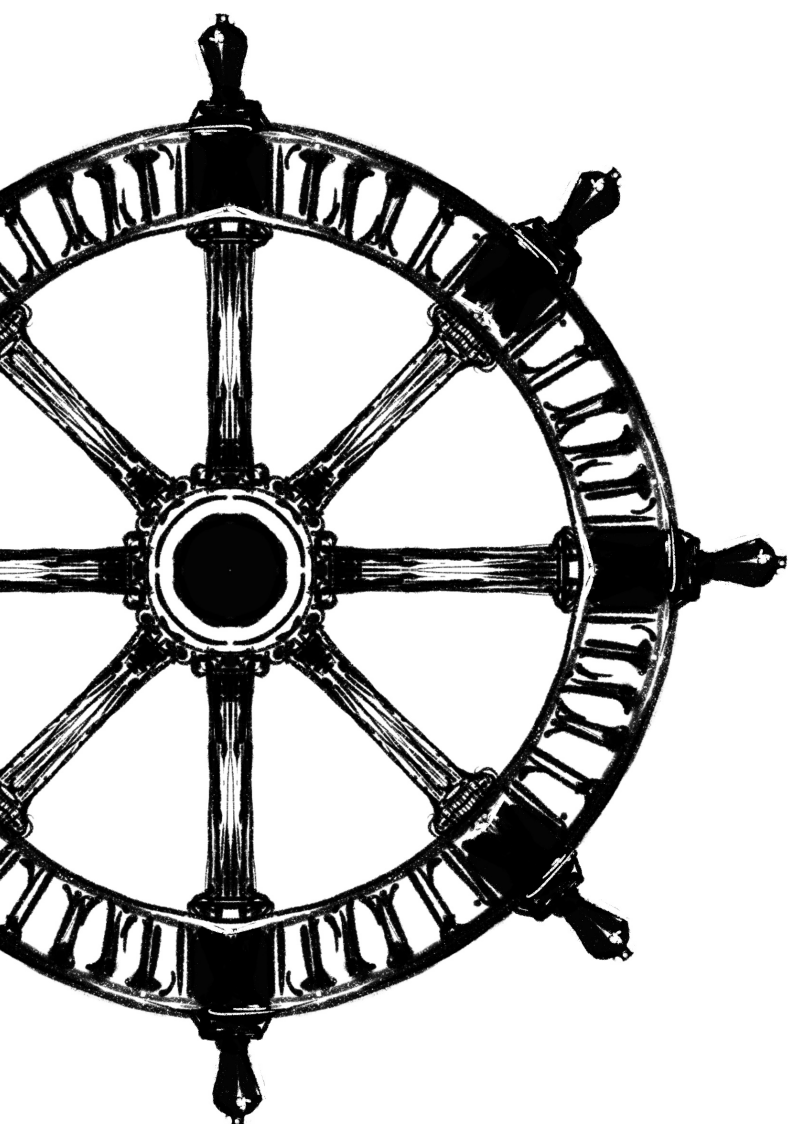
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OLGA PANCHENKO

EUROPEAN ACADEMY OF SCIENCES OF UKRAINE

E-mail: redutlaw@gmail.com

Olga Panchenko is a Corresponding Member of EUASU, attorney, and Director of Redut Law Company. An associate fellow of the Ukraine Academy of Sciences. Presidium member of Odessa Scientific-Humanitarian Society and Historic-Literature Scientific Society.



ABSTRACT

The article presents the author's practical reasoning about the essence of the complex concept of "philosophy" in the light of the psychology of fate (or fate-psychology). In terms of logical reflection, it is designed to answer questions about how philosophy is implemented in practice and how philosophical concepts change. It also addresses what needs to be done in order to develop an effective philosophy and achieve not only theoretical results but also practical results in the sphere of personal and professional efficiency, particularly in terms of interactions with other people (such as colleagues, employees, and potential clients). The school of psychology of fate is chosen as a field of practical knowledge that allows for the selection of a valid approach to resolving the aspects covered in practice.

Keywords

philosophy, psychology of fate, I 1 and I 2, spirit, consciousness

INTRODUCTION

This article presents a scholarly inquiry into the essence of the category "philosophy" from the perspective of the applied approach utilized by the school of fate-psychology. There is a vast heritage of human thought in the 21st century, offering profound insights into philosophical science (Haufe, 2016; Heis, 2014; Riesch, 2014; Sadykov et al., 2015; Sturm, 2012). An important research field is the question of its application in various fields (Clé-

ment-Grandcourt & Fraysse, 2015; De Monthoux, 2015; Laine & Kibler, 2018; Schafheutle et al., 2013; Stefanovic, 2015). One of the most common definitions and answers to the question “what is philosophy”, could be noted the following:

Philosophy (greek — φιλοσοφία, verbatim — “love of wisdom”) is a special form of cognition of the world, which creating a system of knowledge about the most general characteristics, limit-generalizing concepts and fundamental principles of reality (being) and cognition, human existence, about the relationship between human and the world (Abramova, 1994).

However, adopting this standardized definition prompts contemplation and a quest to address the following inquiries: “Which specific philosophy among the three is under discussion? Whose philosophy is being referred to? In the context of business, are we referring to the philosophy of the customers or that of the employees?” The crucial question the author of this article presents for contemplation is, “Which philosophy aligns with the current task at hand?” Furthermore, it is important to acknowledge that philosophy, as a multifaceted concept, encompasses all three components (manager, employees, customers) along with their interconnected system of interactions (Amurov, 2016).

Considering the definition of philosophy as “a system of some special cognition,” the applied perspective raises a pertinent question: which type of philosophy should be the focus of discussion? Should it be our own philosophy or that of our clients? However, certain challenges arise as indi-

viduals, particularly non-scholars in the 21st century, often present their subjective worldview as philosophy, influenced by what is advantageous or desirable to them at a given moment. To test this assertion, a straightforward experiment is proposed: ask yourself, “What philosophy does the person in front of you, be it a client or a random interlocutor, uphold?” It is reasonable to assume that you do not readily have an answer to this question.

Shifting our focus from mere contemplation and playing with definitions, it is essential to transition to the practical aspects of professional practice, whether in management or strategic planning. In reality, most individuals lack a clear understanding of what philosophy entails, and it rarely receives thoughtful consideration. Adding to the complexity, a significant issue lies in the general unfamiliarity with the approach towards “philosophy” itself (Maltsev, 2019).

Exploring the Problem: Link to Research and Practical Tasks

Consider the approach and position of fate-psychology. Notably, psychology of fate stands out due to its utilization of projective validity tests that encompass test indicators associated with philosophy. Unlike other schools of psychology, which lack such tests, fate-analysis incorporates these aspects into its assessments. According to the doctrine of fate-analysis, the Szondi test shows us philosophy as a correlation of two categories — prohibitions (ethics) and limits of prohibitions violation (morality). It also reveals the threshold at which these prohibitions can be transgressed.

Prohibitions and threshold — ethics and morality — are indicators of "e" and "hy" in Szondi test. This is if we look at the question from the point of view of psychology, but what if we turn to philosophy? Let's repeat the above definition:

Philosophy (greek — φιλοσοφία, verbatim — "love of wisdom") is a special form of cognition of the world, which creating a system of knowledge about the most general characteristics, limit-generalizing concepts and fundamental principles of reality (being) and cognition, human existence, about the relationship between human and the world (Abramova, 1994).

From an experimental point of view, let us outline the most important question, which was also posed to the expert project team: "From this definition, does anything make sense to you? Has 'philosophy' reached its full potential as a category? Can you discern the appropriate course of action and how to proceed based on this definition?" Fellow lawyers and individuals with a strong sense of logic and rationality responded negatively, expressing that the definition lacks functionality. And I express solidarity, since the definition is completely dysfunctional. "A special form of cognition of the world" — it turns out that there is also "not special" but ordinary? How to define this form of cognition? There are a lot of questions and no answers. Let us approach these questions with impartiality and seek clarity.

METHODS

Examining the "Philosophy" category through the lens of fate-psychology can be both captivating and profound, intertwining philosophical concepts with psychological aspects linked to an individual's comprehension of fate and life trajectory. Several potential methodological approaches include:

1. Analyzing texts of philosophical works: delving into the writings of philosophers who explored themes of fate and free will.
2. Discerning pivotal concepts and ideas associated with fate: involving philosophical interpretive analyses to construct a framework for understanding the psychological dimensions of fate.
3. Investigating the impact of diverse philosophical systems on views regarding fate and individual growth.
4. Empirical research: employing experiments or surveys to uncover how perceptions of fate affect psychological well-being and decision-making. Examining how an individual's life shapes and transforms philosophical beliefs about the influence of fate.
5. Interdisciplinary approach: collaborating with experts in philosophy and fate-psychology to construct a comprehensive understanding of the subject. Integrating knowledge of philosophical currents with contemporary theories on fate.
6. In-depth case studies: Examining specific instances from individuals' biographies where the impact of philosophical beliefs on their fate was distinctly evident.
7. Cultural examination: Investigating the effects of cultural and social factors on the philosophical understanding of fate.
8. Existential analysis: Utilizing the principles of existentialism and other philosophical movements emphasizing freedom of choice to scrutinize individual scenarios of fate.
9. Investigating the intersection of philosophical concepts with inquiries into the meaning of life and individual growth.
10. Cross-cultural examinations: Contrasting diverse cultural and philosophical perspectives on fate. Assessing how various philosophical systems might impact psychological well-being in distinct cultural settings.
11. Semiotic scrutiny: Analyzing symbols, metaphors, and language in philosophical texts on fate. Assessing how these symbols shape psychological perceptions of fate.
12. Hermeneutic methodology: Employing hermeneutic techniques to interpret philosophical texts and comprehend their influence on the interpretation of fate. Investigating the interplay between texts and the comprehension of fate within the cultural and temporal context.
13. Transcendental exploration: Examining how philosophical notions of fate can be connected to transcendent aspects of human existence. Delving into the relationship between spirituality, the meaning of life, and the impact of philosophical beliefs on the personal journey.

14. Anthropological perspective: Analyzing the impact of philosophical beliefs regarding fate on the development of the human personality. Investigating how these convictions can impact an individual's attitudes, values, and conduct.
15. Cultural perspectives: Scrutinizing how cultural attributes shape philosophical perceptions of fate and how these perspectives evolve across different societies. Analyzing the impact of cultural norms on the development of perspectives regarding the meaning of life and fate.

It is crucial to identify overarching trends and individual viewpoints on the subject, considering the influence of contemporary philosophical and psychological trends on ideas about fate-psychology. Exploring the correlation between prevalent trends (e.g., such as positive psychology and transhumanism) and ideas about fate. These methodological approaches offer a comprehensive comprehension of the connection between philosophy and fate-psychology, uncovering both theoretical and practical dimensions of this interplay. These methodologies contribute to a more profound understanding of the interrelationship between philosophy and fate-psychology, delivering valuable insights into the comprehension of life's meaning, freedom of choice, and individual development.

RESULTS

It is important to highlight that at the outset, when the expert group was presented with the inquiry, one

of their objectives revolved around “formulating a philosophy for the new company.” In essence, philosophy is a prerequisite for the Spirit to “judge strictly and impartially.” The spirit functions as a judge, and for effective judgment, it necessitates laws, a guiding principle — and this guiding principle is referred to as “philosophy.” The nature of this guiding principle, the law by which the Spirit adjudicates everything (and everyone) else, raises another question. However, without it, the Spirit is incapable of judging “I-Consciousness” and “I-Memory”.

To comprehend the essence and substance of these laws, or simply “philosophy,” we can examine the instrumental complex known as the “Rastrub” and its logical framework. By analyzing the structure of the “Rastrub,” we gain an initial system of orientation. This system enables us to explore 12 directions and categories within philosophy: Is it feasible to create or generate something without a comprehensive understanding of “philosophy” in general? What constitutes a distinctive form of world knowledge? The progression of this experiment and its outcomes is a focal point of description in this article, among other aspects (Maltsev, 2019).

Let us embark on a comprehensive exploration of this question, taking into account the human structure as per the fundamental criteria of psychology of fate. Our analysis will encompass three key elements: Spirit, “I 1” (I-Consciousness), and “I 2” (I-Memory). Let us pose the question: among these three elements, which one exhibits characteristics that align with the concept of philosophy? What

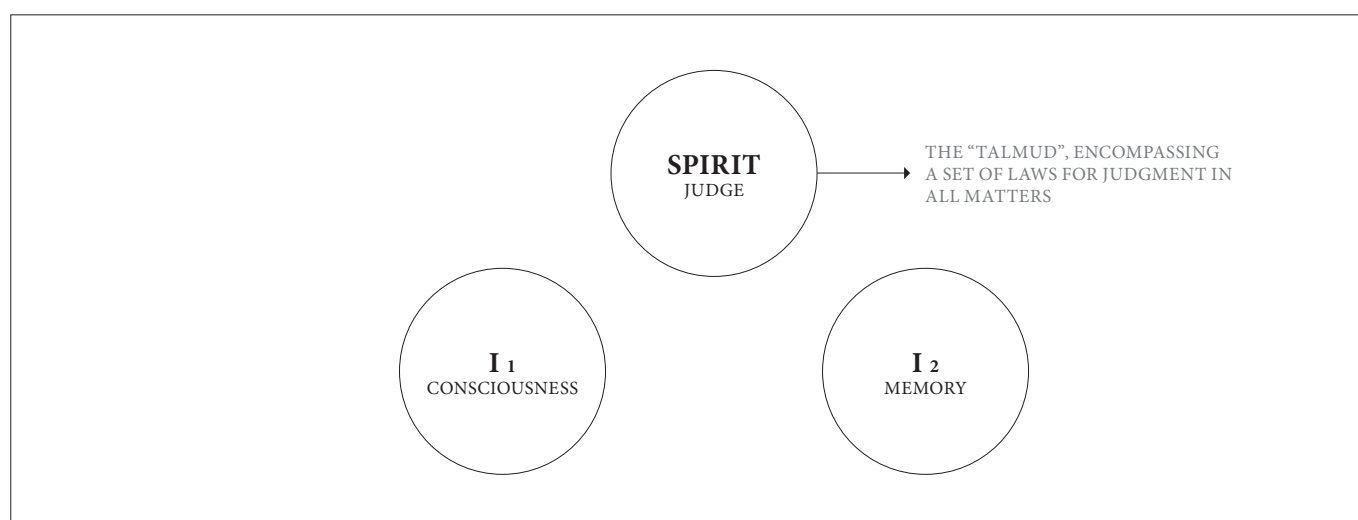


Figure 1. Free form of cognition

part of a human being necessitates the application of philosophy?

The Spirit necessitates philosophy as a category to serve as a basis for "strict and impartial judgment." Functionally, the "Spirit" assumes the role of a judge, and in this capacity, it requires grounds, a law, or a "philosophy" to govern its judgments. The nature of this law, which the Spirit employs to evaluate everything, including I-Consciousness and I-Memory, remains a separate question. Nonetheless, without philosophy, the Spirit would lack the capacity to adjudicate (Maltsev, 2019).

To comprehend the essence and content of these laws, or "philosophy," we can **refer to the instrumental complex "Rastrub"** and its logical structure. The "Rastrub" provides a system of orientation that enables the examination of 12 directions and categories of philosophy (Popov, 1951).

1. The first philosophical category is "truth-untruth". The teachings of truth and untruth — including the teachings of crime and punishment, as an example. This principle of the first philosophical category extends its relevance not only to the legal domain but to every sphere of human life.

2. The second philosophical category encompasses the teachings of three roles: the spiritual role, the professional role, and the gender roles (male and female). It involves exploring the characteristics and behaviors associated with each role, defining appropriate conduct for men, women, and professionals. In the past, leaders possessed the valuable ability to determine and enforce parameters, issuing decrees that introduced regulations and rules. A notable instance of this is exemplified by Peter the Great's legendary decrees, which detailed how subordinates should present themselves.

3. The third philosophical category involves the teachings about the model of human behavior. It delves into how individuals should conduct themselves within society and within the established system of coordinates (different situations). The objective is to guide people in behaving justly and honorably, earning the rightful title of a "human being."

4. The teachings about the system of coordinates, about the world around us. It is crucial for each person to have an awareness of their position and location in the world.

5. The teachings about religion. It emphasizes tolerance and how people should treat one another despite differing views. The category also addresses one's own beliefs, the beliefs of others, and how individuals should behave within these belief systems and their interactions with others.

6. Next philosophical category pertains to the teachings of deeds and human choice.

7,8,9. The seventh, eighth, and ninth categories revolve around the comprehensive teachings of fate.

10. The tenth philosophical category deals with the teachings of changes over time. It addresses the eternal nature of time and the importance of how individuals should respond to these changes. It contemplates what is enduring, what is transient, and how to navigate these shifts over a span of years.

11. The teachings of who "I should be" — my own idea of it.

12. The teachings of who "I could be" — my own idea of this category.

From an applied psychology standpoint, it is essential to consider the projective "Quadro-test," which assesses a person's spiritual potential, representing the stronghold of their divine fate. This photo-test technology enables the identification of two distinct pathways for individuals to achieve success and results: one that facilitates rapid progress within a short timeframe and another that leads to eventual triumph. These two categories, "quick result" and "triumph," are closely connected to an individual's self-perception of who they currently are and who they aspire to become (Maltsev, 2019). The twelve categories mentioned above encompass the entirety of philosophy and its teachings.

It is worth noting that in fate-psychology, the concepts of "ethics" and "morality" correspond to category 11 (the teachings of who "I should be") and category 12 (the teachings of what "I" could

be), respectively. Now, the question arises: since the factors “e” (ethics) and “hy” (morality) on Szondi test effectively represent the content of philosophical categories 11 and 12, what do the other factors on Szondi test reveal, and where do they fit into this framework?

When considering the factors “m” and “d” (tactics and conditions, respectively), they pertain to the philosophical categories 7, 8, and 9, which encompass the teachings of fate. Additionally, they are relevant to the teachings of behavior patterns (category 3) — guiding how one should behave. Factors “h” and “s” (human skills, attack, and defense) reflect teachings about human actions and choices (category 6) and teachings about changes over time (category 10). Factors “e” and “hy” (ethics and morality) are connected to teachings about truth and untruth (category 1), religion (category 5), as well as how “I should be” (category 11) and how “I could be” (category 12). Lastly, the factors “k” and “p” (to be and to have) represent the essence of the teachings of three roles (category 2) and the teachings of the frame of reference (category 4).

The analysis presented above suggests that the comprehensive understanding of philosophical categories and a person’s relation to them enables the examination and exploration of Szondi’s projective test. However, this scientific system is not the only approach available for describing and utilizing the test. The way we interpret philosophical categories and how individuals perceive them through the test can help us gain valuable insights, but there are also other ways to approach and use the test. Let’s now explain the content in simpler terms.

In the table, we can observe an interesting pattern in the Szondi test scores and the ratio of parameters: there is a repetitive sequence of numerical categories — 2–4–2–4 parameters in each block. Now, let’s decode each philosophical category, using simple scientific language.

Factors “h” and “s”

Category 10, the teachings of change over time, refers to the concept of choosing a system for one’s life path. The system a person chooses has a direct impact on who they will become. For instance,

consider the concept of “crime.” It arises as a consequence of initially selecting the wrong system for one’s life. Another example: if a person chooses “hatha yoga” as their life’s guiding system, it may lead to a lifestyle marked by poverty, hunger, and dependence, all while emphasizing notions of “high spirituality and morality.” In essence, the system a person adopts to achieve their life’s tasks should contribute to their success and align with the societal norms and legal standards of their environment. If the chosen system contradicts these norms, it can lead a person towards criminal behavior.

Category 6, the teachings of deeds and human choice, can be decoded as the teaching of benefit and efficiency — the mathematical relationship between “benefit” and “efficiency.” In practical terms, this category involves understanding that a person might be clever or perceive themselves as such, to the extent that they end up outwitting their own intentions. However, a common mistake occurs when a person equates “beneficial” with “effective,” assuming they are the same. In reality, these are two distinct concepts. “Effective” means achieving desired results, while “beneficial” refers to gaining an advantage. If something is “beneficial in the long run” for a person, achieving this benefit requires using effective means. Unfortunately, modern individuals often overlook the importance of efficiency and may not even consider it as a concept.

We should also note that “benefit and efficiency” and “choice of system” are part of the same block, which influences all human skills. In the Szondi test, the category “benefit and efficiency” corresponds to the factor “h,” which represents defense, protecting us. On the other hand, the category “choice of system” corresponds to the factor “s,” which signifies the manifestation of “attack.” The system allows a person to move forward, pursue their goals, achieve success, and emerge victorious. In martial arts logic, “s” refers to a strike, while “h” represents a parry (Szondi, 1956).

Factors “e” and “hy”

Let us proceed to the second block, which describes the four components. This block is centered around a real and intense struggle, not just a mere “fight,”

but a brutal "massacre" — a fight to the death between one pair of components and the other within the individual.

On one hand, the opposing pair is formed by the teachings of truth and untruth and the teachings of religion, corresponding to the "hy" factor. This struggle occurs between the individual's own conception of truth, which aligns with morality, and the conflicting truths presented by external sources and other people. The person constantly engages in internal reasoning, filled with uncertainty and indecision, leading to a relentless battle that persists from morning till evening (such as "what if"). This unending conflict creates a state of constant discoordination, leaving the person feeling "disassembled." As a result, the individual struggles to comprehend anything genuinely because "everyone has their own truth," while "the religion of what is happening" also has its own truth. This disparity inevitably leads to a rupture in both philosophy and psychology. Contemporary research narratives gravitate toward interdisciplinary studies on the impact of religion, society, and culture on the individual (Audretsch et al., 2013; Church et al., 2013; Díez-Esteban et al., 2019; Kirchmaier et al., 2018; Oyibo & Vassileva, 2019).

This block clearly demonstrates how *philosophy* profoundly impacts the *psyche*, leading to the development of various psychological disorders.

In fact, the majority of psychological deviations are fundamentally rooted in moral and ethical religious foundations, accounting for almost 61% of mental illnesses. This highlights the significance of the intense struggle and its consequences in the form of diseases due to the lack of clear human understanding of truth. Individuals are engaged in a fierce battle with the "truth" imposed upon them by others, which is often influenced by personal interests rather than objective criteria. This societal notion of "morality" can lead to conflicts between those who possess their own ideas about truth and its criteria or parameters, often portraying them as "immoral" in the eyes of society, unless they belong to specialized professional groups like scientists, doctors, or lawyers (Kazdin, 2000).

On the other hand, the second pair consists of two perceptions within us, and they are in con-

stant conflict — these are the perceptions of who "I should be" and who "I could be". This ethical struggle represents the essence of the "e" factor. It involves a battle between who "I should be" (a role imposed by circumstances, which I may not desire) and who I could potentially become. The concept of what "I" could be is comparable to "it is not allowed" in a social sense, while "should be" reflects what society and the state consider as "it is allowed." Certain actions, such as "stealing and killing," are "not allowed" due to legal prohibitions. For instance, not killing is considered "allowed," whereas killing is seen as "not allowed." The conflict between "allowed" and "not allowed" in any situation shapes a person's ethics. From a psychological perspective, this conflict involves the relation between "I want" and "I can." The interplay and clash between these elements form the foundation of "my ethics."

In the Soviet movie "Kidnapping, Caucasian style" directed by L. Gaidai (1967), a simple example portrays the universal struggle in human life. The character says, "I have the opportunity to buy a goat, but I have no desire... I have the desire to buy a Volga, but I have no opportunity". This exemplifies the constant clash between desire and capability that people experience daily and nightly. It illustrates the frustration of being offered what they do not want while yearning for what seems out of reach.

The conflict between desire and capability can be resolved through a philosophical approach. By understanding how things should be, individuals can learn how to achieve their desires ethically, doing what is right rather than what they simply want. However, a fundamental problem arises with the question, "Who determines 'the proper way'?" The answer becomes evident: **no one**. As a result, people mostly act "at their discretion" or "at their own risk," doing what they please. Certainly, legal systems exist in every state, such as civil codes and criminal codes, defining what is permissible and what is not. Nevertheless, human life extends beyond these legal codes, and the most crucial decisions happen before adherence to such regulations. Now, we will explore the most crucial block in every human being's life.

Factors “k” and “p” — to Have and to Be (Management)

The primary philosophical category within this section pertains to the teachings of the three roles. Upon delving into the essence of these teachings, it becomes evident that they ultimately distill into the fundamental question, “Who are you?” This alignment corresponds to the “k” factor, which is connected to notions of possession or capitalization. The language of the Szondi test helps explain why people in the 21st century are so interested in the question “What do you have?” It is worth recalling that during the Middle Ages and later, the central category in society was the feudal lords, and their primary characteristic was their “estate” — a specific form of property. This determined one’s identity, defining who they were: possessing property labeled them as a feudal lord, while lacking it relegated them to being a beggar — “nobody”.

Throughout history, people have strived to acquire possessions and surround their lives with certain objects and attributes that would reveal their

“true identity.” Valuable lessons in management, particularly demonstrated through the works “The Ballad of Valiant Knight Ivanhoe” and “Quentin Durward”, illustrate the interdependence between human skills (particularly the art of war, a crucial skill of the era) and the speed of acquiring “possessions” and other attributes of a person’s desires (Tarasov, 1983; Thorpe, 1955).

The next category, represented by the factor “p,” pertains to the teaching about the frame of reference — the world around us, our perceptions of it, and our true place and role within it. In essence, it provides an objective answer to the question “WHERE AM I?” Both “WHO AM I?” and “WHERE AM I?” are fundamental questions that express the essence of the philosophical categories within the management block.

Factors “m” and “d”

In this block, we have four philosophical categories, and let us begin by exploring the teachings of

h	s	e	hy	k	p	d	m
6. The teachings of deeds and human choice 10. The teachings of change over time ↑ ↓		1. The teachings of truth and untruth 5. The teachings about religion 11. The teachings of who “I should be” 12. The teachings of who “I could be”		2. The teachings of three roles 4. The teachings about the system of coordinates		3. The teachings about the model of human behavior 7,8,9 The teachings of fate	
10. Choice of a system 6. The teachings of benefit and efficiency → h (defense)		1,5 → hy Fight of conceptions 11,12 → e Could be — not allowed should be — allowed The relation between “I want” and “I can” (ethics)		2 — Who are you? ← k (What do you have?) 4 — Our perception of the world shapes who we are WHERE AM I? ← p		Conflict between the model of behavior and changes of life scenarios (3,8) ← d Conflict between a person’s intention and their defeats (7,9) — m	

Figure 2. Correlation of Szondi test factors and instrumental complex «Rastrub»

the model of behavior (category 3). Understanding these teachings begins with the conflict between the model of behavior and the changes of life scenarios (described in category 8). Therefore, the first conflict in this block reflects the "d" factor.

The second type of conflict in this block arises between a person's intention and their defeats, which is connected to the nature described in category 7 "Creating a scenario" and category 9 "Going through scenarios with defeat or victory." This conflict corresponds to the indicator of the factor "m".

Examine how this system works as a well-coordinated machine. Firstly, we need to ask ourselves a fundamental question: what does the initial beat of this system look like, and where does it all begin? Is it with the question "Where am I?" or perhaps with the conflict between the lack of truth and the attempts of others to "necessarily lead us to the truth"?

The starting point is a person standing in the middle of a room (be it on the street, in a study, or any other location). In this space, the person contemplates, "Where am I?". Lieutenant-General Viktor Pavlovich Svetlov used to say: "It all starts with a

sheet of paper and a pen as you sit at a table in an empty room — you're seated but unable to put anything down in writing". "Where am I?" corresponds to philosophical category 4, which delves into the surrounding world and the system of coordinates. It serves as the starting position (factor "p").

Moving forward, the person's position changes as they seek answers to their questions. They face two ethical categories, surrounding them like two "claws":

Category 12 — the question "Who I could be?"

Category 11 — the question "Who I should be?"

Both of these categories hold ethical significance (verified through the logic of fate-psychology). These questions play a crucial role in shaping a person's choices and actions as they contemplate their potential and desired role in life.

The answer to the question "Who I should be?" lies within the teachings of three roles (category 2, the "k" factor). It is a mandatory factor, indicating that a person should be a man/woman, an expert, and a leader. There are no other options (Szondi, 1952).

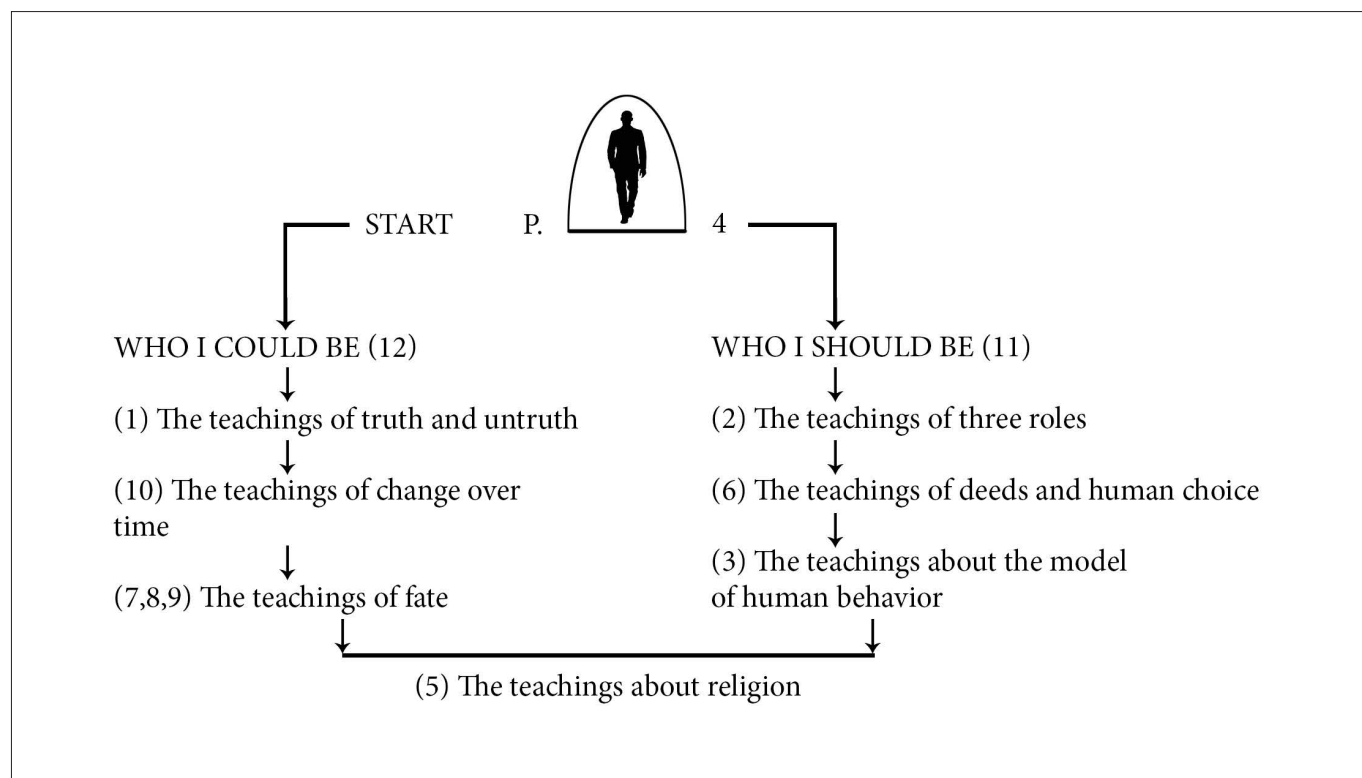


Figure 2. Correlation of Szondi test factors and instrumental complex «Rastrub»

Continuing to explore the Szondi test, the answer to the question “Who I could be?” leads a person to the teachings of truth and untruth (philosophical category 1).

The teachings of the three roles initiates a person’s exploration of the teachings of deeds and choice (philosophical category 6). Consequently, the teachings of truth and untruth lead a person to the teachings of change over time. Next, the teachings of deeds and choice sets the path towards the teachings about the model of human behavior (philosophical category 3). Similarly, the teachings of changes in time leads to the teachings of fate (philosophical categories 7, 8, 9) (Szondi, 1956).

Ultimately, this system forms a closed loop, and the final step is the teachings of religion (philosophical category 5). This schematic representation illustrates how Philosophy operates as a system. In essence, Philosophy shapes the principles behind the formation of one’s individual belief system or the creation of a personal religion.

DISCUSSION

In the realm of fate psychology, a rich array of perspectives and theories unveils the complex interplay among fate, life trajectory, and individual development — forces that profoundly shape psychological well-being. Notable figures contributing to this field include Viktor Frankl, an Austrian-American neurologist and psychiatrist celebrated for founding logotherapy. His seminal work, “*Man in Search of Meaning*,” underscores the crucial nature of uncovering significance amidst life’s adversities (Frankl, 1947/1959).

Rollo May (1969), an American psychotherapist and philosopher, thoroughly examines the impact of fate and free will on human psychology in his influential work, “*Love and Will*.” Erich Fromm (1941), a German-American psychoanalyst, explores the intricate dance between freedom and fate in his book “*Escape from Freedom*,” carefully considering the individual’s role in shaping their fate. Abraham Maslow (1954), an American psychologist renowned for the hierarchy of needs, delves into the psychological requirements and personal

aspirations within the framework of an individual’s self-development and realization.

Expanding this exploration, Carl Jung, a Swiss psychiatrist and psychoanalyst, scrutinizes the realm of archetypes and the collective unconscious in his conceptualization. Jung (1957) meticulously examines the shared symbols and motifs with the potential to shape one’s perception of fate. Alfred Adler (2002), an Austrian psychotherapist and architect of Adlerian psychology, underscores the pursuit of individual empowerment and the acquisition of a sense of life direction in his theoretical framework. Joseph Campbell (1949), an American mythologist and literary critic, further enriches this discourse by investigating the archetypal frameworks of myths and their connection to individual fate in his renowned work, “*The Hero of a Thousand Faces*.” In parallel, Louis Lavelle (1936), a French philosopher, addresses inquiries into fate and freedom.

Robert Schwartz (2010), the author of “*Your Soul’s Plan*,” introduces a distinctive perspective by delving into the notion of a pre-incarnation plan for life and fate developed by the soul in his exploration. Daniel J. Levinson (1986), in his publication “*The Seasons of a Man’s Life*,” introduced a theory outlining the structure of adulthood. This theory examines an individual’s fate within the framework of various life stages and transitions. Similarly, Erik Erikson (1950) presented a personality development theory comprising eight stages, each linked to distinct developmental tasks and crises. The concept encompasses notions related to the shaping of fate and self-identity. Sheldon S. Korchin (1976), an American psychologist specializing in fate psychology, explores the impact of life events and choices on the psychological well-being of individuals.

Meanwhile, Dan McAdams (2015), an American psychologist known for the Life Narratives theory, investigates how individuals derive meaning in their lives through the creation of ‘personal myths’ and construct their fate within the framework of their unique life narratives. Rhonda Britten (2011), a writer focusing on self-development and the psychology of fate, explores themes such as overcoming adversity, taking personal responsibility, and reshaping one’s fate in her books. On the other hand, Kenneth J. Doka (2013), an American

authority in thanatology and the psychology of loss, examines the impact of loss on an individual's psychological well-being and the subsequent shaping of their fate in his works. We have examined over twelve prominent philosophers addressing this issue, underscoring its significance. These thinkers have presented diverse perspectives on the exploration of fate and its impact on human psychology, integrating elements from philosophy, psychology, and spirituality.

CONCLUSIONS

Based on logic of fate-psychology and the teachings of the fate-analysis school of Lipot Szondi, we arrive at the following definition:

Philosophy is the practical realization of our concepts regarding what we could be and what we should be, achieved through the creation of our own religion. The process of constructing a religion unfolds through a series of steps, starting with the question "Where am I?" leading to "Who I should be?" and "Who I could be?". These questions set the direction for further exploration, encompassing the teachings of three roles and the teachings of truth and untruth (distinguishing between them). Subsequently, this path leads to the formation of the teachings of choice and actions and the teachings of changes in time. The subsequent steps include the teachings of the model of behavior and the teachings of fate, culminating in the final step of "creating one's own religion" — completing the formation of Philosophy as a cohesive system.

Philosophy teaches an individual to create their unique and personal belief system, or in other words, their own distinct religion. This is driven by the natural need and desire for practical realization of opposing ideas about "should to be" and "could be".

Regarding the emergence of two directions as "two claws" after the question "Where am I?" –it is due to the manifestation of the Spirit represented by the factor "p" within the range. The left side of the scheme starts with the question "Who could I be?", reflecting the inquiry about the future, which pertains to the manifestation of the "I 1" or I-Con-

sciousness. On the other hand, the right side starts with the question "Who should I be?", arising from the requirements of the environment that propel a person forward. This is the manifestation of "I 2" or I-Memory. The Spirit acts as the Judge, evaluating the correctness and effectiveness of a person's "religion". To ensure objective and impartial judgment, the category of conscience serves as a "thermometer" through which the Spirit checks, measures, and judges what is right and what is wrong.

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CIVILIZATION OF THE 21ST CENTURY: GENOME OF SECURITY

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OLEG MALTSEV

EUROPEAN ACADEMY OF SCIENCES OF UKRAINE

ORCID: <https://orcid.org/0000-0002-8589-6541>

E-mail: drmaltsev.oleg@gmail.com

Oleg Maltsev is an author, scientist, criminologist, psychologist, photographer, and investigative journalist. He is the head of the Memory Institute, named after Grigory Semenovich Popov, and the author of groundbreaking scholarly works in criminology, psychology, and philosophy. He is a presidium member and academic member at the European Academy of Sciences in Ukraine (EUASU). He has been engaged in scholarly work for nearly 30 years and has conducted field research with the Expeditionary Corps of the Memory Institute, for a decade. This comparative international research explores the reasons why different nations and rulers attained power throughout history, with an emphasis on culture, military and scientific technique, and mentality.

ABSTRACT

The periodic nature of societal development, as viewed through the lens of technological progress in civilization, points to a distinct trend: the issues that arose from the environment in the sphere of security thirty years ago do not align with the formula that has emerged in the 21st century. In this article the author delves into an analysis of the safety genome of contemporary civilization, along with the repercussions of society's transformation under the influence of the digital world. Several phenomena are highlighted, stemming from a reluctance and/or inefficient handling of information, the challenge of discerning truth from falsehood, thus resulting in a diminished inclination towards rational thinking. Particular attention is dedicated to the way in which individuals independently (often unknowingly) expose themselves to risk through their interaction with devices.

Drawing upon 25 years of practical experience and ongoing scientific research in the field of integrated security, the author has developed and tested numerous methods and technologies aimed at addressing issues in the sphere of business safety. Nonetheless, present realities define new directions for applied research. Primarily due to rapid technological advancement, the physical environment is increasingly merging with the digital landscape. Consequently, this pattern necessitates fresh approaches to system security that align with the requisites and parameters of the 21st century.

The objective of this article is to elucidate, using concrete examples, the origins and nature of



intellectual, psychological, and technological impediments that hinder effective operation within an information-driven environment and the accurate discernment of truth from falsehood.

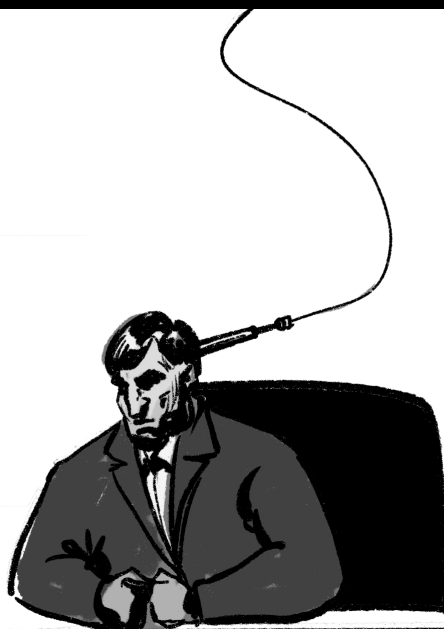
Keywords

device, Google user, Wikipedia, internet, information, security, security genome

INTRODUCTION

During the transition from the 20th to the 21st century, a prevailing societal notion emerged suggesting that the primary human instinct is that of self-preservation. Embedded within this perspective is an anthropological paradigm positing that humanity's survival on Earth hinges on the instinct of self-preservation. This outlook finds reinforcement in the biological realm, asserting that humans, as a species, persistently rely on horizontal stability (manifested as "survivability"), a trend attributed to the instinct of self-preservation. This position is also shared by anthropology. It is important to note, however, that the author of this article does not endorse these viewpoints and does not share the accompanying stereotypes.

Contrary to prevalent beliefs, research findings in the realm of complex security in the 21st century indicate an increasing departure from any inherent instinct of self-preservation in humans. In fact, adopting a prototypical lens, as we delve further into history, manifestations of the instinct of self-preservation become progressively scarcer in the activities of both compatriots and global citizens.



Notably, the intentional establishment of various terrorist groups and organizations, such as ISIS, serves as compelling evidence in support of this argument. The inherent absurdity and paradox within an individual's worldview lies in the circumstance that they exhibit a reluctance to guide their life in accordance with the instinct of self-preservation. Despite possessing substantial knowledge about terrorist organizations that propagate terror and fear, individuals often opt not to acknowledge the reality of such threats. They disregard influential vectors of power in their life planning and execution. This paradox accentuates the passive and indifferent stance individuals adopt towards external sources of menace, contradicting the expectation that anthropological principles would drive them towards self-preservation. However, the reality is that "homo sapiens indifferent" does not adhere to the guidance of the instinct of self-preservation. Consequently, the commonly held assertion that "humanity survives due to its instinct of self-preservation" appears to be misguided. Even in everyday scenarios, the author consistently observes instances of behavior

where people actively seek to bring about their own demise. Various individuals, for diverse reasons, intentionally compromise their existence in myriad ways — some emotionally, some psychologically, some physically, and others spiritually. This points to a notable inclination among certain individuals to harm themselves in one form or another.

Subsequently, detailed conclusions and observations will be elaborated upon, enabling the reader to comprehend the factors contributing to why in the 21st century, individuals do not contemplate the instinct of self-preservation and do not utilize it as a guiding force in decision-making, outcome anticipation, or even in addressing matters of survival. Furthermore, the author firmly believes that contemporary civilization is characterized by a lack of the instinct of self-preservation.

METHODS

The concept of a “methodology of a civilizational approach” appears to represent a fusion of terms employed to characterize the primary methods and approaches in research related to civilizational processes and phenomena. Methodology, in this context, encompasses a set of methods, principles, and rules designed for the investigation and exploration of phenomena. Within the realm of civilizational studies, methodology may encompass diverse approaches to data analysis, collection, and interpretation, along with principles for assessing the impact of various factors on the shaping and evolution of civilizations.

The civilizational method is conceptually aligned with a systems approach to studying civilizations. This entails an examination of how various facets, including culture, history, economics, politics, technology, and others, influence the formation and development of civilizations. The civilizational approach may involve a specialized analytical method focused on studying civilizations as integral and intricate systems, considering the interconnectedness and interactions among different aspects of civilization. The methodology of civilizational studies often adopts an interdisciplinary approach, as comprehending civilizations necessitates an understanding of various facets

drawn from different fields of knowledge. This may entail the combined utilization of methods from history, sociology, anthropology, economics, political science, and other disciplines.

The methodology employed in civilizational studies encompasses a thorough analysis that considers multiple factors influencing civilizations. This involves examining changes in culture, economics, politics, and technology over time, as well as evaluating the impact of external factors. Comparative analysis of different civilizations is a component of this methodology, allowing researchers to identify common patterns and differences by comparing similar and distinct features. Ethical considerations, particularly concerning contemporary challenges like cultural heritage preservation, sustainable development, and security, are also integrated into the methodology of civilizational studies.

In essence, the methodology of civilizational studies provides a comprehensive approach that enables the understanding of various facets concerning the formation, development, and interaction of civilizations over the long term. The civilizational approach serves as a methodological and theoretical framework for studying and analyzing civilizations, conceptualized as intricate sociocultural and historical formations. Recognizing the specificity of historical development emphasizes that comprehending the history of diverse societies and cultures requires consideration of their interaction and mutual influence, moving beyond a sole focus on individual nations or regions.

The civilizational approach directs attention to cultural identities and their pivotal role in shaping civilizations. Key components of civilization, such as language, religion, art, and customs, are regarded as integral elements woven into its fabric. Certain aspects within the civilizational approach underscore the influence of geography on civilization formation, recognizing the significant impact of climate, landscape, and resource availability on societal character and structure. Another aspect involves the acknowledgment that societies undergo distinct stages of development, encompassing emergence, growth, and decline. Analyzing these stages contributes to a nuanced understanding of long-term trends.

Embracing a systems thinking perspective, the approach to studying civilizations views them as complex systems, where interactions between different elements and changes in one component can reverberate throughout the entire system. Central to this approach is the method of comparative analysis, fostering a deeper understanding of different civilizations by identifying commonalities and differences. This facilitates the recognition of universal patterns and features specific to particular cultures.

The civilizational approach equips researchers with tools for a profound analysis of intricate cultural and social phenomena, facilitating an understanding of their interconnections and influence on historical development. The methodology employed in civilization studies is versatile and depends on the specific goals and objectives of the research. It encompasses methods and approaches from diverse fields such as archaeology, history, sociology, cultural studies, and others. Comparative analysis of genomes in various systems and organisms allows the identification of conserved and unique genomic regions, aiding in the exploration of commonalities or differences relevant to safety.

An integral aspect of the methodology involves the ethical and legal considerations in genomic security research. This encompasses issues like data confidentiality, adherence to ethical standards, and the regulation of genetic technologies. The methodology of safety genome research requires collaboration across disciplines, ranging from biology and bioinformatics to ethics and law, to comprehensively comprehend and evaluate the genetic aspects impacting the safety of organisms.

RESULTS

Since the year 2000, significant transformations have unfolded within the global community. As a scientist, I refrained from discussing and providing expert insights on the concept of “comprehensive security” for approximately a decade. The formation of trends during this time frame was challenging due to the dynamic alterations in the environment and the sweeping nature of global changes. The lack of precision in forecasting the culmination of

these changes and their eventual stabilization added to the complexity. Notably, the trends deliberated upon by my colleagues and myself a decade ago have evolved to lose relevance today. The discourse surrounding comprehensive security in the 21st century necessitates a novel approach involving contemporary systems and methodologies that align with the parameters of the present era. This reflects the general discourse of current interdisciplinary research (Fischer et al., 2019; see also Li & Jiang, 2019; Nunes-Vaz & Lord, 2014; Pereira et al., 2017; Salleh & Janczewski, 2016). Put differently, the 21st century has ushered in a novel epoch referred to as the “new security” era.

During a research expedition to Portugal in March 2020, I authored the “Security in the 21st Century” Textbook (Huzhva, 2020). This textbook stands as the culmination of international research undertaken collaboratively over a span of 7 years. Following this, in September 2020, I embarked on a research expedition to Croatia with the Expedition Corps, the special scientific unit of the Memory Institute. The endeavors of this expedition were extensive and resource-intensive, resulting in the composition of three new books simultaneously. Worth highlighting is that this was the inaugural expedition during which I penned three specialized books in unison: “Swaying Scene,” “X-Aspect of Security,” and “Unseen Angel” (Maltsev, et al., 2020, 2018). Elaborate reports were presented on each of these books at the international scientific symposium titled “Global Security through the Prism of Inferiority,” held from September 21 to 25, 2020 (“The Security Genome of Modern Civilization,” 2020). This triad of new books delves into specific constructs or components forming the essence of the “human genome of security,” offering meticulous scientific calculations and practical instances.

Over the past two decades, significant global transformations have taken place. The foremost and pivotal change involves the diminishing significance of the term “I know.” While from 2009 to 2013, the concept of “I know” held a clear and accessible meaning for individuals (I know how to perform mathematical operations, I know how to diagnose ailments, I know what dispersion is, etc), the prevailing trend since 2002 indicates that people believe they “know everything,” yet in actuality, possess limited

knowledge. How has this come about? This shift is attributed to the interaction with devices. Presently, everyone possesses and utilizes a variety of devices, be it a mobile phone, tablet, laptop, PC, and so forth. The “device” essentially embodies and reflects an individual’s “the scope of human knowledge.” Unlike in the recent past when our predecessors actively sought to acquire personal knowledge, the present sentiment suggests a lack of necessity. The exponential advancement of information technologies has introduced various methods of misleading individuals, inundating them with misinformation that transforms societal life and existence into a more treacherous obstacle course (Lewandowsky et al., 2017; see also Benedict et al., 2019; Boussalis & Coan, 2017; Ecker et al., 2017; Gilligan & Gologorsky, 2019).

Phenomenon № 1: “The Veil”

One of the fundamental security aspects in our civilization is the concept of “The veil.” Explore this concept using the following example. Even two to three decades ago, the streets of medium and large cities, especially in central Russia and Ukraine, were notably perilous. Criminals exhibited ruthless behavior, often without any attempt to conceal their crimes or erase evidence. In restaurants, bars, and even on the streets, a hired assassin targeting a specific individual would not only eliminate the intended victim but also anyone within their shooting range. During that period, the fear of falling victim to a stray bullet triggered people’s instinct of self-preservation. The harsh reality of the environment compelled individuals to conscientiously contemplate and evaluate their destinations and activities. These realities prompted people to become cautious and mindful of the transient nature of life (or the abrupt potential for death), urging them to be more vigilant about their surroundings, even during daylight hours.

In today’s modern society, however, rational thinking has waned, and more frequently, we witness unconscious and inefficient behavioral patterns. What accounts for this shift? Primarily, it is due to the phenomenon of the “veil,” which metaphorically acts as a screen through which information is selectively presented, often from a perspective that favors specific individuals or groups. For instance, a term like “landing” has

become commonplace in everyday language, particularly within the context of online presence. It is a common online business card, but the cost for its creation is significantly higher. The crucial distinction to highlight is that the production of a basic “business card” cannot reasonably warrant a \$100 fee, whereas the creation of a “landing page” could indeed involve a significantly higher expenditure. This example effectively demonstrates how the “veil” operates. Simply using a foreign term like “landing” instead of a native Russian or Ukrainian word creates a veil that obscures the true meaning. Crucially, the “veil” swiftly inflates the perceived value. The intentional use of foreign words, an abundance of terminology, and contemporary slang expressions in business conversations and negotiations can lead the other party, unfamiliar with this phenomenon, to feel inferior.

Additionally, the “veil” hinders a person from engaging in rational thinking. Similarly, using a set of well-established techniques, the media influence a broad audience by constructing a specific contextual image and prescribing “biased rules of the game.” Manipulating the angle of view is a frequent tactic. For instance, while it is widely known that toxic substances are harmful and some can be lethal, certain media outlets present information from an alternative perspective: certain “harmful” substances could have potential preventive uses.

The global manifestation of the “veil” phenomenon became evident during the pandemic when numerous experts and medical professionals emphasized the importance of wearing masks (even if person worn a disposable mask for multiple days). Why does this approach resonate with individuals? The crux of the matter lies in the fact that contemporary individuals are disinclined to navigate information on their own; they place their trust in experts, specialists, and online content. With a small device constantly at hand, people have largely relinquished the pursuit of their own knowledge, given that everything can now be accessed on their devices. This issue extends to scientific authorities, professionals of the digital era, professors, and others.

During one of my expedition to the southern region of Italy, I personally encountered a rather

noteworthy incident. In the presence of a well-respected professor, who had dedicated over two decades to studying the history and weaponry of criminal organizations in that region, I posed a simple query: “Is this knife I am presenting to you a traditional Genoese knife?” To my astonishment, the professor turned to none other than Wikipedia for the validation of this information. This approach to addressing a scholarly inquiry left me profoundly puzzled. Reflecting logically, I was startled with the fact that a distinguished professor, deeply immersed in scientific research for many years, an individual whose work serves as a reference for and influences younger generations, would resort to the same information-seeking behavior as any ordinary Internet user. One would expect that he, as a scholar, would be accustomed to working with primary sources and authenticated archival materials. Yet, in this instance, the professor opted to seek knowledge from Wikipedia, a collaborative online platform shaped by consensus and convenience, rather than relying on the extensive foundation of his own scholarly endeavors.

At that juncture, I speculated that perhaps the complex criminal milieu of southern Italy, along with the unique nuances of the professor’s mindset and academic pursuits, had woven a perplexing knot (the Gordian knot) that challenged his efforts to decipher historical intricacies. Nonetheless, the observed response seemed curiously incongruous and irrational for a seasoned researcher who had been actively contributing to European-level investigations and was also a faculty member at a university in Calabria. This incident might have remained an isolated occurrence had it not been for another comparable experience that transpired during a subsequent scientific expedition in the United States, involving both myself and my colleagues.

In 2017, during the process of writing my book “Non-compromised Pendulum” (Maltsev & Patti, 2018), I embarked on a journey to New York with the purpose of engaging in a personal encounter with a student of the renowned coach Cus D’Amato (*The World’s First Book About Cus D’Amato’s System*, 2018). This meeting included not only Cus’ student, who held positions in business and politics, but also his companion, psychology professor Scott Weiss. Amidst the discourse, a dispute emerged between

the professor and the politician, centered on the distinction between “philosophy” and “psychology.” The politician asserted that philosophy and psychology were essentially “the same thing.” In response, the professor cited the precise definitions of these distinct disciplines. Seeking to validate his claim that no discrepancy existed between the two fields, the politician turned to Wikipedia for assistance. Scott Weiss, a credentialed expert with a PhD, endeavored to persuade his friend that the disciplines were indeed separate sciences. Half an hour later, after the politician had continued his “study” of the matter (relying on the same Wikipedia), he conceded without reservation that “philosophy” and “psychology” constituted distinct sciences.

Another noteworthy incident unfolded at an online conference in 2020, an event in which I participated. Numerous scholars and academics conducted their presentations by reading directly from prepared papers. Until recently, such an approach would have been met with strong censure from the scholarly community, as a professor typically would not read verbatim from a written script; after all, they are not akin to students in a seminar class. However, this practice no longer astonishes anyone in the present day.

Consequently, these examples collectively paint a picture of the growing reliance on electronic devices and the Internet among individuals in the 21st century (Barr et al., 2015; Rajaram & Marsh, 2019). All knowledge now seems to be condensed within this compact electronic tool, granting access to the vast expanse of the “world wide web,” and conveniently, this device remains ever-present. The rapid technological advancement of society has perniciously impacted the intellectual growth of its constituents. In effect, knowledge has “shifted” from being within human minds to being within devices, thereby leading to the classification of people into three distinct groups. To be more precise, into four categories, though the fourth category of individuals holds limited relevance in our current analysis — I provisionally term this category “Dinosaurs.” I shall refrain from assigning formal scientific designations to the other three categories of individuals. For the sake of clarity and vivid imagery, I propose referring to them as “Googlers.” These individuals often express themselves with

phrases like “I googled,” “I looked it up on Google,” “Google told me,” and so forth. Conceptually, this trend mirrors the act of fishing: one casts a metaphorical net in the form of a search engine into the digital realm and “captures” information.

Googlers № 1 — “The Wikipedia Type”. A predominant group, often referred to as “Wikipedians,” who heavily rely on Wikipedia for any information they seek. These individuals quote, reference, and are sure that Wikipedia is a trustworthy source of knowledge. Their entire knowledge base is centralized within Wikipedia. However, the actual reliability of Wikipedia as a reference is questionable, as it consistently delivers a fluid product influenced by consensus and the author’s convenience.

Googlers № 2 — “The Dirt Type”. Representing another subset, this category, aptly labeled as the “Dirty” type, is preoccupied with scouring the Internet for various forms of incriminating content (“skeletons in the closet”), which aim to tarnish the reputation of individuals or groups. These individuals take pride in their swiftness in unearthing negative information.

Googlers № 3 — “The Access Type”. The third category, known as the “Access” type, boasts their ability to procure information, particularly through purchasing access to restricted information. They demonstrate adeptness in utilizing the Internet as an interactive library. However, their knowledge remains confined within the realm of the global digital network.

Phenomenon № 2: Critical Chain

Imagine you wish to access translated versions of books authored by Gerd Gigerenzer from German to Russian. Upon searching online, you discover that the renowned professor’s books are available only in German, a language you are unfamiliar with. This situation creates a visual representation indicating “knowledge is lacking.” Although the books exist,

you encounter a practical difficulty or obstacle: how can you delve into Gigerenzer’s writings? Today, various internet dictionaries, programs, and resources can translate texts of varying complexity into numerous international languages. It is worth noting that the quality of these tools improves each year. However, this process demands considerable time, patience, and effort, particularly for text translation and subsequent logical comprehension for readers in different languages.

Just a decade ago, seeking assistance from professional translators was necessary for text translation. In 2020, language barriers were virtually eliminated with the aid of programs. Nonetheless, this transformation led to the emergence of another obstacle: the “authorial barrier.” The concept of the “authorial barrier” arises from the evolving trend of content accessibility. Device users have grown accustomed to acquiring necessary programs at no cost; expenses were primarily limited to internet access services. However, the landscape is shifting towards content payment. Barrier systems are becoming increasingly robust and efficient, preventing unauthorized access and encouraging paid usage.

In the near future, we may reach a point where any online action, whether viewing, reading, or downloading, will necessitate upfront payment. Some content will likely remain free, as demonstrated by initiatives like the Odesa Film Studio, which has made a significant portion of its Soviet-era filmography available for public use. However, contemporary productions are subject to copyright restrictions, requiring payment for access.

Whenever I require scientific materials, movies, or books for my work at a research institute, I ensure to purchase them all. Initially, attempting to download supposedly free versions could lead to receiving incomplete books or extremely low-quality movies. Moreover, as a scholar, I must avoid any possibility of using subpar or inaccurate sources. The journey of obtaining necessary data or software



began in the 2000s, coinciding with Microsoft Corporation's practice of enforcing mandatory software licensing (acquiring a licensed program version came at a cost).

During this same period, a vigorous campaign against pirated video content commenced, and in Russia, strict regulations were put in place to ensure that computers within enterprises, corporations, and public organizations exclusively operated with licensed software. Today, the necessity of using licensed software is widely acknowledged within enterprises. Even Apple software is subject to licensing. The question arises: why did this transformation occur? Life's lessons highlight that no part of the world is truly "empty." By introducing copyright as a barrier, the proponents of this movement effectively limited access to knowledge.

Returning to the demonstration of acquiring Gerd Gigerenzer's books, let us assume I have a "magic wand" in the form of an internet-enabled device. I input the query "Gerd Gigerenzer (2002) 'Adaptive Thinking: Rationality in the Real World'" into Google. One of the initial links directs me to Amazon's website, where I am presented with an opportunity to purchase this book for \$58. It is noteworthy that \$58 is a considerable amount for a contemporary internet user. Many earlier edition books are only available in physical form (hardcover), with prices ranging from \$100 to \$1000 or more. Additionally, the purchase of a physical book requires accounting for delivery time and incurring separate delivery charges, ultimately increasing the total cost substantially beyond the initial price.

Suppose you genuinely require a book, and you decide to purchase it, even accepting the fact that it exists in analog form (hardcover) rather than being digitized. In this scenario, the purchaser will need to await the delivery of the physical parcel. Delivery times can span from two weeks to several months. Alternatively, consider another situation where the book you purchased is available in electronic form. However, it is written in a foreign language, necessitating a way to read it. If the book is in analog form, it might need to be photographed or scanned for reading on the go or for translation purposes.

This sequence of actions forms a critical chain, a series of interconnected steps that must be executed in a specific order to eventually access the desired data: to find a book — to pay money — to wait for delivery — to translate — to get acquainted with the content of the book. . This experiment illustrates that even the most advanced device does not instantaneously solve the task at hand. Instant data retrieval is unachievable. It is important to note that at no stage in the demonstrated process is the notion of "understanding" even addressed. Understanding the substance of the information contained in the book is implied, not to mention the mental and analytical processing required for its effective utilization. The critical chain phenomenon transforms one into a consumer, often sidetracking from the primary objective.

The illusion arises where everything appears to have worked out: the book is acquired, and the data is accessible. However, processing the data and effectively applying it, following the obstacle course, becomes nearly impractical. The critical chain phenomenon stands as one of the foundational aspects of the current postmodern era. Its essence lies in the illusory prospect of swiftly obtaining information. Contrarily, instead of actual information, the consumer typically obtains something different: Wikipedia, dirt and access (ability to purchase information) — not more. The phenomenon of the critical chain highlights that instead of receiving the knowledge and information needed to make informed decisions, prepare presentations, or conduct further research, individuals often end up with one of these three categories (Wikipedia, dirt, access) rather than the desired data.

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It is worth noting an emerging trend: while the language barrier has largely receded as an obstacle, the authorial barrier is steadily expanding and gaining momentum. This transformation occurs without seeking the opinion of the consumer, without considering whether the individual finds this situation agreeable or satisfactory. No one directly inquires whether the person wishes to become ensnared in the critical chain phenomenon. Instead, individuals are transformed into dependents without their explicit consent or awareness, cut off from direct communication and connection.

To be equitable, it is important to acknowledge that the automatic habit of seeking information on

the Internet has also permeated my fellow scientific colleagues. Here’s a brief anecdote as an illustration. The incident occurred during the preparation for an expedition to Portugal. Two orders, the Order of Santiago and the Order of Christ, were among the subjects of our scientific research. With a team of skilled researchers, individuals who have spent years working alongside me in the realm of science, I tasked them with gathering information about these two orders. As they delved into their work, it became evident that a substantial 98% of the data they unearthed originated from internet searches.

My colleagues were greatly taken aback by the fact that, contrary to their expectation, the Expeditionary Corps was not interested in the internet-sourced information. Instead, the scientific team sought other, objective information that was not readily available online, such as data from books stored in European libraries, archives, and other offline sources.

This approach to problem-solving certainly caught me off guard. Despite having worked in the scientific department for over six years, some individuals still occasionally succumb to the notion that internet banners might offer valuable insights. Surprisingly, even within “professorial circles,” many individuals adopt this shortcut, as it is far more convenient to copy and paste information (Ctrl+C and Ctrl+V) than to engage in the meticulous process of extracting information from reliable sources, which further requires thorough verification. In our case, it is paramount to recognize that an expedition constitutes a series of meticulously planned activities aimed at extracting truthful, objective, and reliable data from the annals of history. Relying on unreliable data during expedition preparation could result in data dissonance, leading to confusion during the actual expedition where we would need to address these misunderstandings on the spot.

For instance, during my work with a research team in Dubrovnik, Croatia in September 2020, we confronted the startling fact that almost all internet-sourced information about the city diverged significantly from the reality of Dubrovnik. Subsequent investigation and the purchase of books within the city itself validated this conclusion.

The nature and operation of Wikipedia merit close examination. Wikipedia has never been synonymous with “scholarly rigor,” which inherently precludes it from being a dependable source of scientific information. It is authored by individuals, often teenagers, who wield control over the incoming content and make judgments regarding what content and contributors are permissible on this online platform. Notably, these individuals seldom contribute original content themselves (meaning there is a dearth of critical, investigative, and analytical work). Instead, Wikipedia’s content is sourced from what are referred to as “authoritative sources.” However, the actual identity of these sources remains undisclosed to Wikipedia users, leading to a lack of clarity on the matter. In practice, the designation of “authoritative sources” is contingent upon the consensus of Wikipedia’s community at a given point in time, leaving a subjective aspect to their categorization.

The information presented to users on this platform does not inherently constitute authoritative knowledge. To sum up, it can be deduced that Wikipedia functions as follows: it presents a particular succinct excerpt — essentially, a spontaneous and shallow compilation of information extracted from diverse journals, web resources, mass media outlets, and other non-scientific sources. This content is only loosely organized, then uploaded onto Wikipedia platform pages. It includes references to purportedly “authoritative sources,” even though these may not necessarily correlate with genuine encyclopedic and dependable knowledge. This culmination of content is subsequently made available to readers.

Furthermore, over the years, users worldwide have developed a “strong belief” that Wikipedia is a reliable resource due to its convenience (which even defies formal logic, yet persists!). However, it is crucial to reiterate that this belief is propagated by internet users. An intriguing point to note is that Wikipedia explicitly prohibits original research, as stated within the Wikipedia platform itself. This essentially means that a scientist conducting their own research does not have the right to publish such findings on the portal. Such submissions would not gain approval from the platform’s reviewers, who, it should be remembered, are often teenagers as young

as 15 years old. For new research to be incorporated into Wikipedia, it must first be published in a reputable scientific journal. Subsequently, when adding the article to Wikipedia, it can only be referenced if it has been previously published in said journal.

Notably, Wikipedia disclaims any responsibility for the accuracy of data within its articles, as stipulated in its rules. Nevertheless, Wikipedia patrollers diligently ensure that all data is derived from “authoritative sources.” These sources, however, are those that achieve consensus approval from the Wikipedia community at a given time. What is often overlooked is the fact that the data satisfying consensus consumers’ preferences five years ago might not necessarily satisfy them today, and vice versa.

Whenever dissenting voices arise upon the publication of a new article, the author of that article must arm themselves with patience and defend their page within Wikipedia. They are required to substantiate that the information has been appropriately extracted from authoritative sources. The status of the author, even if they are a professor, and the scientific nature of their article are largely disregarded by the Wikipedia’s teenage administrators. Consequently, information within Wikipedia is transient in nature. Consensus today holds no guarantee, as a page that is approved today may well be “deleted” tomorrow.

Absolutely, the functioning of Wikipedia is indeed as described, yet millions of users continue to access this dubious resource every second, often unaware of the dynamics behind the scenes (“Wikipedia Articles Must Not Contain Original Research,” 2003). Within Wikipedia, the voice of a 15-year-old carries the same weight as that of a professor, illustrating the very nature of the platform. Information sourced from the device you always carry can be likened to something that has “fermented,” accumulating moss or even mold over time. Relying on information of such quality can lead to uncontrollable and unfavorable outcomes for the user, potentially resulting in mistakes, failures, and even ridicule.

In essence, what is happening today is a form of deception targeted at individuals. Furthermore,

it is unreasonable to shift the blame for one's own decision-making errors onto the device, stating that it provided inaccurate information and thus hindered the ability to make a sound judgment. This scenario leads to the concept of the "unanswered reference," the third term in this discourse.

Phenomenon № 3: Unanswered Reference

The term "unanswered reference" denotes a prohibition or an inability to attribute blame to the device. Many individuals often want to believe that their smartphones are personalized and unparalleled sources of any information, even the most confidential. While it is hard to contest this notion, a potential scenario emerges: the device provides inaccurate information. Consider a situation where a person, in the midst of a business meeting, attempts to explain that they couldn't resolve issue "X" due to erroneous data from their device. This scenario might appear comical at first glance, and it certainly remains anecdotal if it remains fictional and unsupported by concrete examples.

In reality, at a minimum, legal frameworks and established business practices would not permit an individual to shift responsibility to a device, especially in professional settings. Although attitudes among people, both in general and within business environments, have not changed significantly in this stage of civilization's development, the opportunities have expanded dramatically. Once upon a time, advanced training courses or personal lessons required seeking out specific individuals, but at a certain point, all of this was supplanted by a small device. However, this very device denies its user the option to defer blame to it, encapsulating the essence of the "unanswered reference" phenomenon. Therefore, individuals cannot lay the blame on their phones, asserting that "it is the phone's fault." Instead, the responsibility rests with the individual. Despite the desire to rely on a convenient electronic device that seemingly contains the entirety of worldly knowledge, the reality falls short of this belief.

Phenomenon № 4: The vanishing of the aspects defining the fields of activity

Shifting between fields of activity due to the growing engagement of users and enthusiasts of gadgets and devices, akin to a persistent challenge, posed a significant issue in the 21st century. What is at the heart of this issue? Presently, individuals armed with gadgets often harbor the belief that possessing such devices grants them the ability to present themselves as experts across various fields. The very concepts of affiliation with a specific field of activity (or "specialization" and "expertise") seem to have lost their prominence in this era.

With an electronic device stowed away in a pocket or briefcase, the "fortunate owner" may perceive themselves as a doctor, a locksmith, an electrician, a businessperson, and much more. Consider the ramifications of entrusting a task to such a "specialist" who has solely gleaned knowledge from their device. Customers, often unaware of the backgrounds of these "professionals," might seek their assistance, leading to exacerbated problems and worsening issues due to ill-informed guidance from self-proclaimed "experts." Imagine confronting a scenario where a task requires the expertise of a trained professional. For instance, would you entrust a device-trained individual to perform a surgical operation on your child? Would you let them carry out an appendectomy, effectively putting your child's life on the line? The answer is unequivocal.

Here is another example to illustrate this phenomenon. Consider a scenario where a manager secures a position within a company and subsequently, during a meeting, delivers a presentation in which they proceed to advise their superiors on how to run the business. Remarkably, the presentation materials are exclusively composed of information sourced from the Internet. This trend is increasingly observed in the business landscape of Ukraine. Visualize a job seeker attending an interview and launching into a discourse teeming with fresh terminology, likely under the impression that this approach will create a favorable impression and portray them as an expert. However, a substantive conversation often reveals that the individual not only lacks familiarity with the subject matter but is also quite detached from the field they claim expertise in. Their knowledge stems solely from information available on the Internet and their devices.

As the concept of specialization disappears, a type of electronic competence emerges, yet it fails to yield desirable outcomes. Electronic competence is a kind of competence found on the level of “Wikipedia,” “dirt,” and copyrighted access. The depth of one’s understanding significantly affects the gap between “I think” and “I have done it.” Regrettably, in the current era, humanity seems to have relinquished its orientation toward true knowledge. The apparent ease and freedom of obtaining information through electronic devices have paradoxically led to widespread lack of education and intellectual underdevelopment.

Indeed, many individuals exist in a world of illusions, erroneously believing that with the disappearance of specialization, they have acquired comprehensive knowledge. However, the reality is quite different. Without bypassing copyright regulations, which often require financial investment, a person cannot even gain access to reliable information, which, in the end, still necessitates verification. By shaping one’s thought process based on principles like “rely solely on credible information,” “source knowledge from primary references,” and “consult verified experts,” while also recognizing the value of paid content, a disciplined approach can shield an individual from becoming entangled in a world of misinformation.

Phenomenon № 5: Lack Of Data Processing Capability

Overcoming copyright hurdles and acquiring the desired book, individuals often encounter the challenge of comprehending the material presented within the work. Thus, they find themselves navigating the intellectual obstacle course posed by the fifth critical phenomenon: the lack of data processing capability. Revisit the demonstration I previously discussed involving the purchase of Gerd Gigerenzer’s book in Russian. To exemplify this, I will recount a recent case involving an acquaintance of mine. This individual, a prominent businessman overseeing a sizable workforce, acquired a book by Gerd Gigerenzer (2002) in Russian. After reading the book, he confessed to me, his colleague and business partner, that he struggled to grasp the material contained within it.

The example you provided clearly illustrates that even an educated and responsible individual, who oversees a team of experts, may struggle to fully comprehend the content presented by authors like Gerd Gigerenzer. It is worth noting that Gigerenzer’s books are written for a popular science audience and intended to be accessible to a wide range of readers. However, the mere presence of a device that seemingly “knows everything” does not guarantee a deep understanding of complex subjects.

So, what is the appropriate course of action in such a scenario? It is advisable to invest the effort in finding someone who has dedicated significant time, perhaps months, to studying Gigerenzer’s works. Seek out scholar-practitioners who possess a thorough understanding of his research, enabling them to provide a rational interpretation of his ideas. By doing so, one can preserve both time and mental clarity while benefiting from the insights of those who have delved deeply into the subject matter.

Until an individual acknowledges that they have succumbed to the negative influence of the digital world, that they have willingly become dependent on their devices, and that they have relinquished their desire for intellectual and analytical engagement with information, they remain exposed to significant risks. Relying on misinformation can lead to unpredictable outcomes in life, leaving a person mentally underdeveloped and myopic in their thinking. Consequently, it is essential to comprehend the mechanisms and phenomena you have described, to cease shifting responsibility to devices and the limited “knowledge” they provide, and to actively seek genuine knowledge and develop effective skills. By doing so, individuals can address their own personal safety concerns and navigate the complexities of our rapidly changing information landscape.

DISCUSSION

The term “genome of security” encompasses concepts related to the genetic aspects of security and safety in various organisms, spanning humans, plants, and animals. This domain incorporates key principles directed at securing genetic information

and governing the use of genetic technologies. Here are several pivotal concepts within this genome:

1. Genome of security incorporates ethical principles and responsible research practices, encompassing the protection of genetic information confidentiality, the upholding of patient and research participant rights, and adherence to regulatory standards.
2. Transparency in genetic technology research and decision-making is a crucial facet of genome of security, facilitating public inclusion in discussions and decisions related to genetics to ensure widespread support and trust.
3. In the realm of genetically modified organisms, safety involves assessing risks to the environment, human health, and ecosystems, with considerations for preventing the unintended spread of modified organisms.
4. Compliance with laws and regulations governing genetics and genetic technologies, covering privacy, biosecurity, and research standards, is underscored by genome of security.
5. In medical research, the safety genome mandates ensuring the well-being of research participants and the proper utilization of genetic information for medical purposes.
6. Ensuring equitable access to genetic information and technology benefits, addressing disparities in their availability, is a fundamental concept.
7. As genomic research expands, efforts focus on safeguarding the personal privacy of research participants, involving data anonymization and tool development for genetic information security.

These principles form the basis for establishing regulatory standards and ethical guidelines in the field of genome of security, ensuring the responsible and efficient utilization of genetic data and technologies.

The study of genome of security is a multidisciplinary endeavor, and numerous scientists and research groups have significantly contributed to this field. Below are the names of a few individuals who have actively participated in genome of security research:

1. Jennifer Doudna: American biochemist and geneticist, recognized for her pivotal role in developing CRISPR-Cas9 genome editing technology (Huang et al., 2018).
2. Francis Collins (2006): Geneticist and director of the National Institutes of Health (NIH) in the USA, involved in a large-scale project to decode the human genome.
3. J. Craig Venter (2013): American biologist and entrepreneur, played a crucial role in the Human Genome Project.
4. George Church: American geneticist and Harvard Medical School professor, specializing in genomics and genome editing technology (Church & Gilbert, 1984).
5. Eugene Koonin: American bioinformatician, researcher in genome and microbiome evolution (Gabaldón & Koonin, 2013).
6. Paul Berg: American biochemist, Nobel Prize winner in Chemistry (1980) for the development of recombinant DNA technology (Berg et al., 1974).
7. Jill Banfield: American geomicrobiologist and geochemist, working in metagenomics and studying microbial communities in various environments (Castelle & Banfield, 2018).
8. Kim Lewis (2019): Microbiologist renowned for research on antibiotic resistance and the discovery of new antibiotics.
9. Alessio Fasano (2014): Italian-American physician and researcher in gastroenterology and immunology, exploring the genetic influence on the development of gastrointestinal diseases.
10. Mark Emerson: Bioethics researcher addressing ethical issues related to genomic information and genetic technologies (Buenaventura et al., 2018).
11. John Sulston: Biologist and Nobel Prize winner in Medicine (2002) for contributions to genetics and the human genome project (Ferry & Sulston, 2010).
12. Rita Colwell (2012): Microbiologist studying the effects of genetically modified organisms on aquatic ecosystems.
13. Stefania Marchetti: Biologist examining environmental and biological aspects of genetically modified crops (Marchetti et al., 2007).
14. Arthur L. Caplan: Bioethicist exploring ethical aspects of genetics, including genome of security and the use of genetic technologies (Caplan & Redman, 2018).

These individuals represent only a fraction of the researchers actively contributing to the study of genome of security. Research in this interdisciplinary field continues, attracting the attention of scientists with diverse profiles and nationalities.

CONCLUSIONS

Absolutely, the Internet and modern communication systems bring forth incredible opportunities that can greatly benefit society. They allow for instant communication across vast distances, access to a wealth of knowledge and resources, and efficient ways to conduct business and acquire goods and services. We can conveniently access libraries nowadays, as a multitude of libraries have converted their resources into digital formats. This transformation allows us to explore digitized books and historical materials, such as treatises, manuscripts, and culturally significant artistic heritage from around the world. These advantages are among the many bestowed upon us by contemporary civilization. Nevertheless, echoing the ancient adage, “Evil never sleeps.” There persist individuals attuned to responding to an alternative agenda, harnessing the opportunities and resources of the Internet as instruments — weapons, even — capable of propagating misinformation and deceiving the unsuspecting. In practice, instances arise where the user consents to such deception, swayed by the tenets of “benefit” and “convenience”—a scenario that requires minimal exertion.

Hence, it is within the information that the foundation of security is laid. Inaccurate data begets errors in the process of decision-making. Decisions rooted in unreliable information invariably undermine both tactical and strategic intentions. Plans of a tactical or strategic nature, formulated on the bedrock of misinformation, serve only to advantage adversaries. The paraphrased maxim by A. Pushkin “it is easy to deceive us! We are glad ourselves to be deceived” has found tangible manifestation, even in the context of the contemporary Internet era.

Contemporary society finds itself constantly immersed in the interplay of five distinct phenomena: the veil, the critical chain, the unanswered reference, disappearance of expertise, and the lack

of data processing capability. However, convincing the global community of its existence as a derivative of these phenomena is a task laden with complexity. Moreover, framing this narrative in such stark terms might not be the most prudent approach. Instead, it becomes imperative to unravel the inner workings of the mechanism that gives rise to the influence and dominance of these phenomena, and subsequently make an individual, informed judgment regarding the desire and necessity to be ensnared by their grip. As Academician and Lieutenant General Viktor Pavlovich Svetlov aptly expressed, “... Reflect on this: if Google possesses all-encompassing knowledge, why then do institutions like the Central Intelligence Agency, NSA, RUMO persist? Why does the state continue investing substantial resources in intelligence operations if Google knows it all? The crux of the matter is that those vested with decision-making authority do not rely on the Internet for information; rather, they source their information from alternative channels.”

In the information society, the genome of security refers to the convergence of genetic research, biotechnology, and digital technology in the modern information age. This term encompasses not only the data security aspects of genetic information but also ethical, social responsibility, and regulatory issues related to the use of genomic information in the digital environment. It includes considerations of transparency, accountability, and ethical enforcement. The Security Genome in the information society is a multifaceted challenge that necessitates collaboration among the scientific community, governments, society, and technology. It stands as a promising area for ongoing research.

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Anschrift:

Neuwieher Str. 33, D-51674 Wiehl

Telefon: +49 (0)151 54284669

E-Mail: hello@sci-result.de

Geschäftsführer:

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