

System analysis of the phenomenon of human-to-human aggression

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2nd edition, supplemented and revised.

The text of the first edition of this book is available at http://a9414495.eu5.org/an_agr.htm.

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Separate additional material: the article "The role of genetic information in the phenomenon of human-to-human aggression. Consideration of the theory of K. Lorenz" (published in the journal "Людина і політика" ("People and politics") No. 6, 1999, Kyiv), as well as <http://a9414495.eu5.org/lorenz.htm>.

Preface to the second edition (2023)

In 1995, the first edition of this small book was published in 100 copies in Russian. If at that time someone had said that Russia and Ukraine would fight each other with the use of missiles, tanks and aircraft, such a person would have been laughed at..

However, in 1995, this book argued and explicitly indicated that the overall level of aggression in the system would increase. Such a process, if left unstopped, will sooner or later lead to an increase in the number of deaths and human suffering.

In this book, the causes of systemic aggression and ways to eliminate these causes were clearly and unambiguously indicated. The war between Russia and Ukraine could have been prevented, and now there is still an opportunity to prevent both a global war and local wars.

However, instead of studying the causes of systemic aggression, instead of realizing the danger of an increase in the overall level of systemic aggression, instead of working to eliminate the causes of aggression in the system, people were doing other things. Someone traded, someone watched football and comedians, someone built villas and accumulated money. But in 2022, in the war zone, it became obvious to everyone that, first of all, it was necessary to solve the issue of eliminating the causes of aggression in the system.

The first edition of this book has been repeatedly cited in scientific articles and dissertations. But none of the politicians in Russia or Ukraine wanted to support further research in this direction and apply the results to reduce the level of systemic aggression. The whole world saw the result of this indifference in 2022.

It is now 2023, and the fact of an increase in systemic aggression on the entire planet is being stated. The average weight of O-aggression in the system is now steadily approaching 1. What this will lead to sooner or later can be seen in the graph at the end of this book. When the level of aggression in the system exceeds a certain value, a global war with the use of weapon of mass destruction will become inevitable.

If people do not take care of the field, if they do not work on it, then it will surely overgrow with weeds and fall into disrepair. If the whole world does not work to eliminate the causes of systemic aggression, then sooner or later its level will exceed the critical level, and a world war will become inevitable.

Now there is still a chance to prevent it.

The causes of systemic aggression are named. The ways of elimination of these reasons are named. However, each specific conflict (including the global one) requires a separate study of the causes of aggression and separate work to eliminate these causes. But only warm-hearted people can do this.

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Brief review of theories of aggression in psychology.

The topic of aggression has long attracted the attention of psychologists. More than 350 monographs on this topic have been published. A fairly complete and informative review of the work on aggression can be found in Heckhausen's book "Motivation and Action". For this reason, only the most necessary information will be given here.

Existing theories of aggression.

1. Theory of attraction:

Freud S., 1905, 1930 (attraction -> aggression);

Lorenz K., 1963 (attraction + triggering stimulus -> aggression).

Here attraction is considered genetically determined.

2. Theory of frustration-aggression.

Dollard J., 1939 (frustration -> aggression);

Berkowitz L., 1962 (frustration -> anger emotion + trigger stimuli -> aggression).

Here frustration is a situationally determined state. Berkowitz recognizes that triggers are perceptually dependent rather than constant "key stimuli".

3. Bandura A., 1973 (learning, imitation + attractiveness of anticipated consequences -> aggression).

Types of aggression that identified by psychologists.

1. Expressive, hostile, instrumental aggression (Feshbach S., 1964).

2. Individually and socially motivated instrumental aggression (Feshbach S., 1971).

3. Impulsive aggression (Berkowitz L., 1974).

Secondary aggression, aggression by order, under the influence of authority, stands out in particular. It was experimentally studied by Stanley Milgram in 1963.

Methods for studying aggression.

1. Psychoanalysis (Freud S.).

2. Ethology, comparison with animals (Lorenz K.).

3. Poll (Rule B., 1974).

4. Study of biographical documents (Glueck S., Glueck E., 1950, Bandura A., 1957).

5. Direct observation (Lambert W., 1974).

6. Projective methods (Konradt H., 1974).

7. Experimental method (some works):

Buss, 1961 ("aggression machine" using electric shocks);

Bandura A., 1965 (method of the control group, the study of the assimilation of aggression by imitation);

Taylor S., 1967 (use of strong sounds in the "aggression machine");

Konradt H., 1974 (rigged situations);

Bandura A., 1975 ("aggression machine", study of the influence of dehumanization on the force of aggression).

The inadequacy of the experimental method in the study of aggression was pointed out by Bandura in 1975.

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Introduction

Gens humana ruit per vetitum nefas.

The purpose of this work is to analyze the phenomenon of human-human aggression as a phenomenon of human behavior and thinking, and to find causal relationships between aggression and other phenomena of human behavior and thinking.

This work does not aim to analyze the aggression inherent in a certain group of people (nation, social stratum, etc.) in a certain period of time. The fact is that this kind of approach always rests on systemic relationships between the phenomena of thinking and behavior related to different time periods and to different groups of people. For example, if we try to analyze the aggression of the residents of Moscow, then such a consideration must necessarily take into account the influence of the past historical period (both the nearest - privatization, socialism, and quite distant - the Orthodox autocracy, the national characteristics of the Slavs, whose roots lie back in Kievan Rus, etc.). This is obvious - for such phenomena as traditions, customs, stereotypes of thinking, which largely determine the behavior of people today, depend on the past. On the other hand, when analyzing the aggression of the inhabitants of one city (or one nation), it is impossible to ignore the existence of international and other intergroup relations, given the significant influence on people's thinking of the stereotypes and traditions of other groups, as well as the integral interaction - economic, cultural, etc.

On the other hand, if you find the general patterns of the phenomenon of aggression, then they can be used to explain and predict the actions of both groups of people (for example, nations) and for individuals.

The complexity of the phenomenon of aggression

History, jurisprudence, political science, sociology, philosophy and other sciences deal with the description and analysis of the phenomenon of aggression, in addition to psychology. At this point in time, the following fact should be stated: the successes of the humanities in the field of the analysis of aggression are so small that they can hardly be called scientific. This is evidenced primarily by the following phenomenon. Most people want peace and a reduction in crime, as well as a reduction in other manifestations of aggression (because all people suffer from them, to one degree or another). Nevertheless, there are facts of human-to-human aggression (for example, wars) that do not tend to constantly decrease in their number. Often people who talk about reducing aggression are either themselves aggressors or indirectly contribute to aggression. Such a "tragedy of human consciousness" suggests that the causes of aggression are not clear, the phenomenon itself is unclear - because with a clear scientific understanding of the phenomenon, the words and deeds of people basically coincide.

The poor knowledge of aggression is also evidenced by the fact that science cannot even with a large error predict the manifestations of aggression - for example, war or crime. Even less is the possibility of modern human sciences in preventing such manifestations.

It makes no sense to analyze all the existing theories of aggression and identify errors and truth in them - in view of their large number and the negative result indicated above - the ineffectiveness, impotence of these theories. It would be logical, given the current state of affairs, to analyze aggression in a new way, without reference to authorities, using only concepts recognized by all psychological schools and trends. Such an analysis is possible if it is supplemented with obvious facts and logical conclusions.

This approach avoids the errors inherent in one or another existing theory of aggression. In addition, even Aristotle pointed out the falsity of the "argument to authority."

Here one can only point out the futility of the empirical non-systemic approach to the analysis of aggression that is widespread in psychology. If you find correlations between the aggressiveness of a person or group with any variables, then the existence of such correlations does not at all imply the existence of a causal relationship between the variable and aggressiveness.

The analysis of aggression by traditional methods of psychology is also hampered by the impossibility of setting up adequate experiments in the study of aggression. Any artificiality greatly distorts thinking and behavior in such an "intimate" issue as aggression. This is due to the fact that most societies prohibit (or do not encourage) human-to-human aggression, and aggressive patterns of thinking and behavior in most cases are hidden deep in the unconscious (which is one of the reasons for the "tragedy of human consciousness").

Conclusion: an adequate system analysis of aggression requires a non-standard methodological approach.

Part I.

Methodological apparatus

Exemplo plus, quam ratione vivimus.

1. Definition of aggression

Let's start with the definition of aggression. The following definition is generally accepted: "aggression is harm to another person" (Heckhausen, "Motivation and Action"). But the question must be asked: "What is meant by harm?"

For example, even elementary physical aggression does not fit into this definition. Is there any harm if a surgeon to cut the skin during an appendicitis operation? If the operation is done skillfully, then it is obvious that there is no aggression in this case.

But if the surgeon deliberately or out of inexperience makes unnecessary incisions that are not necessary, then such actions can be called aggression. Here, to distinguish between aggression and non-aggression for the same action (appendicitis operation), you can choose the following criterion: whether the patient will receive psychological satisfaction after the operation or not. If he knows that the operation was done with high quality, he will be satisfied, despite some pain after the operation. On the other hand, if he is told that the operation made extra skin incisions or he feels it, the patient will be dissatisfied (and may express his dissatisfaction in the form of reciprocal aggression).

Let's give the following definition of aggression: aggression is a motivated action that leads to the fact that the object of this action (another person) experiences displeasure as a result. Motivation can be both conscious and unconscious. (Especially it should be clarified that here by "displeasure" we mean an emotional process, considered in the long term).

Let us explain why this definition is the most adequate, despite its psychological nature and subjectivity (because the concept of "displeasure" is used). For example, whipping a normal person with rods is aggression; at the same time, a similar action in relation to a masochist is obviously not aggression. Externally, the action looks the same in both cases; the only difference is the subjective feeling of the one being flogged.

Detention in prison - aggression towards the prisoner, even if the conditions there are better than elsewhere. Again, this is determined by the prisoner's sense of displeasure. On the other hand, absurd cases are known when a person himself goes to prison - for example, if there is better food than what he had in freedom. In this case, detention in prison is not aggression, because the prisoner does not experience a feeling of displeasure (or experiences it to a lesser extent than in freedom).

Our definition of aggression also includes cases of "unintentional aggression". Such inclusion is necessary because many cases of aggression occur "unplanned, impulsive" - that is, unconsciously. But this does not mean that the psyche of the "unintentional aggressor" is not the cause of such aggression - just the motive of aggression is hidden in the unconscious.

So, an aggressive action differs from a non-aggressive one not in form, but in meaning - that is, in the presence in the psyche of the aggressor of the motive "to bring displeasure to the object."

That is why torture before death is considered by all people to be a more cruel and aggressive act than just killing.

According to the form, the following types of aggression should be distinguished: physical, moral, financial, informational (lie, deceit) and so on.

Aggression can be overt and covert. Covert aggression is the delivery of displeasure to the object in indirect ways - for example, Iago secretly caused pain to Othello. With hidden aggression, the object does not realize that he is a victim of aggression. Aggression can be conscious and unconscious - when the subject of aggression is not aware that he is the aggressor. Thus, a joke with a declared, conscious goal to "cheer up" can actually be the realization of an unconscious motive "to displease the object of the joke." After such "jokes" the object really suffers, and the "unconscious aggressor" sincerely says that "he did not want to offend" - and he really did not want to in his mind, but he "wanted" unconsciously.

Why is the definition of aggression so important? Several reasons should be highlighted.

1. The definition clarifies the object of research conducted in this work.
2. The definition gives a clear adequate criterion for distinguishing between aggressive and non-aggressive actions.
3. Based only on the definition, already at this stage of the work, some relationships can be found. To do this, you need to analyze in what cases a person experiences displeasure.

An obvious psychological fact should be stated: a person necessarily experiences displeasure if his plan is violated, if progress towards his goal (or progress towards satisfaction of a need) is hindered. The only exception is the case when a person himself reconsiders and changes his goals - that is, the case of insight. In other words, frustration always leads to feelings of displeasure.

Based on the definition, frustration created by other people is aggression. In the same way, an attempt by other people to change the plan or goals of the object is also aggression, since this is also a frustrating of the object's own goals (again, the exception is the case of insight, that is, the revision of one's goals as a result of one's own reflections). Such attempts are referred to as "the use of power."

So, any frustration of the object by the actions of the subject, as well as the use of power, are special cases of human-human aggression, as actions that bring displeasure to the object.

Now, from the standpoint of this work, we can express our attitude towards the "frustration-aggression" theory, which states that frustration is the cause of aggression. It is a fact that in some cases frustration leads to aggression and in others it does not. From our point of view, the causal relationship is simply confused in this theory - it is not frustration that causes aggression, but the very action that leads to frustration is aggression. It can be explained in which cases frustration will lead to aggression, and which will not. If a person is accustomed to responding with aggression to aggression, if it has such a personality trait, then frustration, like aggression, causes a response - aggression. If a person is accustomed not to respond with aggression to aggression, then frustration will not cause his aggression. (Looking ahead, let's say that in this paper we consider what factors lead to the emergence of this trait - to respond with aggression to aggression).

Our definition of aggression also makes it possible even now to indicate some cases in which aggression will inevitably occur. So, if the interaction of two or more people is inevitable, and their

goals and plans in this interaction are different, then either the actions of one will frustrate the actions of the other, or one will apply power to the other (change his plans to match his own). And this, as we have seen, is aggression (unless the goals and plans of the interacting people come into line as a result of reflection, insight).

Conclusion: the following definition is adopted: aggression is a motivated action that leads to the fact that the object of this action (another person) as a result experiences displeasure. Motivation can be both conscious and unconscious.

2. A model of behavior and thinking suitable for the analysis of aggression

We will proceed from the initial obvious premise: the cause of any human action, including aggression, is a certain motive (or motives). The question arises: which model of the motivational sphere should be used?

To avoid confusion in terminology, it is necessary to define the concept of "motive" (because in different schools this term means somewhat different concepts - for example, in Levin's theory and in Leontiev's theory).

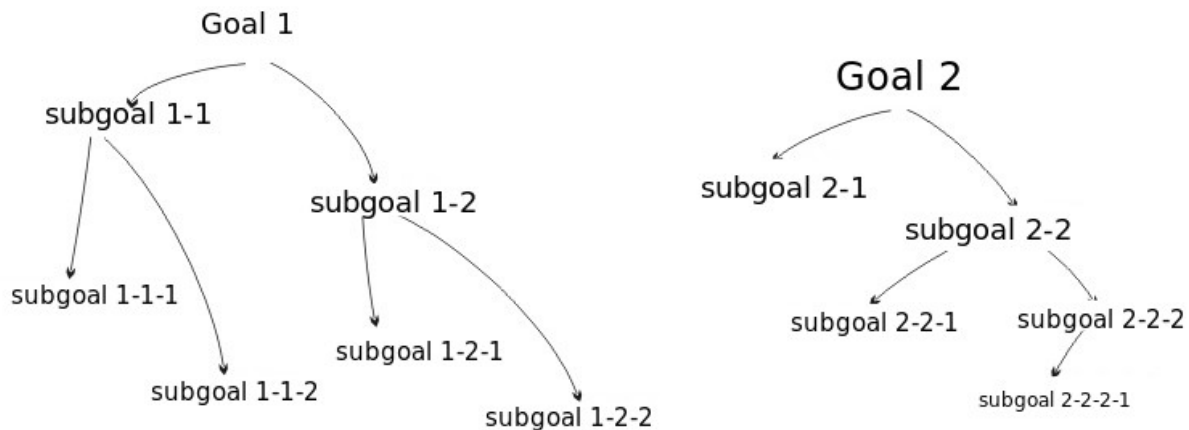
Let's start with the fact that for any human action there is an answer to the question: "Why?" It is this answer that we will call "goal" - in order to avoid the ambiguous term "motive". Obviously, the goals in the hierarchy have a relationship of subordination. In addition, some goals from different branches may be interrelated. It is also obvious that there are breakpoints in the chain of goals when moving up the hierarchy tree: let's call them Goals (with a capital letter). Obviously, the number of Goals can be different: from 1 to several. For example, the entire hierarchy of goals can be subordinated to the goal of "serving God" (even the goal of "eating"). There may be two independent and even contradictory Goals: for example, "money" and "service to God." Finally, there may be several Goals: for example, "well-being of children", "prosperity of the Motherland", "money", "self-improvement", etc.

All these definitions seem obvious and do not require proof: *manifestum non eget probatione*. If this conceptual apparatus allows (at least theoretically) to control the level of system aggression in groups and society as a whole, then this is a sufficient basis for its introduction in this work.

So, for the initial model of the motivational sphere, we will take a simple system of goals of a tree structure, with several Goals at the top, taking into account the possibility of horizontal and inclined relationships (Figure 1).

Figure 1

Initial model of the motivational sphere



We supplement this model with the following obvious remarks.

1. At a certain point in time, any Goal or subgoal is characterized by a certain activation coefficient - as a result, subordinate and associated subgoals are activated.
2. Basic needs, both biological and social, are also described as periodically activated goals.
3. The lower activated goals are integrated into an action plan that provides a temporal and spatial sequence for achieving the goals.
4. Adjustment of goals and plan is possible depending on the result of actions, as well as due to insight. When adjusting, information about the existing situation is processed.
5. A person's actions follow entirely from his system of goals.
6. Not the whole system of goals is conscious. Moreover, it is quite obvious that a person is aware of only a small activated area of the goal system.

Now consider the most important thing - the origin, the genesis of goals. Let's say we consider a person with stable Goals: for simplicity, a person with one Goal - "money".

How is the setting of subgoals to achieve, for example, the Goal "money", that is, how does a person choose the means to achieve the Goal or goals? Obviously, there are two options here.

1. Algorithmic variant.

To use a known, proven way of action to achieve the Goal or sub-goal. For example, a person with a Money Goal might choose the following subgoals to achieve the Goal:

- graduate from university and work in the specialty;
- complete business courses and start trading;
- buy a gun and extort money from rich people together with friends.

Note that these methods have one thing in common - they have already been used by someone before and are known. A person could learn about them from friends, acquaintances, from literature, the media. Such ways of setting subgoals to achieve the Goal are algorithms.

We give the following definition: a well-known way of acting to achieve a certain goal (including the way of setting subgoals to achieve the goal) is called the Social Algorithm (abbreviated SA). Note that the known way of thinking is also SA, because thinking is also an action aimed at achieving a specific goal (for example, solving a mathematical problem). In particular, the way of setting subgoals is a way of thinking, that is, CA thinking. In the future, when we say "a certain mode of action", we will mean that this concept also includes certain ways of thinking.

The main attribute of SA is the purpose for which it is intended. SA examples:

- the formula for solving a quadratic equation (the goal is to solve a quadratic equation);
 - a recipe for making borscht (the goal is to eat deliciously);
 - buy and give flowers (the goal is to achieve the location of a woman);
 - play in the casino (the goal is money);
 - giving alms to the one who asks (the goal is serving God);
 - seek promotion at work (goal - money);
 - stories of jokes (the goal is to win the sympathy of others);
- etc.

It is obvious that the SA is also characterized by order - by the order of the goal for which the SA works (that is, by the place of this goal in the hierarchy, its proximity to the Goal). For example, SA "go to college" with the goal "money" is a high-order SA, and SA "formula for solving a quadratic equation" is a low-order SA.

If a person knows one SA to solve a specific goal, then his actions are unambiguous. If there are several SA to achieve a certain goal, then a person must choose one of them. The choice is based on:

- personal predisposition to one or another SA;
- brief indications of the situation.

For example, if the goal is money, subgoal 1 is to get an education, subgoal 2 (subgoals 1) is to go to college, then the choice of a particular institute is influenced by what sciences a person likes (personal preference) and brief signs of the situation (after which institute you can more earn, which one is easier to enter). Every SA already carries the signs of a situation in which it will work successfully to achieve its goal. For example, the situational signs of turning on the SA "give to the one who asks" are the illness of the one asking, his prayers, and a humble appearance. Another example: if the goal is to competently resolve the conflict with the greatest benefit for oneself, then there are 9 SA to achieve this goal (H. Kindler's strategies of behavior in conflict situations). Each strategy already carries the signs of a situation in which it will work successfully (for example, dominance is adequate when time is limited to resolve the conflict).

So, an important characteristic of any CA is the signs of the situation in which the CA operates.

The process of choosing an SA to achieve a certain goal from an existing set based on brief features of the situation will be called algorithmic thinking.

2. Non-algorithmic (creative) option.

Obviously, there are some goals for which there are no known ways to achieve them (CA), and there are also situations in which no CA is acceptable. The simplest example: a person got lost in

the taiga 300 km away from people. He cannot use any of the SAs known to him (such as "go to a cafe" or "buy food in a store and cook at home") to achieve the goal of "eating". In this case, to achieve the goal, only creative thinking is acceptable - a complete analysis of the situation, finding relationships, trial and error. Consideration of the features of creative thinking is not included in this work.

The advantage of a creative solution over an algorithmic one: it always gives the most adequate solution with the right analysis.

The advantage of algorithmic thinking: it takes several orders of magnitude less time than creative thinking.

Conclusion: the algorithmic way to achieve the goal is the choice of SA from the existing set according to brief signs of the situation, the creative way to achieve the goal includes a complete analysis of the situation. The concept of "way to achieve the goal" includes both ways of "real action" and ways of thinking (including setting subgoals to achieve the goal).

The scheme of human behavior and thinking adopted in this work is briefly shown in Figure 2.

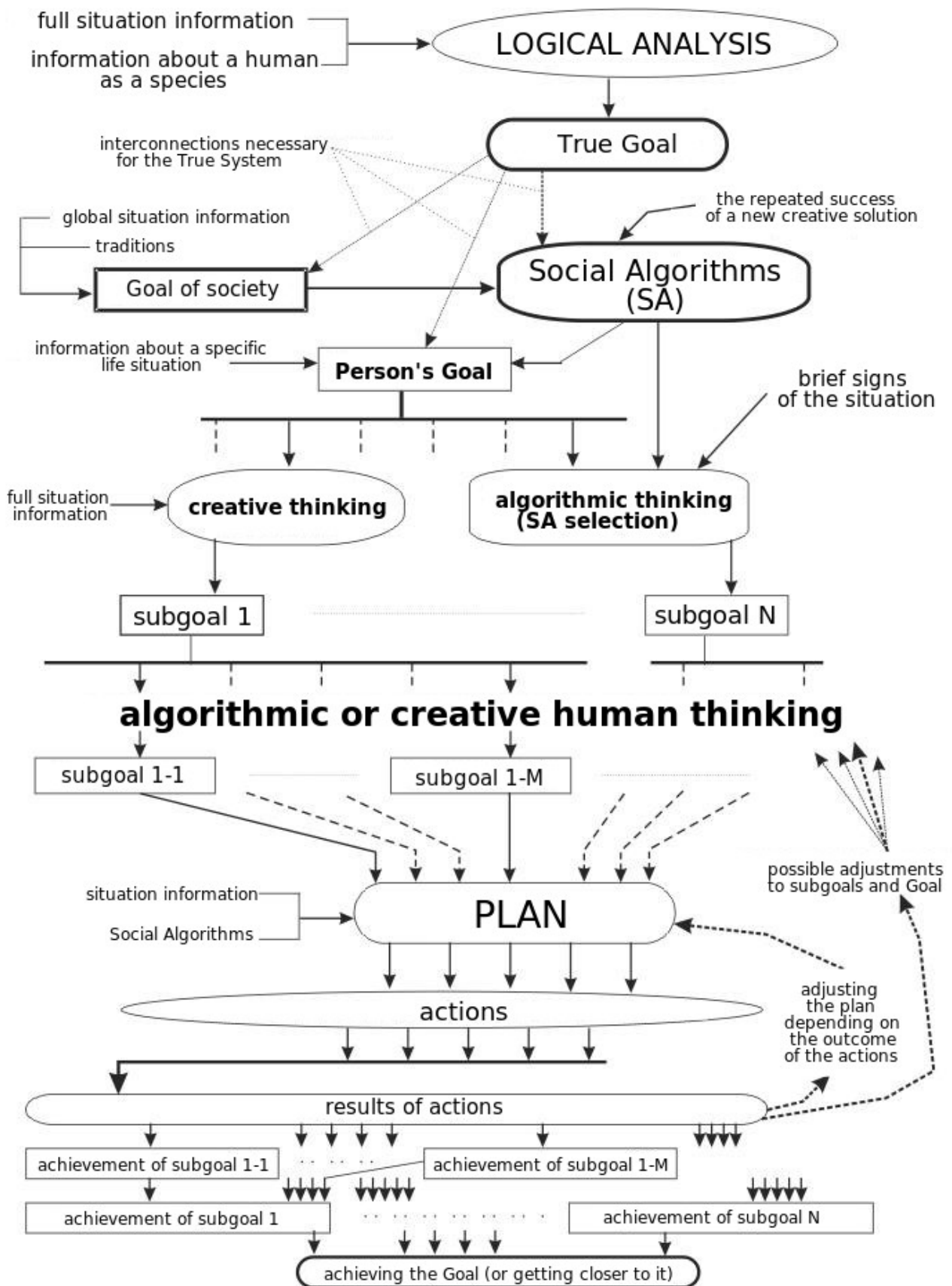


figure 2

3. Social Algorithms

Social Algorithms are the fundamental concept of this work, so we will consider them in more detail.

First, SA are knowledge (in the meaning used in knowledge engineering), that is, they can be formulated as "if the goal is X, and the given situations are Y, then the subgoal is Z". SA is an acceptable tool for computer simulation of the "man in society" and "society" systems, which is extremely important.

The attributes of any SA are the goal for which it works, and brief signs of the launching situation. The order of the SA is determined by the order of the goal in the hierarchy.

It is obvious that the vast majority of human actions are determined by existing SA. Creative solutions are very rare - because creative solutions take a lot of time. The actions of people according to SA determine the processes in society, especially in the sphere of communication and social interaction of people. The fact is that if a creative solution is found, for example, in physics, then it can noticeably and quickly affect the algorithms (technologies) of production. But SA of communication and interaction is very resistant to changes due to the fact that they are very deeply integrated into the human psyche (into the system of goals). In addition, it is quite difficult to find creative solutions in this area - after all, all SA are connected into systems, and for an adequate change, it is necessary to change the entire system. But such changes do take place in history - for example, the spread of Christianity, Islam, fascism or communism.

SA unite into systems - Social Systems. A Social System is a Goal + a set of ways to achieve it (SA set). In other words, the Social System is a descending tree of goals. Example: Christianity is a Social System with the Goal "service to God Christ (union with God)". Christianity gives a set of SA to achieve the Goal: for example, SA "love your neighbor", "do not steal", etc. Note that one Goal can give rise to several Social Systems: for example, Christianity gave rise to Catholicism, Orthodoxy and Protestantism - these Systems differ in some SA, for example, rituals and dates of holidays.

The integration of SA into Social Systems greatly facilitates the selection of SA and their analysis. In any group of people (society) there is a finite set of Social Systems as systems of goals. Analyzing the relationship between SA of the Systems existing in society and their representation, it is possible to create an adequate model suitable for forecasting.

Goals and SA are the true causes of people's actions, so the analysis of SA is an adequate analysis of cause and effect relationships.

SA, like goals, may not be realized and may be launched from the area of the unconscious.

We will consider only SA of a sufficiently high order. Obviously, there is a finite set of SA of a sufficiently high order. Such a set is social consciousness (important general knowledge). Those high-order SA that in most cases are not recognized are the "social unconscious" - such, obviously, in many cases are the SA of aggression. Some SA of the "public unconscious" were described by Carl Jung, who used the term "archetypes of the collective unconscious".

How does this or that set of SA come about? For an individual, there are the following ways of assimilation of ready-made SA:

- learning;

- imitation.

Note that SA can be assimilated both consciously and unconsciously. Sources of SA: parents, educators, friends, acquaintances, literature, art, media - in other words, a person learns SA from information sources. Here it is necessary to highlight the media, video and computer games as sources of information that are constantly increasing their weight in the information received by people.

The cause-and-effect chain is as follows: sources of information - assimilation of SA - launching of SA - act. At each link in this chain, one can trace the dependence of the passage of SA from the source to the act. For example, it is obvious that the frequency of activation of the SA will be proportional to the number of situations with signs of activation of the SA. An increase in the representation of SA in information sources, under constant other conditions, increases the number of SA implementations. Assimilation of SA, obviously, depends on how this SA fits into the existing system of human goals. Note that the given dependencies are not empirical correlations, but true cause-and-effect relationships.

Now let's consider how SA appear in the public consciousness and in the public unconscious. Obviously, there is a creative solution in the beginning on how to achieve the goal, and if this solution is successfully applied, it becomes SA. So, Christ proposed new, non-standard SA to achieve the Goal "service to God." Their successful application (the main criterion is psychological satisfaction) led to the spread of the solutions of Christianity, and at the moment they are common SA. The same applies to Luther, who at one time proposed non-standard solutions to achieve the Goal of "serving God Christ."

When public consciousness prohibits or condemns certain SA, they move into the area of the unconscious. For example, in the "Christianity" System, where aggression is condemned, the SA of aggression nevertheless function as unconscious ones.

In addition to SA, there are Genetic Algorithms - GA. For example, these are the algorithms of chewing, sucking, simple movement. The GA of imitation plays the greatest role in communication and activity. Immediately, we note that human-to-human aggression is not GA. To prove this statement, it is enough to give an example of several people who have not committed aggressive acts throughout their lives, that is, people who lack both conscious and unconscious Algorithms of aggression.

4. Usefulness of the SA concept

The usefulness and necessity of defining the concept of SA lies in the fact that this unit of analysis makes it possible to identify cause-and-effect relationships in human activity and in social processes. The system of goals and SA of a person determines to a large extent his actions, and those, in turn, determine the life of society. It can be said that SA is a universal link for linking the past with the future and for linking one person with society. An important role is played by the fact that SA is a unit digestible for a computer.

The concept of SA can also be arrived at in a slightly different way than what was done above. It is quite obvious that a computer model of society is needed for forecasting and for assessing the proposed changes - whether these changes will worsen the situation in society or improve it. As long as there is no such a modelling, society is forced to conduct social experiments by trial and error, and the cost of such errors is expressed in the number of deaths and suffering. The impotence

of modern human sciences in adequate modelling, which gives correct forecasts, is quite obvious. Thus, economic models based on empirically derived relationships run into global uncertainty caused by so-called "non-economic factors". More precisely, these factors are psychological. And it is possible to take into account psychological factors only if there is a unit that is adequate both in the psychological consideration of an individual, and in his activities, and in his relationships with other members of society. Both sociology and political science suffer from the absence of such a unit. In this regard, political decisions that are important for the whole society are made not on a scientific basis, but on the basis of ambitions, private interests and momentary needs.

An adequate solution to this problem is computer modelling of society, the creation of an expert system "man in society". And when creating this system, the concept of "Social Algorithm" or similar to it again appears.

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Part 2.

Separation and analysis of Social Algorithms of human-human aggression

Historia est magistra vita.

Task formulation

Based on the methodological apparatus described above, we will set the task as follows: to identify and describe a finite number of Social Algorithms of human-human aggression, that is, SA, which, in order to achieve the goal for which they work, indicate the way to "apply aggression".

In addition to the goal, SA are characterized by signs of the situation in which they should work. It is obvious that the inclusion of the SA of aggression is influenced by the expected attitude towards the aggressor after the commission of an aggressive act, the likelihood of subsequent punishment, and the technical ability to carry out aggression. But the first two signs do not play a role if the aggression is committed secretly (and the proportion of such cases is large). The technical possibility, as a sign of the situation, can be changed by the aggressor during preparation. A universal sign of a situation of aggression can only be an attribute of the object of aggression. In addition, this feature determines the choice of the object of aggression, which is very important for predicting human actions.

So, given: as the result of the SA, an act of aggression is carried out. It is required to find: the goal for which this SA works, and the attribute of the object for which the SA works.

The choice of material for analysis

For the reasons indicated in the chapter "The complexity of the phenomenon of aggression", the method of experiment is immediately excluded. An analysis of a person's consciousness by

interviewing or test questionnaires cannot bring adequate results due to the fact that SA of aggression in many cases is not recognized. Careful psychoanalysis can reveal the underlying motives of aggression, but such work with many subjects is very laborious. In addition, few people would agree to such a psychoanalysis in modern conditions, and the most aggressive people in the vast majority of cases do not allow their psyche to be analyzed at all. Psychoanalysis of several consenting subjects may not give a complete representation of SA of aggression.

The most adequate would be an analysis of real cases of aggression with a full clarification of the motives and signs of the situation. Investigators are partly engaged in such work, but here again everything rests on the laboriousness and unwillingness of the aggressor to reveal his psyche. Therefore, investigators in most cases do not find out the full picture, in addition, the norms of jurisprudence do not require this.

Since we are looking for Social Algorithms of a high order, which should be widely represented in the public consciousness and the public unconscious (from where they are assimilated by people), it makes sense to analyze the documentary facts of the public consciousness and the unconscious. Such facts, for example, are laws, media broadcasts (consciousness). But here, again, the unconscious falls out of sight, and we will be able to find by this method only SA, represented in the public consciousness. In addition, the analysis of these sources is difficult in the sense of searching for the motive of aggression.

A documentary fact that fully reflects the social consciousness and the unconscious, are myths - myths in the broadest sense. By myths, we mean the fruits of thinking set forth verbally, on paper (or film), not bound by morality, prohibitions or stereotypes of literature. A person who composes a myth completely puts his own Social Algorithms, both conscious and unconscious, into the actions and thinking of the characters. In addition, popular myths pass the "interesting" filter. If the SA presented in the myth are inherent in the reader (hearing, watching), then the story will be perceived with interest, as carrying a deep meaning.

So, if there is a popular myth, then it can be argued that it contains Social Algorithms, conscious and unconscious, which are widely represented in the public consciousness and in the public unconscious.

In myths, the motives of actions appear in a "naked" form, which makes them interesting and popular. This is again explained by the fact that the writer of a myth "liberates" his psyche, writes what he wants to write, without any restrictions.

Myths in our definition are, for example, the myths of ancient Greece, Jewish myths (the Bible, which also contains historical facts), modern fantasy and thrillers (books, videos, movies, computer games). Such a definition of myths (as a set of conscious and unconscious SA) has nothing to do with the ordinary use of the word "myth" in the sense of "falsehood."

It is this material that we will use for the analysis.

The myths of Ancient Greece, as the religion of Greece and later Rome (with minor changes), had a huge impact on the psyche of the people of the corresponding historical period. And in our time, these myths and their characters are very popular.

The same applies to Jewish myths. In our time, they are the basis of the most widespread religions, and there is no need to talk about the influence of the Bible on the thinking of modern human.

Finally, let's analyze modern science fiction and some other popular literature - these are already completely the fruits of the psyche of modern human. The choice will be made by method of random selection. The only criterion is that the choice will be made only from popular, that is, widely read and well-selling literature.

Note that the choice of documentary sources as material for scientific research has another advantage. Namely: such a material is easily verifiable, that is, it has a trait of stability. If, however, we take the results of surveys or questionnaires as material for research, then doubts about the reliability, repeatability and verifiability of the results will be quite natural, and it is virtually impossible to verify these data, because for this it is necessary to carry out the full amount of work, find subjects, etc. When choosing from documentary sources, anyone can take the appropriate book and in a short time be convinced of the authenticity of the material.

Method of analysis

The method follows from the task at hand. We single out the facts of aggression from the separate myth. At the same time, we dwell only on the obvious and undoubted facts of aggression (for example, murder). This is necessary in order to avoid the possibility of error and to prevent objections aimed at the fact that the analyzed act may not be a fact of aggression.

We single out the subject of aggression and the object (victim). At the same time, both individuals and groups, and even some animate objects and abstractions (for example, gods) can be both a subject and an object. This is permissible due to the fact that any animate object and any animate concept carries the characteristics of the psyche of the people who endowed it with a soul, and obviously carries SA. The same applies to groups of people as systems with specific goals that are capable of performing motivated actions (for example, aggression).

We identify the motive (goal) of aggression - in all myths this motive is defined quite clearly for the reasons indicated above. If there are several motives, we single out one, the main motive, and leave the secondary ones without attention. After the isolation of SA of aggression, if desired, one can make sure that secondary motives are also described by the separated SA, but at the stage of separation, these additional motives can be ignored.

We define the attribute of the object of aggression as a feature that distinguishes the object from other characters.

We enter all the data in a table with columns: the fact of aggression, the subject, the object, the motive (goal), the attribute of the object. We also indicate the documentary source.

After carrying out this work, we try to group all the motives into several generalized motives, in which all the found ones fit. Fill in the column "generalized motive". Then we try to group all the features of the objects into several generalized features, which fit all the found ones. Fill in the column "generalized attribute of the object".

Thus we find the finite number of SA of aggression.

Results

The results of the analysis are presented in the table (Appendix 2). Further, the process of grouping motives and features of an object into generalizing ones is described, then comments are given.

Abbreviations used in the table:

исп - use the object of aggression for their own purposes;
пл - block the object's aggression, defend or take revenge;
пр - claims for the same thing that the object of aggression also claims;
изб - get rid of the neighbor to replace another;
с - weakness;
а - aggressiveness;
к - competitiveness;
вб - forced proximity.

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Grouping the motives of aggression and signs of the object, the separation of SA of aggression

1. The first group of motives includes the following motives:

using the victim's body for eating;
using the victim's body for sexual gratification;
using the body of a zombie to complete a task, to achieve the goal of the aggressor;
using the psyche of the victim to complete the task of the aggressor;
using the past labor of the victim for their own purposes;
the use of aggression for emotional pleasure, entertainment;
using aggression to increase prestige;
imposing one's goals on the victim for later use.

These motifs are included in one generalizing motif:

"to use the object of aggression for their own purposes."

This motive includes using the object's body or psyche, using the victim in the present, using the victim's past or the victim's future.

The first group of features of the object includes:

children (weak creatures physically, socially and morally);
loneliness, alienation in the group (social weakness);
dependence, past social weakness;
fear of the victim (moral weakness);
physical weakness (disarmament, old age, women);
moral weakness (defencelessness before parents, fear of God).

These attributes are included in one generalizing sign of the object - "weakness" (physical, moral, social, etc.).

All facts of aggression with a generalizing motive "to use the object for one's own purposes" have a generalizing attribute of the object "weakness".

So, the following SA of aggression can be described:

the goal of the SA: to use the object of aggression for its own purposes (the goals of the subject and the object do not coincide);

attribute of the object: weakness (physical, social, moral, etc.).

Let's call this SA the aggression of Tantalus (according to the characteristic act of Tantalus - killing his son Pelops and cooking his meat). Names will also be used: T-aggression, Tantalus complex, T-complex.

Already now we can note the following feature of T-aggression: it is not caused by frustration. The victim of T-aggression does not frustrate the aggressor in any way. On the contrary, the T-aggressor himself is looking for a victim, the T-aggressor is interested in the existence of the victim: in its past existence, in the present or in the future.

T-aggression can work for any higher goal of the aggressor: from nutrition and sex to solving a mathematical problem.

2. The second group of motives includes the following motives:

defend against an aggressor;
eliminate interference (aggressive frustrator);
protect others from the aggressor;
survive, block the actions of the aggressor;
get rid of control, from the imposition of other people's goals;
avenge past aggression;
destroy the aggressor;
block anticipated future aggression.

These motifs are included in one generalizing motif:

"block the aggression of the object (in the present or future), defend or take revenge."

The second group of features of the object includes:

aggressiveness, frustration of the subject's actions;
anticipated future aggressiveness;
past aggression.

These attributes are included in one generalizing sign of the object - "aggressiveness" (in the past, present or future).

All the facts of aggression with the generalizing motive "to block the aggressive complex of the object, defend or take revenge" have the generalizing attribute of the object "aggressiveness".

So, the following SA of aggression can be described:

the goal of the SA: to block the aggressive complex of the object (most often T), to defend or take revenge;

attribute of the object: aggressiveness (in the past, present or future).

Let's call this SA the aggression of Orestes (according to the characteristic act of Orestes - revenge for the murder of his father - the murder of his mother and her lover). Names will also be used: O-aggression, Orestes complex, O-complex.

Already now, the following feature of O-aggression can be noted: the object of aggression is a frustrator, it interferes with the actions of the subject in one form or another. If the object of aggression simply disappeared (did not exist), then the goal of O-aggression would be achieved. Note that the object can frustrate the actions of the subject, not wishing him harm, but the subject, when frustrated, perceives his actions as aggression (sometimes unconsciously), because he experiences a feeling of displeasure - chapter "Definition of aggression".

Revenge, as a belated reaction to aggression, is also included in O-aggression, because it has the same attribute of the object (aggression) and the same goal (to block aggression), but at the same time there may be a discrepancy between the future actions of the object assumed by the subject (aggression, and such a conclusion more often is made unconsciously and archetypally), and the real actions of the object (possibly non-aggressive).

3. The third group of motives includes the following motives:

claims for the same woman that the object also claims;
claims on the same man that the object claims;
claims for the same land claimed by the object;
claims for inheritance, which the object also claims;
claims to dominance or power, which the object also claims;
claims for the thing, which the object also claims;
claims for the same post that the object claims;
claims for prestige and assessment of others, which the object also claims;
envy, as belated claims for the same object that the subject also claimed, but received the object.

These motives are included in one general motive: "to get what the object of aggression also claims."

The third group of features of the object includes:

competition for power;
competition for a man;
competition for a woman;
competition for land;
spiritual competitiveness;
success in the same activity;
competitiveness.

These features are included in one generalizing attribute of the object - "competitiveness".

All facts of aggression with a generalizing motive "to get what the object of aggression also claims" have a generalizing attribute of the object "competitiveness".

So, the following SA of aggression can be described:

*the goal of the SA: to get what the object of aggression also claims;
attribute of the object: competitiveness.*

Let's call this SA the aggression of Paris (according to the characteristic act of Paris - the abduction of Helen and the duel with Menelaus for Helen, and the entire history of the Trojan War is filled with facts of such aggression - starting from the envy of the goddess Eris and the competition of three goddesses for the apple of discord). The names will also be used: P-aggression, Paris complex, P-complex.

The following feature of P-aggression can already be noted: naturally, the object of P-aggression is a frustrator for the subject, and P-aggression carries an element of O-aggression. But the facts of P-aggression do not fit into the SA "O-aggression", because the competitor does not always have a sign of aggressiveness (for example, Fedya the Heir from "Lady Macbeth of the Mtsensk District" was completely non-aggressive). The frustrator in competition is often not the object of aggression, but society and its laws.

Finally, the motive and attribute of the object of P-aggression are so specific that it is not possible to represent P-aggression as a special case of O-aggression.

4. The fourth group of motives includes the following motives:

get rid of an unloved husband in order to live with a lover;
get rid of an unloved wife in order to live with his mistress;
get rid of an unsatisfactory employee;
get rid of an unhappy relative.

These motifs are included in one generalizing motif:

"to get rid of a neighbor (spouse, employee, relative) to be replaced by another."

The fourth group of features of the object includes:

unloved husband, forced intimacy;
unloved wife, forced intimacy;
unsatisfactory employee, forced proximity;
unsatisfactory relative, forced proximity.

These signs are included in one generalizing attribute of the object - "forced proximity".

All facts of aggression with the generalizing motive "to get rid of one's neighbor (spouse, employee) in order to be replaced by another" have the generalizing attribute of the object "forced proximity".

So, the following SA of aggression can be described:

*the goal of SA: to get rid of a neighbor (spouse, employee) to be replaced by another;
attribute of the object: forced proximity.*

Let's call this SA the aggression of Clytemnestra (according to the characteristic act of Clytemnestra - the murder of her husband in order to live with her lover).

Names will also be used: K-aggression, Clytemnestra complex, K-complex.

Already now, the following feature of K-aggression can be noted: naturally, the object of K-aggression is a frustrator for the subject, and K-aggression carries an element of O-aggression. But the facts of K-aggression do not fit into the SA "O-aggression", because an unsatisfactory spouse or employee does not always have a sign of aggressiveness (for example, Cora's husband from Cain's "The Postman Always Rings Twice" Nick Papadakis was completely non-aggressive). The frustrator in a situation of forced proximity is often not the object of aggression, but society and its laws.

Finally, the motive and attribute of the object of K-aggression are so specific that it is not possible to represent K-aggression as a special case of O-aggression.

The results of the analysis and selection of SA aggression are presented in the table "Types of aggression as Social Algorithms".

Type of aggression (SA of aggression)	P (Paris complex)	T (Tantalus complex)	O (Orestes complex)	K (Clytemnestra complex)
Goal of SA	to get what the object of aggression also claims	to use the object of aggression for its own purposes <i>(the goals of the subject and the object do not coincide)</i>	to block the aggressive complex of the object <i>(to defend or take revenge)</i>	to get rid of a neighbor <i>(spouse, employee)</i> to be replaced by another
Attribute of the object	competitiveness	weakness <i>(physical, social, moral, etc.)</i>	aggressiveness <i>(in the past, present or future)</i>	forced proximity

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Comments on the analysis of ancient Greek myths

Greek myths provide very rich material for analysis, because they are replete with facts of aggression, and most importantly - descriptions of the exact motives of aggression.

Note that some facts of aggression from Greek myths were not included in the table. This is due either to the veiled motives, or to their plurality and equivalence. Nevertheless, all such facts can be described in terms of T, O, P, K. For example: Zeus chains Prometheus to a rock and tortures him daily. Zeus has several roughly equivalent motives.

1. Zeus punishes Prometheus for disobedience, takes revenge for the fact that Prometheus gave knowledge to mortals, stole fire for them (Zeus himself wanted to destroy people). Prometheus clearly frustrated the actions of Zeus, even threatened him. Revenge of Zeus is a clear O-aggression.

2. Zeus was initially afraid of the allied titans, their strength: the titans, including Prometheus, were potential competitors for power over the world. Therefore, Zeus hated the titans, and the chaining of Prometheus is P-aggression for power.

3. Prometheus knew the most important secret. By torture, Zeus wanted to snatch this secret from Prometheus, he wanted to force Prometheus to obey. Daily torture of Prometheus is a clear T-aggression, aggression in order to use the knowledge of Prometheus. Therefore, Zeus needed Prometheus alive (a sign of T-aggression).

So, the chaining of Prometheus and his torture are both O-, P- and T-aggression with approximately equal strength of motives.

Consider another "tangled" example of aggression. Dejanira, the wife of Hercules, gives him a cloak that is soaked in poison, and Hercules dies in agony. At first glance, the subject of aggression is Dejanira. But she was deceived by the centaur Nessus, who offered her his blood as a means to "increase love", when in reality the blood was a poison. Thus, the true subject of aggression is Ness (already dead by the time of the tragedy). Nessus' deception of Dejanira in order to poison Hercules was Nessus' revenge on Hercules for centaur death (O-aggression towards Hercules). At the same time, it was a belated P-aggression with the motive "Deianira's love", since the clash between Hercules and Ness took place for Deianira. Nessus' deception of Dejanira was also T-aggression towards Deianira in order to "use Deianira to poison Heracles". As a result of the deception, Dejanira kills herself.

So, the death of Hercules is the result of the P- and O-aggression of Ness in relation to Hercules, the death of Dejanira is the result of the T-aggression of Ness in relation to Deianira. It would be interesting to add that a similar plot is repeated by Shakespeare in Othello, where the role of Nessus is played by Iago, who applies SA P, O, T and SA "use jealousy to turn off logic and carry out T-aggression."

Similarly, it is possible to describe all the facts of aggression from myths (as well as the facts of aggression from life) that are not included in the table.

The influence of Greek myths (as well as Jewish myths) in modern life is evident. Greek gods and heroes are known to any civilized person, the names of the characters of myths are constantly heard and have become common nouns (for example, Venus or Hercules are the Roman names of Greek characters). The fact that gods and heroes, as carriers of certain Social Algorithms, are adequate to modernity, is evidenced by the following fact: many directors, putting mythological plots on stage, dress actors in the clothes of our contemporaries, thus emphasizing the modernity of the characters (for example, P. Stein when staging "Oresteia" or S. Prokhanov in the production of "Jesus Christ - Superstar").

Note that in Greek myths, almost all gods are personifications of certain SA or groups of SA. For example: Aphrodite - images of action and thinking (SA) in the sphere of love, Zeus - the SA group of power, Hymen - the SA group of wedding rites, Erinyes - SA of revenge and "self-retribution" (pangs of conscience), etc.

In Jewish myths, however, God is a social consciousness, that is, the totality of perceived SA, without their division into groups.

We also note that the form of aggression found in Greek myths, such as eating a victim or cooking meat, most likely indicates the existence of a period of cannibalism in the history of the ancestors of the Greek peoples.

Comments on the analysis of Jewish myths

Note that some facts of aggression from the Bible were not included in the table - some because of the implicit aggression, some because of the implicit motives. For example: David strikes Goliath (1 Samuel, ch. 17). David's motives were: the honor of his people and God, the high appreciation of his fellow tribesmen. But behind these motives there is a deeper motive, for in this case David acts as a representative of the people, that is, the question must be asked: why did Israel (the people) seek to destroy the Philistines? The superficial motive is to protect oneself from the Philistines, to defend oneself from the aggressor (O-aggression). Indeed, the Philistines attacked and threatened Israel, oppressed (Judges, ch. 13), war was constantly waged. But if you dig deeper, it turns out that the wars between Israel and the Philistines (and other peoples of Canaan) began for the land of Canaan (Palestine), since God gave them this land to the Jews, and the peoples of Canaan considered it theirs, as they had long been living on it (Judges, ch. 1-3). So, the deepest and truest motive for David's murder of Goliath is the claims of two peoples to the same land (Canaan). This is pure P-aggression.

David's additional motive is a high appreciation of his fellow tribesmen, an increase in his prestige. In a duel, the victor receives fame, "laurels of victory", therefore the duel between David and Goliath was also P-aggression for the "prestige of the winner", the high appreciation of others.

So, the killing of Goliath by David was an act of P-aggression.

As we can see, the analysis of the facts of aggression with veiled motives is rather cumbersome, so such cases were not included in the table.

By the way, P-aggression for land between Jews and Palestinians is still going on.

In the Bible, most of the facts with obvious and single motives are concentrated at the beginning of the book, but as we move towards the end, the veiledness and "multi-story" nature of the motives of aggression increases.

A separate commentary is required by the main fact of aggression in the Gospel - the crucifixion of Christ. This is where the superficial plot and the deep plot stand out.

In a superficial plot, the perpetrators and initiators of the crucifixion are the Jewish high priests. This is a clear P-aggression, since Christ was a rival of the high priests for spiritual power.

But the deep story is that Jehovah God initially sent his son to earth to atone for the sins of people, death on the cross was the original purpose of Christ. So, Christ himself repeatedly predicted his crucifixion, he knew his fate and he himself went to it.

"John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world" (John, 1:29). "Lamb" is a synonym in the Bible for sacrifice. God sacrificed Jesus to people and to himself to atone for the sins of people.

In this plot, the subject of aggression is God, who uses his son Jesus and his death to "make happy" and "improve" people, to increase his prestige. This is T-aggression in its most obvious form, the use of another for its own purposes. The choice of the object of T-aggression on the sign of "son" is a characteristic that speaks of the most ancient and most archetypal, unconscious form of SA T-aggression.

Note that in the time of Christ, people could not imagine a more effective and more effective way to achieve a goal than using another person (T-aggression). All empires, power, wealth - everything was based on slavery (explicit T-aggression) and conquest wars (semi-explicit T-aggression). In the psyche of people at the time of Christ, SA T-aggression had the highest power.

Of course, the described deep plot of the Gospel is hidden and not striking, but this only increases its strength - for it is assimilated in an unconscious way.

Note that there are no facts of K-aggression in the Bible. This is explained by the fact that Jewish society did not create situations of forced closeness. For example, Abraham lived simultaneously with Sarah and Hagar, Solomon had, in addition to the daughter of Pharaoh and the Queen of Sheba, many other women (1 Kings, ch. 11), etc. In the sphere of family relations, aggression is mainly represented by P-aggression for men (for example, between Sarah and Hagar) and for women (for example, between David and Uriah).

Comments on the analysis of contemporary works

First, it should be noted that the author did not set out to find the quantitative ratios of the representation of certain motives of aggression in a particular genre. The goal was to single out specific SA of aggression, and such a selection simultaneously proves the presence of these SA in the psyche of modern man, in the public consciousness and the unconscious.

The selection of works was made in the following way. Books were bought at commercial points of sale of literature, and the very fact that a book is available at such points speaks of its popularity (sellers do not take unreadable literature for sale). The same applies to videos and computer games.

The author analyzed several times more works than indicated in the table. But those facts of aggression, the motives of which are distinguished by "multi-story" or implicit in the work, were not included in the table due to the cumbersomeness of their analysis and non-obviousness for the reader of this work. Only those facts were entered in the table, the motives of which are clearly indicated in the work and are unambiguously determined (criterion of mythology).

In principle, it is possible to analyze all the existing literature, but in reality this is not feasible. The filter of popularity and interest has already done a "natural selection" among the works according to the criterion of the representation in them of Social Algorithms inherent in the public consciousness and the unconscious. This makes the research work easier.

It should be noted that the Greek and Jewish myths at one time were official religions and Social Systems (systems of goals), which were imposed and inspired by society in direct ways. "Modern myths" are not religions and official systems, but the degree of their influence on the psyche of people even exceeds the former influence of religions. This is explained by the fact that "modern myths" are presented through large-circulation one-sided sources of information - printed books, screens. Books and the screen are, in terms of their influence, true "gods" for many people. The very fact that the respondent knows that the book he is reading or the film he is watching is popular and widely distributed, initiates the unconscious and conscious instinct of imitation (GA), promotes the assimilation of SA. You cannot object to a book or a screen, you cannot ask them again or express your opinion (one-sided transmission of information). The power of books and the screen is that the respondent cannot change the work, so they are perceived as a real fact, and sometimes as the ultimate truth. And in this sense, the replicated publications and the media are "gods" on the basis of power. Even if the respondent disagrees with the thoughts and SA expressed in the work, and expresses his negative attitude to his acquaintances, then in this case he still assimilates the SA of the work - through the unconscious (taking into account the unconscious work of the imitation instinct and the one-sidedness of information transfer). This property makes replicated publications and the media a powerful means of suggestion and unconscious suggestion - hypnosis (and this is widely used, for example, by advertising).

It should be noted that the secondary transmission of SA (the scheme "book - reader - acquaintance - acquaintance -...") also contributes to the mass assimilation of SA from works. For example, a wife aggresses explicitly and implicitly at her husband, although she has never read Aeschylus, Shakespeare, or Leskov, and has no idea who Clytemnestra is. In this case, the wife could adopt an aggressive attitude towards her husband on the example of her parents, girlfriend, neighbor - from their stories, actions, and sometimes even in purely unconscious ways - by intonation, gestures, "erroneous actions."

As the results of the analysis of "modern myths" show, all SA of aggression present in Greek and Jewish myths are also present in modern works, and no other SA of aggression other than T, O, R, K were found.

Moreover, for millennia, stories based on SA aggression in a "purified" form, with a description of obvious motives and signs of the situation, have been popular and successful. For example, the SA of K-aggression in its purest form is depicted by Aeschylus in "Agamemnon", by Shakespeare in "Macbeth", by Leskov in "Lady Macbeth of the Mtsensk District", by Oshima in "In the Realm of the Sense", by J. Cain in "The Postman Always Rings Twice", etc. Further, some authors in "modern myths" show the SA of aggression in an even more visual and refined form than their predecessors did. Consider, for example, W. Craven's bestseller *A Nightmare on Elm Street*, familiar to most of our contemporaries.

Freddy Krueger kills a lot of kids. The goal is emotional pleasure, sometimes eating meat and blood, sometimes sexual pleasure, as well as the absorption of the souls of murdered children. As you can see, the character of Freddy Krueger is the personification of the Social Algorithm of T-aggression, with the aim of "using the other for his own purposes" and with the sign of the object "weakness". Moreover, the choice of the object "children" indicates that Krueger embodies the most ancient archetypal form of T-aggression - the use of children (Tantal's act). The filmmakers, using intuitive ideas, displayed many of the characteristic features of T-aggression in Krueger.

For example, children pull each other into their dreams about Krueger - this reflects the unconscious transmission pathway of SA, which plays a decisive role.

Repeated use of retaliatory aggression against Krueger does not give any results - indeed, SA of T-aggression cannot be eradicated from the psyche by the way of O-aggression, the possibilities of protection and punishment (revenge). Freddy is respawned multiple times even after temporarily disappearing.

Krueger is inseparable from the main character - Alice. Alice's attempts to get Krueger out of her are unsuccessful (movie 6). This reflects the fact that the SA of T-aggression is so ingrained in the public consciousness and the unconscious, so integrated into the systems of goals that mechanical "pulling out" (formal denial of T-aggression by many Social Systems, for example, Christianity, Buddhism or communism) is completely useless.

The filmmakers also noticed the main ways to more or less effectively combat T-aggression:

- love for the carrier of SA T-aggression (the possibility of catharsis, the realization of T-aggression in love as a mutual use);
- showing Freddy to himself in the mirror (bringing the unconscious complex into consciousness - for example, in individual psychoanalysis or showing the full picture of SA T-aggression in literary works);
- finding Freddy's mother (causes of T-aggression), "taking" her son back by the mother, and disappearing with him. *Indeed, it is quite obvious that the only way to completely eliminate T-aggression (as well as any other type of aggression) is to find the true cause of it and eliminate this cause.*

In many cases, the appearance of Krueger coincides with the real moral aggression of parents on their children, with the imposition of their goals by parents on children. This reflects one of the varieties of T-aggression, as well as an important way of transmission of SA of T-aggression - from parents to children.

One of the causes of T-aggression is the predatory instinct inherent in people (in relation to animals, because humans eats meat, but aggression towards a person is not an instinct, as indicated in the chapter "Social Algorithms"). There is an episode in the film where the revival of Krueger from the ashes is initiated by a dog that has begun to show the habits of a wolf (the work of instincts).

So, we see that the creators of the film "A Nightmare on Elm Street" quite adequately depicted in a metaphorical form the features of SA T-aggression "in its purest form". This is the reason for the high popularity of the film.

The fact that the film was created in our time indicates the presence of SA of T-aggression in the human psyche now. The popularity of the film speaks of the wide representation of SA of T-aggression in the public unconscious and consciousness.

Unfortunately, it should be noted that sometimes artists, using their intuition, more adequately reflect the human psyche than psychologists do using scientific methods. So, Freddy Krueger struck the imagination of the audience at a time when the theory of "frustration-aggression" was very popular in psychology, in which T-aggression does not fit at all.

As mentioned above, a quantitative analysis of the representation of SA aggression in modern works has not been carried out. But it is necessary to state the obvious fact that modern films and computer games in most cases carry the SA of O-aggression, defense and revenge, and such SA is almost always colored positively by the creators - defense and revenge are shown as "noble", "necessary" aggression, which increases evaluation of others. It can be said that O-aggression is the most represented Social Algorithm of aggression in the public mind. This is also evidenced by its

explicit legalization - for example, in criminal codes, where punishment is a response to crime aggression (O-aggression).

Finally, it is necessary to indicate how "modern myths" influence the psyche of the respondents. On the one hand, a mental aggressive action plays the function of catharsis, that is, it reduces the potential of aggressive motives in the human psyche - what is done mentally, in some cases does not require implementation in reality. Such an effect can be given by the realization in the mental plan of the following motives:

1. Obtaining emotions associated with aggression (pleasure, rage, anger, risk, fear). The need to receive such emotions exists in some people - this is due to their habits (past experience).

2. Satisfaction of curiosity (cognitive motive). A person who is familiar with aggressive actions through a screen or books, who is familiar with the emotions and consequences of aggression, does not need to actually participate in aggression in order to satisfy the unconscious curiosity inherent in all people.

In the presence of these motives, reading (viewing) the myth is a catharsis and reduces the likelihood of real aggression.

On the other hand, if there is an objective need for the use of aggression (that is, the high efficiency of the use of SA of aggression to achieve the goal, the corresponding signs of the object and the presence in the psyche of the corresponding goals), then in this case the previous catharsis does not play any role.

In such a situation, viewing or reading a myth contributes to the assimilation of the Social Algorithms of aggression as a way to achieve the goal, including the assimilation of SA in an unconscious way. If the SA of aggression already exists in the human psyche, then viewing or reading the myth contributes to an increase in the weight of the SA of aggression in the psyche, increasing their significance among other ways to achieve the goal. This is due to the work of the GA of imitation and due to the "hypnotism" of replicated publications and the media.

In such cases, reading and viewing the myth obviously increases the likelihood of real aggression.

It seems obvious that the value of the first factor (catharsis in the presence of motives for obtaining emotions and cognition) is significantly less for life than the value of the second factor (assimilation and increasing the weight of aggression as a means of achieving real goals) - at least in a society with a high efficiency of using SA of aggression.

In very rare cases, viewing or reading a myth can contribute to a creative understanding of a situation in society or a particular life situation. Then it is impossible to predict the influence of reading or viewing the myth on decision making - we recall that this work considers only algorithmic thinking.

Relationship and meaning of T, O, P, K

So, 4 SA of human-to-human aggression have been identified: T, O, P, K. The author states the following: in terms of T, O, P, K, any known fact of aggression can be described. In order to refute this statement, the applicant must point out the fact of aggression, which cannot be described in

terms of T, O, P, K. In this paper, the statement about the completeness of the system of four SA of aggression is taken on the basis of the possibility to describe with the help of T, O, P, K all cases of aggression known to the author.

Obviously, the SA of aggression "in its purest form" is very rare in the real life. Their parallel and serial combinations are much more common. For example:

- parallel work K + T (goals: get rid of a husband for life with a lover + receive his inheritance);
- consistent work of O-T (first defend against the aggressor (O), when the former aggressor is wined, a sign of "weakness" appears, after that he can be subjugated, made a tributary, impose indemnity (T), for example - the Punic Wars);
- parallel work O + P + T (case of Zeus - Prometheus);
- consistent work of P-O (competition for a woman (P), after failure, the desire to take revenge on the offender (O) - the case of Ness - Hercules);
- and other various combinations.

Due to the fact that SA of aggression are more often found in a bound form, their value as units of analysis does not decrease at all (just as the role of the meaning of the concept of "chlorine" as a chemical element does not decrease due to the rarity of chlorine in its pure form in nature).

SA of aggression T, O, P, K are the elementary particles of aggression, the "bricks" that make up the "wall" of aggression.

Most importantly, these particles are a link in a true causal relationship: the cause of any fact of aggression is the work of one or another SA of aggression. The reasons for the launching of SA of aggression can be calculated using the fact that the goals for which the SA works and the signs of the object are known. In addition, one can consider the course of algorithmic thinking and calculate under what conditions the choice of SA of aggression from a number of alternatives occurs.

Knowing the true causes of aggression, it is possible to determine the true cause-and-effect dependence of the facts of aggression on certain variables without conducting empirical correlation studies, but deriving these dependencies in a deductive way. It provides a unique opportunity to predict the facts of aggression and scientifically based management of the frequency and strength of aggression - by influencing the true causes of aggression.

Knowledge of apparatus of the SA of aggression eliminates the "tragedy of human consciousness" - the discrepancy between words and desires to "reduce aggression" and actions that create the causes of aggression.

The analysis of the facts of aggression is greatly facilitated - after all, the true roots of some aggressive acts can be found in the mists of time, in people who died long ago. With knowledge of the apparatus of T, O, P, K, it is only necessary to "try on" these well-known SA of aggression on the interesting fact of aggression, and thus find the causes. There is the following statement: for any fact of aggression, one can indicate the true cause in the form of launching one of the SA of aggression in the psyche of a person, and in the psyche of this person (the true subject of aggression) there was a goal and a sign of the object corresponding to this SA.

SA of aggression are suitable both for considering individuals and for groups, and for Social Systems (systems of goals).

Finally, the fact that the SA of aggression T, O, P, K have existed without changes for thousands of years (which is evidenced by the coincidence of the results of the analysis of ancient and modern

myths) indicates their stability, universality, and that they can be used to long-term systemic forecasts and for long-term impact on groups of people (society).

Conclusion: *in this part of the work, 4 SA of aggression are identified, which have the following properties:*

inclusion in the cause-and-effect relationship of SA attributes (goals and signs of the object) and the SA itself;

stability over time;

versatility of application for various objects;

completeness of the system of 4 SA for the description of aggression.

Thus, all aggression existing in any system is divided into 4 types, for each type the causes of aggression are known, and by influencing these causes, scientific management of the facts of aggression in any system (including possible elimination) is achieved.

Of course, the most adequate is the computer simulation of the system (society) with the inclusion of all high-order SA (and not just SA of aggression), taking into account the relationship of SA with the most complete and reliable data on the situation. But even in the "manual" version, the use of the apparatus of SA of aggression allows us to draw important conclusions.

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Part 3.

Description of the features of SA of aggression and their systemic role

Considering that true causal relationships have been found in the phenomenon of human-to-human aggression, further conclusions will be made by the method of deduction and logical conclusions based on the SA apparatus and some obvious facts.

Aggression in the modern world

T-aggression.

Examples: rape of a woman; torture to force something to be said or done; a teacher beats a student for a poorly done lesson; sales fraud; robbery of a stranger (in this and the previous cases, the past work of the object is used, not the present); the boss scolds the subordinate in order to improve work; a wife scolds her husband because he brings little money; using the labor of a worker for low wages; being eaten by cannibals of a man; a father forces his son to study at an institute he hates; aggressive wars for the purpose of enslavement or robbery (campaigns of the pharaohs of Ancient Egypt to the north, Hitler's war against Poland, etc.).

Note that T-aggression assumes that through aggressive actions the aggressor will change the motivational sphere of the object and subordinate its goal to his own (if the aggressor intends to use

the future actions of the object, and not just use the results of past labor). Power and instrumental aggression are special cases of T-aggression.

It should also be noted that if the goals of the subject and the object coincide, the use will not be an act of aggression. For example, the admiral sends a kamikaze samurai to his death, but with the full desire of the latter, and this is not aggression towards the kamikaze. The same applies to using a slave if he wants to be a slave. Another thing, if the slave is forced by circumstances to be such - then his use is an act of T-aggression. For example, if a university graduate is forced to work as a salesman for low pay due to unemployment, this is T-aggression towards him of the society in which he is located.

In other words, T-aggression is the exploitation of someone who does not want to be exploited. It must be said that T-aggression played a very large positive role in the spread and development of intelligence on Earth. Thus, the more developed Systems took slaves from the low-developed ones and, exploiting them, subordinated them to a more reasonable Goals, passed on their knowledge to them. Thus, roughly speaking, low-developed people were "forcibly made intelligent." This method was of great importance for the spread of Greek, Roman, and then European civilizations.

Connection with wars and crime. In the "examples" it was stated that all wars with the aim of using defeated people and seizing wealth are T-aggression. In crime, T-aggression is racketeering, robbery, murder for these purposes, hostage-taking.

T-aggression was legalized in slavery and other forms of exploitation. Now it is expressed indirectly (implicitly) in the fact that people are forced to work where they do not like, and for less wages than they would like (due to their financial, social or informational weakness). In an effort to avoid the T-aggression of society (more precisely, its "strong" members), people either deny its Algorithms (hippies, punks, rockers, drug addicts), or take the path of O-aggression (protection and revenge) - red movements, forced by society crimes, "Robin Hood" crimes.

T-aggression is also manifested in the Algorithm "the parent forces the child to do what he does not want": if there is a contradiction between past upbringing (or social influence) and the goals of the parents. This Algorithm is widespread in the public consciousness of almost all Systems, and thus the tendency to T-aggression is transmitted from parents to children.

O-aggression.

Examples: killing in self-defense; robbery of the one who robbed you; execution for a crime committed; revenge for the honor of the family; slave uprising; war in order to protect their homeland; beating the man who started beating the girl.

O-aggression as a Social Algorithm is the most "attractive" and "noble" kind of aggression. It is legalized in the principle of "punishment for the crime" (in criminal codes, prison systems); as well as in the international policy of "detering aggression by deterring retaliatory aggression." It is also widespread as an illegal SA - vendetta, lynching, etc. In social movements it manifests itself in revolutions, the principle of "rob the loot", in "Robin Hood crime". How the SA of intergroup relations is especially extolled in the "Communism" System. How SA applied to a member of society is absolutized in Islam. In the chapter "Comments on the analysis of contemporary works," the suggestion of SA O-aggression by modern myths was pointed out.

Like "fair", "legitimate" aggression, defense, the O-complex plays an important role in survival and seems necessary. Let us pose the question: is it necessary for a victim of aggression to use O-

aggression? This question, which has been asked for thousands of years, has no correct answer in principle. (Ordinary consciousness says: of course, one must defend oneself; the Christian one contradicts it: do not resist evil. And both recommendations do not lead to anything good).

If the victim does not defend himself, then he recognizes the superiority of the goals of the aggressor, and his claims may increase. Such behavior is evil for the victim, in addition, he reinforces SA of T-aggression with her non-resistance. Indeed, if the T method was successful, why not use it next time (or by another person who learns about the effectiveness of T-aggression)?

If the victim defends himself or takes revenge, then during O-aggression, if the victim wins, the T-aggressor has a sign of weakness, which is easily launched the SA of T-aggression in the psyche of the former victim (O-aggressor): O-T scheme.

The large weight of SA O-aggression in the psyche leads to inadequate cases of aggression: after all, any displeasure is perceived as aggression, and SA of O-aggression forces one to react with reciprocal aggression. Because of this, O-aggression can launch with any frustration of the subject's actions: for example, something does not work out for a person, and he begins to get angry and aggressive at people who are not at all involved in his failures. Sometimes O-aggression as a reaction to frustration is expressed in the form of undirected acts of aggression (hysterical reactions), emotions of undirected anger, auto-aggression (realization of O on oneself: alcoholism, suicide, etc.).

The high weight of SA O-aggression in the public consciousness and the unconscious is the reason for the existence of the law of conservation of aggression. It is formulated as follows: in a closed system (group), total aggression is preserved. Indeed, one responds to aggression applied to a person with approximately equal aggression (the work of the O-complex, more often the unconscious). In this case, a substitution of the object may occur: aggression is not directed at the offender, but along the easiest path. The fact that a person with an O-complex seeks to "pour out" all the aggression "poured" into him back, leads to the law of conservation of aggression. Of course, it makes no sense to talk about the mathematical accuracy of this law, but even its approximate adequacy is very important. There are two ways to break this law: pouring aggression out of the system or reducing the average weight of O-aggression in the system.

O-aggression, which is realized in the inner plane of the human psyche, leads to the phenomenon of guilt for one's past aggression and to "self-retribution" in the form of auto-aggression and pangs of conscience, as well as to provoking, causing aggression of others on oneself (SA of sacrifice).

Another feature of O-aggression is that it can grow like a snowball, without objective reasons. For example, person A inadvertently pushed B with his shoulder. B (for revenge) also pushed A in response (O-aggression). A thought that B attacked him, and hit B with his fist (O-aggression). B in response hit A with a knife (O-aggression). And so on. Such a process can continue indefinitely (it underlies, for example, a vendetta or an arms race in the Cold War - schemes T-O-O-O-..., O-O-O-O-..., P-O-O-O... etc.).

Thus, the "noble" and "fair" type of aggression (O) leads to a number of very significant negative phenomena.

Connection with wars and crime. All wars with motives of protection and revenge are O-aggression. As the most "fair" type of aggression, the O-complex is used to veil other motives. For example, Hitler during the attack on Poland staged the attack of the Poles on the Germans. In crime, O-aggression is expressed in cases of revenge, exceeding the "permissible" defense, in "Robin Hood crime."

P-aggression.

Examples: a fight between two sailors over a woman; murder by one candidate for the throne of another; defamation in the newspapers about a competing firm; the boss dismisses a capable subordinate who can take his place; war for territory between countries; swearing in line for groceries.

P-aggression manifests itself in Systems where there are no Social Algorithms for determining the advantage, or such SA are not clearly defined or are not accepted by all members of society. This is obvious - if there is no reasonable way to determine who owns this or that good, then the only way to acquire rights to the aforementioned good is the ancient Algorithm, which was used by both our ancestors and animals - P-aggression.

As an explicit Social Algorithm, the Paris complex was expressed in the legitimization of duels, in intergroup relations - in the official "power politics". More often, P-aggression is carried out bypassing explicit laws due to the absence, fuzziness or inconsistency of the rules for determining the advantage. In other words, P in most cases acts as an implicit SA of one or another System, in which the P-aggressor-winner gets the advantage.

Connection with wars and crime. Obviously, many wars were acts of P-aggression (wars for territory, resources). Acts of P-aggression also often appear in crime. At the same time, the complex of Paris, as it were, smoothly moves from the field of entertainment (fights for women, street fights of teenagers, deception in advertising) into the field of crime (bloody division of inheritance, wars of bandits for spheres of influence, murder of competitors in business and politics). SA of P-aggression is supported and romanticized by the media, literature; public opinion often favors the victorious P-aggressor.

K-aggression.

Examples: a husband begins to treat his wife badly because of a passion for another woman; the wife "nags" her husband for various reasons (and the real reason is the husband's mismatch with the sexual ideal); one employee intrigues another, because he "does not like" him.

The Clytemnestra complex often works as a subconscious mechanism. So, a husband can scold his wife "for a poorly cooked dinner" and sincerely believe in this reason, but in fact he is controlled by an unconscious K-complex (his wife does not satisfy him sexually, he saw women better). The K-complex is at the root of most family troubles.

The sign of "forced proximity" creates society. Legislatively, this is expressed, for example, in Catholicism in the ban on divorce, or in the mandatory military service inherent in some countries in conditions of possible psychological incompatibility with colleagues, in negative public opinion towards divorce. If society cares enough about the comfort and compatibility of people in situations of proximity (family, work), the sign of "forced proximity" does not arise.

Connection with wars and crime. K-aggression are the wars of peoples and countries for detachment from one and accession (possible) to another power. For example, the war of the troops of Bogdan Khmelnytsky for the separation of Ukrainian territories from the Polish-Lithuanian Commonwealth in 1648-1654, the war of the North American colonies of Britain for independence in 1775-1783. Their reason is the same as for any K-aggression - forced proximity (historical,

territorial). There were especially many examples of such wars in the territories of disintegrating states: the war in Nagorno-Karabakh between Armenians and Azerbaijanis, the war in Bosnia between Serbs and Muslims, etc. Many civil wars also fall into this category. In crime, the K-complex is not represented much: basically, these are the murders of a spouse because of love for another. Family dramas, as a rule, do without the intervention of the police, although they bring a lot of trouble.

The frequency of inclusion of SA aggression for an individual

Using the model of thinking and human activity (chapter "A model of behavior and thinking suitable for the analysis of aggression"), and the apparatus of SA of aggression, we come to the following conclusions.

1. Internal factors affecting the frequency of activation of SA aggression in an individual:
the presence and weight of goals - attributes T, O, P, K;
the presence and weight of SA aggression in comparison with alternative Social Algorithms to achieve attribute goals.

Obviously, the presence and weight of attribute goals are subject to change over time and depend on the external situation. But at a certain point in time, the weight of these goals can be measured (for example, the weight of the goal "get the love of woman X" (attribute P) or "get rid of a spouse" (attribute K)).

The presence in the psyche and the weight of SA aggression are little dependent on time and situation, since SA aggression is acquired from childhood and is part of the Human Social System (an integrated system of goals). The weight of SA aggression characterizes the personality and depends on upbringing and past experience. This weight for each SA can be measured, but this requires a thorough analysis of the psyche (because to a large extent the SA of aggression are unconscious). Nevertheless, such a measurement makes sense, for example, when predicting the actions of an individual in important cases (for example, when appointing an official or politician to a high position, or to predict the likelihood of a certain person committing a crime).

2. External factors affecting the frequency of activation of SA of aggression in an individual:
- the presence and number of objects with signs - attributes of SA of aggression;
- the technical possibility of carrying out aggression;
- probable assessment by others of the act of aggression (possible consequences).

The subject can change the last two factors himself (carry out aggression secretly, find the necessary means). The first factor can be measured in a specific situation (for example, the presence in a group of objects "weak" relative to the subject).

Conclusion: in principle, in a known situation, it is possible to predict cases of aggression for an individual. In this case, the main role is played by the weight of SA of aggression in the human psyche, which can be measured, and the presence of objects with the corresponding signs among those around.

Let us add that with a high weight of SA of aggression in the psyche of an individual, SA T, O, P, K can be launched unconsciously only if the object has a corresponding sign. At the same time, goal-attributes arise automatically (as mentioned above, goals themselves depend on the external situation). For example, demonstrating cruelty and aggressiveness to a person with an O-complex

automatically launches O-aggression (the desire to take revenge, destroy the aggressor). Showing the weakness of certain people (for example, intellectual weakness) to a person with a T-complex automatically launches T-aggression (the desire to use for one's own purposes, to subdue). The duel between Onegin and Lensky was the result of the unconscious launching of the P-complex on the basis of competition (Onegin and Lensky were of the same age, revolved in the same society). At the same time, the goal of the duel was very illusory - the victory of the duel actually did not give either Olga's disposition or prestige. The goal of the duel "to defend one's honor, to maintain a high public opinion about oneself" arose after the activation of the P-complex. But in the time of Pushkin, P-aggression was in vogue, it was a sign of the nobility, so the strength of the P-complex in both Onegin and Lensky was very high.

Note that external factors are so unstable in complex real situations that the forecast is difficult because of this. But in some cases (for example, for an isolated group of several people), it can be quite adequate.

Due to the uncertainty of external factors, predicting the behavior of an individual person is as difficult as predicting the trajectory of an individual molecule in a vessel with a gas. The SA apparatus is more adequate and useful for predicting the behavior of a system (group) - in the same way as it is possible to predict the macroscopic parameters of a gas in a vessel under changing conditions, without asking about the trajectory of each molecule.

The frequency of launching of SA of aggression in the system (group, society)

Let's use the schema:

information - assimilation of SA - launching of SA - act.

Recall that this is true causation. Thanks to this, we get a unique opportunity to find the true cause-and-effect relationships between the frequency of aggression facts and the parameters that concern us in a deductive way. Such dependencies cannot be found empirically: firstly, because of the impossibility of fully taking into account all the facts of aggression in the system (often concealed and implicit); secondly, due to the impossibility of setting up adequate experiments in the field of aggression, and thirdly, due to the remoteness in time of causes and effects in the field of aggression when considering systems.

Consider a closed system (group, society). The system must be large enough to be able to handle the averaged values of the variables. We will also consider the system over a sufficiently large time interval for the possibility of averaging over time. The system parameters are assumed to be constant over this time interval. The Social System of the considered system (group, society) is the averaged system of goals and SA, in which the weight of each SA is found by averaging all specific Social Systems of the members of the group (society).

We will use the following trick: imagine that all parameters of the system are constant, except for the one that interests us at the moment. In this case, we can find the partial derivative of the frequency of aggression with respect to the parameter of interest to us. It is supposed to represent the linear dependence with small changes in the parameter and indicate the limits of the admissibility of such a dependence.

1. Assume that the set of SA among the members of the system and the weight of the SA of aggression among them does not change. Then the launching frequency depends on the number of objects with the corresponding features.

FT (frequency of launching of T-aggression) depends on the sum of cases of different goals of the members of the system, since T-aggression is possible only with different goals of the subject and object. $FT=CT*DG$, where DG is the sum of cases of different goals, CT is a constant positive coefficient.

FT in case of different goals depends on the relative proportion of signs of weakness in the interacting members of the system, that is, on the proportion of cases of differences in the "strength" of the members of the system (financial, informational, social, etc.). $FT=CS*NS/NI$, where CS is a certain positive coefficient, NS is the sum of cases of differences in the "strength", NI is the total number of interconnections in the system. It is assumed that such differences in "strength" are sufficiently significant for the possibility of T-aggression.

So, $FT=CT1*DG*NS/NI$.

Further, for the formulas for the frequency of aggression of types P, K, O, designations are used by analogy with aggression of type T.

FP depends on the total number of cases of competition, that is, the total number of simultaneous claims for limited goods.

$FP=CP1*SC$, where SC is the total number of simultaneous claims.

$FK = CK1*SP$, where SP is the total number of situations of forced proximity, that is, situations when people do not want to communicate, but they are forced by circumstances.

FO depends on the total number of signs of aggressiveness, that is, on the total number of cases of aggression.

$FO=CO1*(FT+FP+FK+FO)$, whence $FO=(CO1/(1-CO1))*(FT+FP+FK)$.

When $CO1=1$, the FO turns into infinity - this is the avalanche-like increase in O-aggression (when any member of the system necessarily responds with aggression to each case of aggression) - the mechanism for starting wars.

Note that CT1, CP1, CK1, CO1 are coefficients that are less than or equal to 1.

The total number of cases of aggression: $FA=FT+FP+FK+FO$, or **$FA=(1/(1-CO1))*(FT+FP+FK)$** .

Note that among the cases of situations for launching SA of aggression, the existence of goal-attributes is already taken into account, except for the FO, for which the occurrence of a goal-attribute (defense and revenge) will be taken into account when considering the weight of O-aggression.

2. Assume that the signs of the situation do not change. Then the number of cases of aggression of each type depends on the proportion of members with a given SA and on the relative average weight of SA of aggression in the series of those that work for the attribute goal.

$CT1=MT*WT$, where MT is the proportion of members of the system with SA T-aggression, WT is the average relative weight of SA T-aggression in the series of those that work for the goal-

attribute. Similar designations are applicable for P, K, O types of aggression, changing in each case the letter T to P, K, O.

$$CP1=MP*WP,$$

$$CK1=MK*WK,$$

$$CO1=MO*WO.$$

So,

$$FA = (1/(1-MO*WO))*(MT*WT*DG*NS/NI+MP*WP*SC+MK*WK*SP).$$

It should be taken into account that in some cases the possibility of retaliatory aggression (O-aggression) hinders the implementation of aggression. Then $FA1 = FA*(1-HA)$, where $FA1$ is the frequency of aggression cases, taking into account deterrence, HA is the proportion of cases of aggression containment due to the possibility of reciprocal O-aggression ($HA < 1$).

$$FA1 = ((1-HA)/(1-MO*WO))*(MT*WT*DG*NS/NI+MP*WP*SC+MK*WK*SP).$$

This formula, of course, is very approximate, but it gives an adequate idea of what determines the frequency of cases of aggression in the system (group, society). With small changes in variables, the formula allows you to make predictions.

Alternatives to SA of aggression to achieve attribute goals:

T-aggression: SA "persuasion", $WT+W(\text{persuasion})=1$, where $W(\text{persuasion})$ is the weight of SA "persuasion" (acceptance by the object of the subject's goals in a logical way). The ratio of $WT/W(\text{persuasion})$ depends on the inconsistency of the Social System (system of goals) of the group (society) under consideration.

P-aggression: An advantage-determining SA set by the Social System that suits all competitors. $WP+W(\text{determining})=1$, where $W(\text{determining})$ is the weight of the Algorithm for determining the advantage (or set of such Algorithms) established by the system. The ratio of $WP/W(\text{determining})$ depends on how large the scope of the definitions of the advantages of the Social System is covered by the SA and how they suit the members of the group (society).

K-aggression: SA "free exit from proximity", $WK+W(\text{exit}) = 1$, where $W(\text{exit})$ is the weight of SA, which gives a free exit from proximity. The ratio of $WK/W(\text{exit})$ depends on the customs (stereotypes) of the Social System.

O-aggression: CA "do not resist evil", $WO+W(\text{non-resist})=1$, where $W(\text{non-resist})$ is the weight of CA "do not resist evil". Let's note that in the "Christianity" System $W(\text{non-resist}) < 1$ and $WO > 0$, as there are many facts of O-aggression in the Bible, including those coming from God. In real Social Systems based on Christianity (Catholicism, Orthodoxy, etc.) (taking into account the history of these Systems) $WO > W(\text{non-resist})$.

It should be added that with the goal of "defend or take revenge", the mode of action "appeal to the authorities of society (police, court)" is also taken into account in the WO and $W(\text{non-resist})$, since in the instances decisions are also made on the basis of the existing Social System, that is, taking into account the existing WO and $W(\text{non-resist})$. The ratio of $WO/W(\text{non-resist})$ depends on the customs (stereotypes) of the Social System.

By changing the variables in the formula for FA1, it is possible to regulate the frequency of aggression facts. The limits of application of the formula are as follows: with an increase in aggression to the level of physical destruction of a significant number of members of the system, the formula will not be correct, as it does not take into account the decrease in the members of the system. Also, the formula cannot be applied with significant inhomogeneities of the system, because the derivation assumed a uniform distribution of parameters. With significant heterogeneities, the system must be structured and considered as consisting of several subsystems. It is possible to apply the above formula with knowledge of the average parameters of each subsystem (for example, a nation or a social stratum).

With a significant decrease in aggression, it is necessary to take into account the influence of aggression on other parameters of the system, for example, on the rate of economic development or the rate of development of science. Thanks to the apparatus of SA, such an account can be made (for example, to consider the role of SA of aggression as incentives and other positive functions of SA of aggression). It should be remembered here that *natura abhorret vacuum* and always look for alternative SA that could fulfill the positive systemic role of SA of aggression.

A full account of the influence of changing parameters can be made only in a model that includes all high-order SA of a system. Naturally, with such modeling, the question arises about the purpose of the changes.

An obvious forecast of the situation in Russia for 1995-1996 (the place and the time this work was written): the overall frequency of cases of aggression will increase, given the obvious increase in WO, DG, NS, WP and SP, as well as the non-decreasing of other parameters for FA.

It is extremely important that the FA1 formula is applicable and useful for small groups (for example, of two or more people) when considering specific systems of goals and SA (Social Systems), and when considering a specific situation.

Conclusion: with the help of the CA apparatus of aggression, deductively, the dependences of the frequency of cases of aggression in the system (group, society) on the parameters, the forecast of which is possible, as well as the influence on them by informational and political ways, are revealed. The dependence is described by the formula

$$FA1 = ((1-HA)/(1-MO*WO))*(MT*WT*DG*NS/NI+MP*WP*SC+MK*WK*SP).$$

The special role of O-aggression

We see that MO*WO is the only parameter that is included in the formula for the first approximation of FA1 in a non-linear way. The graph of the function

$Y(MO*WO)=(1-HA)/(1-MO*WO)$
is shown in Appendix 1.

When approaching MO*WO to 1 FA1 rushes to infinity. It can be said that an increase in the weight of O-aggression in the Social System will necessarily cause (sooner or later) a sharp increase in the total number of cases of aggression. On the other hand, since O-aggression is the only non-linear element in the FA1 formula, it can be argued that the true cause of many sharp spikes in the frequency of aggression (for example, the outbreak of wars) in the system was the previous increase in the weight of O-aggression in the system.

So, "fair" and "noble" O-aggression (defense and revenge) turns out to be the most dangerous type of aggression. Therefore, it is very important that the FA1 formula unambiguously indicates the cause of most death and destruction in human societies. The presence of O-aggression is the factor that increases many times the number of cases of aggression without objective situational reasons.

An extreme danger to all mankind at the present time is the increased suggestion of "justice", "nobility" and the "necessity" of O-aggression (protection and revenge) in the media, replicated publications, films and computer games, as having the properties of hypnosis (chapter "Comments on the analysis of contemporary works"). Such suggestion leads to an increase in MO*WO in any system.

The FA1 formula also shows the fallacy of the assertion that an increase in the weight of protection and revenge in society reduces the level of aggression due to restraint by fear. The influence of the multiplier (1-HA) is negated by the influence of the multiplier $1/(1-MO*WO)$ – see the graph of the function in appendix 1. Therefore, if anyone argues that it is possible to reduce aggression in the system through protection and revenge, then this work proves the complete fallacy of this opinion.

To reduce aggression, those who wish must eliminate the causes indicated in the FA1 formula, including the weight of O-aggression in the system.

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Conclusion

The content of this work:

1. The concepts and terms used in this work are clearly defined: aggression, motive (goal).
2. The concepts of the Social Algorithm and algorithmic thinking are introduced as the choice of SA according to brief signs of the situation.
3. The myths of ancient Greece, Jewish myths and modern myths are analyzed for the content of SA of aggression in them.
4. There are 4 SA of aggression, designated T, O, P, K, which have the following properties:
inclusion in the cause-and-effect relationship of SA attributes (goals and signs of the object) and the SA itself;
stability over time;
versatility of application for various objects;
completeness of the system of 4 SA for the description of aggression.
5. The role of SA of aggression in the modern world are considered.

6. The suitability of the SA of aggression apparatus for predicting the behavior of an individual, for predicting cases of aggression in a system (group, society), as well as for determining the impact of planned systemic changes on the frequency of cases of aggression in the system is shown.

7. The special role of O-aggression (defense and revenge) in the total number of cases of aggression and the special danger of suggesting "justice", "necessity" and "nobility" of protection and revenge, as well as the fallacy of the opinion about the possibility of reducing aggression through protection and revenge are shown.

The results obtained can be used in the work of psychologists, sociologists, lawyers, political scientists, economists, journalists and politicians to predict and manage the facts of aggression both for an individual and for a system (group, society).

The introduced methodological apparatus and the results of the analysis of aggression can be used to create a computer model of the system (group, society), for scientific forecasting and scientific influence on the development of the system (group, society).

Brief conclusions:

1. Human-to-human aggression, as a phenomenon of behavior and thinking, is divided into 4 types. Each type of aggression has its specific goal, the object of each type of aggression has its own sign. Types of aggression are described as Social Algorithms T, O, P, K.

2. All facts of aggression can be described in terms of T, O, P, K.

3. The reasons for the aggressive actions of a person are the presence in the human psyche SA of aggression T, O, P, K, the presence of a corresponding sign in the object (victim) and the presence of a corresponding goal in the psyche of the subject (aggressor).

4. The weight of each SA of aggression in the human psyche is a personality trait. The probability of committing an aggressive act in the same situations depends on the weight of SA of aggression in the psyche of people.

5. The frequency of cases of aggression in the system (group, society) is determined by the formula

$$FA1 = ((1-HA)/(1-MO*WO))*(MT*WT*DG*NS/NI+MP*WP*SC+MK*WK*SP).$$

(designations in the chapter "The frequency of launching of SA of aggression in the system").

This formula reflects a causal relationship, that is, when parameters change, a corresponding change in FA1 necessarily follows.

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Appendix 1

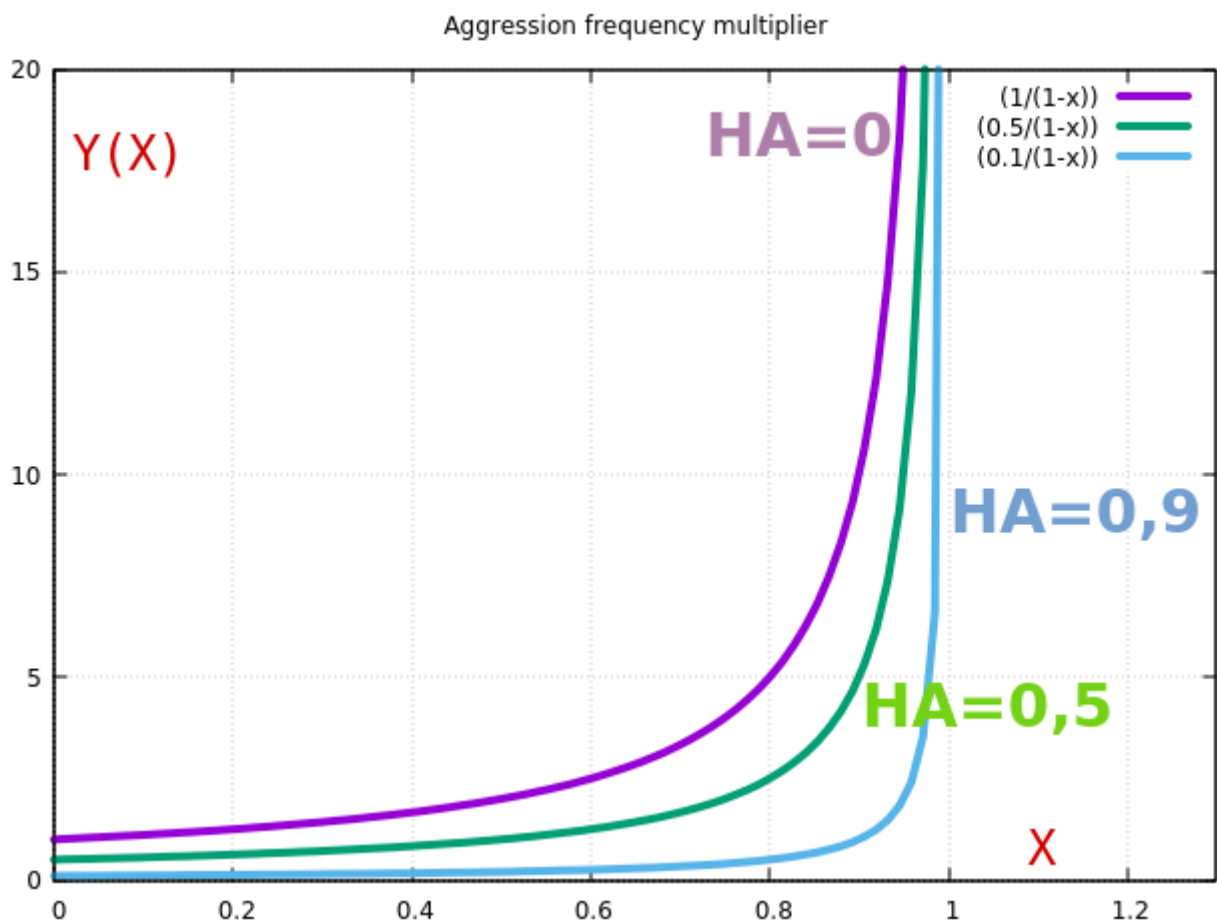
$$FA1 = ((1-HA)/(1-MO*WO))*(MT*WT*DG*NS/NI+MP*WP*SC+MK*WK*SP)$$

(designations in the chapter “The frequency of launching of SA of aggression in the system”).

$Y(X)=(1-HA)/(1-X)$, where $X=MO*WO$ – overall average weight of O-aggression in the Social System, $0<X<1$;

HA - the proportion of all cases of deterring all types of aggression due to the possibility of reciprocal O-aggression, $0<HA<1$;

Y(X) - multiplier in the formula for FA1, depending on O-aggression



Appendix 2

Table of facts of aggression and their characteristics

Таблицы

результатов анализа греческих, еврейских и современных мифов

Анализ греческих мифов

субъект	объект	факт агрессии и номер источника	мотив (цель)	признак объекта	обобщенный мотив	обобщенный признак объекта	СА
Уран	титаны (дети)	заточение в недра 1	сохранить власть	сила, будущая конкурентность	пр	к	Р
Крон	Уран	свержение и кастрация 1	власть над миром	конкурентность	пр	к	Р
Крон	дети	съедение 2	сохранить власть	будущая конкурентность	пр	к	Р
Зевс и боги	Крон и титаны	свержение и заточение 3	власть над миром	конкурентность	пр	к	Р
Гера	Ио	заточение 4	любовь Зевса	конкурентность за Зевса	пр	к	Р
Аполлон	Пифон	убийство 5	месть за преследование матери	агрессивность	бл	а	0
Аполлон	Марсий	убийство 6	звание лучшего музыканта	конкурентность	пр	к	Р
Афина	Арахна	удар и превращение в паука 7	звание лучшей вышивальщицы	конкурентность, успех в том же деле	пр	к	Р
Гера	Гефест	сбрасывание в море 8	избавиться от уродливого сына	родственные узы, вынужденная близость	изб	вб	К
Гефест	Гера	приковывание к креслу 8	месть за прошлую обиду	прошлая агрессивность	бл	а	0
Тирренские пираты	Дионис	попытка заковать и продать в рабство 9	продать, использовать	юность, видимость слабости	исп	с	Т
Дионис	пираты	убийство и превращение в дельфинов 9	защититься	агрессивность	бл	а	0
Египт и сыновья	Данай и Данаиды	война 10	заставить выйти замуж Данаид, использовать в будущем	военная слабость	исп	с	Т
Данаиды	сыновья Египта	убийства 10	избавиться от любимых мужей	вынужденная близость	изб	вб	К
Персей	Чудо-вище	убийство 11	защитить Андромеду и жителей Эфиопии	агрессивность	бл	а	0
Персей	Финей	убийство 12	женитьба на Андромеде	конкурентность за Андромеду	пр	к	Р
Тантал	Пелопс (сын)	убийство и приготовление мяса 13	использовать мясо сына для обмана богов	сын, слабость	исп	с	Т
Пелопс	Митрил	обман и последующее убийство 14	использовать Митрила для победы над Эномаем	моральная слабость, легковёрность	исп	с	Т
Зет и Амфион	Дирка	убийство 15	месть за попытку убить мать и за клевету	агрессивность	бл	а	0
Геракл	Несс	убийство 16	Деянира	конкурентность за женщину	пр	к	Р
Терей	Филомела	заточение 17	использовать для секса	слабость, доверчивость	исп	с	Т
Прокна	сын Терей и Прокны	убийство и приготовление мяса 17	использовать мясо сына для мести мужу	сын, слабость	исп	с	Т
Атрей	Фиест (брат)	козни, попытки убийства 18	власть в Микенах	конкурентность за власть	пр	к	Р
Фиест	Полисфен	обман и послание на смерть 18	использовать в своих целях	племянник, слабость	исп	с	Т
Атрей	сыновья Фиеста	убийство и приготовление мяса 18	использовать мясо племянников для мести Фиесту	племянники, слабость	исп	с	Т
Медея	дети Медеи и Ясона	убийства 19	использовать убийства детей для мести Ясону	дети, слабость	исп	с	Т
Менелай и вожди	Ифигения	принесение в жертву	использовать для отплытия в	юность, слабость	исп	с	Т

и вожди	ния	в жертву	для отплытия в	слабость			
Парис	Менелай	поединок	любви	конкуренция за женщину	пр	к	P
Клитемнестра	Агамемнон	убийство	избавиться от мужа для жизни с любовником	муж, вынужденная близость	изб	вб	K
Орест	Клитемнестра и Эгисф	убийства	отомстить за убийство отца	прошлая агрессивность	бл	а	O
Полиник и вожди Аргоса	Этеокл и фи-ванцы	война	власть в Фивах	конкуренция за власть	пр	к	P

Анализ еврейских мифов

субъект	объект	факт агрессии и номер источника	мотив (цель)	признак объекта	обобщенный мотив	обобщенный признак объекта	СА
Каин	Авель	убивает	зависть, претензии на "признание Бога" (на то же претендовал и Авель)	успех в той же деятельности, конкурентность	пр	к	P
жители Содомы	ангелы и Лот	попытка изнасиловать	получить сексуальное удовлетворение, использовать тело жертв в своих целях	меньшинство, чуждость, социальная слабость	исп	с	T
Бог	жители Содомы и Гоморры	сожжение	уничтожить грех, отомстить за ангелов и Лота	прошлая агрессивность	бл	а	O
Симеон и Левий	жители Сихема	убийство всех жителей	отомстить за насилие над сестрой, спасти честь рода	прошлая агрессивность	бл	а	O
Бог	египтяне	напасти, умерщвление первенцев, утопление в Чермном море	устранение помехи исхода, устранение фрустрирующего объекта, блокировка предполагаемой агрессии	фрустрирование целей Бога, предполагаемая будущая агрессивность	бл	а	O
Израиль (народ)	мидианитяне (народ)	убийство всех мидианитян	месть за сынов Израиля	прошлая агрессивность	бл	а	O
Израиль	жители Иерихона	убийство всех жителей	часть земли Ханаан	претензии на землю, помеха Израилю для поселения	пр	к	P
жители Гивы	наложница левита	насилование до смерти	получить секс. удовлетворение, использовать в своих целях	меньшинство, чуждость, социальная слабость	исп	с	T
Израиль (народ)	жители Гивы	убийства в войне	месть за наложницу левита	агрессивность	бл	а	O
Израиль (народ)	Филистимские народы	войны	земля Ханаан	претензии на землю, конкурентность	пр	к	P
Давид	Урия	Давид хитростью посылает Урию на смерть	Вирсавия, жена Урии	конкуренция за женщину	пр	к	P
Иоав, слуга Давида	Авессалом	убийство	сохранить Давиду царство	претензии на царство, конкурентность	пр	к	P
Сатана	Иов	напасти, проказа	доказать Богу неверность Иова, использовать Иова для этого	богобоязненность, видимость моральной слабости перед Сатаной	исп	с	T
поверхностный сюжет Евангелия:							
перво-священники	Иисус Христос	распятие	сохранить свою духовную власть	духовная конкурентность	пр	к	P
глубинный сюжет Евангелия:							
Бог	Иисус Христос	распятие	улучшить жизнь людей, снять с людей грех, для этого использовать сына	сын, моральная беззащитность перед отцом, слабость	исп	с	T

Анализ современных мифов

субъект	объект	факт агрессии	мотив (цель)	признак объекта	обобщенный	обобщенный	СА
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субъект	объект	факт агрессии и номер источника	мотив (цель)	признак объекта	обобщенный мотив	обобщенный признак объекта	СА
Кора	Ник, ее муж	убийство 1	устранить помеху для жизни с любовником Френком	муж, вынужденная близость	изб	вб	К
Зверятники (измененные люди)	Руиз Ав	ранения 2	убить для съедения	одиночество, видимость слабости	исп	с	Т
Руиз Ав	Зверятники	убийство 2	защититься, устранить помеху передвижению (фрустратор)	агрессивность, фрустратор	бл	а	0
Лига Искусств	Руиз Ав	установка смертной нейронной сети в мозге 2	использовать Руиза для выполнения задания	прошлая социальная слабость, зависимость	исп	с	Т
Мола-сар	немцы	убийства, высасывание крови, зомбирование 3	питание, использование в своих целях зомби как слуг (исполнителей)	чуждость в Румынии, страх перед темнотой, моральная слабость	исп	с	Т
Глен	Мола-сар	убийство 3	устранить агрессора, защитить людей	агрессивность	бл	а	0
Ворманн	Кэмпфер	ругань, попытка убийства 3	избавиться от неустраивающего сотрудника	вынужденная близость, сотрудник	изб	вб	К
Империрия	Лига Темных Миров	война 4	господство над Галактикой	конкурентность	пр	к	Р
Питер и Венди (дети)	Джордж и Лидия (родители)	убийство 5	устранить помеху для игр, освободиться от контроля	постоянное навязывание своих целей, запреты, агрессивность	бл	а	0
Онегин	Ленский	убийство на дуэли 6	расположение Ольги, престиж в обществе	конкурентность	пр	к	Р
Раскольников	Алена Ивановна	убийство 7	деньги процентщицы, использование ее прошлого труда в своих целях (для идеи)	слабость моральная и физическая	исп	с	Т
Раскольников	Лизавета	убийство 7	устранить помеху (свидетеля), выжить	предполагаемая будущая агрессивность (свидетель)	бл	а	0
Дрейкен	Баррент	выстрелы, попытка убийства 8	использовать убийство для развлечения и повышения престижа	слабость социальная (пеон), физическая (безоружность), одиночество	исп	с	Т
Баррент	Дрейкен	убийство 8	защита, выживание	агрессивность	бл	а	0
Марсия Уэстлейк и ТРК	сенатор Уэстлейк	убийство 9	пост президента	популярность, конкурентность	пр	к	Р
Мануэль Кембелл	Е. Кембелл (отец)	убийство 10	месть за убийство матери	прошлая агрессивность	бл	а	0
Гудвин	Корбутт	удары 10	конверт с уликами	конкурентность за раскрытие преступления	пр	к	Р
Дина Лацио	Филип Лацио	убийство 11	избавиться от мужа и выйти замуж за любовника	вынужденная близость, нежелание мужа разводиться	изб	вб	К
Лиджет	Филип Лацио	убийство 11	Дина Лацио	конкурентность за женщину	пр	к	Р
Принц	воины везира	убийства 12	устранить помеху для продвижения (фрустратор), выжить	агрессивность, фрустратор	бл	а	0
Принц Джаффар	везирь Джаффар	убийство 12	дочь султана	конкурентность за принцессу	пр	к	Р
Джаффар	дочь султана	угроза убийства 12	запугать, насильно заставить выйти замуж, использовать	слабость физическая и одиночество (социальная)	исп	с	Т
Герой	персонажи игры	убийства 13	устранить помеху для продвижения (фрустратор), выжить	агрессивность, фрустратор	бл	а	0
Катерина	Борис, свекор	отравление 14	устранить помеху любви, выжить	агрессивность реальная и предполагаемая в будущем	бл	а	0

		в будущем					
Катерина	Зиновий, муж	убийство 14	избавиться от мужа для жизни с любовником	вынужденная близость, муж	изб	вб	К
Сергей и Катерина	Федя	убийство 14	доля в наследстве	установленная законом конкурентность	пр	к	Р
Катерина	Советка	утопление 14	любовь Сергея	конкурентность за мужчину	пр	к	Р
Шейни	его жена	убийство 15	избавиться от жены для жизни с молодой секретаршей	вынужденная близость, жена	изб	вб	К
Фредди Крюгер	дети	убийства 16	использовать в целях эмоционального наслаждения, съедения, секса, съедения душ	слабость детей, страх	исп	с	Т
Гамлет	Клавдий	убийство 17	месть за убийство отца, матери и свою смерть	агрессивность в прошлом и в настоящем	бл	а	0

Источники данных

Анализ древнегреческих мифов.

Документ: Кун Н.А., "Легенды и мифы древней Греции", М, Просвещение, 75.

Конкретные источники (указаны глава и страница начала главы):

1. Происхождение мира и богов, 15.
2. Рождение Зевса, 16.
3. Зевс свергает Крона, 17.
4. Ио, 30.
5. Борьба Аполлона с Пифоном, 32.
6. Марсий, 38.
7. Арахна, 46.
8. Гефест, 62.
9. Тирренские морские разбойники, 80.
10. Данаиды, 101.
11. Персей спасает Андромеду, 110.
12. Свадьба Персея, 112.
13. Тантал, 119.
14. Пелопс, 121.
15. Зет и Амфион, 130.
16. Геракл и Деянира, 165.
17. Прокна и Филомела, 184.
18. Атрей и Фиест, 216.
19. Ясон и Медея в Коринфе, 251.
20. Греки в Авлиде, 271.
21. Поединок Менелая с Парисом, 290.
22. Смерть Агамемнона, 421.
23. Орест мстит за убийство отца, 423.
24. Семеро против Фив, 443.

Анализ еврейских мифов.

Документ: Библия, синодальное издание на русском языке.

Конкретные источники:

1. Бытие, гл 4.
2. Бытие, гл 19.
3. Бытие, гл 19.
4. Бытие, гл 34.
5. Исход, гл 7-14.
6. Числа, гл 31.
7. Иисус Навин, гл 6.
8. Судей, гл 19.
9. Судей, гл 20.
10. Судей, гл 1-2, 10-15, 1-я Царств гл 4, 13-14, 1-я Паралипоменон гл 10, 19-20.
11. 2-я Царств, гл 11.
12. 2-я Царств, гл 16-18.
13. Иов, гл 1-2.
14. Матфей, гл 16, 22, 23, 26, 27, 28, Марк, гл 11, 14, 15, Лука, гл 11, 22, 23, Иоанн, гл 11.
15. Матфей, гл 1, 11, 16, 17, 26, Лука, гл 2, 18, Иоанн, гл 1, 19.

Анализ современных произведений.

Сокращения: ф - фантастика,
т - триллер,
д - детектив,
кл - классика,
ки - компьютерная игра.

Конкретные источники:

1. Джеймс М. Кейн, "Почтальон всегда звонит дважды", М, Голос, 92, д.
2. Рей Олдридж, "Контракт на Фараоне", М, Транспорт, 94, ф.
3. Френсис П. Вильсон, "Застава", М, Кругозор, 93, т.
4. Эдмонд Гамильтон, "Битва Империи", Минск, Сказ, 93, ф.
5. Рэй Бредбери, "Вельд", М, Профиздат, 91, ф.
6. А. Пушкин, "Евгений Онегин", в собрании сочинений, кл.
7. Ф. Достоевский, "Преступление и наказание", в собрании сочинений, кл.
8. Р. Шекли, "Цивилизация статуса", сборник "Долина проклятий", М, Культура, 91, ф.
9. П. Дж. Уайл, "Информация", сборник "Долина проклятий", М, Культура, 91, ф.
10. Р. Стаут, "Гремучая змея", М, Интерграф сервис, 93, д.
11. Р. Стаут, "Слишком много поваров", М, Интерграф сервис, 93, д.
12. Игра "Принц Персии", Дж. Мехнер, Broderbund software, 90, ки.
13. Игра "Варвария", Д. Лоусон, Mastertronic, 89, ки.
14. Н. Лесков, "Леди Макбет Мценского уезда", в собрании сочинений, кл.
15. Фильм "Прерванный сон", сериал "Дом ужасов Хаммера", т.
16. Фильм "Кошмар на улице Вязов", Роберт Шей, "New line cinema", части 1-6, т.
17. У. Шекспир, "Трагическая история о Гамлете, принце Датском", в собрании сочинений, кл.