

## 021\_369 They don't talk about the future – they make it...

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There is nothing in the world  
that cannot be corrected.

So what should we all do? Here we are improving, developing, becoming better, smarter, kinder, and how nice it is when someone makes a decision for you. The she-wolf says to her cubs: "Bite like me", and that's enough. And the hare teaches the hares: "Run away like me" — and this is also enough, but a person needs to say something and advise — what should he do today, in this situation that for all of us is completely **INCOMPRENSIBLE**, events that do not lend themselves to our understanding, how to accept changes in nature that neither the Hydrometeorological Center nor the gray-haired "academicians" can explain. I repeat, and I will repeat again — **EVERYTHING THAT HAS HAPPENED TODAY**, and what will happen in the future, I am sure, **CANNOT** be explained by the current science and policy pursued by specific people, about whom we spoke in the previous article. The inertly prevailing methodological platform of the materialistic worldview does not allow this, and the subsequent stage in gaining knowledge of the truth on *the basis of materialistic idealism* is just beginning. People are not able to influence the changes in everything that is happening, and the consequences are extraordinary — in a very short time, program changes will be carried out by the management of the environment, including the habitat on Earth, with all the consequences that comes from this. Everything that happens before our eyes excludes accidents; **EVERYTHING** is **COMPLETELY CONTROLLED**, including the processes associated with the preservation of life on the planet and the change in the *target and functional essence of human existence as a whole*. The territory of Russia is not by-passed by this, but on the contrary, it is being given completely different, more significant functions before our eyes, in contrast to those that defined its former vegetating as a kind of passive universal raw material donor on the margins of history in the course of past program processes.

Against the background of all this — what do people need to do in order to consciously understand and evaluate their participation (possible participation), their role in what is happening and find their place as a participant in the implementation of these changes? A participant, not a passive observer and absorber of everything that is imposed on us from all sides and by all means by those who still consider themselves capable (by motor or on autopilot — whatever is more understandable) of leaving us in that existence in which we were very recently, before these global changes, observed in the realities of today. I really want the reader to understand that in today's man, who is under the pressure of fundamental changes in culture, science, religion, civilization, the measure of his autonomy, the ability to independently, without external support, *not just to resist the temptations of globalization, but to use them to his advantage, to subordinate himself*, will be of **CRUCIAL IMPORTANCE**.

Then the **INITIALLY POORLY DEVELOPED ONES** will come into effect due to their substitution by the state, but inherent in man: **a)** self-control as an individual (gender, age, properties of the nervous system, constitution); **b)** self-regulation — to a person as a subject (will, thinking, affect, perception); **c)** self-management — to a person as a person (temperament, character, orientation, abilities); **d)** self-education — to a person as an individual (individual history, individual characteristics, experience, productivity). This is what we should focus our attention on. It is only through understanding and comprehension of this that will allow you to understand and go forward without looking back at "authorities", big names, and tempting offers.

***The first quality of a post-industrial person is Self — control of the individual as a Person.*** Self-control is inherent only in a healthy person who leads a healthy lifestyle. Human health is not limited to its medical characteristics — it has an existential basis in the form of the meaning of life. The meaning of life determines the system of standards of lifestyle, and self-control establishes a mismatch between these standards and the controlled parameters of behavior. Standards determine everything: the mode of the day, the structure of free time, the style of communication with others, etc. In fact, this is the mastery of the processes of one's own behavior, which manifests itself in the form of self-control. This is a person's freedom from temptations, limited only by the capabilities of the body. If a person is deprived of the right to self-control, then he automatically loses the system of standards defined by the meaning of life, and passes under external control with the help of other standards, a different way of life, a different meaning of life. To take away a person's personal freedom means to deprive him of self-control (**table 1**). For me, freedom means the ability of a person to **MODEL HIS LIFE** according to his own plan, which is **NOT IMPOSED** on him by the authorities with the help of a coercive apparatus. At the same time, a person's actions are not limited by violence or the threat of its use, but only by the physical structure of his Brain (and the body attached to the Brain, the so-called "shirt" of the Brain) and the natural limits of his capabilities. I am sure you will agree with this.

**Table 1. Reformatting of an industrial person into a post-industrial person due to the development of self-control of a person as an individual, self-regulation as a subject, self-government as a person and self-education as an individual**

<b>POLITICS -</b> synthesis of global changes	<b>Changes in</b> <b>CIVILIZATIONS</b> Material regulation	<b>Changes in</b> <b>CULTURES</b> Perfect reflection
<b>Changes IN SCIENCE</b> Active and Rational	Change <b>SELF-REGULATION</b> <b>Subject</b>	Changes in <b>SELF-EDUCATION</b> <b>Individualism</b>
<b>Changes in RELIGION</b> Reactive and Intuitive	Change <b>SELF-CONTROL</b> <b>Individual</b>	Changes in <b>LOCAL GOVERNMENTS</b> <b>Personalities</b>



***The second quality of a post-industrial person – Self-***

***regulation of the subject.*** Self-regulation is inherent only to the subject of work, which he masters in the process of communication, cognition and play. The vital force of ***the subject of labor is determined by the product of the meaning of his life by its purpose.*** The magnitude of this work determines the outcome of the struggle of his motives and the choice **THAT HE MAKES**. Psychologically, this is manifested primarily in the intensity and duration of psychological effort, which are registered as willpower, thinking, and passions. The independence and perseverance of the subject of labor is manifested in the form of self-regulation, which is often attributed to the properties of will and culture. The subject of labor easily follows social norms, obeys the rules of behavior. But if a person's ability to ***"hold the psychological effort"*** is low, he loses the ability to self-regulate. He has difficulties in social adaptation; he begins to neglect the generally accepted norms of activity. In case of loss of the meaning of life and purpose, a person loses his properties, the main of which is the ability to self-regulate. To take away economic freedom from an individual means to deprive a person of self-regulation. In this state, he willingly agrees to the introduction of external regulation – the restriction of his freedom as a subject of labor. Economic freedom is a person's freedom from external regulation, limited only by his ability to overcome the resistance of someone else's will. This, in fact, is what a person needs today. Therefore, a person should understand it as his right to dispose of his actions, possessions and property within the framework of laws (today's laws), without being subjected to the despotic power of another person.

N. Berdyaev<sup>1</sup> wrote in complete agreement with this: "Freedom is my independence and definiteness of my personality from within, and freedom is my creative power, not a choice between good and evil set before me, but my creation of good and evil. The very state of choice can give a person a feeling of oppression, indecision, even lack of freedom. Liberation comes when the choice is made and when I go the creative way." It is not surprising that in the USSR they taught: "Freedom is the opportunity to do as you want. Freedom is freedom of will". However, economic freedom means, first of all, **ONE'S OWN CONSTRUCTIVE ACTIVITY**. Freedom means a practical decision to initiate something spontaneously, and this is an effective opportunity to do specific things. This is an exceptional opportunity to act. And yet, in a political sense, it is important to understand that freedom can be understood if we turn to three provisions: subjects who are free; constraints and restrictions from which freedom frees; and also to the fact that it is the subjects who are free to undertake or not to undertake. We can consider freedom a natural right of a person who is not obliged to obey the will and power of another person.

Referring freedom to the highest social values, we can assume that freedom from despotic power is so essential that a person can part with it only after paying for it with his safety and life. Understanding freedom as the right of a person to dispose of his actions, possessions and property within the framework of laws, without being subjected to the despotic power of another person, it is not only possible, but also necessary today to put the freedom of civil society **above the freedom that political power has**. Today's "rulers" are constantly doing everything to preserve the supreme power to save themselves from the attempts and plans of anyone, even their legislators, in cases when they turn out to be so stupid or so malicious as to create and carry out plots against them.



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<sup>1</sup> **Nikolai Alexandrovich Berdyaev** – a Russian religious and political philosopher, an exponent of Russian existentialism and personal-ism. He is the author of an original concept of the philosophy freedom. Younger brother of the poet Sergey Berdyaev. He was seven times nominated for the Nobel Prize in literature (1942-1948).

***The third quality of a post-industrial person is self-management of the individual.*** Self-government is inherent only in a strong personality. The strength of a person is determined by the strength of a person's faith in the values that are crucial for him. A person's faith always has a formulation. Faith is much stronger than the social roles, rights and duties that follow from a person's social status. Faith manifests itself in the form of self-government, which is often attributed to the properties of character. But if the motive is not formulated in words, then the person has no motive, and his **BEHAVIOR** is **NOT MOTIVATED**. In this case, self-government is weakened or absent. Such a person is often qualified as mentally immature. In the absence of faith, there is no capacity for self-government. Then a person discovers mental immaturity, tries to resolve conflicts by unsuitable means and does not understand his own problems. To take away political freedom from an individual means to deprive a person of self-government. In this state, he agrees without resistance to the introduction of external control — the restriction of his political freedom. Today it is important to understand that a person's **political freedom** does **NOT CONSIST** in doing whatever he wants. In a society where there is a law, freedom can consist only in doing what one should want, and **NOT** being **FORCED** to do what one should not (by law) want. The possession of political freedom therefore presupposes the rule of laws in society, in which a citizen is not afraid of another citizen. In other words, at the moment it is possible to distinguish between political freedom, expressed in the state system (and implemented through the separation and mutual balancing of authorities), and political freedom, implemented in the sense of a citizen's confidence in his own security. Freedom is not just a separate value, but the source and condition of all moral values. V. I. Lenin also considered political freedom, first of all, the right of the people to choose their representatives to parliament. At the same time, all laws must be discussed in advance and publicly issued, all taxes are appointed exclusively by the people's representative body. Political freedom also meant for V. I. Lenin the right of the people to choose their officials, to arrange discussions of state affairs, to publish books and newspapers without any permission. I am sure that he would be very upset if he saw the realities of today.

***The fourth quality of a post-industrial person is self-education of individuality.*** Only individuality has self-education, which means having a goal of life, a certain scientific picture of the world. Self-education is an **INDEPENDENT FREE DEVELOPMENT** of a person in a certain direction. ***The main thing in self-education is that it is the fourth dimension of freedom, which is not controlled by the authorities in any way.*** Intellectual freedom has a nature that is now called virtual, that is, really defining the whole life of a person, it is immaterial, has no smell, taste, color, weight, is not detected, is not registered, is not qualified, and therefore ... is not regulated, not controlled, is not managed from outside the individuality.



Leaving the three-dimensional unfree space, the individual is able to live in the fourth change in his ideas, in his imagination, in fantasies that are no less real than the material space that the government leaves to the unfree person. Therefore, they anticipated, anticipated, anticipated, and foresaw what it was forbidden to talk about to people who were not individuals. All outstanding scientists, writers, poets, discoverers lived in the fourth dimension — they all lived outside the field of power. Self-education is the freedom of the individual from misunderstanding, limited only by the possibilities of his own mind and his knowledge of the world picture.

This explains the mysterious phrase of the philosopher Schlegel: ***"An earthly person is a certain, necessary step in a series of organizations that has a specific purpose. This goal of the earthly element at the highest stage of organization is to dissolve, to pass into a higher form, to return to the freedom of the higher element"***. All others explained it more simply: "Freedom is the ability of a person to act in accordance with his interests and goals, based on the knowledge of objective necessity." Within the framework of the previously launched program system, "Development of Brain genotypes", i.e. the so-called forcibly imputed functional intervention to gain a specific targeted material use of people (digital information civilization of human development from -822 BC until 2010) through many so-called "heralds", to whom people listened, for example Rosa Luxemburg, it was voiced for specific purposes that political freedom is the **FREEDOM** of **DISSENT**, the freedom of those who think differently, because everything socially educating, cleansing and improving depends on this condition, which loses its effectiveness in conditions when political freedom becomes a privilege. The problem of individuality in other terms is presented in the thoughts of many people who are considered to be outstanding.

Freedom is the potential **ABILITY** of the **INTELLECT** to separate traditionally united concepts. Historically, it was generated by the circumstances of urban life and not this only. Political freedom is always the freedom of a subject that defines itself and implements itself, it is always the freedom of people under a certain system of government. In other words, it is the freedom to follow one's will in cases where the written law **DOES NOT PROHIBIT** it. ***At the same time, natural freedom consists in not being bound by anything other than the law of nature.***

Many scholars have presented their experience of life in their understanding of freedom. For B. Spinoza, freedom was a natural right, an individual ability to judge things without being forced to do so. T. Hobbes<sup>2</sup> detailed definition of freedom reads: "Freedom, according to the exact meaning of the word, means the absence of external obstacles that can often deprive a person of part of his power to do what he would like, but cannot prevent him from using the power left to a person in accordance with what is dictated to him by his judgment and reason".

Nowadays, due to the transformations that are being implemented, many people, some (unfortunately, not all) politicians themselves, understand that "freedom is the right to question and change the established order of things". This is a constant transformation of the market, the ability to notice flaws everywhere and look for ways to fix them. This is the right to put forward ideas that seem frivolous to specialists, but which may find the support of ordinary people. This is the right to realize a dream, following the voice of your conscience, even surrounded by doubters. This is a recognition that no person, institution or government **HAS a MONOPOLY ON THE TRUTH, that a person's life has no (with) ultimate value, and that therefore it is not without (with) meaning.**

In general, intellectual freedom as a result of self-education of individuality is the freedom of a citizen to think, say and write what he considers true not only for himself, but also for the people around him.

***A system model of specific changes of a post-industrial person.***

The "discussion" that is unfolding today with the filing of those who continue to think of themselves as "the arbiters of all and everything" around globalization, its role, influence on a person, resembles literary criticism, a review of a play. Therefore, nothing is known about the specific psychological properties that are modified in a post-industrial person under the influence of globalization.

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<sup>2</sup> Thomas Hobbes (5 April, 1588 - 4 December, 1679) was a major European scientist, thinker, philosopher, jurist, religious scholar, statesman, creator of the theory of the social contract, who influenced the formation of civil and patriotic education.

Therefore, it is completely unclear what should be changed in the plans of educational and pedagogical work, starting from kindergarten and ending with the university. Is this because it is not clear what exactly is changing in a person? It is useful to look for changes in some profiles of MMPQ<sup>3</sup> scales or any other - without (with) — they investigate structural and functional properties, but are **COMPLETELY INSENSITIVE** to the content of the human psyche, the person whose Brain genotype was improved within the framework of the old CS. The same can be attributed to the person (his Brain) who began his journey already within the framework of the activities of the new CS. Observations of the last twenty years show that a New (post-industrial) man has appeared in Russia. The country is already populated by other people who feel completely different, perceive themselves among other people and peoples of the world, think differently, and remember completely different things than many researchers assume. It is possible to understand what exactly the new Management System changes in a person only in a system that, in its rigor and formality, is comparable to the Management System itself, whose activities are called globalization for at least some understanding of what is happening. In other words, each direction of the processes occurring within this framework is directed at a very specific structure of the human psyche within the genotype of his Brain, which, in fact, is changing.

To understand how today the genotype of the human Brain, or rather his psyche, interacts with globalization today, let's imagine it as a system consisting of the Type of changing qualities, ***their Class, Section, Department, Squad, Family, Genus and, finally, the Type of human changes***. The reader probably already understands that in this case, for analysis, in the absence of any tools, it will be necessary to choose a system that has justified itself, developing in science over many years. In this system, human development is represented as a **SERIES** of **CHANGES**, ranging from the basal, simplest signs of a person to the most sublime, which are more or less achieved by each individual person. More or less — means that either these qualities **DO NOT DEVELOP AT ALL**, or are achieved with many flaws and limitations, or are perfectly achieved. There can be no other today. In other words, the development of the psyche is represented as multiple metamorphoses of Needs into Motives (type of changes), Motives into a person's Self-Identification (class of changes), that — into a person's mental states (section of changes), states into methods of interaction with people characteristic of this person (Department of Changes), then into finding the meaning of life (Squad of changes), crystallizes into the values of this person (family of changes), into a way to form a picture of the world (kind of changes), and finally, into a capability for independent goal-formation (type of changes). Moreover, no stage of change **CAN** be **ACHIEVED** by "jumping over" one or all of the previous stages. It is clear that in the absence of needs, there can be nothing further — neither self-identification nor anything else. In addition, for each person, changes lead to similar, but **NOT** the **SAME** changes at each level.

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<sup>3</sup> The Minnesota Multidimensional Personality Questionnaire, or – personality questionnaire, developed in the late 1930s - early 1940s at the University of Minnesota by Stark Hathaway and John McKinley, MMPQ – is the most studied and one of the most popular psychodiagnostic techniques designed to study individual characteristics and mental states of the individual. It is widely used in clinical practice. "MMPQ" is a registered trademark of the University of Minnesota.



It is obvious that a person has been exposed to many factors over the past few years that change the psyche of each person so that people become **COMPLETELY DIFFERENT** from each other. In our special case, we consider **WHAT CHANGES** under the influence of the new Control System (**Table 2**).

**Table 2 summary. The scheme of relations between the phenomena of globalization and the changes it causes in the essence and behavior of modern man**

<p style="text-align: center;"><b>Psychological pressure on a person.</b>  <b>Globalization of power</b>  <b>(changing the world order)</b></p>					
<p>The new system of power is dominated by network geometry, in which power relations are always specific to a given configuration of actors and institutions. Strategic games, modified by the order of the representative offices, and personalized leadership games replace class associations, ideological mobilization and party control, which were characteristic of the politics of the industrial era.</p>					
changes made by globalization	<p><b>A) Psychological Pressure on the Structure of the Subject (Economic Globalization (Innovation))</b></p>	<p><b>B) Psychological pressure on the structure of the Individual Globalization (the main resource))</b></p>	<p><b>C) Psychological pressure on the Personality structure (Regional Globalization (a world without borders))</b></p>	<p><b>D) Psychological pressure on the structure of Individuality (Information Globalization (virtualization))</b></p>	
	<p>The economy is global — because the main types of economic activity, such as production, consumption and circulation of goods and services, as well as their components (capital, raw materials, labor, management, information, technology, markets) are organized on a global scale directly or using an</p>	<p>By the beginning of demographic globalization, life expectancy for men in Russia is lower than at the beginning of the century. Our whole century's progress was reduced to a decrease in</p>	<p>Regional globalization discusses the "cartographic illusion", which allows us to assert exactly where the border lines are, where "these are our people, and these are not ours. These are our interests, and these are</p>	<p>The first characteristic of the information technology paradigm is that we have a technology for influencing information, and not just information intended to influence technology, as was the case with previous technological revolutions. Real virtuality is a system in which</p>	

	<p>extensive network connecting economic agents. Profitability and competitiveness actually determine technological innovation and productivity growth and serve as motivation for firms.</p>	<p>child mortality, while adult male mortality was practically nonexistent. In other words, Russia has "fallen out of the global context" of life expectancy growth, and adult mortality has not decreased in the twentieth century. Since the generation of women born in 1927-1930, the birth rate has fallen below the level of simple reproduction of the population: that is, the number of daughters has become less than the number of mothers.</p>	<p>not ours. These are our enterprises, and these are not ours." In fact, the borders and connections that play an important role in the world are displayed on the new maps no more accurately than on the maps of the first cartographers. In any case, the post-war prescriptions of the central governments in no way have the force that they possessed just a generation ago.</p>	<p>reality itself (i.e., the material/symbolic existence of people) is completely captured, completely immersed in virtual images, in a fictional world in which external displays are not just on the screen through which experience is transmitted, but become experience themselves.</p>	
<p><b>GLOBAL HUMAN CHANGES</b></p>					

N <sup>o</sup>	<p><b>1. Changes Life-saving needs</b></p> <p>(safety, protection from pain, fear, anger, hunger, cold, etc.).</p>	<p><b>2. Changes The need for procreation</b></p> <p>(love, tenderness, recognition, empathy, selflessness, etc.).</p>	<p><b>3. Changes Cooperation needs</b></p> <p>(self-actualization, self-esteem, achievement, identification, etc.).</p>	<p><b>4. Changes The need for orientation</b></p> <p>(understanding, comprehension, knowledge, understanding of the place, time, your condition and the attitude of other people towards yourself).</p>
<b>TYPE of changes (Human Motives)</b>				
1	<p><b>5. The motive of achievement</b></p> <p>is based on the need to preserve life. Generates an indomitable desire for primacy, leadership, leadership as a guarantee of preserving their lives and the lives of their loved ones. The motive of achievement leads to the unlimited strengthening of new tools to defeat all the dangers of living an inanimate nature.</p>	<p><b>6. The motive of Creation</b></p> <p>grows on the basis of the need for procreation. It encourages an irrational passion for construction, arrangement, radically changing the face of the earth. Cyclopean structures, water, transport, energy communications are designed to ensure the reproduction of the species.</p>	<p><b>7. The motive of cooperation</b></p> <p>unites people into society, states, unions. Cooperation is the basis of work, activity, and all human achievements in social and material culture. Suppression of the motive of cooperation always turn into degradation, destruction, wars, decline.</p>	<p><b>8. The motive of coordination,</b></p> <p>originating from the need for orientation, is not inferior in importance to the needs for food and air. Knowledge, understanding, information are no less important for a person and society than bread and water. The product of the motive is an explanatory, navigational picture of the world.</p>
<b>CLASS of changes (Self-identification of a person)</b>				

2	<p><b>9. Self-control</b> – the implementation by an individual of constant monitoring of the degree of mismatch between the chosen standards of behavior and his real actions.</p>	<p><b>10. Self-regulation</b> – is the fulfillment by a subject of a social role with the obligatory fulfillment of the actions, statements, rights and duties prescribed for her.</p>	<p><b>11. Self-government</b> – is the choice of a person in a huge range of material, moral, ethical, aesthetic, intellectual values of his own.</p>	<p><b>12. Self-education</b> – the development of one's individuality to fulfill a personally assigned scientific and social role. The problem of the highest level is the definition of the goal "to which a person should strive".</p>
<p><b>SECTION of changes (Human condition)</b></p>				
3	<p><b>13. Practical states of the subject</b> - reactions to the amount of labor spent in work (manifested in the form of fatigue, tension, monotony, anxiety, stress, functional comfort, lack of motivation, indifferent state); described by the system: energy - fatigue; relaxation - tension; calmness – anxiety; composure - stress.</p>	<p><b>14. Emotional states</b> – the individual's reactions to the measure of satisfaction of the body's needs for vital resources (thirst, hunger, hypoxia, sexual tension, fear, horror, panic, etc.) are described by the system: curiosity - boredom, readiness - confusion, friendliness - hostility, satiety - hunger.</p>	<p><b>15. Motivational states</b> – a person's reaction to the problems of society (manifested in: ataraxia and excitement, joy and sorrow, pleasure and suffering, euphoria and anger, ecstasy and rage); described by a system of pairs: sympathy - antipathy; syntonia - asynthonia; admiration - indignation; love and hate.</p>	<p><b>16. Humanitarian states</b> – reactions of an individual to the quality of information, caused by intensive searches for information, recognition of its truth, proof of its validity, etc.; described by a system of pairs of states: tolerance - principled; disposition - criticality; sociability - closeness; comfort - fanaticism.</p>

	<b>DIVISION of changes (Methods of human interaction)</b>			
4	<p><b>17. Coercion</b> – the implementation of rapid and precise execution of actions mandatory for an individual prescribed by the requirements of society and science. Coercion contains an indication of the only correct behavior of an individual, and is not aimed at prohibiting erroneous actions.</p>	<p><b>18. Suggestion</b> – is the application to an individual of the technology of suggestive influence, uncontrolled on his part during personal communication. The subject develops such feelings, moods, emotions that remove the problem of non-fulfillment of the instructions of the influencing person.</p>	<p><b>19. Beliefs</b> – preparation of a person for purposeful and systematic performance of a certain role in the system of socio-economic relations. The purpose of persuasion is to form a fixed moral attitude of a person to his responsibility and involvement in achieving a specific social goal.</p>	<p><b>20. Evidence</b> – bringing the behavior of an individual in line with reality on the basis of facts that reflect the laws of nature and society. Proof is possible only in the presence of accurate, complete information, irrefutable logically and factually.</p>
	<b>THE ROLE OF CHANGE (The Meaning of Human Life)</b>			
5	<p><b>21. Lifestyle</b> – a special mode of life, work, rest of an individual, attitude to food, clothing, things, alcohol, drugs, animals, the environment, etc., etc. Lifestyle is an indispensable condition for achieving personal and social goals that require your life and strength without a rest.</p>	<p><b>22. Life position</b> – its basis is the attitude to work. Work is accepted by the individual as a prerequisite for life. Labor is understood by him as the highest reward, as recognition of his special virtues and peculiarities. His position is the opposite of the position of people who do</p>	<p><b>23. Worldview</b> - gives a person the knowledge of what he can do, what he should do, what his will is limited by, and what his faith is based on. In the chaos of all kinds of parties, sects, leaders, idols, myths, it is impossible to understand without faith in well-defined,</p>	<p><b>24. The picture of the world</b> – formed by an individual throughout his life in the process of learning the full range of information about the world and society. The main thing in the picture of the world is to avoid fragmentation in the knowledge of facts and understanding of</p>

	not want to work. Labor protects against pseudo-culture, the disintegration of the psyche, morality, psychological and physical suicide.	constant ideals.	the laws of nature and society
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**FAMILY of changes (Human values)**

<p>25. The <b>Mind</b> of an individual is connected with practical activity, he is capable of making mistakes, he is not independent, is attached to other abilities, is their tool for achieving specific known goals. He has no tasks of his own and therefore is inactive and weakens when there is no activity. The mind feeds on knowledge. The mind is limited to those signs and forms that are accessible to the senses.</p>	<p>26. <b>Knowledge</b> occurs for a reason limited by the simple consciousness that the object exists. Knowledge is fragmentary, incoherent, it does not connect various phenomena into one whole, inextricably linked by an internal causal connection. In knowledge, everything is accidental and inexplicable. Knowledge increases through the simple addition of one knowledge to another. Each acquired knowledge is</p>	<p>27. The <b>Mind</b> of the individual is connected with theoretical activity, it is something closed and deeply independent. Man does not possess reason, but he lives in man, subjugating his will and desires, but not submitting to him. In itself, the mind carries its purpose and, rather, makes a person forget about all needs and necessities, rather than serve them. External activity suppresses it. The mind is not the same in everyone, and</p>	<p>28. <b>Understanding</b> is formed with a purpose. Understanding reveals what lies beneath the external objects and forms what produces them. The purpose of understanding is to comprehend individual phenomena in their mutual connection, to understand the whole, the parts of which make up this phenomenon. In understanding, everything is necessary and understandable. Understanding is improving, becoming deeper and fuller. Truths unite only in understanding. Understanding is</p>
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		closed in itself and does not necessarily cause new knowledge, it is limited by external signs and external forms, but not by the inner nature of the phenomenon being known.	understanding is not inherent in them to the same extent.	formed with the dominant participation of the human mind, and feelings are only tools for it.
	<b>TYPE of changes (Information about the world)</b>			
7	<p>29. The <b>Concreteness</b> of information allows an individual to realize it immediately in real time and space.</p> <p>The <b>Practicality</b> of information for an individual is assessed by its effectiveness in the process of real work in a real situation.</p>	<p>30. The <b>Readability</b> of information – its proven adaptability to the thesaurus of the subject, the recipient of information.</p> <p>The <b>Organization</b> of information is its presentation in a modern form, regulated by the requirements for scientific reports, manuscripts for publication, dissertation research, computer programs, etc.</p>	<p>31. The <b>Sufficiency</b> of information is no more than what is necessary for the perception, memory, and thinking of a person.</p> <p>The information <b>Necessary</b> for the individual is the one without which it is impossible to achieve the goals of the recipient of the information.</p>	<p>32. The <b>Objective</b> of information has signs of reliability, proven by scientific methods, and its completeness, excluding the loss of information about the object.</p> <p>The <b>System</b> of information is determined by its integrity, proven by the 15 principles of harmony.</p>
	<b>TYPE of changes (human Purpose)</b>			
8	33. <b>Goal-setting</b> – determination by an individual of the point determination by an individual of the point of	34. <b>Purposefulness</b> – a conscious choice by the	35. <b>Purposefulness</b> a person is defined by his	35. <b>Expediency</b> – the importance of what there is enough time to

<p>finding his social, professional, intellectual, etc. status on the general "map" of all possible states of individuals to assess their condition and choose the direction of their development.</p>	<p>subject of the direction of his development, i.e. the transition from the unsatisfactory state (points X1, Y1) to the desired state (points X2, Y2). Purposefulness determines the image of the desired Future, to which a person aspires.</p>	<p>ability to continue to pursue the same goal and changing the ways of pursuing it when external conditions change. It is possible if there are sufficient resources:</p> <ol style="list-style-type: none"> <li>1) raw materials,</li> <li>2) energy,</li> <li>3) financial,</li> <li>4) technological,</li> <li>5) information,</li> <li>6) organizational,</li> <li>7) intelligent,</li> <li>8) human.</li> </ol>	<p>implement. Individuality is adequate if it doesn't try today to undertake an interplanetary flight to the star Alpha Centauri, because even with an unattainable speed of 300 thousand km/sec today, it would last 4260 years. The projects of individuality should be correlated with the time that they have.</p>
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This table was compiled by the **Russian Scientist, Professor A. I. Yuriev** and, in my opinion, gives, in the fullness of our present understanding an idea of what it is that is meaningfully threatened by the changes in man, which are carried out within the vector of the goal of the new Management System. For the convenience of the reader, each cell of the table **"changes in globalization – human changes"** contains a very brief definition of changing quality.

The content of the scheme shows how **IMPERFECT** a real person is even without today's changes, and proves that not **EVERYTHING** can be attributed to the threats of residual phenomena of the Old CS, implemented through the automotor work of specific brain genotypes within the framework of globalization invented by them - to destroy a person at the last, failed stage of their Program. However, it is precisely in this situation that we have a **REASON AND** a **CHANCE** to pay attention to the revived philosophy, psychology, pedagogy for the enhanced development of a person who today already quite "tightly", in all his life aspects, interacts within the framework of the New CS with the realities surrounding him. This is similar to how they began to teach literacy and arithmetic when a person had to cross oceans and calculate the flight of an artillery core.

Maybe people's "accusations" of the New Management System that it is **not changing man in his best interest**, are as archaic as the cries of boyar children in Peter's time that they should have boyar privileges due to their high birth.



Man's relationship with globalization also **DOES NOT** have any other basis to maintain its "upper" position, except for one thing - he must be smarter and more conscious than it, globalization, and understand what it is, in reality, disguised by a buzzword. Then globalization will obey him and **HE WILL CHANGE** it according to his psychological parameters that have been "worked out" in certain conditions of life.

To reduce the volume of presentation and illustration of the relations of different directions of globalization and quite specific manifestations of the human psyche, this table was created by A. I. Yuryev, which I present to readers.

The reformatting of industrial man (man developed in the Old System for specific and definite purposes) into post-industrial man (man developing in the New, Native System of management) **CANNOT** happen only involuntarily, in the process of man's natural adaptation to the processes taking place. It is completely obviously, a system of purposeful development is required for the formation of a competitive new (post-industrial) man. Tasks of this kind have been systematically faced by humanity, which not for the first time has to make another leap in perfection. But this leap should be of a fundamentally different kind and mainly based on knowledge, understanding of what is happening and comprehension of its actions in this, in my opinion, the most difficult period of our time, called "transition".

More than a thousand years ago, humanity, within the framework of the Old Control System and with a modified purpose, solved an **EQUALLY** puzzling task – ***to understand itself and the world with the help of numbers and logic***. Then the psychology of the mind appeared – the content of classical psychological science and practice, which built modern society. This is not only science – it is almost the religion of our civilization today. We evaluate the dignity of a person according to the criteria for the development of his thinking, memory, attention, speech, perception, measuring the quality of his knowledge, skills and abilities to master his behavior and the outside world.

If, however, we "turn" to is(c)toria, then the psychology of the mind of the development of specific genotypes grows **OUT** of the **HEYDAY** of **ALCHEMY**, which occurred in 550 and the opening of the Academy in Languedoc in 792 by Henry de Gelon. The main **PROBLEM OF TIME** is formulated in 1122 by Abelard in the essay "Yes and No". The introduction in Europe of a compass (1150), a clock (1220), geographical maps and an angle gauge (1250) is close in time with the departure of Francis Bacon from the Franciscan Order, which reoriented psychology of thinking to generalize realities, not words (1272). Shortly after the start of paper production (1300), the Franciscan order leaves Occam, which lays the foundations of an empirically oriented psychology of learning and thinking (1345). At the peak of the wave of psychology of reason, Copernicus' work "On the conversion of the celestial spheres" (1543) was published, which sounded like ***"the signal of the last judgment over false philosophy"***. For the first time in 1590, Goklenius introduces the concept of "psychology" into science and thereby focuses on differences in genotypes.

The appearance of the laws of gravitation, theory of light, the chemistry of gases, transformation of energy, of electromagnetism and the invention of steam machines created the conditions for a fundamentally new system of education - in Comenius's Great Didactics was published in 1631 **to learn and explore the real world, and to know and explore most things and not other people's observations and testimonies about things**. Nearly simultaneously, in 1640, Descartes' work "Rules for the Guidance of the Mind" appeared where **THOUGHT** was **DECLARED** the only non-controversial object of introspection. By 1690, Newton's dynamic principle was being propagated, proving that physical properties accessible to experimental knowledge and mathematical generalization can be recognized for real objects. The rise of the psychology of reason, its real power is demonstrated by correspondence absentee discussion (through the lady) between John Locke (1632-1704) and V. G. Leibniz (1646-1716). D. Locke published in 1689 the book "Experiments on the Human Mind". In response to it, V. G. Leibniz prepared in 1705 the manuscript "New Experiments on the Human Mind", which he did **NOT** consider possible to publish because of the death of his great the opponent. Leibniz's book was published only 49 years after his own death, in 1765. The creator of the world's first functioning calculating machine (1675), differential calculus (1684), integral calculus (1693), infinitesimal calculus (1702), or otherwise mathematical analysis, is a symbol of the power of the psychology of reason. The achievements of the twentieth century are entirely based on the theoretical discoveries of scientists from Bacon to Newton and Leibniz. The scientific and technical revolution of the twentieth century is a technological, consumer revolution in relation to the theoretical achievements of its predecessors. **After Newton and Leibniz, no one has created anything comparable to mathematical analysis or formal mathematical logic, or the law of universal gravitation**. Now try to answer for yourself - why?

One of the rather influential representatives of the "authorities" once told me in a personal conversation when I reminded him about A. I. Yuryev and our conclusions to what is happening: **"The professor is a curse word for me!** In Russia today, an academician and a professor look more like a naked wet engineer from the novel by Ilf and Petrov, who is completely at the mercy of a crook, rather than Kurchatov or Ioffe, who saved the country. The rich and powerful **WILL NOT** listen to people who do not understand why they are poor, if they are smart." And so, this is how many of the current authorities think. They are no longer given to realize the logic of humanitarian knowledge. From my professional and everyday experience, I know that there is nothing more terrible than the loss of the meaning of life, and none of these people, and not only them, will pass it.



The dispute about "innate ideas"  
The principle of rationalism  
(Leibniz's main conclusion)

There is nothing in the mind,  
that would not be  
earlier in the feeling.

There is nothing in the mind,  
that would not be  
earlier in the feeling.  
**except for the mind itself.**

One of the principles of today's cognition and adaptation to what is happening today is the principle of idealization, which many apply simply at the everyday level and nothing more. Every day, political, scientific theories in thinking about what is happening today, in my opinion, should be built **NOT FOR REAL**, but **FOR IDEAL** objects that can be imagined by virtue of their knowledge and experience. It is the construction of an ideal reality that allows you to find the points of contact of all elements and ask yourself the correct calculation formulas. **REALITY** is **MUCH RICHER** than any ideal construct and will give us many completely different unique situations that we will not be able to combine into one theory. That is why the construction of cognition solely on the analysis of the empirical data obtained is a primitive "principle of collecting" available information and nothing more. In Professor Yuryev, in his reflections, I often meet ideal constructs of political phenomena. In them, the formulas for the interaction of elements are clear and the content of the construction of political events by the type of idealization is clear: **"how it should be"**. It is advisable to pay attention to the principle of idealization in our real life today. Not to deal with the statement of what is happening from the position of **"it shouldn't be like this, because it shouldn't be like this"**, but to try to imagine and decide, first of all, in yourself — how it should be and exactly that way in your understanding. The psychology of such a positive policy is a description of an ideal state, an ideal relationship between power and society, an ideal balance of freedom and power. The basis of these positive ideas should be:

1. The psychology of the involvement of the population (a component of behavior).
2. Psychology of justice (rational component).
3. Psychology of compassion/conscience (emotional component).

And then it will be possible to make a portrait, by virtue of only your knowledge and understanding — an ideal citizen, an ideal government and an ideal population. Only by having an **IMAGE** of the **DESIRED FUTURE** can we begin to form the policy that will have to become ideal (or without (with) of course to strive for this ideal) in our near future. In the new reality, where there is a finite amount of uncertainty without (with), such an approach will allow us to work with sufficient confidence, striving for the strategic goals of our new ideal future.

The meaning of the presented materials is to explain and prepare a moral, mental and psychological foundational system for the modernization of the education system and upbringing of a New, post-industrial person in Russia. This is just one of the options. I am sure that others should appear. But it should be a system of precisely psychologically understood properties, directly following from the specifics of the life of future generations. ***And it is necessary to prepare people not for what was, but for what will be.***

***F. Shkrudnev***  
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