



PSYCHOLOGY OF THE DIRECTED INFLUENCE

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Sense-creation as a factor of initiation of sense-value attitudes during forming of anti-extremist ideology

The theory of sense and sense-creation has to the greatest extent come nearer to disclosing those mechanisms which allow a person to choose from all multivariate reality only something certain as a personal value. These particular mechanisms should be understood by those who is positioned by the state as official supporters of anti-extremist ideology (teachers, lawyers, officials), and they can become a basis for directed and mediated technologies of forming of civil values of young generation.

Keywords: *sense, sense-creation, the sense sphere of a person, sense-value attitudes, technologies of sense translation, dialogue.*

The naive belief of people responsible at the state level for counteraction to aggression and ideology of extremism that standard-legal bases of this struggle are really directed at forming anti-extremist ideology at the level of each certain citizen, generates an illusion: the more competently and detailed legislation, the better and faster anti-extremist ideology will be formed. «As though such an attitude were easy and natural, but who has got a vivid experience of direct internal self-disclosing of reality once that person will perceive its artificiality and an inconsistency» [1, p. 35]. This citation of Semeon Frank extremely precisely characterizes the given aspect of a problem considered by us.

The perfect and competent laws are surely to be, the well thought-out system of their operationalization into our life and interaction of people are surely to be, but the essence is in fact in another thing. How to make the main idea of these laws («let's live in peace and friendship, not offending each other») go out to the level of individual value of each particular person? How to impart to them the personal sense truly influencing their consciousness and behaviour? Here is the question, which is impossible to answer at a level of a certain law or a decree which even being realized, as a matter of fact remain estranged from the heart of a person. And the very answer to the given question contains understanding of the other even more important problem: why those who do not promulgate laws and have no official mechanisms of their realization can convince a person to subordinate his/her life (or even to sacrifice it) for the sake of ideas which frequently will not bring to him/her neither material, nor vital good. Such an answer is possible only under the condition of the integrated understanding of the problem in the context of a number of sciences connected with study-



ing not only different aspects of terrorism and extremism, but, that is abundantly obvious, having as a subject of their studying the mental aspects of the human essence and his/her predilections. It is essential to describe the theory which has to the greatest extent come nearer to disclosing the mechanism which allows a person to choose from all multivariate reality only something certain as a personal value. The special importance for us in solving of the given question is the modern domestic theory of sense and sense-creation.

To understand this problem outside of psychology is certainly impossible. However the psychological science in its various theories and approaches is not homogeneous and integrated. It is desirable to describe the theory which has to the greatest extent come nearer to disclosing the mechanism which allows a person to choose from all multivariate reality only something certain as a personal value. The special importance for us in solving of the given question is the modern domestic theory of sense and sense-creation.

The background of the modern theory of sense is multidimensional and connected to names of many outstanding psychologists, philosophers, culture experts, linguists. But, in fact, the basic landmark with which it is possible to start an observation of what we today designate as the theory of sense begins with works by A.N. Leontiev. Defining sense by means of attitudes, A.N. Leontiev enters «personal sense» category which expresses not a situational choice from a semantic field, but an integrated wholeness of the mental capacity. «Personal senses reflect motives generated by the real life's relations» [2, p. 81] and express exactly his/her (the subject) attitudes to objective phenomena which are understood.

The personal sense is, in essence, an attitude of a motive to a purpose, has got an objective subject part and characterizes a unique subjectivity of the given individual. «The personal sense is always a sense of something: a "pure", non-subject sense is as inanity as a non-subject being» [2, p. 244]. In particular by means of personal senses meanings as a stable system of generalizations following a word and being identical for all people, start to belong to a particular person and to express his/her individuality. «Functioning in an individual consciousness system, meanings are not realized by themselves, but by means of a movement of a personal sense embodied in them (for itself) of being of the particular subject» [2]. «The personal sense, hence, connects meanings with a reality of life of the subject in this world, and with his/her motives. The personal sense creates a partiality of a human consciousness» [2]. A.N. Leontiev's ideas initiated the whole galaxy of researches of personal formations which are the most authoritative at the present stage of development and understanding of a person.

In A.G. Asmolov's works within the framework of the examined hierarchical level model of attitude regulation of activity the concept of sense attitude is entered. The sense attitude represents a readiness for doing certain activity, has a filtering function in relation to attitudes of underlying levels. «Sense attitude of a person represents a form of expression of the personal sense as readiness for doing definitely directed



activity. The personal sense is the content of the attitude» [3, p. 258]. Considering sense-motivation attitudes of a person as an individuality, «derivation of sense formations of a person from totality of activities generating them», emphasizing the social determination of sense formations, A.G. Asmolov defines that «unconscious motives and sense attitudes of a person represent non-realized predispositions to actions, determined by a desirable future for the sake of which the activity is carried out and in view of which various acts and events gain a personal sense» [3, p. 356]. Introduction of new aspects of studying sense leads to a necessity to work out a hierarchy, to distinguish and correlate various levels of senses, to define, in A.G. Asmolov's terminology, «dynamic sense systems» [3, p. 360] to synthesize a discrete by this moment mosaic of a sense reality, to find a unit for the analysis of personality, keeping in itself meaningful characteristics of a person as the whole and describing it from the different sides, to find a unit of activity regulation proceeding from its sense, instead of technological, analysis.

E.V. Subbotky, studying behaviour of sense in ontogenesis [4, p. 62-72], introduced a concept of sense formations which he determined as «... a component of consciousness which directly connects the person with the reality and is a derivative of objective functions of this reality in the life and activity of the person» [4, p. 63]. This category rather quickly got its further development in a number of works of leading domestic psychologists (A.G. Asmolov, B.S. Bratus, B.V. Zeigarnik, V.A. Petrovsky, E.V. Subbotky, A.U. Hkarash, L.S. Tsvetkova). In 1979 in «Questions of psychology» journal they performed a «programmatic article» (by D.A. Leontiev's words) in which «the basic principles of the approach to the analysis of sense formations» [5, p. 92] were considered, basic properties, «big» и «small» dynamics of development were characterized [3, p. 95]. The sense formations explicitly were attributed to deep formations of personality, differentiated from such concepts, as «relation» (V.N. Myasishchev), «meaningful experiences» (F.V. Bassin), «significance» (N.F. Dobrynin). Till this moment aspirations to develop psychologically proved definitions found their place in scientific-journal discussions, then the very terminology describing sense aspects of psychology, was systematized that gave a possibility to use this or that term from this area validly. Concepts which were newly entered and interpretation of concepts which had already been for existing a long time from the point of view of the sense contents testified that the level of generalization in this psychological perspective allowed them to come to a new scientific understanding of such major psychological categories as activity, consciousness, personality, and to a new scientific vision of all system of general psychological knowledge. It determined the beginning of the new, third stage of development of the theory of sense in domestic psychology which, in D.A. Leontiev's opinion, is characterized by: «an origin of classifications of sense formations (E.E. Nasinovskaya, etc.), a description of «sense sphere of a person» (B.S. Bratus), concepts of sense dynamics (F.E. Vasilyuk), sense self-regulation (B.V. Zeigarnik, V.A. Ivannikov). It is possible to speak about the sense reality which includes the most different structures and mechanisms» [5, p. 103].



The domestic postclassical psychological theory, turned from mono-system to a meta-system way of the subject vision of cognitive activity, has introduced in psychological science a diversity of new principles and approaches (historical-evolutionary, historical-systemic, historical-categorical, paradigmatic, contextual, etc.) which have changed the general tendency and orientation of psychological search both in the sphere of theoretical understanding of the conceptual means of humanitarian knowledge, and in description of mechanisms of a mental reality.

So, the theory of psychological systems (V.E. Klochko) considering a person as a multivariate world defines that during an interaction of a subject with an object the new reality is born. The new reality is supersensible, i.e. describing the whole system which product of functioning it is, «doubled» as it is a qualitatively new formation which cannot be reduced neither to subjective, nor to objective. «Sciences are over-filled with categories fixing objective and subjective phenomena, but there are practically no concepts which could adequately fix that reality which discloses at attempts of a thought to penetrate into the space existing between spirit and substance, objective and subjective. Contrasts coexist here in a complex, but quite ordered system unity in virtue of what “the world of a person” turns out to be a part of the person, his/her continuation, his/her true body. The characteristic feature of this “humanized” space is its multidimensionality which results from integration into it of objective and subjective levels» (V.E. Klochko). The new perspective of search of essence and specificity of cognitive activity’s laws of a person reorients all levels of researches: methodological, theoretical, empirical ones. The subject matter of the science is interpreted in a new way. It is understood as «a complex system which center is a person, and the mentality is considered not as a hypodermic formation (in this case it would differ nothing from the fondly understood soul), but as that thing with which help a long-range action of the person is provided in his/her subject sense-value fields, a transition of subjective one (the current states of the person) into the subject world of the person and the return movement of the world into consciousness of the person are carried out and kept» [6, p. 9].

Reorientation of methodological principles in connection with the advent of the theory of psychological systems, change of theoretical constructs, search of new principles of construction of experimental and other methods of psychological research, development of such principles of psychodiagnostics which would be adequate to new understanding of a person as a complex self-organizing system (E.V. Galazhinsky), have brought out the applied branches of psychology and, first of all, its directions connected to features of development and formation of values of individual and group consciousness on qualitatively new level [7].

The information comprehending as final truth does not cause a pulsation of consciousness, does not give rise to partiality of the learning subject, it becomes «aloof» and «extinguished». Only from the contradiction between the available contents of realizing or potentially realizing and the external aspects of existence penetrating into the sense sphere of the learning subject arises that spark which generates



desire to think, come nearer to truth. «The sense, certainly, contains in any knowledge. However, its explication, understanding, and taking out demand special and hard work» [8, p. 23]. Considering sense as a means of connection of meanings with existence, with the subject reality and subject activity, V.P. Zinchenko analyzes the mechanism of sense-generating, sense extraction from meanings and an adequate sense estimation of a situation, states that sense extracted by the subject is not given to an strange observer, it is not always given to the subject of knowledge (nonverbal sense is, according to V.K. Vilyunas; a part «little undetermined by consciousness», by A.Ju. Agafonov) [9]. However an internal intention (impulse) if it has arisen in the given situation generates an aspiration to search for it during understanding. When extracting sense from verbal meanings the subject involves extralinguistic information to which images of a subject reality and also actions with it related. «From the characteristic of sense as an existing and non-observable formation there is a transition to the problem of the Meaning of Life (existence) which we shall not completely express in meanings» [8, p. 53]. Outside of this internal aspiration, outside of pulsation of sense essence we could not understand a source of cogitative activity, subjectivity and beingness of a thought. «The opposite process – a process of sense attributing, transformation or conversion of sense into meanings is not less interesting and complicated for the analysis. Such conversion, if it is carried out entirely, is a kind of «murder» of sense as such. Sense attributing or its understanding is an involving of something from the life's sphere in the sphere of language» [8]. Any conceptualization should anyway leave an element of non-attributing, a space for sense movement, a degree of freedom of cogitative activity. The mechanism of sense-generating is disclosed through «the joint analysis of cyclic and opposite directed processes of understanding of meanings and attributing senses... At the turn of these processes the new images having a sense load and making meanings seen (visual thinking), and new verbal meaningful forms, objectifying sense of the subject activity and the subject reality» [8] are born.

The described above mechanisms of sense-creation as the bases of personal formation determining life's priorities and values in the system of any life's realities, allow us to go on to a new level of understanding of that problem which is actually a subject of the analysis of the present article. Though, as it has been shown sense by its nature is intentional, however, it is obvious that under certain conditions of external influence its intention can get a certain vector and it is a certain resource from the viewpoint of the directed influence on development of the certain system of values, especially at the level of personality which is even in the process of his/her formation (teenagers, young men). From the point of view V.A. Ivannikov's approach revealing mechanisms of volitional regulation and forming of impulses to activity which gives sense analysis of activity [10] is certainly promising. Change or creation of additional sense is the mechanism of such regulation that allows strengthening or weakening incentive force of these or other motives. In psychological science a number of techniques which allow purposefully changing the



sense of action (i.e. the personal sense) have been developed: reassessment of the importance of a motive or a subject of need; change of a role, a position of the person; connection of the given and undertaken action with new motives, etc. These psychological techniques can be taken out to the level of methods of influence focused on forming of a certain ideology as a system of life's values of a person concerning social environment.

In order to develop an integral system of technologies of the directed influence on value sphere of a person (it is one of the priority tasks of work at the problem offered for consideration), it is necessary to overcome a certain discreteness which still exists in researches of the nature of sense at the present moment. For this purpose we shall try to integrate those aspects of initiation of sense-creation which have been distinguished and analyzed earlier.

In this connection we shall specify two important points concerning both the life's world of the person and the life's sense connected to it. Firstly, fragments of existence, artifacts of culture, natural phenomena got in an orbit of life's relations of the person and in that way gained for him/her a life's sense in the objective reality are not separated from his/her other realities. That means the person reflects the world not only at the associative, but also at the sense level. Sense-creation determined by life's necessity accordingly tends to expansion. Secondly, the life's world of a modern person including all his/her age steps promptly extends in conditions of more and more condensing virtual environment (television, computers, the Internet). We will not unequivocally assert that entering of a person into more volumetric spaces of existence is simultaneously entering into wider life's space, including his/her sense component, as in this case not real, but the virtual phenomena take place, but the subjective world of the person appears to be actively involved, and in the given case it cannot help reflecting in processes of sense-creation.

The further analysis of the sense-creation model leads to the other initial step of development of sense sphere of a person. If life's senses are determined by logic of a life, disclosed by its circumstances, are a sufficiently rigid structure adhered to vital necessity, with softly expressed psychological contents, then on the opposite side there are deeply psychological, steady, «core» (A.G. Asmolov, B.S. Bratus), senses of a person, as the supreme senses – values. This sense core structure of a person making its basic «Self» realizes a sense regulation of life's activity of a person.

Let's turn to the question of differentiation of sense processes which are carried out in the subjective sphere of a person. One of them, as it has already been stipulated earlier, is characterized as a sense regulation providing an existence of a person in the world. Another one can be characterized as a process of sense-creation as this internal, deep psychological structure of a person carrying out his/her life's regulation, also regulates a sense-creating process. Such understanding of a sense-creating role of the supreme sense levels of consciousness of a person, virtually taken out beyond mental – to transcendental sphere, is the most significant part in our model in particular in terms of becoming and enriching of the real life's world of a person.



Concretizing mechanisms of sense-creation, and meaning, on the one hand, life's senses as an attribute of the life's world of the person, and, on the other hand, the steady, core system of senses of his/her subjective world, we shall note the basic importance of interaction of the specified sense spheres of the person in the sense-creating process. Locking of the sense component of the subject experience of the person, the sense matrix of his/her consciousness on life's values of the life's world of the person transfers them to the rank of personal senses inversely influencing on the steady sense structure generated them. In interaction of two sense strategies in one and the same sense space of the person the process of sense-creation takes the nature of a sense self-actualization and mutual enrichment of the very sense strategies.

Interaction of the steady sense structure of the person and life's senses in one sense continuum, generating more and more complex sense levels – from relatively simple personal senses and sense attitudes up to the steady sense formations (sense dispositions, constructs, values), – are carried out by means of the transformed forms of life's relations. The well-known theory by M.K. Mamardashvili [11] about the transformed forms is introduced by the author directly into the sense structures of the person and further developed by psychologists. «As a result of this transformation, – notices D.A. Leontiev, – the contents undergo the certain transformations: the initial system of relations is curtailed, reduced and mediating links and intermediate dependences drop out, some characteristics of the subject which are functionally significant in the given transformed form are found out, and other which do not have meaning for corresponding aspects of its functioning are erased. All these transformations are determined by nothing but properties of the substratum in which the initial subject contents get its embodiment» [7]. The content of the cited text relates to senses as «other existence of some reality in an extrinsic substratum» [7], testifying about the certain interpenetration of sense and cogitative acts.

The fact of sense-creation is connected with one of the sides of the considered interaction which generates «fluidity» of sense, its ambiguous behaviour in various life's situations. In our opinion, this fact is worthy of being included in integrative model of sense-creation. The specified side is a steady sense structure of consciousness of the person, his/her basic «Self», his/her «core senses». As a leader sense-creating technology in our model we use a dialogue which understood in the broad sense, according to Bakhtin, as a dialogue of cultures [12], and, at the same time, carried out in a narrow point of the individual consciousness. However, we focus on that fact that in the literature it is defined differently: as «an event of communication», as «a mutual reflection», as «sense disclosing with the help of another sense», as «linking of supposing thoughts», as «a displacement, shift between oppositional poles of the connected phenomena», as «a polyphony of points of view», as «a context of correlation of various cultures», as «keys to declassifying a code» (used terminology by M.M. Bakhtin, M. Heidegger, G.G. Shpet).



Considering the problem of sense initiations as a basis for forming personal values, we tend to premise about a key role of dialogue in the sense-creating process of the person, however, supposing «flashing» (insight) character of creation of sense in a particular situation, an out-of-dialogue form of absorption of a more significant for an individual sense by less significant one. In our opinion, out-of-problem cannot be considered as the main field of forming and developing of the sense basis of the person; the dialogue accompanied with problematical character is a maximum significant factor of sense-creation as it will be shown further on a psychological-didactic material. In our model dialogue has a central place at the crossing of diagonal and vertical lines of sense-creation.

The horizontal line of sense-creation is submitted by an interaction of oversituational, core senses of the person and life's senses as a system of his/her relations with surrounding people, as acts of his/her «communication» with subjects of culture which are significant for him/her. At the same time the horizon of the life's world of the person is not foreseeable, and relevant zones of sense-creation of the person, forming of his/her life's and personal senses and also more complex sense structures tend to expansion due to actualization of potential zones. Interaction of the steady sense structure of the person and his/her life's senses, their oncoming movement also means nothing else than dialogue. As we have just told, any dialogue has the sense nature, but here it is sense-based initially, and its function, through approachment and an aggravation of senses, their mutual adaptation, a situation of a choice and other mechanisms of sense interaction is a gain of existence, enrichment of consciousness.

The vertical line of sense-creation is set by a line between the steady sense structure of the person, his/her internal «Self and structures of mentality of the lowest level. The other levels: cognitive, affective, creative are, naturally, situated between them. As it has already been emphasized, all contours operate at once. However, the vector of influence is directed from the side of a sense-personal contour to the side of structures of the person of less higher order, subordinating them to it in the certain limits. This is a direct sense influence. An example of an inverse influence can be a physical appearance of a future actress taken in correlation to her professional prospect as a sense of life. The interactions which are carried out within a vertical line of sense-creation have, if to draw a conclusion, a dialogue character. A dialogue of such sense formations which are inherent in various levels of mentality of an individual «pulsates» in an internal struggle of inclinations and realized expediency, emotional and rational parts, desires and rational activity.

In the point of crossing of horizontal and vertical lines of sense interactions and in space surrounding it there is a center (point) of the sense singularity – maximum sense saturation. This conventional name (by analogy with singularity as a physical phenomenon when under the influence of an unknown matter the whole earlier existing world view changes in a split second, when in one point of space-time there is an infinite transformation of infinity) allows us to understand in what way «insight»



of self-understanding and reassessment of those values which before it seem to be steady enough arises. Can a person suddenly change his/her values, transform his/her life's prospects and priorities? Yes, in the certain circumstances it is possible. This is just what biologist F. Kapr wrote about: «While a person is confident that his/her boredom and pessimism tell him/her the truth about the universe, he/she refuses to make any efforts. But if, as he/she were a sinner of Ivan Karamazov, he/she feels an unexpected flash of «sense», then he/she can become invincible and invulnerable; to walk ten billions miles will be an entertainment for him/her» [13, p. 21]. These personal transformations cannot be explained from the point of view of determinism. They can be comprehended only due to understanding of intention of sense-creation.

One of vectors of system of coordinates offered in our model coincides with the horizontal line of interaction and is inverted from the internal subjective world to outside, to sense essence of fragments of life's existence of the person: for example, sense of a fiction, of information in mass-media. Other vector which is conterminous to a vertical line of interaction is inverted to the person himself/herself, directed on the very subject, on the person's own activity. In this case they say: «sense of my actions in that», «I cannot see any sense in this my activity», «my activity is not absolutely senseless».

It is possible to assume that revealing in a dialogue to the person senses of something that in outside of the person, and senses of acts of one's own activity, behaviour of one's own sense structure can begin a dialogue with each other. This dialogue enters us in a problem of consciousness and behaviour, views and acts, positions and actions of a person and approaches us to understanding of those mechanisms which underlie our world outlook, our ideology. Understanding of dialogue mechanisms as the base of influence of one person on another should be considered in the context of forming of the ideology focused on antiextremist values.

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