

Vices of Virtue

V.M. Kaitoukov

Translated from treatise «Пороки добродетели» В.М. Кайтукова at
http://www.philosophyevolution.com/Disgrace/Disgrace_cont_ru.htm

Vices of Virtue

Contents:

Introduction into introduction.....	2
Introduction	3
Chapter 1.	27
Historical evolution of altruism and socialism.....	28
Altruism and socialism in the phases of the sunset of ethnoses.....	83
Socialistic virtues of post civilization.....	88
Chapter 2.	106
Psychophysiological basis.....	106
Infrastructure-dictate generation of socialism by producers.....	144
Chapter 3.	152
State Socialism.....	152
Forced dictate and socialism.....	173
Evolution of the socialistic statehood.....	176
Creativity and socialism in introspective-forced dictate.....	183
Introspective dictate of state and socialism of post-civilization.....	188
Religion at the era of introspective dictate.....	200
Socialism, state, anarchy.....	202
Chapter 4.	205
Ethnogenesis and socialism.....	205
Socialism and ethnic genotypes.....	212
Ethnic cross-breeding and socialism.....	217
Ethnic patronage, ethnogenesis and socialism.....	220
Ethnic domination and socialism.....	223
Chapter 5.	228
Socialism and Sex.....	228
Psychogenotypes, sex and socialism.....	230

Evolution of determinants of socialism and sex.....	232
Sex, the ideals of socialism and sociality.....	246
Chapter 6	249
Aesthetics of socialism.....	249
Conclusion and extrapolation.....	259

Justice is eternal and does not depend of human conventions. Even if it were to depend on them, this truth would be a terrible one, and we should have to conceal it from ourselves.

Charles de Secondat Montesquieu - Persian letters

You preachers of equality, the tyrant-frenzy of impotence cries thus in you for "equality": your most secret tyrant-longings disguise themselves thus in virtue-words!...

They are people of bad race and lineage; out of their countenances peer the hangman and the sleuth-hound.

Nietzsche

V.M. Kaitoukov.

Vices of Virtue

Introduction into introduction.

A subject of philosophy, and thus an essence, cognitive value, and a need of its concretions - ideas, tracts, varies depending upon a gist of philosopher's mind and a hierarchy of value of essences of the Universe repressing it -- from constructions based on mystical and transcendental essences to purely rational constructions of formal logic. Certainly, problems and the essence of ontology are immeasurably more important

and more attractive to a cognizing mind, for its efforts to comprehend the universal nature and essence of an individual, his place and significance in the Universe.

However, all attempts to construct ontological models of being exhausted either by subjective mystical revelations, which cognition true nature is unknown, or by a rational juggling with semantics of categories in Unknowable (in terms of finite alphabet characters by the object in Universe. Philosophy is not a science subjected to know some of the "laws" of the Universe in a frame of teleology of some "progress", and a criterion of truth is immanently different as compared with the essence of knowledge of nature.

At the same time, it is not a tool of scholasticism or logical equilibration. Philosophy is a way of being of human's mind in the Universe – in a comprehensive surrounding world, transcendental and permeated by myriad of essences indeterminable and unknowable. Man is social, and categorized sociality is one of the grounds of his being, along with biology, ontology, etc.

Ontology of being, with all its incognizability, as an essence of discomfort of mind, resides only in small part of individuals of global socium with hypertrophy of cognitive teleology of mind. Social being creates a background and the living conditions of an individual, which determine bases of existence of the vast majority of people, foundations of his spiritual and material life.

In addition, social life, its laws and foundations have prolonged historical concretions that allows one to enter criteria for truth of the same nature as philosophical constructs (i.e., the facts of history) that defines a high didactic value, a minimal relativism of knowledge, and great continuity of theory. The best and timeless ideas of the great creators are just in the field of ethics and social philosophy.

Plato, Aristotle, Voltaire, Augustine, Montaigne, Helvetius, La Mettrie, Nietzsche, Kierkegaard, Heidegger - a list of names and works is

great. A comprehension of a place and significance of an individual in the flow of social life is one of the foundations of philosophy, harmonizing introspection and eliminating from mind a cognitive discomfort. For these reasons, this treatise, as "Evolution of Dictate" and "Universal Ethics", explores a social life of a person.

For an ignorant man, for the first time reading this, as well as my other treatises, an impression can arise of a presence of emotional ratings of essences and categories of social existence. It is wrong. Categories and the notions of "vice", "virtue," "parasite," "nightmares of communism", found in the work does not bear an emotional subjective assessment, but only use the semantics of existing concepts for the essence description.

Another reason, initiating the creation of this treatise, and a treatment namely these aspects of the social life, is the fact that nightmares of communism of ancient times, as well as XVIII-XX centuries with immanent genocide of own ethnoses however have not developed immunity in socium to socialism, moreover, socialism is - indeed, expanding globally, which allow to suggest a presence of its bases in the only stable essence-basis of social - in mind of man.

Introduction

Socialism in all its concretions - ideological, dictate (diktat), state, an individual - creative, reasonably-absorbable, etc. is a category and at the same time a specific essence of individual and social life, which is immanent to civilization chronologically and regionally, that causally determines a desire of philosophical cognition of this essence.

Socialism (in its speculative-extremist form), as a specific form of evolving dictate has been analyzed in the "Evolution of Dictate, but this analysis did not affect a huge number of (a bulk of) aspects of this essence of human social life related directly or indirectly (through the various structures and essence of individual mind) with evolving dictate.

The twentieth century, coming to the end by the time of this treatise writing, is an era of dominance of socialist (1) in various fields of social and individual life.

Only at a superficial understanding, socialism is an essence of only state aspect of socium. In reality, socialism is manifested, specified in ideas, creativity, religion, social introspection, philosophy, individual existence, sexual sphere, individual ethics, ethics of socium, politics, etc., and the twentieth century presents a global concretion of the essence.

At the same time, socialism is not something new in any of its aspects in the historical chronology of civilizations.

Various aspects, different concretions, various times - ancient Egypt, the Athenian democracy of Pericles, egalitarian religious and political communities of various eras and regions, Mazdakism in Persia, feminism and sufrazhizm of different eras, socialism and social-democracy of modernity, nationalism of ethnic minorities, the ethical virtues and vices of social life - the list is large (2).

Such chronological and regional invariance and social immanence of this essence is determined by the fact that its foundations and the basic determinants are dislocated in stable, conservative, invariant (individually, ethnically, chronologically) structures of mind of an individual. Under all variations in biosphere, ethnic, historical, individual, basic structure and determinants of mind are conservative and conformal, and the visible, concrete history is nothing more than an arithmetic (i.e., with different signs) sum of activity, and thus of motivations, determinants of mind of individuals. Conceptually, there is a complete analogy with the evolution of dictates, the only difference in specific structures, essences, activations.

(1) - In its various aspects - introspective, ideological, national, sexual, etc.

(2) - An analysis of these aspects is the subject of subsequent chapters of this treatise and partly in of "Evolution of dictate".

The basis of all events, history, and civilization is a man, an individual with all his essences of mind with introspective antagonism of individual hedonism and social necessity of asceticism, of selfishness and altruism, subconsciousness and consciousness, psycho-genotyped and suggested, injected.

Man (like many other mammals with a comparative highly organized thinking, mind) is organically social, and at the same time, he is individual, self-contained, self-localized in front of the Universe. The higher the level of cognizing potency of species' mind, the more weight takes a conscious alienation of an individual from the Universe, a realized loneliness of existence, enhancing subconscious determinants (of a hedonistic kind) of individualism, selfishness, and antisocial. That is, existential things, reflected in mind, creates a set of motivations, determined by hedonism, fear of death, existential loneliness, realized terror of being and finiteness, unknowable Universe, reflected in a lonely mind, etc., essentially asocial, antagonistic to social-necessary.

On the other hand, a developed mind perceives and absorbs a much larger collection, varied in nature and concretions, suggesting essences of social, dictate, ethnic teleology and speculatively-social significance.

It also reinforces social-reasonable motivations of self-ascribing to socium (determined by hedonistic subconsciousness) having an organically-type nature. That is, organic complex motivations must be present in mind generated by the same essences of mind, antagonistic, and in its opposition creating a diversity of world people depending on psychotype dominance of various structures and essences of a thinker.

(1) - It may seem paradoxical, but elements of socialism (in the universal treatment), immanent components of this essence are found in the structure of any organized socium of mammals - monkeys, wolves, elephants, dolphins, etc.

Socially-oriented, socially-teleologizing motivations and determinants of mind (including ethnic, dictate, etc.), regardless of an individual orientation (1), always have a tint of asceticism, masochistic altruism, alienation from hedonism and in a radical extent - from life.

In mind of any person, outside essences oriented at his favor have a color of virtues, positive items (2). The weaker individual - physically, mentally, psychologically, the lower his life passionarity (Evolution of dictate), the more weight, importance in his mind is acquired by these labeled-motivational applications, the more important for his survival and individual prosperity is a conscious absorption of these labels by a majority of members of socium. When the motivations of alienation from the individual hedonism are absorbed by minds of most members of socium and are consistent with teleology of dictate, then those essences specified in various derivatives of mind, become socially accepted virtues encouraged by written law, morality, etc. Motivations and concretions with an individual teleology, determined by structures of mind organically individual, and consequently negative to teleology and needs of socium, and hence to relatively weak individuals, in a reflected-conscious way (in terms of socio-positive) acquire a status, the tag of a blemish, a negative effect, penalized by ethics, law, and custom.

A normal instinct for self-preservation immanent to living and requiring a rescue of individual life, under certain circumstances is denied by a socially - oriented set of motivations (introspective and object-social one) - during wars, ethnic conflicts, etc.

To the same extent, it relates to sexual motivations, motivations of individual hedonistic dominance, rejection of social asceticism, rejection of the socio-conformal morality and ethics, etc.

(1) - Altruism in relation to other individuals, loyalty to hierarch, etc.

(2) - An exhaustive analysis of this trend is in the writings of Helvetius, Voltaire, La Mettrie, etc.

As a result, a structural socium with an arbitrary level of positive-motivational involvement, varying depending on a form and stage of evolution of dictates, generates into an introspective continuum a conglomerate of essences, nominally called virtue and vice (1), essentially representing dyads of positive-social, i.e. harmoniously adequate to teleology of socium (2), and negative-social, or positively-individual, i.e., adequate to teleology of being of biological individual essences.

Socially-positive motivations, concretions and introspective essences (injective morality, ethics, etc.) determine an individual's alienation from self-individual values and orientation to the benefit of socium, i.e., eventually of other individuals, which can be divided into two groups – those conducting suppression in this specific form of dictate, i.e., positively-motivationally involved in the functioning dictate, and all the rest, mostly the suppressed individuals with weak passionarity and functionality (3).

A relation of individuals included in this dichotomy with respect to considered essences of introspection, i.e. altruism and selfishness, vice and virtue is different because of differences of psychotypes determining their functionality and hedonistic rights in socium structure. Individuals involved in operation of suppression, due to specificity of psychotype do

(1) – The labels can be different - heroism, cowardice, courage, beauty, goodness, greatness, ugliness, meanness - the essence of motivational dyads is single.

(2) - That in general has an amorphous sense, and is often replaced by dictate teleology.

(3) – Contradictates and negative passionaries (definitions are in “Evolution of dictate”) are not included in this dichotomy, because they do not belong motivationally to any of the groups.

not accept ascetic virtues of altruism as a motivational dominant, but due to conformity of dictate-oriented ethics apply, use these essences in a form of external confession, absorption in the greater degree the higher positive-introspective components of suppression (see “Evolution of dictate”, “The Universal ethics”).

It is no necessity for Pharaoh or dignitary of Egypt in the declarative absorption of virtues, because of a low level of positive-motivational components of suppression and causal organically-psychotype alienation of hierarch from a social ethics of the main part of socium. That is, in relation to these layers of socium, the virtues of altruism are not reasonably-absorbable essences, but declaratively-acceptable screens of actions of suppression with varying degrees of declaration. For the rest of socium - the suppressed, that is, alienated from the individual hedonism on a base of integrated positive-negative suppression, the virtues of altruism are absorbed organically by mind because firstly they are a reflection of loyal-dictate introspection fostered by dictate, and secondly, because they correspond to the essence of layer psychotype always including a masochistic component (for more see “Evolution of dictates” chapter 3), and thirdly, because mind of the suppressed in the most degree potentially absorptive for injective dogmas due to a low level of intellect.

In addition, these virtues, implying hedonistic sacrifices in favor of the weak are harmonic to trends of hedonistic unconsciousness of the suppressed, which compensates their own asceticism.

These provisions in some cases are consonant with the works of Helvetius, Voltaire, and Montaigne.

At some quite certain level of positive-motivational involvement in a structure of dictate, a degree of socio-continual absorption of virtues of altruism is sufficient for dominance in socium of a category, which in this treatise is called socialism.

A description of the category. Traditionally, the term "socialism" means a theory and concretions in varying degree associated with a form of dictate, called an extremist one in the "Evolution of dictate" or with some of its variations on an egalitarian basis.

Correlation of the term strictly to the ideas of Marx and state structures, speculatively based upon these (beggary in itself) ideas, is wrong, because even forms of dictate and essences of introspection, complied with generally accepted semantics of the term, existed long before Marx - Athenian democracy, the rule Mazdak in Persia, State Zanj, the French Republic XVIII century, etc.

A categorical description implies a separation of cardinal, fundamental essences, which causally determine functional concretions, from derivatives, secondary essences being a consequence of activation of basic essences of category potencies.

A number of essences attributed to state realities of socialism category such as "government regulation" of various (in an extreme case – of all) aspects of social existence, a hypertrophy of the secret police, an immanent state expansion, an immanence of an orthodox-based egalitarian ideology, etc., are not more than derivatives, determined by needs of realities of a category of dictate, needs of functioning in a real world of the categorical essence - of socialism.

One confirmation of a secondary type is a variability of essences depending on chronological and regional concretions.

A consistent analysis of the various essences correlated with category socialism of a psychological, biological, social, dictate kind leads to conclusion that its primary, categorical basis is a collection of introspective-social essences of egalitarian nature of, i.e., which in some way are associated with a very amorphous concept of equality. A concrete semantics of the term in mathematics or physics when transferring within the scope of social becomes amorphous due to the absence of a criterion-specific basis of equality. A reasonable mind

clearly comprehends an equality of volumes of substances, but it is rather difficult to comprehend an equality of ethnoses (especially competitive ones) nations, states, and eventually people, individuals. All social essences are different, and there is no basis for comparison, i.e., of the essential characteristics of the socium (individual) based on which may be made the equation (1).

States, ethnoses, people always are not equal, they vary in strength, intelligence, passionarity, wealth, population, biosphere, etc., and therefore, they differ in biological basis of life potencies of hedonistic dominance, in ability to implement hedonistic claims, and ultimately in a continuum of affordable hedonism.

Namely this position, reflected in minds of individuals-the suppressed overwhelming (i.e., with reduced passionarity of components, i.e., of a majority of socium), naturally, due to the hedonistic foundation of subconsciousness, is not accepted, rejected by their mind, and because of an inclusion of standard mechanisms of psychology (substitution, displacement, etc.) and low intelligence of the suppressed not capable of rational comprehension of the essence (2) by their mind, acquires a positive absorbability, motivational sensitivity to injections of the consciously-alternative categories of equity, despite its amorphous and uncertainty.

In addition, in mind of the suppressed, in social introspection of the overwhelming majority of socium, this category correlates and moreover,

(1) - In case of equal lengths, this characteristic – is a length, for volumes – a volume, etc.

(2) - This trend is reinforced by negativity of the perception terms by their mind as object realities of inequality and so rational reflection-intelligent essences of the same kind, due to introspective rejection of hedonistic inequality as a social objectivity and a lack of necessary qualities for hedonistic dominance.

is based on immanently-social essences of altruism, virtue, and associated with them.

Egalitarian in this definition has the same amorphous sense as the term "equality" and thus the category acquires specificity by expanding, by supplementing a subjective-contextual meaning to the term "egalitarian". When it comes to equality of people on a basis of some quite specific rational criteria in socium, then the specified set of components acquires a relativistic-specific meaning.

When it comes to equality of ethnoses, or nations, or any other social formations (religious, social, etc.), then these components and the description itself will have a different semantics. Because in socium all aspects of life, ethnic, ideological, dictate, individual, etc., are organically linked, so principally the equality should be an integral, since inequality in one of the components is a general inequality. Based on this definition, any attempt to integrate all aspects of socium in a tendency of egalitarianism leads to a complete blurring of semantics, because it is impossible to declare a priori that people and their social formations are absolutely equal in everything without turning the idea into nonsense.

Such attempts are so vulnerable ideologically, that their adoption as a state ideology, characteristic of extremist forms of dictate, causally determines a need of negative suppression, powerful introspective inculcations and isolation from foreign ideas.

That in turn determines a number of corollaries of a dictate-state kind (Evolution of dictate) as well as a more meaningful result - an emergence of introspective antagonism in a social continuum between positive motivations, determined by an altruistic (social-positive) basis of introspection of socialism and negative to socium motivations determined by the above-mentioned introspective suppression.

All components of socialism, regardless of their nature, are integrated into a single category in introspection of individuals, in mind of people

depending on layer-psychotype dominants (ibid) forming structures of reflection terms of mind (1).

Socialism is a social immanence generated by essences of mind of a social person, and due to differentiation of introspection of self-ascribing a specific individual to socium (and to its concretions - ethnos, dictate, state) of psycho genotype-varying kind, has a causally differentiated level both of reasonable absorption, application and so of motivational effectiveness and teleology. Dictate-expedient hypertrophy of hedonistic claims (potencies) of a hierarch, based on a specificity of psychotype, makes unacceptable and detached by mind as altruism, with all its virtues, and so socialism, with its egalitarian basis. Plastically-teleological psychotype of conductors with immanently-low intellect determines motivational strains of psychotype generations depending on stimulation of their hedonism by a hierarch, i.e., absorbability of essences of social introspection regardless of compliance with individual psychotype, is determined by a level and nature of hedonistic incentives.

A negative passionary also rejects introspection of socialism due to domination of primitive-hedonistic essences in mind. Contradictate passionaries do not accept egalitarian injections because of the criticality of powerful intellect (2).

That is, in reality of social existence, socialism is organically perceived and absorbed by mind as one of the basic determinants of

(1) - The description and semantics of the terms "diktat", "passionarity", "socium", "ethics", "technology" and other often differs from the traditional ones and conforms to the accepted in "Evolution of dictate".

(2) - It is about socialism, but not about altruism, because altruism has a many-sides base in introspection that differentiates its individually-rational dislocation.

motivated individual activity by mostly of a single layer - of producers, the suppressed and partially by individuals- investors of other layers, injected into this social structure as a consequence of layer deformations (ibid).

In an introspective continuum of other layers of socium socialism is present as a speculative screen, a declarative dogma, an indifferent essence, and so on, but not a basis of motivational real complex of individual mind, which to a greater or lesser extent is represented in them (depending on characteristics of individual psychotype) by hedonism of subconsciousness.

Unlike socialism (chronologically an immanent introspection of global socium), altruism has a diverse nature, reflecting different aspects of human social life, as reflected in his mind - biological, conscious, social, dictate, ethnic, intellectual, existential, objective, and injective-subjective. The activity, the efficiency of each of these components of altruism foundation in mind of a particular individual determines an essence and effectiveness of the category of altruism, and if appropriate, a harmony of inclusion of this essence in a continuum of social introspection, a level of its introspective-social dominance.

The relationship and mutual influence of various aspects of altruism and socialism as in an object-social world, and so in the social continuum, determines the variability of introspection injectivity of these essences. A qualitative level of the joint affectation (1) by various components of altruism is determined by several factors of socium introspection and objective essences of biosphere, ethnogenesis, evolution of dictate, social genesis, i.e., by those essences, which together with individual psychotype of a specific individual (i.e., being reflected in psychotype-varying mind) generate aspects, essences, dominants of individual altruism.

(1) - In particular, of socialism.

Socialism is a reflection-injective, externally-object essence of introspection, altruism, in varying degrees depending on a psychotype, is an organically-reasonable category.

The idea of inequality (equality) is derived and generated by various essences, aspects of altruism in a process of reflected (in mind) correlation, comparisons of hedonistic potentials of individuals, ethnoses, states, and this process is reflected in mind in terms of altruistic benefits, virtues or vices.

For a radical egoism, determined of hedonism hypertrophy (1), virtues of altruism do not exist due to psychogenotype rejection (self-alienation) by mind of altruistic components always associated with hedonistic asceticism that in turn shapes structures, terms of reflection, of perception always of a purely selfish-hedonistic kind. A causal chain of consequences determines a rejection by mind of any essences associated with hedonistic inequality, i.e., a hedonistic domination and alienation of hedonistic wealth of individuals, ethnoses, states in his favor in mind of radical egoists are an absolute good.

Deformation variations of psychotypes of hierarchs can change the picture quantitatively, insignificantly, but never qualitatively. A hierarchy-altruist loses the quality that defines his dictate efficiency - a heightened sense of possible losses of hedonistic potentials, due to a hypertrophy of egocentric hedonism as a basis of mind. That is, summing up, the governor, hierarch of dictate organically absorbing essences of socialism is nothing more than a theoretical potency, socially concretized for a short time only in the case of hereditary rule that always leads to disintegration of the form (2).

(1) - Which is typical for a hierarch of dictate with psychotype adequate to layer teleology.

(2) - This applies in full to extremist forms, i.e., to the ones formally professing socialism.

In other words, the dominance in mind of essences of an altruistic kind causally determines an existence of conscious potencies of absorption of socialistic essences.

It is namely potencies, because a formation of these essences (of socialism) in a particular form of social introspection is a process of individually-creative activity within a continuum of social altruism.

A consideration of introspective bases of individual altruism, its determinants and dominants (1) leads to the irrefutable conclusion that regardless of the gist and dominance of a particular aspect of altruism (biological, ethnic, etc.), it is based on individual hedonism of subconsciousness, deformed by human sociality, by determinants of mind immanent to reflected in consciousness of social being of the individual – by self-ascribing, hedonistic advantage of existence in socium (2), by other essences that resonate with psychotype of the suppressed. A motivational pyramid, a hierarchy of an individual mind, regardless of subjective variations of composed it structures (determinants, dominants of terms of reflection, etc.) in its basis, basic consistency is uniform. A hierarch, a thinker, a producer - the basis of motivations, their strength, ability to function, teleology is always determined by hedonistic subconsciousness (It(3)), of which individually-varying strength is sublimated (or activated, broke trough) by various essences of I and super-I of organic-conscious and injective character.

These basic essences of mind dictate a formation of social essences assembling an individual consciousness, i.e., altruism and socialism.

(1) - An analysis is given in the subsequent chapters.

(2) - To stand together against the pressure of biosphere, ethnic expansion, etc.

(3) - Psychological fragments and descriptions are in accordance with Z. Freud's "I and It," Totem and Taboo, "Psychoanalysis", etc.

Man as a reasonable concretion of the Universe is a complete and self-perfected microcosm reflecting in mind of the object and mysterious world of the Universe and forming a reflectively individual activity of an introspective and objective nature.

An introspective sociality of an individual in fact is a shell, externally-covering essences of different organic levels, of various structures of mind – of I, It. Deep underlying dominants of mind are always and in any concretions have an individual meaning and purposive orientation.

In the most radical degree (as an example), this situation can be illustrated by facts of self-sacrifice in the name of socium (nation, ethnos, etc.).

At the external perception, a sacrifice of life is the highest stage, an absolute unselfishness, an absolute rejection from essences of individual hedonism, if we ignore motivations, individual essences and processes of mind determining the self-sacrifice (1).

A self-sacrifice of followers - of Ismaili of the lowest rank, apparently as an act of the highest dictate altruism, essentially is determined by the most primitive motivations – of a hedonistic kind, i.e., by injected ideas of hedonistic retribution of a victim.

Religious asceticism of different eras and regions (e.g. a castrated sect in Russia) also argues this situation.

That is, individual hedonism, as in the case of other social categories - of dictate, ethnos, etc., is a basis of the category of altruism. A significance of other structures, essences and categories of mind in formation of altruism varies depending on their place in a hierarchy of individual dominants of mind. That is, taking into account the factor that some aspects, determinants of mind together with reflected essences of

(1) - Just as a murder may be a crime and a social good depending on motivations that initiate the act.

the Universe form specific aspects, components of altruism, and, accordingly, grounds and terms of individual absorption of socialism, so respectively altruism, as a category of mind, is a hierarchy of private components of altruism (or types of altruism) differentiated individually.

At that, the hierarchy of altruism is adequate to hierarchy of individual dominants of motivations on the universal hedonistic foundation.

Structure of the hierarchy and motivational effectiveness of components is determined by power of hedonism of It (by "passionarity", see "Evolution of dictate"), by level and essence of hedonism sublimating (or teleologizing, orienting) essences of mind and by some derivatives, as well as organicity of mind application of dogma and meanings of altruism, by injectivity, i.e., a susceptibility of mind to external injection, by subjective efficacy in mind of essences of dictate suppression, by interrelated level of positive and negative suppression on a specific individual and some others. These essences define, generate private structures, components of altruism, which in a dynamic relationship actually compose altruism as a structure of mind of a social human. A dynamics of relationships and effectiveness of private components are determined by individual psychogenotype that determines essences described above and by a nature, level of pressure, repressions of the external world, the Universe, as reflected in mind. The repression includes all essences of an objective kind and reflected-reasonable essences of existence - a fear of death, fear of life, helplessness in front of the infinite Universe, a helplessness of a thinker in comprehension of ontology of being, etc.

Specific threat to life, reflected in the minds, can drastically change a dynamic structure of a hierarchy of altruism both as towards a dominance of purely selfish determinants of motivation, and so in the direction of radical altruism passing into masochism.

As altruism (and based on it socialism) are immanent essences of social existence, so having that dictates, in its evolving objectivity and social introspection, defines all essences of socium (ibid), it is natural to assume that a particular hierarchy of altruism will to a greater or lesser extent reflect hierarchies of motivational determinants corresponding to layer psychotype and include components, private structures corresponding to different aspects of socium - biological (of individual-psychotype kind), dictate, ethnic, state-ideological, intellectual (i.e., derivatives from the essence of a global continuum of intelligence), which in turn are always divided into organic and inspired, that is, immanent to mind of an individual and injected into various structures of individual mind.

Altruism and associated with it socialism has a highly motivational determining ability for people with a certain psychotype both as a force based on an immanent essence of human mind, and because of specifically-individual attractiveness of egalitarian ideas as a declarative foundation of motivations.

An orthodox hierarchy of dictate or a conductor of dictate with a radical level of layer-teleological dominants of motivations organically does not accept egalitarianism in any form.

At the same time, under certain conditions in a particular socium, there is always a group of people representing very radical strain of psychotypes of various layers of dictate, mainly producers, negative passionaries, accompanying persons and passionaries of thinking with a low level of intellectual sublimates of mind.

The essence of psychotype (of a layer) and a type of deformations determines a specific of absorption, a level of speculation (or organicity), teleology and concretions of altruism as one of the dominants of an individual mind.

Negative passionaries (1), whose psychotype is characterized by a hypertrophy of hedonism and low level of socially-oriented sublimating essences, under some very specific conditions of dictate ethnic evolution (ibid) have a tendency to a group consolidate with a rather complete structure of dictates, and hierarchy of the structure had a radically-teleological introspective determination. That is, the head of the gang is an individual with boundless hedonism and egocentrism, conductors, producers (ordinary bandits), etc., also have a structure of psychotype close to an optimal one. Under this position (based on the theory outlined in "Evolution of dictate") the gang must exist for a long time, but this is not, in reality. The reason for is that there is no (or minimal) consolidating introspective principle, i.e., a lack of a set of positive-dictate essences of dictate ideology (ibid), which is sublimated (or activated, is breaking through) by various essences of I and super-I of organic-conscious and injective nature.

In those cases when it is present, criminal associations are durable - the Chinese triads, the Sicilian Mafia, etc.

In this case, essences of altruistic and socialistic kinds are always present in ideology of those gangs being absorbed by mind of members differently according to layer ascribing.

Nevertheless, negative passionaries are not only trivial criminals of various stripes, since a negativity of hedonistic sublimations can have not only anti-social orientation, but also anti-ethnical, rebellion, anti-dictate, etc., thus giving rise to racist unions, revolutionary of all tendencies, etc.

All these associations are interesting for the standpoint of this treatise, because, racism is an antithesis of ethnic altruism, which is one of the foundations of socialism, and revolutionaries of all stripes and eras always, in one way or another, declare, as a unifying ideology, essences of altruism (of all components) and socialism.

(1)– It is a private example. Analysis for the various variants of psychotypes is given in the subsequent chapters.

Other layer psychotypes, with other strains produce sincere advocates of altruism (1) of socialist virtues like Dr. Schweitzer, Mother Theresa, members of religious and charitable associations, etc.

That is, with all the external diversities, socialism and its altruistic basis produces a wide variety of social individuals - revolutionaries and fighters for "freedom" (2) of all shades and hues, racists and chauvinists, benefactors and followers, advocates of "equality" with very different interpretation of the term, feminists and suffragettes, etc.

That is, the spectrum of concretions of socialistic teleology is very broad and covers essences from purely social to sexual and intellectual ones.

Sadomasochistic complex is an immanent essence of mind teleologizing hedonistic sublimations with a level of effectiveness depending on the power of hedonism of It.

Regardless of orientation of the complex, its significance in the social continuum is determined by level, power of teleologizing essence – of hedonism of It, by passionarity.

History knows hierarchs of dictate (i.e., selfish people with an extreme degree of self-centeredness) as of a sadistic kind - Nero, Ivan the Terrible, and so forth, and so sado-masochistic and the orthodox-masochistic kind. They are united by a monstrous hypertrophy of egocentric hedonism.

A reduction of level of hedonism (as a particular example, in the case of senile impotence) leads to increase of effectiveness of motivational altruism in mind a particular individual, and in greater degree the higher imbalance of sadomasochistic complex toward masochism, that causes the shift of motivational dominants toward altruism with age for producers, and causally a higher absorption by mind of socialistic

(1) - However, having a selfish hedonistic base.

(2) - Interpretation of the term is defined by negativism to a particular social essence – to ethnos, state, gender, individual, etc.

essences. This process is also enhanced by essences of mind reflecting an existentiality of life.

The text of the treatise, as well as in everyday altruism and socialism are very often using the terms "freedom", "equality," "altruism," "selfish," "public good", "virtue", "wise", "people", and others. Descriptivism and semantics of these terms in a universal sense are very vague, and due to objective amorphousness these essences are treated in a very wide range depending on realities and needs of individuals, not absorbing them by mind (psychotype-resistant), and operating these essences as injective-reasonable screen, a loyal ideology. Efficiency, effectiveness of these essence usage for loyal (to dictate, ethnos, individual, ideology, etc.) inculcation is determined by an intuitive, reasonable-reflected harmony of amorphous semantics of these essences perceived by mind in terms of individual hedonistic subconsciousness.

In absence or low motivational-effector impact of analytical trends in mind of a particular individual, the category of "freedom" (1) is reflected in mind in terms of perception formed by a reaction of hedonistic subconsciousness as an essence concretizing, embodying a rejection of hedonistic self-alienation (or coerced exclusion).

That is, an individual's consciousness with the immanent dominance of a subconscious formation of perception terms (directly or indirectly through I and super- I) treats the category of "freedom" as an essence of a comprehensive individual alienation, freedom from hedonistic discomfort determined by various factors – by domestical dictate or ethnos, ideology, external ethnos, etc.

Other differentiations of the perception terms of mind introduce a different tint in the essence of conscious reflection of the category.

-
- (1) – Hedonistically formed perception is also determined by concretions of external hedonistic repression – of dictate, ethnic, ideological kinds.

For example, under strong ethnic pressure of an alien nation and an orientation of the mind, i.e., a determinant of the terms of perception to a large extent by essences of "I", the category of "freedom" becomes alienated from the semantics of an alien- ethnic repressions of hedonism with a corresponding reduction of reflected-reasonable value of hedonism repressions by domestical essences - by dictate, an ethnic way of life, ideology, etc.

Attempts of thinkers to give a purely rational objective description of the category, beyond a subjective-determined variability of its semantics only lead to amorphous, semantically-concrete descriptions of the amorphous category.

For example, the well-known definition of "freedom is the perceived necessity" has precisely this weakness mentioned above, since a reflection by consciousness objectively varies depending on characteristics of individual perception, which is formed by psychogenotype and by reflected essences of the object world, i.e., is not a categorical invariant.

Besides that is not defined what is the perception, there is no determination for a necessity of what, i.e., whether a necessity is an internal essence of mind or a reflection by minds of a certain immanence.

Such definitions have a purely individual context-intuitive sense, so that their objective epistemic value is low.

Some of the descriptions, such as an anarchistic one have the same drawbacks, regardless of the concretions.

That is, the term "freedom" as in introspection of social life and so in the intellectual sphere has a semantic of a highly intuitive-subjective kind.

Given the foregoing, the term "freedom" can be defined as follows: "Freedom is a complex introspective-objective category that is reflected in mind in terms of subjective hedonism and teleologizing motivational

dominants of mind in an individual-desirable trend of rejection (exclusion) of specific essences of objective repression of hedonism.”

The definition implies that there is no freedom in general, but there is a subjective freedom, i.e., alienation, rejection of specific factors of hedonism repression – real ones or generated by hedonistic subconsciousness - ethnical, dictate, ideological, etc.

Factors of ethnic repression are in some cases (at least for the main layer of the suppressed - producers) an essence combining speculative-injective and ethnic xenophobic parts of consciousness, because, in reality, a producer is alienated from hedonism, regardless of ethnicity.

Slaves in Rome at the times of expansion are suppressed no less than slaves in the conquered countries.

The definition also implies that the presence, power and determination strength and teleology of the category in the mind are determined by the strength and nature of the dominance of hedonism in individual mind.

That is, under this definition, the category of "freedom" gets a particular variant-individual meaning.

No less-used in everyday life a social category "equality", rather attractive to mind of the suppressed and useful for the purposes of suppression, and therefore, is intensely prostituting by hierarchs or craving into hierarchs "revolutionaries" of all stripes and tints. As in the case of description of the category "freedom", the semantics of definition of the category "equality" (1) should include essences objectifying its concretions (i.e., a basis of equality, equity in what) and taking into account an actual diversity of individuals of socium, realizing all social essences and categories regardless of organicity of injectivity, attractiveness or rejection by a specific mind of this category.

(1) - In order to be included in a rational analysis with a minimum of subjective context.

In a functioning socium along with a repression of hedonism of different nature reflected in mind of individuals differentially (depending on a motivational psychotype), there is also a hedonistic inequality, i.e., objective differences in available hedonistic benefits – in food, sex, entertainment, alienation from activity, etc. And in some cases, this inequality has no character repressive (objective) for hedonistic subconsciousness - for example, for individuals (1) of a middle class of the developed countries of the twentieth century. That is, a member of the socium, which stands on an average, and even on the lowest rung of hedonistic hierarchy, has an access to volume of hedonistic benefits sufficient so this inequality does not determine a reflected-reasonable repression of hedonism above a threshold initiating negative motivations and breakthroughs into activity.

That is, an inequality, as the antithesis of "equality" is a category that reflects not real hedonistic needs of an individual, but his hedonistic claims determined by the power of his hedonism and the nature and level of effectiveness, efficiency of sublimated structures of mind.

Although from time to time in a social continuum of introspection, there are ideas about equality in social activity of individuals, but this essence has a minimal injective potency in mind of individuals of any layer (2), so the category of "equality" or its antithesis always has a basis in hedonistic structures of social and individual introspection.

In contrast to "freedom" which is an immanent essence of mind, the category "equality" is injective, i.e., is determined in mind by a reflected reaction of hedonistic comparison.

(1) - In the case of adequate-layer teleology of psychotype.

(2) - Due to an immanent hedonistic basis of any motivational stereotype concretized depending on the power of hedonism, but always has negative-ascetic potencies.

Accordingly, the category "equality", as one of the motivational realities of introspection of social life of an individual, can be defined as follows:

"Equality" is a reactive-conscious category of introspection of a social individual, which determines the existence of motivational reactions on reflections in mind of an objective inequality of hedonistic potentials under immanent presence in structure of motivational individual dominants of hedonistic claims that exceed a level required for biological existence.

No less frequently in everyday social life category "selfishness" and "altruism" are used very often associated (speculatively - by dictate, ethnos, etc.) with categories of "vice" and "virtue", respectively. In addition very often, individual altruism, i.e., voluntary hedonistic gifts of an individual to individual, is replaced by more useful, harmonious to teleology of socium, dictate, ethnos, state, altruism, which is anonymously-social. Work for the benefit of socium – is a virtue, the supreme virtue – is to die in the name of the people (1), to save one's life under certain conditions – is vice, etc.

That is, these categories, as well as ethics in general, represent relativistic essences with immanent social-dictate teleology. A deeper analysis of individual immanent to mind bases, that is, essences of mind determining a presence and efficiency of these categories, leads to the conclusion that altruism and selfishness are organic derivatives of mind hedonism, formed in terms of all sits structure – of I super- I, It, teleologically reflecting a social immanence of a human, and evolving in sync with the evolution of dictate.

That is, the motivational potencies of these categories in a joint dichotomous determination are defined by the presence and strength of

(1) – Under presence of effective inculcations associated with a hierarch, i.e., "For the tsar," for the king ", etc.

individual hedonism of It, and the essence, concretions, mutually balanced efficiency, chronological dominance of the components as a reaction on specific reflections of situations from the external world, is determined by the essence of total mind – by dominance of structures, character of sublimating essences, effectiveness of intelligence, injective absorbability and character of injections, etc. An external antagonism of activity, i.e., of behavioral concretions of this dyad is a result of individual-differentiation of prolonged dominants of motivations defined by a joint (variable-time, depending upon the reflections of essences of an outside world (1)) action of all structures of the mind, but in any case, these categories are a derivative of an individual mind, i.e., in gist, different inversions of basic subconscious dominants with their immanent hedonistic teleology.

A number of other categories, heavily used by altruism, and particularly by socialism either have a speculatively-injective nature (i.e., a derivative of a recruited by dictate creativity), such as "people", "democracy", etc., or are a whimsical mixture of many times mediated derivatives of immanent essences of mind and primitive speculations of a dictate-state nature - such as the "public good", "public morals", "social ideals", etc.

Altruism and associated with it socialism as categorical essences of an introspective continuum of an individual and socium, are immanent to mind and their essence specifically evolves with evolution of socium in all its aspects – dictate, ethnic, technological, changing in concretions and remaining invariant in potencies and, in turn, dictates a number of essences of introspection and objective structures of socium. These include various governmental structures, essences of ethnogenesis, the

(1) – In the absence of a real threat to life or availability of sufficient quantity of hedonistic good, altruism can dominate, under threat of death or hunger – egoism can dominate, and it is for the same individual.

national movements and wars, racism and cosmopolitanism, ethnic cross-breeding, sexual morality and sexually-oriented trends in socium, aesthetics of altruism and a number of more terrible social essences - revolutions, extreme forms of suppression (such as the Sicilian tyranny, Mazdakizm, the French Republic of XVIII century, fascism and communism of the twentieth century, etc.). This treatise is dedicated to analysis of all the diversity of linkages and co-determination of essences of multifaceted man's mind that fosters altruism and socialism, and exposed to them itself.

Chapter I

Historical evolution of altruism and socialism.

Chapter 1

Historical evolution of altruism and socialism.

Introspective grounds of altruism (and, causally, of socialism) represent the essences immanent to functioning of individual mind of a social human, that is, are organic components of the socio-teleological complex of motivations. Consequently, the basic essences of motivational dominants of altruism, having a hedonistic base in It, are chronologically conservative and their psychotype diversity generates the whole gamut of human altruism, evolving under the influence of factors of an external object world – of technology, ethnogenesis, dictate, biosphere, etc.

The immanency of altruism to human mind in social existence (1) implies an existence of stable positive-social altruistic dominants of mind hedonistically compensating altruistic repressions of It.

Drawing away from a scholasticism discuss of a problem of

(1) - Even in the case of a minimal socium - of two people.

emergence of social human, let us restrict ourselves with a period of history, an evolution of socium, to one or another degree documented. Period of pre-civilization, characterized by a lack of systems of collective memory, demonstrates a social structure, objective and introspective, very similar to a social structure of any herd of primates.

That is, self-ascribing, an introspective basis of sociality has a primitive hedonistic sense of a biologically-existential kind - socium can more powerfully resist the environment pressure of biosphere and of foreign ethnoses, and accordingly self-ascribing is harmonious to main hedonistic motives - survival, self-preservation, etc.

A hedonistic dominance of the strongest has a positively-introspective tint, and altruism is purely biological, including essences of conservation and protection of women, children, etc. The absence of injective essences of altruism of any kind - ethnical, dictate, and etc., determines the absence of some components of altruism characteristic of later epochs - a motivational alienation of hedonistic benefits in favor of the infirm and old members of socium, restrictions of hedonistic claims of the strongest, of any egalitarian essences and etc.

In terms of the subject matter of this treatise, the era is of interest only to the extent that it reveals those basic essences of biological altruism, which later became the basis for all other essences of altruism - injective, organic, dictate, ethnic, etc.

A base, socio-biological foundation of altruism is essentially a holistic introspective basis of a social human, i.e., the set of positive-hedonistic essences of self-ascribing to socium. Precisely because of this factor, evolving altruism and determined by it socialism are immanent essences of socium, associated by diverse bilateral determinations with other fundamental essences of socium - with dictate, ideology, ethnogenesis, etc.

The evolution of socium implies an existence of several processes, which increase a need for exclusion of hedonistic benefits above a norm

of the individual-dominant hedonism of the strongest in the herd (tribe) - dictate structuring, ethnic exclusion from global socium, evolutionary-sexual domination, an increase of the global continuum of technology, of intellectual acquisitions of people.

Dictate structuring at the earliest stages of evolution implies a psychogenotype-determined selection of groups of people excluded from hedonism, in one way or another, people alienating hedonistic good in their favor, and people involved in alienation and getting for this a hedonistic compensation.

Even a weak hedonism of a bulk of the suppressed – producers under presence of a sufficiently powerful negative-hedonistic repression may provide a strong enough reaction to the collapse of a dictate structure.

Therefore, even the earliest, most autocratic (which is appropriate to this stage of socium evolution) forms of dictate always necessary include introspective essences injectively positivizing dictate alienation of hedonistic benefits.

Going beyond purely dictate tricks of ideology, let us consider one of the main essences positivizing social asceticism and directly related to altruism.

The immanent to human mind essences of biological altruism (1) include virtues oriented at the benefit of weak, old, young, women (especially during the bearing), which implies a positively-motivated self-alienation of a part of individual hedonistic benefits to those members of socium. Such motivational determinants (altruism) are characteristic and inherent to socium at all stages of evolution, beginning with the earliest.

These altruistic essences include the adoption of protection functions, provision of the necessary material means of life, ensuring the necessary for life level of hedonistic comfort.

(1) – With a variant-psychotype efficiency. Most effective are for individuals (the majority of socium) with reduced hedonism and compensated or masochistic orientation.

Structuring of proto-dictate socium in forms of dictate of civilization era (2) causally leads to absorption, transport of a part of concretions of biological altruism in realities of a form of dictate. The functional teleology of dictate, regardless of the level of individual hedonism of hierarch, or psychotype strains of other layers, implies the existence of positive-hedonistic motivations of self-ascribing to dictate, the more powerful, the lower level of individual living human potentialities - that is, precisely of the described above groups of socium. Namely because of this situation, the most motivated adherents of sociality (in spite of the maximum level of alienation of hedonism) always, in all epochs, are women, poor elderly, and low passionaries (3).

(2)- “Evolution of dictate”.

(3)- Since the children do not participate in the functions of socium.

This dictate absorption of a part of functions and the associated (introspective-determining) positive dominants of biological altruism reactively leads to an increase in socium of essences of dictate altruism, i.e., the positively motivated determinants of self-alienation of hedonism in favor of dictate, as a carrier (1) at least partly of virtues of social altruism. Of course, this is only the most profound basis of dictate altruism, because, unlike herd mammals protecting females and nursing pups, the human mind might be subjected to such a powerful inculcation into structures of perception and consciousness (of I and super-I) that the basic motivations may be obscured or eliminated. Even the earliest structures of dictate of civilization era (the cities on platforms of Sumer, Elam, and Akkad) immanently include in a continuum of social introspection essences of positive suppression appealing to I and super-I of the suppressed (2). A demi-god halo of a hierarch and his functions,

(1) - Reflected in mind (mainly of the suppressed) in terms of positive-dictate perception, i.e., in a causal dependence on dictate evolution of individual introspection.

(2) - Detailed analysis is in Evolution of dictate.

application of mystical essences, palaces and pyramids reflected in mind of the suppressed and associated with the dictates and so on, (ibid), - it all on the basis of biological altruism creates a motivational base of dictate altruism - that is, of a positively-motivated self-alienation of hedonistic benefits in favor of dictate, and therefore (because of a positive absorption by mind of the majority – and at the initial period by all of the suppressed) of an inclusion of this essence in a continuum of social introspection with a halo of "virtue," the socially recognized benefits, of the positive artifacts of social morality.

All this is fully consistent with essence of introspective processes in mind of the suppressed, because, they are the main carriers of altruism and the main objects of the injections of altruistic virtues.

There is a different picture regarding individuals of other layers of dictate and respectively of psychogenotypes. A hierarchy of dictate due to psychotype features and dictate teleology, social and individual, organically does not accept by mind the virtues of altruism, because it is namely hypertrophied solipsistic hedonism is such a sensitive sensor of external pressure on the social environment (i.e., a potential repression of their individual hedonism), which determines their personal adequacy to layer-dictate teleology.

And the level of hedonistic claims and teleological imbalance of motivations toward egocentric sadism defines both the correspondence of a hierarchy to his social purpose and so the level of rejection, alienation by his mind of altruistic essences with their immanent motivational (1) negativity towards egocentric sadism and individual hedonism.

Individuals motivationally involved in the suppression have a structure of dominants of mind to a great extent determined by the gist and level of hedonistic incentives and largely invariant with respect to individually-personal differentiations of psychotype.

(1) - It is namely motivational, because a determination of motivations can be of a purely hedonistic character.

Activity, motivations and absorption of altruistic virtues, in particular by a mercenary-soldier, bureaucrat, executor, etc., are largely determined by the essence of the positive-hedonistic incentives and thus by matching of promoted essences of mind to dictate teleology in general and to that functional layer in particular. Since the purpose of this layer of dictate is to carry out the suppression, that is, in gist an abuse (active concretion of sadism), so then respectively a conclusion follows that the adequacy of effective motivations of suppression conductors to teleology of social being organically denies sensitivity, absorbability of essences of altruistic virtues by conductors of repression. This position will be even more effective the higher level of a negative-forced component (ibid) in the total conglomerate of suppression.

That is, at the era of early civilization - i.e., Sumer, Akkad, etc., when positive-motivational suppression is exhausted by essences of ethnic self-ascribing and some injective-mystical loyal-dictate dogmas, altruism only slightly is injected and absorbed by mind of conductors and executors of suppression in an inverse form of ethnic differentiation of suppression.

That is, a low level of positive repression determines a low level of significance in a social introspection continuum of altruism essences of a social-dictate generation - both organic as well as declarative ones.

Because the relevant orientation of motivations and actions of biological altruism overwhelmingly (at the considered time) are limited to family circle, i.e., by a range of people related by sex and kinship, so socialism in all forms is present in socium in only rudimentary, amorphous, individual concretions.

Motivational and teleological basis of socialism is a varied altruism, but the essence specifying socialism in the introspective-objective world is a repressed hedonism of unconsciousness (of It), i.e., the basic essence of mind, which determines any mental and physical human activity. In other words, the socialistic potencies of altruism are specified in a social continuum of introspection and activity under presence of hedonistic

repressions of a sufficient level and of a high level of hedonism of individual subconsciousness, i.e., under sufficiently high (quite specific for a given individual) level of activating passionarity (ibid). With few exceptions, family at this era is patriarchal and autocratic as well as gerontocratic. That is, along with family altruism, there are essences of an age and sex hedonistic inequality in family and the main subject of alienation of hedonism is a woman.

The psychotype of normal women differs in two features – a reduced passionarity and a presence of conservative dominants of motivations associated with the biological functions of reproduction.

Pregnancy and child maturation in humans is a big part of life and during this period subconsciousness of women is dominated by powerful motivations positivizing of reflected in I essence of objective, including the social world, with the immanent essences (objective and introspective) of altruism in all of its social concretions. The same biological dominants define a high value of the presence of a minimum level of required primitive-hedonistic benefits, even if meager, but stable, providing the biological functions of survival and reproduction, being largely a result of concrete effectuations of motivations of family and social altruism. The combination of these dominants leads to the fact that a potency of socialism in family altruism is specified by the activity of mind of individual (by women) with a relatively disadvantaged, persecuted hedonism in essences of the socialistic kind in a family continuum of introspection and activity.

A high level of biosphere pressure and competitive ethnoses reflected in I, also creates an additional motivational positivism of self-ascribing to dictate, ethnos, family, reinforcing a leveling of the activating consciousness hedonistic discomfort of a social nature, and thus activating potencies of altruism. A shifting of mind dominants of women in the opposite direction (1), i.e., an increase of passionarity and decrease (due to individual psycho-physiological features) of effectiveness,

(1) – A masculine appearance and behavior of active suffragists, (a consequence of changes in psychophysiology, her muscle deformation) marked at all eras - from ancient Greece to modern times – is an additional argument.

efficiency of biologically-sexual dominants of mind under presence of sufficient external pressure (initiated by asceticism) leads to refined-socialistic essences in introspection of socium and family – of the archaic sufrazhizm and feminism, very informatively described in ancient Greek literature. Along with dictate-differentiated altruism, at the initial stage of social structuring ethnic components of altruism are emerging. Unlike dictate, infrastructure-socium differentiation of conscious dominants of altruism, the ethnic component differentiates altruistic motivations depending on ethnicity.

Ethnic self-ascribing at any era is based on positive-hedonistic essences similar to dictate self-ascribing. However, unlike dictate one implying structural hedonistic potencies and concretions, ethnos constitutes a socium essence associated with the opposition to foreign ethnoses, in one way or another, hostile to the domestical ethnos depending on a phase of relatively ethnogenesis. Ethnic alienation is, in fact, a deliberate dichotomy of ethics differentiating (harmonically to dictate and social teleology) introspective dominants of motivations in relation to domestical and foreign ethnoses. This dichotomy allows introducing of negative-introspective bans, say, on murder or robbery of individuals from their ethnos and at the same time to rise to a rank of the highest virtues of the same actions with respect to a foreign ethnos.

Consequently, a lack of, or at least a low level of ethnically motivated hedonistic repressions leads to a presence of reflection-conscious essences positivizing ethnos as a social essence with a corresponding transfer of positive motivations on individuals, members of domestical ethnos (1). Since ethnic essences of introspection harmonize with dictate

- (1) – The twentieth century, with an apparent reduction of a social significance of ethnogenesis (at least in developed sociums), shows the same essences.

teleology, i.e., there is a low level of determinants of ethnic nature in structure of suppression, so respectively, the introspection of suppression with all its attributes – motivations of conductors, negative barriers of laws, customs, taboos, morals, etc. is domestically-ethnically positive and this positivity is stimulated by dictate (for a more detailed analysis see “Evolution of dictate” and “Universal ethics”).

Consequently, an ethnic altruism is typical for all layers of dictate, except for those, hedonism of which is the absolute dominant of mind – hierarchs and negative passionaries (ibid). At the same time, the ethical dichotomy of ethnogenetic nature, stimulated by dictate, leads to ethnic bifurcation of altruism, the more effective the higher the level of determination of ethnic motivations.

Effects of common factors are increased with a growth of determinations of ethnic motivations always associated with an external ethnic pressure - military, technological, etc. The emergence of a social continuum of essences of altruism oriented at members of domestical ethnos and other (often antagonistic) essences focused on members of foreign ethnoses, i.e., an introspective splitting a single essence, regardless of a cause, leads to the appearance in mind, in some or lesser extent, on an irrational level of awareness of a relativism of ethnic altruism, since the ethical determinants of mind, organic or injective, dominate only with their dislocation in mind as monolithic, invariant, absolute essences. When altruism (as any other determinant of mind), is reflection-consciously effective in some situations and rejected in others, it loses its absolute dominance for the mind of individual.

A similar situation exists for gist of motivations (altruism strains) for professional soldiers after a war (especially prolonged one). At a certain

level of initiating discomfort of hedonism, an ethic of violence against a foreign ethnoses acquires an introspective absolutism, a reasonable dissipation, displacing determinants of ethnic altruism in these individuals, and violence against individuals of domestical ethnoses gets the same motivation as in relation to alien ethnoses.

An external variety of behavioral acts of a specific individual can lead to a false assumption about an individual variety of motivational conglomerate of mind. In reality, under a deeper analysis, it is clear that the life activity as prolong motivated, and so seemingly spontaneous is determined by a stable, conservative set of mind's dominants - a superposition of psychotype and reflections of the external world. The same is true with respect to altruism.

A stability of any dominants of introspection is determined by a lack of their alternatives in individual mind.

When in mind, either under pressure of external environment (threats to life, the temptations of hedonism, dictate repressions, etc.) or in a presence of ethical alternatives (as shown above), sustainable ethos are present or generated, which are different from stationary, stable-motivated structures (e.g., altruism), then psychotype dominants - such as altruism, acquire the features of latent, sporadically-effecting motivations, which in potency may be the objects of targeted, appropriate affectation by external essences - by dictate, biosphere, other people, etc. This process, as one of the pillars of generation of socialism in a social continuum, takes place already at the considered stage of evolution, and becomes crucial in the future with increasing potency of introspective injection, i.e., with affectation of latent ethics (of altruism) indirectly through I and super I (1).

(1) - Communism in Russia and Cambodia, fascism, etc., with all their nightmares acceptable by mind of many – are the result of this process.

In the considered period - from the cities on platforms to great ancient civilizations, this process leads to an emergence of social concretions of socialism - egalitarian religions, declarative egalitarian trends forming extremist forms of dictate, etc.

A high level of negative-motivation suppression characteristic of the era and an immanently high level of ethnic self-ascribing on a background presence in mind of dominants of altruism leads to appearance in a social continuum of very important essences of socialism as a consequence of the effectiveness of the above process. The high level of negative, forced suppression, in some cases, alienating the suppressed from the minimum of hedonism (e.g., the right to exist), even with the immanent to producers a low level of hedonism of It (the determinants of passionarity) should initiate negative to dictate motivations and actions. However, history does not give significant confirmations of this, except in cases where the negative-dictate outbursts were perpetrated by groups of people with a psychotype different from producers - Ethiopians, gladiators, etc.

Alienation from a socium (dictate, ethnos) at this period is equivalent to death, so the motivation of self-ascribing to dictate and ethnos partially bring down, reduce a motivational negativity of reflected in consciousness of forced suppression. This is especially effective with ethnic affirmative dominants, because, unlike with dictate, ethnos in any concretions determines causally a significantly lower level of essences negative to individual hedonism. Residual, unbalanced level of negative-dictate dominants is insufficient to breakthroughs in the field of active behavior, but sufficient for the formation in It of terms of dictate perceptions as a negative essence, suppressive to the subject of perception. Together with the presence in mind of the suppressed of sufficiently effective essences of biological, social and ethnic altruism,

personal introspection generates spiritual essences, which essentially are a derivative of displacement (1) (substitution, sublimation, etc.) essences

(1) - An immanent process to human psychology in the presence of hedonistic (or conscious) discomfort and a lack of a necessary beginning of passionarity for active extermination of a cause of discomfort.

of discomfort of hedonism and the causally consequences of introspective syllogism of both factors.

The result is an emergence and effective absorption by social continuum of introspection of various egalitarian essences of an ideological, religious, political or sexual kind.

That is, a positively-motivated altruism (dictate and ethnic) of a tribe of proto-civilization due to evolution raises essences of a different nature, which in the future, evolutionary, are among the most important in social introspection.

Since, as was proved in "Evolution of dictate", cycles of evolution are characterized (at the period of civilization) by an increase of negative-forces suppression, so all the above processes have a similar cyclicity, and therefore egalitarian concretions in socium appear at the end of dictate cycles of evolution precisely because of the radicalization of the process. Antique Sicilian tyrannies, Athenian democracy, Christianity in Rome are typical for the late dictate cycle of forced dictates (ibid). Communism in Russia – is the end of the cycle of introspective-forces dictate, etc.

In addition to purely political consequences, the process of egalitarization of social introspection manifested is manifested in various works of egalitarian spirit denying values of social dictates to an individual and in the most fantastic way treating the category of equity.

As an antithesis of hedonistic inequality, this process can produce variations of communism – such as ideology of the Sicilian tyrannies, Mazdakism, anarchism, egalitarianism of all conceivable revolutions, etc.

In absence of the necessary continuum of passionarity, dictate negativism of social motivations is specified in ethical trends (theories, courses, etc.) alienating an individual from introspection, a spiritual foundation of suppression. Various sects, Gymnosophists, and as the brightest example - early Christianity not blurred by dictate structuring of the church at a later period.

Since this process only slightly affects hierarchs and structures of suppression (by virtue of their organic-reasonable rejection of the category of altruism), then we consider the essence of introspective processes in egalitarian creators of artifacts and in their absorbents, the recipients of these creations of spirit.

Contradictate passionaries, i.e., individuals who have created and are creating all the intellectual baggage of humanity are differentiated into two main groups. Here are individuals whose might of intellect and hedonism (a base of passionarity) is so high that their creative sublimations and vital teleology are alienated from suppression, sociality, ethnic etc. Gymnosophists of India, the creators of atomicity of the Universe Leucippus and Democritus, etc. - their number is small compared with the number of socially-oriented creators. By virtue of spiritual alienation and independence from introspection of suppression, their creativity never carries any element of sociality, pro - and contradictate kind, equality, etc.

Moreover, they are characterized by a rejection of egalitarianism and socialism in all spiritual and social forms. Works of Plato, Montaigne, Nietzsche and others – are a witness of this.

The second group of creators includes individuals with potentials of mind sufficient for generation of acts of high art, but which teleology of

sublimating structures and intelligence are not limited by purely cognitive essences, but includes structures of a social, ethnic, dictate kind.

That immanently leads to an emergence in acts of creation of essences causally related to an introspection of socium in all its forms. Since hedonism of creators is much more powerful than hedonism of other layers of the suppressed, so a cyclical increase of negative-forced suppression generates (reactively) in these individuals, firstly, powerful creative sublimations, and secondly, depending on a level of effectiveness in a social in structure of sublimating creativity essences on mind, determines a level of socio-appropriate teleology of creativity. In some cases, the result is the creative acts with varying degrees of egalitarian component. Of course, Moore, Campanella, Saint-Simon, Elysees Reclus and others in acts of creativity could not foresee the horrors of the French Revolution, Russia, Indochina, Dionysius, and etc, speculatively used their creativity, but every creation of spirit has its own independent of the creator destiny and finds its way to minds absorbing them.

Mind of the vast majority of producers (of the main bulk of socium and of the suppressed) due to inferiority and primitiveness of hedonism immanently carries in its structure essences of inequality in purely hedonistic hypostasis that causally determines a formation of structures of perception (of I, super-I, It) in a trend of positive absorption of egalitarian essences, at least introspectively neutralizing, antagonistic to essences of inequality – the reason of hedonistic discomfort. Under this situation, of social status of introspection, in its continuum besides rather amorphous, for most individuals irrational interpretations of the categories of equality(1), not a less amorphous category of "fairness" appears, which later begins to branch on ethnic, national, individual, state, etc. In the irrational-conventional, i.e., in a treatment acceptable by mind of the suppressed, this category is a set of ethical evaluations of various aspects of equality (or inequality) in terms of relevant teleology with its immanent individual-hedonistic basis.

(1) - At the period preceding the appearance of Dionysius in Sicily and at the era of Mazdakizme, this category speculatively included even an equality of sexual potencies.

This category, being organically absorbed by mind in terms of repressed hedonism, is always included as an absolute criterion of good, virtue in all egalitarian and socialistic creations and essences. On the other hand, due to a harmony of a subjective interpretation of this category and motivational bases of mind, it becomes an ethical basis, a psychological basis of actions of purely hedonistically-individually oriented, and often antagonistic to altruism, socium, ethics of dictate. Unrealized hedonistic potencies, claims find a conscious indulgence in an individually-oriented interpretation of "justice". It is unfair (in terms of a subject) that someone has great potentials, no matter the reasons why (due to biological (1), individual potentials, social ones) - and, accordingly, there is an ethical screen for socially and ethically negative actions of a seizure of the goods and neutralization of the real basis of motivations - a hedonistic discomfort.

Various speculative transformations of immanently ambiguous semantics of this category become (and evolutionary acquire a fundamental character) ethical bogey, an ideological banner of negative passionaries to camouflage trite-hedonistic motivations, regardless of concretions - national, social, racial, ethnic, what you want otherwise. The second cardinal feature of the era of early civilization determining the essence and evolution of altruism, socialism and related essences, is an appearance and design of legal rights. Pre-civilization unwritten law, in a form of customs, taboos, etc., based on ethnic altruism and socially specifying the ethnic altruism in prohibitions and incentives of teleologically appropriate activity, is one of the basic features of ethnic

(1) – Of a sexual attractiveness, physical strength, aggressiveness, or a beauty of women, etc.

segregation and its adaptation to specific conditions of biosphere. Ethnic rights decide, firstly, a task of motivational consolidation of ethnos to confront the outside world, secondly, restricts hedonistic claims of members of ethnos, thirdly, transfers social, dictate (and often family and biological) altruism from a category of spontaneously-subjective in the category of socially (ethnically) structural, i.e., immanently integrated in a structure of an introspective continuum of ethnos with its own teleology, categories of virtue and vice.

In fact, all aspects of the law (in its idealized interpretation (1)) to one or other way are associated, determined and dictate social altruism, or organically include it in their structures.

A motivational consolidation (organically linked to positive to socium motivations of self-ascribing) is a consequence of positive absorption by mind of individuals - members of the ethnos the essences either components of social (ethnic) altruism or causally related to it, since any consolidation involves structuring, and any structure implies a redistribution of hedonistic rights and hedonistic sacrifices, that is, ultimately a motivated self-alienation of hedonistic benefits of an individual in favor of someone or something, in this case, of socium (ethnos). Two other aspects of ethnic unwritten law are causal consequences or conscious inversions of altruism.

Registered rights, i.e., a set of written regulations of social and individual life has an efficiency (i.e., determines individual motivations and actions) the higher the higher level of universality of rights, i.e., absence, at least declarative, of individuals in socium beyond a control of the law. Hierarchs of early structures of dictate, to circumvent this immanent essence, proclaimed the rights and codes by a transcendent

-
- (1) – Since, in reality, the law may specify interests of a hierarch or a layer of a reality of dictate, and with evolution of dictate this trend is increasing.
-

divinity granted by higher powers, and proclaimed themselves a personification of the divine and supreme judges of earthly existence. Examples are in all peoples - pharaohs of Egypt, the rulers of the Inca and the Maya, Europe. A universality of rights, i.e., individual invariance of affectation may initiate in mind of individuals necessary to socium barriers depending on a level of individual hedonism and determinant-conscious mutual balance in mind affectations caused by a pressure of environment (biosphere, ethnogenesis of dictate, individuals of domestical socium) and positive dominants of a social nature based on an altruistic principle of universal law.

That is, the higher level of effectiveness of injective dogmas of a universal permanence of law, regardless by what means this can be achieved (1), the higher level of external pressure it may face in mind of people providing, thereby a social functioning.

Prolongation and effectiveness of law, like of any social essence concretized in mind of people, under negative, destructive to the essence reflections of pressure of the external world in mind, is directly dependent on a level of positive-hedonistic reasonable determination of the essence.

Disincentives of loyalty are easily destroyed by more powerful negative (for an individual hedonism) reflections of the outside world. During the war, the fear of punishment is eliminated from consciousness by reflected nightmares of continuous deaths, but at the same time positively hedonistic motivations of self-ascribing to socium, ethnos, dictate are capable to overcome even powerful determinants of survival.

That is, the determinants of law, based on altruism, regardless of its nature - organic, injective, ethnical, etc., are a more effective basis, rather,

(1) – By a negative form of taboos as public cruel executions, by universal positive promotion of altruism (ancient Greece), mystical rites and speculate on a fear of death, etc.

a more significant component of basis, because right as any essence, comprises both negative and positive components.

Consequently, the rights, for an effective efficiency, declaratively should include in the structure of introspective base essences adequate to dominants of the basis, i.e., universal sociality and altruism in a hypostasis of public good, public virtue, common good, and etc.

The universality of rights with an immanent halo of altruism, acquiring the veil of universal sociality, causally determines in minds of individuals a generation of ideas associated with the equality before the law, with equal obedience to the law, i.e., rationally organized social regulations of activity.

Since biological altruism is individually variable and therefore does not generate stable conformally-social essences, so the basic structures of rights are determined by essences of altruism conformal to structures of dictate, ethnos, socium – by ethnic and dictate altruism.

Ethnic altruism determines a much greater stability of ethnic rights in a form of lifestyle and customs, its absorption by all layers of socium, and a lack (or a much lower level) of negative-motivational enforced essences of inculcation, a dislocation of essences of that aspect of law in mind of individuals, and syllogistic-reasonable, therefore, lack of needs to consolidate norms of these rights in symbols of collective memory. Because of the above factors, egalitarian reactive generations have a powerful significance in the motivational continuum of an individual, and eventually penetrate into a sphere of consciousness (I, super-I) in the form of ideas of ethnic equality (infrastructure-domestical).

In addition, an organic admissibility by mind of norms of ethic rights determines a motivated exclusion, rejection of norms of foreign ethnic rights and associatively, with its generating essence, a rejection of foreign ethnoses, i.e., an existence in introspection of socium of one of the components of ethnic xenophobia – of nationalism and chauvinism in a

variety of concretions (1) – up to "great" "national-liberation" movements inclusive.

Dictate law carrying a charge, in some degree, of declarative altruism and because of organically-appropriate orientation on a dictate teleology having immanent essences of negative-motivational prohibitions, repressions of hedonism, also contributes to the social continuum of introspection essences of an egalitarian kind, i.e., declaring (in varying degrees, speculatively) a social equality before the law, at least for a vast majority (2).

A resonance, introspective harmony of absorbed by mind egalitarian generations (determined by ethnic and dictate rights) to hedonistic grounds of mind and its various inversions in other structures of consciousness, is responsible for a high motivational effectiveness in determinants of mind of the generative essence - the rights and so of its derivatives. That is, there is a distinctive ring of determinations with multiple feedbacks.

These same factors cause a possibility of a situation when various structures and essences destroy an aura of universality of rights, of a legal egalitarianism - a war, arbitrary rules of hierarchs and conductors of dictate, a weakening of institutions of suppression, a presence of powerful criminal networks that compete with state structure, etc. It causally leads to a reduction of motivational effectiveness of law and, in a radical case, to the destruction of introspection of rights, which in turn leads to a number of social consequences: to spiritual criminalization of socium,

(1) - These motivations are often so powerful that run counter to the basic, hedonistic dominants - for example, national revolutions, when the suppressed do not win anything.

(2) - At this early stage, hierarch and supreme conductors, including clergy, were often excluded from the law under the veil of demi-god nature, mystical power.

appearance of negative-social groups, riots, breakdown of a dictate structure, etc., and finally to a decrease of social cohesion and vitality of socium.

That is, all aspects of law, despite hedonistic sacrifices (i.e., dictate-ethnic altruism) on the one hand, are a positive immanence of structural socium.

However,, like any other category of individual being and the Universe, rights have in their altruistic introspective basis essences of potential self-destruction, if not in a formal-object sense, then at least in a sense of objective virtue of social rights.

Equality before the law, necessary organically and organically immanent to effective introspection of rights, is one of the components of a category of egalitarianism of individuals' mind and introspection of socium as a whole.

Egalitarianism, in spite of the ambiguity, amorphous semantics and conscious introspection, is an integral category in its hedonistic basis. That is, an effective validity of any of declarative aspects, components of the category, causally determines an appearance in various structures of mind of essences unifying egalitarianism, spreading it in an associative way on other aspects of social existence, in one way or another, linked with hedonism of subconsciousness, hedonistic potencies, and ultimately with hedonistic inequality.

Inequality in physical strength is not a basis for hedonistic repressions of an individual's mind, when it is not associated with inequality in redistribution of hedonistic benefits. Mental inequality, exterior, dictate-status and so on, inequality is repressive for mind only when it causally connected with hedonistic inequality, which together with the universal introspection of a reactive category of equality extend private, objectivity-social introspection of egalitarianism (rights, in this case) on all other aspects of inequality, in varying degrees, conscious (1). Any injective essence has motivational potencies only in the case of harmonious appeal to hedonistic subconsciousness (2), and the greater the

(1) - Although in some cases unconsciously is displaced from the structures of effective motivations.

(2) - This does not apply only to individuals, whose sublimations of hedonism in creations are so powerful that an individual egocentric hedonism is not their dominant.

higher the level of harmony. A deductive extension of semantics and motivational determination of categories of equality is in accordance with this trend. Under presence of different kinds of inequalities between individuals of the most arbitrary nature, only those appear in the sphere of conscious as motivational determinants that are associated with a repression of hedonism.

That is, the objective social virtues - altruism both ethnic and dictate, rights, carry in them an organic charge of hedonistic discomfort of an egalitarian nature, which complements a positively-motivated self-alienation of hedonistic benefits determined by individually-reasonable absorption of these virtues. A combined level of discomfort of hedonism is increased with an increase of legal exclusion of hedonism (slaves of antiquity, serfs in Russia) and with an increase of objective social hedonistic inequality, reflected in mind in hedonistic terms of perception. Under presence of well-defined conditions specific in each period of evolution of dictate and socium, hedonistic discomfort throughout the social continuum can reach a critical level of destruction of dictate structure, and always motivational tendencies of social unrests in some way are linked to the categories of equality.

In the Roman republic, or in ancient Sparta, the suppression of slaves was no lower than in imperial Rome. However, hedonistic exfoliation, layer potencies of hedonism in a comparative perception by the suppressed have a different level, that together with other social essences become a basis for rebellion under auspices of equality. Thus, even the early stages of social evolution, with a weak human intelligence

encumbered by false ideals, are an example of consistency, dialectic indissolubility of social virtues and vices generating in evolution the essences of social existence, which are raging in the twentieth century.

One of the factors that determine the essence of evolution of the studied categories is an emergence and spread of word sign systems of collective memory, which preserve for future generations all the intellectual creations of earlier eras.

Let us consider only those aspects of this essence, which are related to the topic, because the collective sign memory is linked with many different aspects of socium.

In absence of inherited intellectual baggage, positively-social and, to a much greater degree, negatively-social dominants of individual mind are teleologized by own mind and reflections of the outside world, and because of individual variations for initiations of meaningful social movements, it is required either a strong repression of hedonism, reactive destructing, eliminating from the scope of activity all other determinants, or a presence in socium of an individual (or groups of individuals) with outstanding passionarity and powerful negative-social (dictate, ethnic) essences-sublimates of consciousness. At this age, the level of positively-hedonistic dominants of self-ascribing is so high (1) that the attainability of a beginning of sufficiently strong reaction by repressed hedonism is unlikely that is confirmed by the absence of information on rather large negative social actions in pre-civilization era and the beginning of civilization (Sumer, Akkad, Lagash ...).

The structure of socium and objective essences of forms of dictate at this era are such that an individual with a high passionarity is organically needed to dictate and socium to compete in the objective world that

-
- (1) - Alienation from socium is equal to death, i.e., self-ascribing is determined by the most powerful component of hedonism – by instinct of self-preservation.

defines a high level of hedonistic stimulation of loyal passionarity, that in turn is reflected in mind of individuals in terms of hedonism and causally generates a positively-dictate teleology of hedonistic sublimations.

Public honors and a rise in a social hierarchy of the strongest, bravest, and so on, putting their talents to the benefit of socium (in fact – of dictate) are the tool of pozitivization of passionarity, which is effective in the absence or weak social dissipation of systems of collective memory. This approach to pozitivization of passionarity at the era of pre-civilization and early civilization is characteristic of all competitive ethnoses, but the most radically is formed in ancient China. Furthermore, even in the presence of the required level of negative passionarity, it is needed to have effectively-injective essences of introspection, harmoniously absorbed by mind of rather large groups of individuals and having a high ethical value with immanent socio - dictate negativity. These essences are an artifact of creativity, i.e., sublimations of hedonism, and the more powerful, the higher the level of their conscious injectivity. That is, individuals who principally due to features psychotype could be an initiating core of negative-social activity, because of the features of their psychotype, cannot create high meaningful works of the intellect, because their passionarity is not accompanied by psychotype-caused structures of sublimation. These individuals may be hierarchs, criminal kings, revolutionaries - but never the creators of high strength, and a lack of inherited ideas makes it impossible to use other intellectual creations.

The emergence and development of systems of collective memory lead to the fact that intellectual creations of giants of mind of previous generations are the legacy of future generations, and power of ideas of great minds is a basis of injective power, and speculation on a combination of the essences of their creativity and own miserable freaks of mind (always of an egalitarian kind) creates terms of teleologization of motivations of individuals – of the objects of injections.

With the accumulation of intellectual baggage by humanity, especially of a continuum of ethics, this approach, a reception of ideological applicative speculations by longing into hierarchs negative passionaries of a large-scale, becomes a standard, commonly applicable one and not only in structure of social dictate, but also in religious institutions, and in out-of-state structures (parties, gangs, etc.).

One of the first great world religions, one of the vertices of a mystical comprehension of the mysteries of life - Zoroastrianism in its basis and ideological essences appealing to the ontology of existence, has been reduced to a primitive set of ethical dogma with a mystical foundation and was laid as a basis of one of the earliest (known in history) extremist forms of dictate, which are always a monstrous grotesque of egalitarian socialism. Similar examples in the history are many - Plato and Aristotle in the ideological (Theosophical) foundations of Catholicism, Nietzsche, and Germany's fascism, utopians and communism in Russia, French philosophers (Montaigne, Diderot, Voltaire, etc.) and egalitarian murderous regimes in XVIII, XIX centuries, France, etc.

Intelligent continuum of the global socium, being retained in a system of collective memory, and eventually becoming available to a sufficiently large number of people because of the nature of technological evolution, contains the essences not only of the highest creative strength (1), but in the vast majority - creations of medium and drained minds, creative ministers and opponents (due to a hedonistic negative determination) to suppression with immanent traits of creativity - hedonistic determinations (positively or negatively-dictate depending on dictate hedonistic stimulation), with a low level of intelligence, affordable to absorption by mind of the suppressed, harmonious (in varying degrees) to corresponding essences, ideals, trends of a banal mind of most individuals of socium. Therefore, the creations of these individuals have much more

(1) - Moreover, the true peak of creativity is often silenced by dictates for centuries, or forever.

introspective attractiveness and ability to injection in socium than the creations of great minds driving civilization.

Depending on a level of social repressions of hedonism, creations of these individuals - loyal-dictate and negatively-dictate are injectively variable, and under enough strength of repressed hedonism, a social introspection harmoniously absorbs intelligent artifacts of negative-dictate creators with their immanently-hedonistic basis. Negativism of the hedonistic basis of an individually-teleological kind determines a generation of introspective essences antagonistic to dictate-declarative ones. That is, a negative (hedonistic in base) perception by mind of dictates in general associatively is transferred at all its aspects. The category of "inequality," injustice "," arbitrary rule", and so on, representing hedonistic reactions of introspection, i.e., hedonistically determined inversion of amorphous categories of loyal-dictate introspection becomes a leitmotif, an ideological basis of creativity of individuals, bypassed by hedonistic incentives of suppression, i.e., alienated from feeding hedonistic trough of an accompanying creation (Evolution of dictate). As an antithesis to negative aspects of dictate (suppression), social introspection generates ideals, ethics, antagonistic to them - "fairness", "equality", "freedom", as a hedonistic reaction of rejection of suppression.

A primitive hedonistic basis of creation of these vaguely-semantic essences raises their injective-reasonable potencies to a higher level (in a social-continuum meaning) than the creations of the great. And it begins an endless movement of these intellectual freaks in centuries of creativity of wretched minds. Mind of an average person is not inclined to analyze the nonsense (ethical, semantic and ideological) of these categories, to ask itself the question - "what is equality and in what?", "Why is equality and for what?", "On the basis of what?" etc., since its humble (and therefore, primitive) hedonism forms the basic essences of his individual

perception and effectations, and therefore, these categories are absorbed on a basis of dominant of hedonistic discomfort.

The initial stage of development of collective memory systems is characterized by their inaccessibility to the main layers of socium that causally reduces the effectiveness of these essences.

An increase of the global intelligence continuum and technologically determined increase of a number of individuals committed to the continuum enhances the process of social specification of socialistic potencies of the systems of collective memory.

On summarizing the analysis of altruism and socialism at the era of early civilization, their potency, accidents and concretions, one inevitably come to a conclusion that the immanence to any human socium of a structuring, hierarchy of functions and most importantly, a hierarchy of hedonistic opportunities causally determining a hedonistic suppression, in turn, determine the immanence to the socium of the essences of altruism and socialism. These essences, like all others continuously important in socium - dictate, suppression, etc., are based on stable psychogenotype structures of mind, and evolve in concretions in a complex interaction and connection with all other essences of a social human being. With the exception of technology, all essences, the determining aspects of social evolution, have a cyclical character, and a chronology of cycles does not coincide with many external (generally accepted by historical chronology) events significant for a fate of ethnos and global socium. Empire of Alexander of Macedon, or the invasion of Tatars in Europe (Genghis Khan), or the world wars of XX century, etc., with all the importance of these social upheavals for the living at that era, these events with relation to the global evolution of socium are much less significant as compared with crossbows of Chinese soldiers in the battle against the Romans at Talas, ushering a beginning of a dominance of technology in a structure of social dominants, or in comparison with the

increased use of artificial sources of energy in the XIX century, computers and global communications in the XX century.

A strategic cyclical character of socium evolution of in all manifestations – of ethnos, dictate, state at the era of civilization leads to a significant (in terms of the analyzed essences) effects at the end of each cycle of evolution. An end of cycle of ethnogenesis is typical by quality reduction of positively-hedonistic dominants of ethnic introspection and ethnic passionarity. An end of dictate cycle, in varying degrees simultaneous with an ethnogenetical one, is characterized by reduction of positive-motivational suppression and intensification of negative-motivation forced suppression.

These essences, together with the previously discussed processes of genesis of altruism and socialism essences with all their attributes - categories (justice, equality, etc.), leads to appearance at the end of cycle of forced dictates (ibid) of powerful ideological trends in social continuum with an egalitarian basis. These trends - the great world religions - Buddhism (the orthodox - Hinayana), Christianity - are in their ontological basis a product of the highest creativity, but their ethical aspects, i.e., an irrational attempt to link the motivation-behavioral individual essences with the ontology of the Universe in their creative base reflect an introspective rejection by mind of a negative suppression and accepting ability of universal set of essences of altruism syllogistic initiated in creative teleology by ontology and existential introspection. The presence of altruistic essences in the mystical grounds of the great religions, becoming in the future by one of the cornerstones of the global socium introspection and introspection of suppression of various concretions of dictate, has a far-reaching consequences in the subsequent cycles of social genesis.

Another consequence, reflecting social concretions of an end of cycle of forced suppression, is a penetration of essences of altruism and socialism into introspective dominants of a large part of socium, defined

by the fact that technological and social evolution increase individual potencies of confrontation to biosphere, and partly to external pressure to a level when motivations of self-ascribing to dictate do not have a character of a self-contained nature, universal dominant. The same factors lead to the other side to increase of population of socium that is immanently determines an increase of the absolute number of passionaries among the suppressed - producers. While during the period of prosperity and stagnation of forced suppression, social upheavals are initiated by individuals with psychotype different from producers (captive soldiers-professionals with immanently high hedonism of It) and having driving motivations of a purely negative-dictate kind on a hedonistic basis (the revolt of Spartacus gladiators, for example), than at the era of the form's sunset the above-mentioned factors determine an emergence of powerful egalitarian trends in teleology and motivational basis of social conflicts.

Not in last turn in this process such essences are activated as egalitarian-socialistic dogma of ethics of the great religions, acquiring a dominant role (separation of religion from the entire joint ethical essences) because of deformation of conscious terms of perception by radically repressed hedonism. Dogma of egalitarianism (present, for example, in Christianity) from the original absolute under influence of dictate, absorbing religion as a basis for introspection of suppression, acquire a dualistic, ambivalent-speculative nature, and teleologism of this duality facilitate a sublimation of hedonism of the suppressed in a loyal tendency due to a joint affectation in mind of essences of positively-dictate motivations and religious dogmas of altruism, linking in their dictate-loyal dichotomy a mysticism of ontology and dictate loyalty. All these essences very powerfully affect motivational structure of mind due to basing on a preconscious fear of nothingness - a reflection of universal hedonism of the subconsciousness. That is, under some very certain level of negative pressure on hedonism of It, a reaction of the repressed

subconscious displaces the above essences (or reduces on base of introspective superposition) from a scope of effective determinants that immanently inverts the orientation of socialist and the altruistic motivations of all structures of mind of the suppressed from an expedient dictate teleology to a negative-dictate one, layer-useful (relative to the layer of the suppressed). Wat Tyler's rebellion, Jacquerie, smaller riots (mainly of peasants, as the object of chronologically comparatively-maximum suppression) in all ethnoses of this era – are historical arguments of this provision. A transformation of Christianity, from a purely ideological conglomerate in socium into out-of-state form of dictate with all attributes of suppression, determines an active effectiveness of the above factors in the process of negative socialization of church component of social-continuum of introspection. The emergence of a great number of Christian sects and heresies - Cathars, Albigenses, etc. (1) with the immanent, at least at the initial phases, egalitarianism is the historical arguments of this provision.

The existence and extensive development at this era and in the initial phase of introspective-forced form of dictate (ibid) of the systems of collective memory leads to fixation in social continuum of introspection both as pictures of actual events with immanent staining of their ethical basis with attractive for reasonable absorption colors of human virtues - equality, brotherhood, heroism, austerity, and other screens of individual hedonism, and so (much more importantly) the essences and concretions of their ideological bases, always demagogic-egalitarian, speculating in an associated way on hedonistic inversions of an egalitarian kind, and individual virtues of altruism. This heritage is easily and harmoniously absorbed by mind of potential negative passionaries without requiring at

-
- (1) - The same processes are characteristic of other religions - Khurramites, Mazdakizm, in Islam - Ismailis.

least a partial creative sublimation to form their own ideological (ethical) ground, an introspective basis of negative-social activity, always and everywhere having individual, egocentric-hedonistic teleology. These socialist ideological "values" may be subjected to ideological distortions consistent with variations in social environment and individual tastes of applicants into hierarchs, but the basis - socialism and altruism in a variety of interpretations remains unchanged.

A transitional phase and appearance of principal bases of introspectively-forced suppression is determined by the evolution of technology and is linked with a change, at first to a part of the suppressed (the most valuable from the viewpoint of suppression) of introspective basis of suppression, concretized in changing of aspects of social existence, i.e., a reflected pressure, repressions in the form of social institutions. These institutions include essences of suppression individually controlled by hierarch and therefore reflected by consciousness of the suppressed as the essences of tyranny (of a will of hierarch) with immanent to them in conscious reflection of the categories of inequality, injustice, vice, etc. - the result of individual-hedonistic meaning of the terms (of the structures) of perception. Typical for this era folk images of a just, good king (King, Count, Duke) are a sublimative substitute for the reality with ideal-antipode reflecting an essence of negative-motivational perceptions of hierarchs by hedonistic essences of mind at this era, which is radically different from a perception of hierarch by mind of the suppressed at the beginning of the previous cycle.

A reflective-reasonable value of biosphere pressure due to technological evolution - an accumulation of experimental knowledge, upgrading tools of labor and killings, the use, at least at the initial stage other than people's own muscle, energy sources (1), is also progressively

(1) - Sails, windmills, energy of animals, water sources, mechanical devices.

reduced, yielding a reasonable dominance to essences of ethnogenetic and dictate repression. That in turn strengthens the processes described above and reduces a positive-motivational significance of compensation of altruism of suppression reflected in mind by essences associated with hedonistic significance of passionary individual-hierarchs of forced suppression.

Dictate structuring, and radical form of autocracy with the immanent increase of potencies of individual arbitrariness is reflected in consciousness as an essence of repression with a varying level of consistency of positive and negative dominants. On declining of a significance of the biosphere pressure (as a reflected essence balancing a hedonistic alienation by dictate (ibid)) the role of dominant of external repression is acquired by essences of ethnogenetic nature - a pressure of foreign ethoses and dictate repression. Negativism of motivations associated with the suppression (arbitrariness) is offset by positive essences associated with reflections in mind of ethnic (domestical-dictate, actually) confrontation to outside ethnic pressure, to expansion.

Ethnic competition at this era is becoming a radical one, exceeding to an individual hedonism the pressure biosphere and domestical dictate, because the wholesale destruction of competitive ethnoses in wars at this era was an ethical norm. Ethnic wars, having also and religious tint - the Crusades, the Arab-Spanish War, religious (declaratively) wars in Europe give even more gruesome pictures, reflected by consciousness. Therefore, autocracy in any kind as the most optimal structure during confrontation to outside strong repression (in war) has a social introspection a more significant halo of positive motivation than in peacetime, and more efficacious in mind of the individuals directly involved in a war.

As a war at this era were conducted by professional soldiers, and chronologically introspectively-forced form of dictate prevails in the

more developed ethnoses, i.e., in dominant competitive, expansive, so this process radically was expressed in mind of a relatively small part of socium. In the case of socium – of an object of expansion, this process encompasses a significant part of the suppressed, or all of them. That is, a comparative phase of ethnogenesis (and associated with it of dictate genesis) at the era of introspective-forced dictates determines the gist and objective expediency of social altruism (dictate, ethnical), which in turn determines a structure of social introspection of ethnoses.

In this period because of technological and dictate prevalence, ethnoses of Europe are dominantly expansive. Ethnoses of Asia, Africa, America, except in rare fluctuations (Genghis Khan, Tamerlane (1)) are the objects of ethnic expansion, pressure. Ethnicity, stationed between these poles of ethnogenesis, is under pressure from both sides, and consequently they form a specific structure of sociality. Examples are-Russia, Spain.

The transition period of introspectively-forced dictates (ibid) covers time from VIII - IX to XII - XIV centuries that varies for different ethnoses in Europe and confident expansion of European super-ethnos begins from XIV century.

Sporadic powerful ethnic conflicts between ethnoses in Europe lead to a temporary strengthening of autocracy (Hundred Years' War), but strategically the process of socialization, i.e., an infiltration of essences of motivated altruism and socialism into structures and essences of social life is developing steadily and teleologically appropriately. The total level of dictate suppression in individual introspection necessary for effective functioning of socium is a stable value and

(1) - Despite an importance for the border ethnoses and nationalities in Asia, these invaders have changed little in the ethnogenesis of Europe since the first clash with Europeans actually ended in defeat.

defined by the essence of psychophysiology of specific individuals of a specific ethnos.

Therefore the evolving-technological enhancement of inefficiency in social introspection of a negatively-forced suppression is compensated by the dictates using essences of positively – motivational kind. An evolutive gain of positively hedonistic essences of suppression associated with a reduction of negative-conscious reflections of dictate that is embodied in hierarch, is immanently linked with the transfer of a part of suppression to social (dictate) structures that are not associated with hierarch, i.e., an exclusion of negative suppression. This process, its relevance for social introspection, is enhanced by the fact that hierarch is alienating aspects of the suppression associated with the works of legislation, that is, in fact of formalized negative-motivational essences, dependently(1) supporting, providing the functions of dictate by the essences of suppression which are controlled by hierarch . So, legislation is localized outside the social sphere of activity of a hierarch, is completed by individuals of other layers of socium and absorbs a part, which is sometimes very large, of negative-motivational essences of suppression, thereby dissipating an objective teleology of negative dictate motivations of suppressed. The dissipativity of negative motivational objects reduces a level of their intensity, oriented in reflected-conscious way on any given subject of the socium repression.

A sole dictator is socially vulnerable precisely due to the fact that he is a sole object of negative motivations that under necessary level of social negative passionarity leads to its destruction (2). Dionysius,

(1) - The injective-conscious, declarative secondary character, the dependence of the formal suppression from the gist of laws, i.e., the universality of law is a powerful motivational screen of suppression.

(2) - The cruelest tyrannies of extremist forms (all kinds and variations of communism) take into account this fact at the subconscious level of hierarchs and dissipate the essences of suppression in the widest range.

Caesar, modern dictators of South America and Africa – are the examples of this. As a hierarch, conductors and performers of suppression are associated in mind of the suppressed as a single negative essence of socium, so the legal structures are formed using individuals of other layers – commonly from the associated on the basis of various procedures which are declaratively associated with varying interpretations of egalitarian essences of a socialist kind.

In cases when different versions of election of legislators are replaced by their appointment by hierarch (Tsar, King), an introspectively-social effectiveness of this variation of suppression is reduced, potentially causing negative effects. In history of all European countries there are periods that confirm this position.

The same consequences occur in the case of declarative alienation, exclusion of a hierarch (or higher conductors) from the scope of validity of legislative acts, i.e., self-subjective acquiring by them usual for the previous forms essences of being demi-gods, over socium (Louis XIV, etc.). The basement of these processes is connected with essences of altruistic-socialist kind, which area immanent of introspection of the suppressed. A presence in introspection of socium of repressive-reasonable essences of a egalitarian kind - inequality, injustice, etc., either cause their break into a sphere of social activity, or in presence of sensitive social hedonism sensors (hierarchs) determines a generation in socium of the essences that are antagonistic to egalitarian-negative ones, i.e., having the same nature (1) (at least declaratively), but the opposite motivational teleology, since, as was shown above, other mechanisms of the mind, reducing negativity motivations, are valid only under

conditions of strong external pressure on socium. The essences eliminating or reducing an egalitarian negativity of motivations – an existence of universal rights, alienation of a part of suppression functions from a hierarch and the transfer to the elected structures – to magistrates, city halls, parliaments, etc., a part of self-governing (2), and others, even a cursory examination clearly show their declarative and egalitarian basis.

(1) - Motivation either is eliminated (reduced) by the essences of the same nature, or sublimed (displaced, replaced, etc.) by repressions of other structures of mind, which are different by their motivational dislocations.

(2) - Due to a differentiation of suppression when there is an increase of the level of positive-motivational one with respect to industrial producers.

Dictate declarations of socialist egalitarianism (though partly) and its spreading, a continual- social absorption of altruistic essences in European super-ethnos have strategic consequences in subsequent eras, and as a result of differentiated-injected determination in various by psychotypes minds forms specific complexes of motivational dominants. In addition, the layer-social differentiation of reflections of injected socialism and altruism causally alter the socio-demographic importance of various layers, for example - ideologues of dictate, lumpen, structures of direct repression, which alters the structure of introspective continuum. As for absorption of socialist essences in the hierarchy of hedonistic potencies and their level of dominants, hierarchs with their absolute dominance of egocentric hedonism are organically negative in motivational way to any egalitarian, altruistic, or socialist essences.

That is, the essences of any kind through mediation by I, and super I are repressors of hierarchs' mind, whose negativism to their hedonism is offset by reflected in the terms of It of a positively dictate superposition of these repressive essences and by introspection of suppression. That is,

the needs of suppression, that are affected and effected by sensitive (due to hypertrophy) hedonism of a hierarch, forced him to accept the socialist essences as an inevitable evil, and under presence of external possibilities or contributing factors – such as war, ethnic rivalries, etc., eliminate them from the social introspection and dictate concretions.

These essences remain unchanged throughout the whole subsequent history of civilization, but at the era of post-civilization the same essence acquires more diverse ideological screens. In addition, introspective needs of suppression, through reflection by hedonism of hierarchs and for compensation of the considered egalitarian essences, determine a development and hypertrophy of the concealed structures of suppression - a broad spectrum of various secret services.

(1) - Due to differentiation of suppression with an increase of levels of positive-motivational one with respect to industrial producers.

While a foreign intelligence service already existed even in the structure of ancient Egypt, then at this period the secret services acquire functions of internal repression and corresponding hedonistic prerogatives provided directly by hierarch. This aspect of hedonistic compensation causally connected with the level of socialist essences in socium, and increases with their growth, reaching extreme values in the structure of suppression with the maximum, comprehensive level of a declarative (but which is the basis of the ideological foundation) socialism - extreme forms of dictatorship - an era in Florence Savonarola, French "republic," the Russia of the twentieth century, fascism in Germany, etc.

That is, due to an immanency to structural socium of the essences of dictate suppression, and absolute invariance of the total level of all its aspects, socialism while being the same immanent essence of being and social human introspection causally determines the immanence of the secret services of suppression. Nightmares of Mazdakizm, tribunals of

Robespierre, the Communes in Russia, Cambodia, etc., are not an "ill will" of a tyrant, but an objective side of socialism in a radical form. That is, altruism - the basis of socialism, being superimposed with dictate introspection, is also the foundation of all nightmares of social genocide of extremism. This is just one of many aspects of the relationship between vices and virtues in the social being of mankind.

The emergence of suppression structures, of alienated (at least declaratively) of a will of hierarch, from one side eliminates a certain volume of negative motivations – oriented on an embodiment of the essences of suppression, but on the other hand, due to an introspective-associated (1) application of essences of social virtues to structures of social suppression (elected ones), all actions of suppression associated with a hierarch acquire a negative-motivational aspect, connected in mind of the suppressed with an antithesis to the essences of suppression of dictate social structures. That is, elected by the people and their laws are good in the minds of producers, and actions that are not associated with them are arbitrary will. In a radical extent, this process can lead to significant social processes, for example, at the era of Charles I in England.

A shift of hedonistic emphasis is social introspection during external repressions shifts accents of perceptions by the suppressed of those aspects of suppression toward a positive side by reflected -reasonable of the activity (suppression) of hierarch.

(1) – Due to association with positive to crowd essences - equality, justice, etc.

The basement of all these processes is a dominance of hedonistic (of a primitive level) determinations of the perception terms formed by I, It and super-I, because the elected structures of repression are associated in mind of the suppressed mainly with essences of positive altruism and socialism - equality, justice, etc., while the essences of repression by

hierarchy - with his will, i.e., his selfish interests, not associated with these categories.

However, the reality often presents a different picture, because all covering hedonism of a hierarchy is the most sensitive sensor of social and dictate threats, while producer due to his psychotype oriented on satisfaction of his specific individual hedonistic weakly related to the needs of dictate that causally alienates him from the wise-teleological perception of socium needs. So, compatibility of a hierarchical autocracy and socialist structures of dictate, contributing a positive component in the introspection of suppression, has a specific threshold level for both components. An imbalance to the direction of autocracy reinforces negative egalitarian motivations in socium, an imbalance to the direction of socialism leads to an appearance of features of extreme repression. Even if the ethnos does not reach an establishment of extremist suppression, the imbalance in the direction of prevalence of egalitarianism and socialism leads to a number of negative consequences for socium.

Intuitively, this essence, the trends of social evolution, were comprehended by many thinkers, who were unanimous in recognizing an inefficiency and unsustainability and, what is the most important, social depravity of social systems (of dictate), based on variations of egalitarianism, socialism and, ultimately, on altruism, i.e., on essences seemingly having the status of virtue and good. These structures of dictate to varying degrees but are united in a tendency of introspective-ideological juggling with semantic screens of "democracy", "equality", etc.

A dictate suppression is the most effective when it harmoniously and appropriately to the essences of mind of the suppressed forms complexes of a positive and negative suppression, when it transfers to the matter at hand - the essences of autocracy and socialism, the essences of

suppression generated by hierarch (with the appropriate psychotype (ibid)) and the socialist essences of suppression.

A hypertrophy of socialism (1) with the immanent dominance of egalitarian essences- determinants, motivations based on a positive altruism, results in a situation when a necessary , to dictate level of self-alienation of hedonistic benefits of the suppressed, which in a harmonious version is a sum of positively and negatively motivated motivations, in this case is reduced because the positive to dictate motivations have a limit in mind the suppressed, determined by a individual benefit, a hedonistic compensation of dictate altruism that depends on a conscious superposition of the repressive essences of the Universe (of the defect of hedonism) and a dictate self-alienation of hedonism.

That is, reduction of a level of negative motivational dictate altruism and achievement of a maximum of positive-motivated one lead to a reduction of the motivational continuum of hedonistic self-alienation in favor of dictate, i.e., dictate altruism.

The reaction is unambiguous – the socialistic (dominantly) suppression increases the activity to achieve the level of alienation of hedonism (socio-continually) necessary for functioning of socium and dictate.

It immediately comes in contradiction, at least in the conscious reflection of the suppressed (and in fact the higher the extent the poorer and useless to the socium the individual) with the dogma of egalitarianism, equality, etc. That is, it is impossible to take anything from lumpen being positively or negatively motivated. Producers having a higher level of life passionarity and presence in mind of a limit of the positive-motivated altruism (2), become the object of negative-motivated

(1) – It is typical for the later periods, such as Sweden XX c.

(2) - This limit, as in the case of a universal dictate altruism, is determined in the minds by the level of consistency of positive dominants driven by egalitarianism of socialism and dictate altruism, i.e., by restrained alienation and rewards for individual hedonism.

actions from the side of structures of socialistic suppression. This process is enhanced by the fact that hedonistic charity of dictates (of socialism) with respect to the lumpen leads to their demographic dominance in socium, which immanently leads to a motivated need for a socialist suppression of passionary producers.

That reactively triggers negative motivations of the passionary, i.e., the most valuable to socium and dictate producers with respect to socialist structures of suppression and dictate in general. In addition, a consistency in socium of a declarative election of socialist structures of suppression and a demographic expansion of lumpen with their psychotype-immanent parasitism, i.e., with a lack or minimal level of positive productive passionarity (1), leads on the one hand to a penetration, an inculcation of their (negative to an effectively suppression) motivational dominants in introspection structures of repression, and on the other hand, to injection of the same essences in the introspection of socium as a whole, at least in the mind of low-passionary producers and the accompanying persons due to their correspondence to a primitive hedonism of the recipient mind.

These essences have already manifested themselves clearly in the socialistic forms of suppression at a previous era - for example, during the democracy of Pericles in Athens, not to mention the radical-socialistic forms of government of Dionysius in Sicily, Mazdakizm, Khurramites etc. That is, in this case, a universal dialectic of matter manifests itself in the presence of potency of blemish in fact of virtue (2), in the generation by essences of altruism of evils of social existence.

(1) – It is less significant with the presence of effective negative-motivational essences of suppression. Lumpen works only under duress - by law, hunger, fear, etc.

(2) - Regardless of the gist and speculative character of these categories.

Socialist deformations of dictate-teleological complex of motivational dominants of producers also include essences associated with a reduction of productive passionarity due to strong inculcations (harmonious to the primitive hedonism of the suppressed) of introspective dominants of socially- expanding lumpen. These injections are connected with reduction of motivated necessity of labor to provide a life-saving hedonistic good - i.e., with reduction of conscious importance of hedonistic dictate encouragement.

Simply put, a presence of a large and evolutionary growing (with increased socialism) number of flourishing (or at least those who survive without labor efforts) parasites is reflected in hedonistically-determined terms of perception of producers as an essence reducing the causal immutable (this immutability is the power of dictate) relationship between passionary productivity and hedonistic rewards. In a hierarchy of hedonistic potencies, the following two layers of conductors (executors) of dictate and accompanying persons, i.e., creators of loyal introspection (ibid) are linked together with the socialistic aspects of socium, i.e., an influence of egalitarian essences on the essence of introspection of one layer immediately provokes a reaction in introspection another layer, i.e., for them the absorbability of altruism, egalitarianism essences, etc., are causally interconnected. At this period of the European superethnos evolution, the outside ethnic pressure is insignificant, as well the ethnic pressure of inter-ethnic competition within Europe. Unlike with ethnic conquests of Mongols and Turks, leaving behind a desert, ethnic conflicts within Europe were mainly for the redistribution of power and the redivision of hedonistic potencies of hierarchs.

At the state of ethnic competition, characteristic for the epoch of civilization, the social introspection in all its egalitarian-socialistic aspects is injected into minds of individuals of both layers in terms of an individual perception, formed by hedonistic stimulation of hierarchs (by

level, essence, status) and by teleologically-dictate determinants of intelligence.

In absence of external pressure (or when it is low, insignificant for the shape of dictate), of the biosphere, ethno genetic, ideological, etc., the teleological importance, significance of the loyal passionary active of conductors is reduced, with a corresponding reduction of hedonistic stimulation, including a socio-dictate status of conductors. Accordingly, there is a growing importance of appropriate-dictate loyal passionarity of the accompanying persons, i.e., the creators (with low tension of passionarity) of loyal to the dictate ideological essences.

A reduction of dictate-appropriate passionarity changes the orientation, an appropriate (to dictate) teleologicity of motivations, because, a reduction of hedonistic promotion by a particular essence (by hierarch or other structure) is inherently reduces the level of hedonistically-motivated attractiveness of this essence, the conscious perception of this essence as an individual and social welfare, with a corresponding reduction of the positive motivations (passionarity) aimed at maintaining, strengthening of the good (1). Phases of ethnogenesis associated with the rise and expansion, are characterized by relatively high levels of positive dictate motivations that determines a reduction of significance of negative suppression and its conductors, which in turn leads to a beginning of the above process.

A distortion of the teleological orientation of dictate-functional relevance and a reduction of motivational-determinant (for conductors) significance of the subject encouraging hedonism and, by the association, the whole dictate system leads to an appearance in their mind the terms of

(1) - For those individuals promote and zeal are inextricably linked. If you care not what do you care not to whom. The boss is the one who better feed. As a quintessence of it - *Abe bene, ibi patria.*

perception, painting positive the absorption of socialistic essences from a social continuum of introspection, but in very specific form – as a superposition of these essences with a passively-hedonistic stimulated basement of psychotype.

Because of the dominance (absolute) of the stimulated hedonism and low level of sublimative potencies of intelligence (ibid), the mind of conductors can not absorb the ideas of socialism (with their inherent egalitarianism) and teleology of orientation, motivated focusing on layers with lower hedonistic level - i.e., the suppressed, producers. So, the subconscious orientation of egalitarian determinants is oriented on layers with higher levels of hedonistic potencies - i.e., on hierarchs, who under these conditions lose their halo (in introspection of conductors) of hedonistic benefits, an individual (for a given conductor) virtue. That is, the level of hedonistic potencies of hierarchs becomes an object of a desire, and functionality, dictate possibilities of suppression - become a mean of achievement.

The period under consideration - is the era of "gray cardinals," all-powerful regents, and more importantly, this is the era of the birth of socialist bureaucracy, i.e., low-passionary structures of suppression implementation being in their motivational dominants alienated from the teleology of dictates in favor of their own individual hedonism. Satisfaction of hedonistic claims of a vassal of a medieval overlord depends entirely on the will of the overlord, while hedonism satisfaction of an official of the XIX century is largely alienated from it, and it depends on his individual-oriented activity (1) - that is, arbitrary rule, bribery, corruption, betrayal, and so on. That is, ultimately, egalitarianism as a principle of socialism, with external attribution to it the essence of virtue, is an introspective determinant of initiation and development of

(1) - Derivative of socialism and a reduction (dictate-evolutionary) of hedonistic stimulation.

the essence, which is one of the vices of socium with a socialized dictate. Since the decline of hedonistic stimulation (due to a reduction of their relative need for suppression) is the objective aspect of the process of dictate evolution, despite its cyclical increase (ibid), and the socialization of introspection is growing due to the same determinants of dictate evolution, so consequences - a hypertrophy of bureaucracy extensively-population and motivational-continuum also has a nature of evolutionary category.

The same objective determinants of socium evolution - in ethnical, dictate, national, state aspects are the basis for an evolutionary growth of hedonistic stimulation (when there is no strong repression on socium) of the layer of accompanying, i.e., individuals-creators of loyal-dictate introspection. Dictate-appropriate motivations and activity of the accompanying persons are determined dominantly by the essence and the level of hedonistic incentives - the level of initiation to primitive hedonistic benefits, to social dictate status, etc.

The same mechanisms of formation of passionarity and dictate-loyal teleology of motivations are superimposed on the different nature of an intellectual sublimation of hedonism and generate a loyal creative works (that are not the actions of repression, as with low intellectual conductors with sadism domination in their psychotype (ibid)), which are the more injective-efficient the higher the level of dictate continuum of hedonistic stimulation, i.e., the more passionary (1) accompanying persons are activated in potency of dictate loyalty. In this case, hedonistic, individually-egocentric (i.e., sadistic in their base) dominants, being increased and teleologized by adequate to them dictate stimulation, organically deny, reject by sub-consciousness the essences of

(1) - In "Evolution of Dictate" it is shown that the level of stimulation may be sufficient even for the strain of a psychotype of low passionary contradictates.

egalitarianism and socialism dislocated in the social continuum of introspection. On other hand, dictate-reasonable, adequate to the needs of introspective suppression, essences of loyal ideology generated by the accompanying persons at this period should include inherently positive-hedonistic artifacts of egalitarian-socialist nature.

In other words, the driving hedonism of It alienates from forming a gist of sublimating creative art intelligent structures that inherently entails the elimination from the creative acts and creative essences the aspects of deep-sub-conscious plan, that create and accompanying injective-reasonable potencies of any introspective nature.

The ideas and creativity essences can have a different meaning and sound generation (a dislocation in the mind of ideas and concretions), but their injective power, the social absorbability is created only by the adequacy – conscious, intuitively-shaped, associated, etc. - to deep subconscious mind dominants, in this case - (orientation on the suppression of producers) to hedonistic dominants of the suppressed. That is, loyal to the dictate (through stimulation of hedonism) subconscious basis of creativity (passionarity), forms the structure of terms of perception of I and the essence of ethics, stationed in super-I, and on this basis generates creative acts, reflecting a hierarchy of importance of social and dictate aspects and for a hedonistic mind. That is, the base amount dictate-loyal essences, and the egalitarian essences of a socialist wing in an associated way are attributed to structures of suppression and in a superlatives degree to hierarch. Before the law all are equal, but! - hierarch (Tsar, King) is the supreme judge and legislator. The highest equity is represented by hierarch. The concept of freedom is undercut and undermined (1), and in ideological everyday life comes a dominant that substitute freedom for the categories "duty" or "responsibility".

(1) - Philosophical pearl "Freedom is unknown necessity" – is a vivid example.

Due to the speculative demagogic essence, these ideological constructions are short-lived historically and vulnerable, because the real basis of altruism and egalitarianism - an individual hedonism, is impossible to neutralize for a long time by any ideological artifice. One of the ideological Apostles of an extremist suppression said, "It is possible to deceive a small group of people for a long time, or a big one for a short time."

And ultimately, even demagogic-egalitarian creations of the accompanying contribute to a socialization of dictate introspection, because injected egalitarian dogma with a loyal-dictate application, while absorbing by mind of the suppressed, in the process of gaining a dominance acquire their object nature of hedonistic selfishness or egoistic hedonism.

The picture is quite different in the presence of strong external pressure on a dictate form - by biosphere, disasters, foreign ethnoses, both internal and external wars, etc., that are reflected in the minds of members of socium and firstly of hierarchs in a form of hedonistic-repressive essences. The most effective structure of socium for opposition to external pressure is a pyramidal autocracy, in a radical extent reflected in the structure of direct opposition force to external pressure – in army. Even in states with orthodox socialism (but not with extremism, just using the socialist dogma) the effective resistance causally depends on a degree of autocratic structuralization, the most desirable and dictate-teleologically optimal from the hierarch's point of view structure for suppression. Autocratic structuralization is linked on one hand with an increase of hedonistic potencies of hierarchs, and on the other side with an increase of importance of the conductors, due to an increase of needs of negative suppression.

Changes of the structure of suppression in the time of war is not from scratch, but in a quite shaped dictate form, with stable introspection of suppression with presence in it of socialist essences and specific level

(motivation exclusion from dictate teleology) of bureaucracy. The essence of dominants of bureaucracy is difficult to be changed even at a high level of hedonistic incentive, because an egalitarian strain of motivational dominant (in the case of conductors) have an established dominance as a result of a harmony of the deformational self-centeredness of hedonistic sublimations to a structure of psychotype dominants. Structuralization therefore, to increase its population, volumetric-social efficiency of suppression, involves essences of extensification, an increase of the layer continuum of conductors by attracting through negatively-motivational compulsion of individuals from other layers - most often from producers due to their multiplicity.

These individuals are not self-attributed to the layer of conductors based on motivational dominants of psychotype, but forced by dictate, while bringing in introspection of the layer specific features, in particular related to a character of absorption of socialist essences. As shown, the producers are the most harmonious-reasonable absorbents of egalitarian, altruistic and socialist essences of introspection. A sustainable presence of these essences in the structure of dominants of their minds, along with layer appropriative incentives of their primitive hedonism in reasonably-syllogistic way (at a subconscious level) results in formation of dominant structures based on an alienation of hedonistic sublimations away from a productive teleology (due to changes of their layer-dictate purposes), change of orientation in hedonistic motivations (in a tendency of self-centeredness) as a result of stimulation of hedonism in the teleological tendency inorganic, unnatural for the dominant psychotype and reduction of injective determinants with dictate-oriented teleology as a result of their sustained dislocation in mind of the socialistic continuum of injection.

That is, deformed individuals of the layer of producers, entering the structure of the bureaucracy caused by its extensive expansion at a time of increasing external pressure, facilitate quantitatively and qualitatively

the continuum of the bureaucracy and associated with them introspective essences. A cyclical hypertrophy of bureaucracy (in the cycles of war-peace specific to any ethnoses), with extensification during war and determined by socialism growing of bureaucracy introspection has far-reaching consequences.

Introspective alienation of bureaucracy from the dictate teleology in favor of their own hedonism causally determines a continuum of essences negatively-introspective to the elected structures of suppression, and in associated way in terms of the repressive hedonistic perception, negative with respect to the introspective essences-foundations of socialism, i.e., there is a hedonistically-determined subconscious rejection of socialist ideas, dogmas, and virtues. The dichotomy of reflection negativism in mind of objects of suppression (hierarch, elected structures) with the original dominant negativity in relation to the hierarch is more balanced shifting to the side of increasing of reflection negativity of the socialist suppression structures.

The most striking example is the history of England from the age of the bourgeois revolution up to the present, showing this balance from the execution of Charles I to a positive social introspection of monarchs in XIX - XX centuries. A negative point of evolving bureaucratization – being the causal consequence and immanent feature of socialism, is that the primitive mind of the suppressed, with a negative perception of the both essences of suppression, i.e., without a conscious alternative of the dyad good and vice, tyranny (of a monarch) and justice (of socialist structures of suppression), forms an ethical deficit, motivational vacancies in introspection.

Quite often, this deficit is compensated by dogmas of religious ethics, a social altruism, etc. - in the case when psychotype has sufficient charge of masochism. In mind of the suppressed, immanently with low passionarity, i.e., with a reduction of individualism, the presence of ethical bogeys in a form of good defenders, virtuous rulers are obligatory.

A reflection of suppression in the form of a negative essence, in the absence of, or at least low levels of individual ability to confront (1) (passionarity) by standard mechanisms of psyche initiates a generation of introspective representations, terms of perception of objective structures - antagonists (2) to suppression in a form of virtue, individual benefits.

Under absence of alternatives in the objective world of suppression, dictate, the mind of the repressed appeals to essences that are antagonistic to dictate. And since the perception of ideas of contradictate creative works is beyond a poor wretch mind, so as a positive-reasonable alternative the subjects of negative passionarity are used - escapists, criminals, anarchists, etc. The era of bureaucracy prosperity is always linked with positive attitude in social introspection to essences, structures of object-social world of a negative-passionate kind. In place of good kings there are fair and selfless people tribunes and judges, which are followed by good robbers and poetry of criminality in the social continuum of introspection.

Charles I and Cromwell, Louis XV and Danton, Marat, Robesper, Nicholas II and the socialists of all kinds, etc. – here are examples in the history of all peoples who have attained a certain level of dictate evolution.

So, another particular conclusion - the essence of a global continuum of introspection, bearing the label virtues - altruism, justice, law, egalitarianism, etc., give rise to essences that are objectively negative, decomposing dictate, socium and individuals.

The considered processes are amplified by the fact that the previously shown relationship between functioning in socium of the

(1) To passionary person, to a negative one (the criminal element) or contradictate there is no need in a good king, knight-defender or fair judge.

(2) - The antagonism may be as real, and so an ideological smokescreen, and an illusion of mind.

layers of suppression and accompanying persons in the processes of socialization are most brightly manifested at the era of powerful external ethnic repressions. In this era, the role of the accompanying persons in the process of suppression is reduced, since no inculcations are able to neutralize (with respect to the entire layer of the suppressed) the reflected nightmares of war. Accordingly, the level of hedonistic incentives decreases, and is the more the higher level of authoritarian structuralization of dictate. A deficiency of hedonism generates a negative-dictate, reactive hedonistic motivations, which are reflected in the teleology of creative works and in shaping structures of perceptions. This collection of introspective essences, together with the teleology of creative works of a low level, determine a harmonious absorption of essences - ideas, dogmas, theories which are negative to dictate. A low intellect perceives dictate as a structure, hedonistic inequality, suppression, willful arbitrariness.

A hedonistic negativism of perception of these essences causally generates a positive (in the subjective structures of reflection) of alternative-antithesis – such as equality, lack of structures, justice, freedom - or all together, which leads to intellectual freaks like utopias of Mora, Saint-Simon, Fourier, Owen, or selectively, i.e., with an emphasis on any one essence, as a fundamental antithesis of all the above vices - such as freedom.

The creative works of accompanying persons, with their hedonistic rejection of the essences of object world determined by a deformation (due to lack of hedonism) of the layer psychotype, do not carry an intellectual load, but only express a subconscious self-alienation from dictate categories. With an increase of individual creative passionarity these creations can take on a reasonable credibility, but namely due to increased intelligence they remain outside the range of effective social injections. Example is the classical anarchism. Creation works, that are accessible to intelligence level of the suppressed mass, represent a

primitive ethical antithesis to dictate introspection - that is, a negative passionarity. An earlier example is Francois Villon, at the era of post-civilization - all hippie ideology, escapism, eulogisers of criminal and immoral features (from the point of view of loyal ethics).

A cardinal significance of these negative to dictate consequences of objectively-evolutive socialization is considered by radical forms of dictate, that are based in radical form on essences of altruism, egalitarianism, and socialism, always only in a declarative, demagogic, speculative way, but nonetheless with powerful inculcation in dictate-social introspection - that is, by extreme dictate forms. A maximum possible hedonistic promotion of passionarity of conductors and accompanying persons, regardless of the conditions of objective existence, eliminating or efficiently reducing these negative consequences, is the immutable law of all concretions of that form - the tyranny of Dionysius, Mazdakizm, Robespierre government, communism in Russia, China, etc.

In the case under consideration - of the European super-ethnos, the essence of external repression due to the relatively synchronous evolution of technologies are not radical for formation of social introspection, and this is the more the less specific ethnos is involved in ethnic conflict. A comparison of Spain and Switzerland shows that the process of socialistic bureaucratization is taking place more radically in ethnoses with a lack of repressive determinants of structuring.

The layer of the suppressed is the most malleable recipient of any introspective essences accessible to perception of a low-organized intellect - conscious, subconscious, emotional, rational, reflected-object, ideological essences, etc.

The introspective absorption efficiency by the producers of any essences is higher, the higher the level of their adequacy to the structure of psychogenotype dominants and to causal-effect determinants of mind. And not in least turn it is true for essences of egalitarian, altruistic, and

ultimately a socialist kind, since these essences are in fact a reasonable inversion (expression) of low-life passionarity combined with masochism under the influence of reflections of the objective world, being also formed in terms of optimal suitability to the primitive hedonism. A masochistic-teleological humbled hedonism of producer perceives, reflects any hedonistic promotion by dictate as good, as a concretion of virtue, that is in contrast, say with passionary conductors (or accompanying persons), whose hedonism forms a relatively-hedonistic terms of perception, and therefore any hedonistic stimulation is not enough for them and carries a charge of negativism.

Since for producers, any sop beyond those necessary for survival is a concretion of social virtue, so, it is natural that the injection of the dogmas of social altruism finds a harmonious acceptance by mind, and it is the greater, the higher the level of his masochistic teleology. The same humble hedonism, with the presence of strong negative prohibitions, barriers in mind of a social dictate nature restricting hedonistic claims (1), i.e., smoothing weak egoistic tendencies of hedonism of producer, results in an organic absorption of socialistic essences, which in this era acquire a status of an individual, social and dictate-object benefit. In this era, along with the development of socialistic institutions of suppression (from the plant and early city government to the parliaments and abbreviations hierarch power) the reverse process appears, the process of inculcation of reflection-objective essences of egalitarianism and altruism in structure of motivation dominants of producers.

External injections, which are appealing to the hedonism, always have an essence of ethical standards, positive or negative essences of a behavioral regulation.

(1) - The mind must have a sufficiently high level of egocentric hedonism (individually-oriented passionarity) for the elimination of these barriers.

Ethical dogma associated with dictate-social altruism, to be effective, must have (as reflected in the mind of ethics absorbers) a character of universal determinants of motivation, since all the motivational essences, with variant-depending alteration, are reasonably-nonlocally sublimed, replaced, etc., by essences of a different nature, potentially antagonistic to interests of suppression, dictate, socium. And it is most applicable to hedonistic eliminating essences, which teleology of inversions is very flexible for producers. A universality of ethical dogma, regardless of the level of their formalization in the law, is determined by their social acceptability, that is, by their inclusion in structure of behavioral rules, at least declaratively, by the majority, in an ideal case by all individuals of socium. That is, the essences of socialism are injected into the structure of social ethics in two ways, indirectly through a continuum of introspection of producers (in hedonistic terms of absorption of altruism) and object-reactively, in the form of universal ethical declarations, that are concretized in socium in a form of laws, morals, ideals, etc., i.e., in a variety of essences injected in super-I in a mediated way through I, which structures of perception are formed by the essences of the objective socialism.

A universal declaration of altruistic dogmas of ethics, which are organic to a greater or lesser extent to producers, but due to psychotype are detached, antagonistic to motivational dominants of individuals with hedonistically de-sublimating basis - hierarchs, agents of repression, the accompanying persons, negative passionaries of all stripes, leads to the fact that, along with psychotype-harmonic (layer-appropriate) dictate ethics, characteristic to forms of forced dictate, individuals conducting repression (at least at a specific level, behaviorally-demonstrative) are forced to absorb, or at least outwardly practice rules and dogma of morality, ethics, etc. which are totally uncharacteristic for them, inorganic. So, in a layer continuum of their motivations there are essentially distorting dominants for psychotype harmony of the

individuals' mind and layer teleology. However, a passionate professional warrior can not truly advocate for equality, and a hierarch never gives up his hedonistic prerogatives.

So, the introspection is divided into ethical screens and layer-teleological ethics (moral...).

Because of this, the external profession of socialism virtues and dictate teleologically-needed (and psychotype-harmonic) motivations and concretions causally determine a separation of suppression into a secret and a manifest ones, into those appropriate to ethics and needs of dictate, and those corresponding to socialistic to varying degrees demagogical norms of ethics. This dichotomy of introspection further (due to the same introspective needs of suppression) and is spread to other aspects of social life - sex, household, state, and so on, creating a dual sex (hedonistic) morality, social support structures, charities of all stripes, dual ethical morality (in relation to ethnic inclusions in domestic ethnos), cosmopolitanism and chauvinism, the false ideals, and ultimately the reduction of effective motivational of expedient-layer activity and decomposition of the social introspective foundation of the ethos prosperity. Since all of these specific consequences of dualism introspection are specified in an expediency of suppression of producers, so this leads to more negative results.

The reason for this is that the psychotype of producer in its low-hedonistic masochistic basis implies a generation of altruism of any kind, receptiveness, acceptance of altruistically determined hedonistic handouts. For an effective functioning of producers, which implies an effective suppression, it is immanently required to have an unbroken causal link between dictate-appropriate, positively motivated, passionate activity of a producer and hedonistic promotion, stimulation, which level should not exceed a certain, very specific to each individual threshold above which a hypertrophy of hedonistic claims is triggered, being negative to best-dictate introspection. Socio-concrete essences of

declarative altruism (socialism) in the form of social support, charity, etc., evolving with the evolution of socialism, lead to reduction and in a radical degree (typical for the next phase – post-civilization) to the destruction of an introspective functioning ground of this layer – the causal link of activity-promotion.

A self alienation from activity of a part of producers, due to evolution of socialism and altruism, leads to a population expansion of a sub-layer of lumpen, not only because of an individual estrangement from activity, but also because of an emergence of reproductive capacities, also stimulated by socialism. A socialist stimulation of lumpenization is causally linked to a reduction in the infrastructure of the dictate of the value of family as a microcosm of dictate, and the reduction is determined by the dictates not as an expedient intention, but because of the evolution of the same essences of egalitarianism, altruism and socialism.

Family, and especially a family of producer, is a microcosm of socium (dictate) that is under the pressure of being and has its inherent teleology of survival, reproduction, raising offspring. The importance of family for producers is much higher than that for other layers of socium, due to a minimal-hedonistic social stimulation, i.e., maximizing of a reflected-introspective repression of being - of the basic essence that determines a motivational self-attribution to any form of dictate - to ethnos, gang, party, family, etc. The socialist determinants of altruistic activity, i.e., handouts of a social support and charity, minimize the significance of hedonistic repression by essences of existence due to a low level and primitivism of hedonistic claims of potential lumpen, thereby reducing a motivational expediency of self-attribution to dictate of family (1).

A family opposition to negatives of existence, associated with positively motivated biologically-family altruism (i.e., joint sacrifices of hedonism in a family structure) is not already so hedonistically-attractive,

and disintegration of the family form (a patriarchal one) of dictates begins from lumpen. Low passionary individuals, i.e., the least valuable from other layers, respectively, with relatively low and primitive (2) hedonism are also involved in this process due to the harmonious absorption of similar introspective determinants from the social continuum.

(1) - Essences of sexual egalitarianism, being absorbed by passionary women (and non-passionary men, i.e. men with a dominant of masochism) reinforce the process.

(2) – For women a satisfaction only with the necessity is low and primitive hedonism. A comprehensive lust and gluttony - is a powerful primitive. There are many variations of hedonism - drive for freedom, creativity, non acceptance of subordination, etc. (ibid)

Eventually, socialism – as a category of being based on organic essences of mind altruism, leads to destruction, elimination from mind or reduction of the aspects of altruism. A social inversion of mind hedonism in a form of altruism indirectly destroys its own essences in a process of global socium evolution, at this stage the family components of altruism.

However, altruism, like any dominant of mind, is effective only when all components are effective; otherwise there is a reduction or elimination of the efficiency of any component, and of the category as a whole. When there is a reduction of altruism importance in the complex dominants of mind, then immediately the importance of selfishness, egocentrism, individualistic hedonism is increased.

An extremely radical form of socialism (in a dictate concretion) - an extremist form of repression (ibid) bases the whole structure of introspection of suppression on declarations of egalitarianism and altruism, but the inevitable negative consequences, partially shown above, it neutralizes (for some time) with the help of negative motivational measures of support of family stability . At the same time in

the theoretical structure of the Communist utopias, an introspectively-underclass denial of family and family dictate has a direct reflection - from the European utopians to the apostles of communism in Germany and Russia.

The same essences of socialism blessings, i.e., hedonistic handouts to producers, to a passionary wing of the layer, leads to another, no less negative consequences in era of civilization and the next ones. The destruction of the causal link between loyal activity (layer-appropriate) and hedonistic rewards in a form of goods needed for survival in passionary layer, the wing of producers leads to a presence in the structure of mind determinants of hedonism, both not sublimating in productive activity, and potentially not satisfied by socialistic handouts. Not sublimated by positively dictate essences hedonism finds its way out in a negative-dictate activity in capturing hedonistic benefits - for neutralization of the indicated introspective hedonistic discomfort. An explosive growth of crime among producers existing on handouts of socialism, that is, in fact altruism with dictate-evolutionary inversion of teleology, is one of the consequences.

Another, equally important factor is that along with de-sublimated hedonism of producers (with their inherently low intelligence) in the social continuum of this era there are egalitarian and socialist ideas and ideology evolving rapidly, speculatively based on the philosophy of the past (mostly French origin - Voltaire, Montaigne, Helvetius, etc.). Their attractiveness to a wretched mind and primitive hedonism of producers is absolute, because, is based on equalization, i.e., on a seizure of hedonistic benefits from the layers with dictate hedonistic prerogatives. From the point of view of a thinker, it is nonsense, because, structural hierarchy implies a hedonistic hierarchy.

Even gang trapped goods (hedonistic benefits, including sexual ones) are divided according to a hierarchy of its infrastructure. That is, in essence, the theory of enforced communism is always a comprehensive

screen of hedonism of contenders in hierarchs (1). Passionary producers have a low intelligence, i.e., have resistance of mind to top thoughts of socium intelligence and in conjunction with de-sublimated primitive hedonism it generates terms of perception of I and super-I, harmony absorbing the ideology essence of enforced communism, and the pent-up hedonism makes initiating an intensive and teleology.

So there is terrorism of producers with socialistic base. This process is facilitated by the fact that due to the efforts of true thinkers, and by speculations on their work along with a dictate-evolutionary reduction of positively-motivated essences of a demi-god halo of hierarch, social introspection accepts the essences, ideas, ideologies connected with a violence of individuals of domestical structure against hierarchs. Executions of the Kings in England, France, etc., are reflected in the global continuum of introspection, reducing negative prohibitions of such actions.

Terrorism in general and terror of hierarchs is not something new, but it was always initiated by individuals from other layers of suppression, most often from conductors, namely due to the same mechanisms as in the case under consideration. Greece, Rome, China, East, Russia - everywhere hierarchs were destroyed by anyone, but not by producers.

Terrorism of producers bears in itself considerably more negative potentials due to the value of a much larger population, and because the orientation of the motivations of destruction not only on hierarch exclusively, but on a system of repression, because of the presence of egalitarian dominants in mind.

A grandee in killing a king has no intention of destroying the system, he claims only to assign the prerogatives of the hierarch. Producers in destroying a hierarch infringe the system, contrasting it, in their minds

(1) - Nietzsche "Thus Spake Zarathustra", the head "Tarantulas".

and actions, egalitarian and socialistic essences, as their positive ideals. In reality the history, egalitarian passionarity of crowd is used by different kinds of candidates in Tirana with the incredibly exaggerated, even compared with hereditary autocrats, hedonism and sadism. Dionysius, Saudelery, Mazdak, Savonarola, Robespierre, Hitler, Stalin, Mao, etc. - a number of tyrants of speculative-socialist wing is large (1).

Egalitarian passionarity of producers does not always crop up in concretions of terrorism, but even without reaching the necessary social strength, these essences are present in socium as a causal consequence of an introspection repression at the background of immanently-individual altruism and socialism. And often quite small shifts in dictate structure, repression of hedonism are enough to initiate activity of these passionary producers in terror and social revolts. In technologically advanced forms of dictate, socialist handouts little affect passionary producers, because the needs of technology (indirectly of dictate) determine growth of hedonistic stimulations of these individuals that does not destroy the introspective harmony of suppression but is consistent with it. It therefore reduces the negative significance of these essences, but not eliminates them completely. In these states, similar processes are associated not with domestical passionary producers, but with immigration of passionary individuals from other ethnoses.

Being attracted by a high (relatively) level of hedonistic opportunities stemming from technological determinants, producers from outside ethnoses with various levels of passionarity become social concrete factors of the above processes.

At the same time, some ethnic essences are added to the negative perception of suppression and hierarchs, since in their introspection the suppression, hierarchs and entire structure are associated with ethnic dominants of a negative nature (ethnic xenophobia of different strength)

(1) - Of course, this is not the only determinant of extremism, but only one of a number, "(ibid. Extremist forms of dictate)."

connected with the domestic ethnos the recipient of immigration. Namely due to this, a negative – dictate introspection of an egalitarian-socialistic kind and actions determined by it - terrorism, riots, etc., in a technologically advanced ethnoses are initiated and formed mainly by immigrants, individuals of ethnic inclusions or by ethnoses arranging multiethnic structures of dictate. Basques and Catalans in Spain, Negros and Muslims in France and Germany, Hispanics and Negros in the U.S., the Kurds in Turkey, the Irish in England and so on - a number of historical arguments is sufficient. The biggest act of socialist terror - a coup in Russia in 1917, is a consequence of an individual activity of different ethnic minorities, who have particularized this process - the Jews, the Baltic, and the Caucasus ethnoses, with little involvement of the main ethnos - Russian.

Ethno-genetic essences of social introspection become a powerful determinant (relative to egalitarianism and socialism) when they represent the depressants of individual hedonism, i.e., when there is a decrease of relative ethnic competitiveness, regardless of layer variations of psychotype. As for European superethnos, the ethnic essences of civilization era play a role when conflicts within Europe led to a repression of hedonism associated with ethnos-aggressor. Moreover, the conflicts should be long enough in timeline, and be in sync with the growing egalitarian socialistic essences in social continuum. In this case, introspective processes of determinant formation described above determine the gain strength of socialistic essences of ethnic nature, which intensifies in a whole egalitarian and socialist components of introspection. Examples are Slavic ethnoses in the Habsburg Empire, France after the lost wars of the XIX century, Italy of the XIX century, etc. The same processes are characteristic of the ethnoses in South America in XIX century. On the other hand, the factors of ethnic repression, reflected in the minds of the suppressed layers of the ethnos-winner (i.e., of the source of repression), with their immanent harmonious

absorbability of egalitarianism and socialism essences, leads to a generation of essences whose evolution is directly related to a social expansion of socialism.

Since dominant ethnos is a social structure (dictate) in the flourishing stage, i.e., the value of hedonistic benefits is sufficient for an adequate stimulation of producers, and because the bulk of the suppressed ethnos is also producers, whose presence at this stage does not affect hedonistic potency of domestic manufacturers, so egalitarian essences in introspection of ethnos-dominant appear oriented on producers-foreigners, and in an associate way on foreign ethnos, generated by the producer layer. In absence of external essences repressing hedonism of producers of domestic ethnos - wars, economic non-competence, dictate strains, biosphere collisions, and so on, and as a result of the technologically determined growth of a social volume of hedonistic benefits sufficient to hedonism satisfaction of all layers of socium, this process leads to the presence of stable determinants of ethnic egalitarianism in social continuum (1). The most obvious example is the U.S.A in twentieth century.

The picture changes in presence of external repression of socium and ethnos. In this case, a deficit of hedonistic goods always primarily affecting the vital interests of the suppressed layers of dictate, leads to the presence of a layer continuum of repressed hedonism, and causally – to negative motivations, which, because of much greater stability of the essences of dictate-social altruism, firstly eliminates altruistic essences of ethnic altruism. This process, facilitated by immanent essences of ethnic xenophobia always immanent to low organized mind of the suppressed, leads to emergence of motivational determinants of nationalism,

(1) - A negative significance of this fact for socium-dominant is brightly pronounced in post-civilization era, analyzed later.

chauvinism, and racism. These processes are more pronounced in relatively less technologically developed ethnoses in Europe, facing a permanent economic pressure -- Spain, Austria-Hungary and in developed ethnoses in periods after military defeats - France in XIX century, the twentieth century Germany.

The technologically determined evolution of means for conservation and transfer of collective knowledge is making its contribution and specificity of the formation of essences of altruistic - socialistic series. This period of civilization is characterized by a narrow range of technical means of collective memory, and almost is confined by symbolic systems - books, manuscripts.

Specificity of transfer of ideas in books, in symbols of natural language implies a certain level of intelligence and cognitive passionarity, which are in a very small extent characteristic for producers. Specific skills of a professional appointment are passed largely empirically, without initiating from one hand cognitive motivations of producers and on the other hand, not initiating dictate to an appropriate initiation of producers to global continuum of technology (ibid), that is typical to follow-up epochs. As a consequence, the intellectual achievements of mankind - the true and powerful, including the socialist ideological constructions, are accessible, or at least have the potentiality to be accessible, to individuals of other layers, notably to contradictate passionaries and accompanying persons, because hierarchs, the performers of suppression (from nobles to the executioners and criminals) due to their psychotypes are alienated from motivations of cognitive kind.

Contradictate passionaries, i.e., the creators of top-level essences, are intellectually and motivationally resistant to the wretched creatures of an egalitarian mind. Passionary accompanying persons, i.e., the creators of a loyal introspection, does not accept the socialistic essences because of a high-level hedonistic promotion by dictate, i.e., due to a lack of the necessary for absorption of egalitarianism reactive-hedonistic negativity.

Consequently, egalitarian and socialist essences from continuum of collective memory are absorbed mainly by accompanying individuals of a low passionary wing layer, who are less valuable for the problems of suppression, and therefore significantly less are stimulated hedonistically by hierarchies. The presence of negative-dictate motivations on a repressive-hedonistic basis together with low intelligence and less important (relatively) essences of creative sublimation of hedonism lead to the fact that their mind organically perceives the ideas of socialism, and transforms their creative concretions, available to mind of the suppressed.

Producer does not read philosophy, but at the same time the wretched work on basis of egalitarianism, is organic to their minds, is available at their level of intellect and is harmonic to consciousness in nature. That is, an objective social good - the existence of collective memory, super-positively with essences of social virtues - altruism and its derivatives, in media of dictate introspection leads to negative determinants to the socium, motivations and actions - vices, corroding socium in its evolution.

Altruism and socialism in the phases of sunset of ethnos.

The picture is different in ethnos with reduced competitiveness for various reasons – such as not initiation to the world technology, ethnic and dictate sunset, a specificity of the habitat biosphere, dictate features, etc.

The Arabs of the Middle East and North Africa, Turkey, India, China, etc., and this era are non-competitive to the technologically progressing Europe. Under relatively balanced existence in the biosphere of habitat, i.e., with a balanced adequacy of dictate structures, ethnic culture and a

pressure of biosphere (1), these ethnoses do not have, firstly the required level (for opposition) technologies, i.e., a social continuum of applied knowledge and technology, including military ones (2), an organization of labor, and secondly, the necessary structural form, i.e., an evolutionary reasonable structuring of introspection and concretions of dictate. The sum of these essences determines a low resistance of these ethnoses to expansion of the European super-ethnos. The objects of expansion either becomes colonies (with varying legal interpretations) of the European metropolises (India, South America, Africa) or have a strong ethnic pressure and are forced to adapt their structure to resist the dictate (Turkey). Differences in objective gist of social and ethnic life in this case determine the differences in evolution of socium in these ethnoses, as well as differences in importance and concretions of altruism, egalitarianism, etc., in continuum of social introspection.

I. Ethnoses-colony of metropolises. A presence in ethnic habitats of a foreign ethnic group with human hedonistic prevalence, characteristic for the expansion, immanently generates in domestical continuum of introspection a complex interrelationship between the essences classified in the considered categories.

This complexity is determined firstly by a layer differentiation of altruistic-egalitarian essences of socialism basis, and secondly, by a complex superposition of injections of these essence versions within the infrastructure elements of dictate, as well as by their relationship with essences of similar nature in a dominant ethnos.

(1) – It was true even in habitats where the pressure of biosphere is very large - for example, Bedouin Arabs of North Africa.

(2) - An opposite situation was in a previous era when these ethnoses were dominant - for example, in a clash of Romans with Chinese crossbowmen at Talas.

An infringement of hedonistic potencies of hierarch by dominant ethnos, and lack of possibilities for compensation outside domestical ethnos leads to a reactive-repressive negativism of hedonism and on the other side, to a motivated strengthening of forced repression. Given that the conquered ethnos is either at a lower level of introspective-forced repression, or has a forced form of dictate, these trends reinforce the objective essences of social evolution. Also, these trends are reinforced by the immanence of the sunset phases of ethnogenesis - from stagnation to mummification inclusive (L. Gumilev). Strengthening of the forced suppression denies (or drastically reduces) dictate and social significance of positive-hedonistic essences - altruism, egalitarianism and derivatives of suppression screens - fairness, law, etc. That is, unlike the hierarchs of European ethnoses, hierarchs of colonies have a much more reduced level of motivations which determine a generation and inculcation in introspection of suppression the essences of socialism. A significantly lower volume in comparison with metropolitan of a continuum of hedonistic benefits due to their removal by dominant ethnic group, and also due to the lower level of technology causally triggers motivations of hierarch in a tendency of forced seizure of hedonistic benefits, especially because a contact with the metropolis center increases a diversity of his hedonistic potential. These basic essences of hierarch motivations have a number of consequences for evolution of socialism in the colonies in the era of civilization.

Owing to fact that dictate of a metropolis in colonies in this period are presented mostly by individuals of the layer of repression conductors with their organic rejection of egalitarianism and other virtues of socialism, there is no social-individual channel for inculcation of altruistic and egalitarian essences in introspection of colonial ethos. A lower level of technology determines drastically less volume of socium, absorbing ideas from the global continuum of intellect.

A dominance of forced suppression reduces the volume and value of the layer of accompanying persons and determines a strain-psychotype extermination (ibid) of this layer individuals into other socium layers. A lack of socialization in the structure of repression and a rigid causal link between a loyal activity and minimally necessary for the existence hedonistic benefits for producers determines the absence or a low level of negative-dictate essences in social introspection. The colonial history of XVI - XIX century confirms this position. An appearance of negative-dictate motivations might happen when colony ethnic individuals are involved in structures of metropolitan suppression, which leads to destruction of the effectiveness of a part of factors outlined above, and with sufficient population level - to social explosions. Sepoy Mutiny in India, the revolutions in South America - support this position. To summarize, we can say that all colony socium layers do not have in structure of motivational dominants of an individual consciousness tangible essences of socialism, and therefore a socially-continual significance of these essences is low, with a corresponding reduction of all consequences of socialism, taking place in a metropolis.

The real essence of the described processes may vary regionally due to a differentiation of ethnogenesis phases of colonial sociums, and therefore differences in nature of ethnic altruism, the basis of ethnic egalitarianism. Sociums of North and South America, Australia are young ethnoses, formed from passionary individual of metropolitan areas (1) and partial from cross-breeding with individuals of colonies. Cross-breeding, as a result of biological laws, increases passionarity of Métis, and thus the ethnic passionarity of these societies, is relatively high, even compared with the ethnoses of metropolis. Completely different picture in

(1) -Ethnic expansion in a form of colonization is always done by passionary individuals of all layers of dictate, even when it is forced – exile of criminals, colonization by pirate communities.

India, China, Africa, where the inflow of passionarity due to both factors is negligible, and ethnos is formed mostly by individuals of colonies. Ethnically young sociums, in addition to purely ethnogenetical (based on a foundation of passionarity - hedonism of unconscious) determinants of introspection, bears a charge of ideological motivational determinants of socialistic orientation, injected into their consciousness by introspection of dictate of domestic ethnos of metropolis.

In addition to the above factors, it is a significant fact for injections and the evolution of socialism in the social introspection of ethnically young colonies that major layers of dictate, including the structures of suppression are formed from individuals of colonial ethnos, unlike in India or Africa, where the structures of suppression are composed mainly of individuals of the dominant ethnos of metropolis. Consistency of these factors initiates the process of evolution of egalitarian-altruistic essences of introspection, and in a causal way – of socialism. The presence in mind of passionarity, egalitarianism and altruism together with ethnic dominants results in social movements, in release from metropolis ethnic and dictate dependence, and formation of domestical structures of suppression, which immanently includes the essences of socialism - i.e., namely the category that in a wide way forms introspection of negativism of motivations focused on metropolis dictate. In addition, the metropolis dictate due to a chronological succession of suppression forms always bears ghosts of previous forms - as a rule, it is forced suppression and autocracy, as a result, individuals, arranging the colonial structures of dictate, in addition to their ethnic negativism (on a base of their alienation from a mother's ethnicity (1)) generate essences that are negative to metropolis dictates, as a consequence of introspective processes described earlier.

(1) - Canadian, American, Australian, Mexican, etc., identify themselves or ascribe themselves to a new ethnic group, despite a common language and customs with the metropolis.

On the whole - a high level of ethnic altruism, introspective efficiency of egalitarian dominants on a basis of high passionarity, motivational negativism of negative suppression reflections, initiation to egalitarian ideas of a global continuum of intellect in connection with the essence of a dominating in socium psychotype (1) lead to a situation when dictate socium structures after successful coups are causally based on socialistic essences.

(1) - Producers with adequately-teleological psychotype, or thinkers and also hierarchs are rare among the adventurers of the first echelon of expansion. evolution) that the metropolis-colonizer injects into all aspects of colonial life.

The second type of colonization, when colony socium and dictate are made up of individuals of indigenous ethnos, and metropolis creates only a superstructure of suppression above a domestical dictate structure, is characterized by the fact that it basically keeps the structure of socium and the essence of social introspection. That is, given the fact that colonized ethnos (of the considered type) are on a lower level of dictate evolution, technology, and at a later stage of ethnogenesis (1) as compared with metropolis, it means that in colony there are largely introspective grounds and object structure of archaic dictate forms with their immanently higher level of negative-forced suppression and lower, sometimes rudimentary level of socialism and its introspective frameworks - egalitarianism, altruism, etc. A colonial superstructure of dictate exists only as an additional essence of permanently-negative ethnically-dictate pressure with all introspective attributes of a negative to individual mind essence. The colonial pressure on hedonism of individuals is spread on all structural layers, with the exception of small group having little value in terms of this treatise – it is cosmopolitan (comprador) bourgeoisie. So, there is a negative perception of mother country - socially, irrespective of the essences of technology, ideas,

intellect, (progressive, in terms of social In some cases, despite all the hardships of colonization, the objective level of negative suppression in the colonies is principally lower than at the pre-colonial times – as in Mexico, Peru, India, Africa (2), which nevertheless does not diminish the negative perception of colonialists.

The European expansion covers a period from XVI to XX century, i.e., precisely the period of history when essences of socialism begin to enter and acquire the character of dominants in introspection of European superethnos. That is, the colonization is inevitably carries and injection (variable depending on the era of colonization) of dictate embryos of socialism into introspection of ethnoses and colonies.

(1) - In the case of ethnic phase before stagnation, despite a lag in technology ethnos is resistant to colonization, due to a high weight of ethnogenesis at the era of civilization - Afghanistan.

(2) - This is confirmed by a number of facts of history after liberation of colonies - Sudan, for example.

A negative perception of metropolis by all colony layers due to a lack of infrastructural social- introspective strains determines a conscious rejection, non-acceptance of introspection essences associated with metropolis, colonizers, including essences with status of social and individual virtues of altruistic, egalitarian, socialist nature, which is facilitated by ethnic association of any ideological artifacts, in some cases having a nature of racially-xenophobic rejection of foreign-ethnic essences. This rejection of metropolitan introspection in future becomes a basis for the emergence of socio-negative essences – of a retrograde nationalism of colonies.

As a result, domestical-ethnic dictate essences with immanently-minimum (an organic consequence of evolution) level of socialism become introspective attractive in socium of colony, while introspective

virtues of metropolitan of a socialist kind acquire an associated negatively-ethnic tint, complicating their absorption, and egalitarian essences immanent to any socium get a character of ethnic altruism, ethnic egalitarianism, (i.e., related to categories of equality to ethnos of metropolis) and on this basis to dictate. With evolutionary growth of passionarity of colonies, typical with a peaceful period after colonization, when passionary persons are not killed in confrontation, but have a potency of transmission of their hereditary traits to posterity, the level of hedonistic repressive reactivity, being determined by the above factors, is large enough for the activity and is teleologized by the same essences in a trends of nationalism and chauvinism. (1)

Socialistic virtues of post civilization.

The age of post civilization, which transition period began in the middle of the XIX century, is characterized by a qualitative evolution of all the essences of social introspection - from dictate, ethnic, state-ideological to sexual ones.

A structure, meaning and concretions of these changes are most closely associated with socialist, egalitarian, altruistic essences of individual-layer social and in a total of global introspection, that initiated in the twentieth century an activation breach of socialism from a sphere of motivation (only partially specified in a previous era) into social actions giving rise to grotesque monsters of social existence, combining all the possible defects, abominations and brutalities of suppression with a halo of the immanence of human virtues - altruism, egalitarianism, freedom, etc.

Objectivity of social-dictate reflected transformations of individual virtues into essences of repression, and indirectly through them into evils,

(1) – More later consequences are - "great-power chauvinism of Japanese, Negro, chauvinism, etc."

into inversion of generating essences of an individual mind, is a consequence of evolving categories of socium, in a complex superposition of their layered introspection and reflection of actions affecting the essences of psychotype mind of an individual. The first and most significant feature of this period of socium evolution is a formation of an introspective form of dictate in ethnoses leading in the technological evolution. A detailed analysis is given in (ED), but the basic provisions that are important from the viewpoint of this treatise, are the following:

1) The center of gravity of suppression shifts toward a positive-hedonistic side, which acquires the features of a dominant in introspection of dictate.

2) The negative-forced suppression is divided into elective structures ("democratic" in traditional semantics) suppression and into structures of the secret suppression;

3) A layer of hierarchs becomes a dissipative-social one (1), with an accompanying reduction of individual arbitrariness;

4) The technological evolution strengthens a competitiveness of advanced ethnoses and increases diversity as hedonistic potentials and so resources introspective injections.

5) The structures of collective memory become diversified in concretions and the range of those exposed to them (in accordance with the individual potencies of intellect) becomes societal;

6) Introspective needs of suppression determine a declarative strengthening of a social and dictate status of categories of socialist and egalitarian-altruistic series;

7) Hedonism of producers evolves from a category subjected to suppressed into an instrument of suppression, which triggers an

(1) - With all the consequences of infrastructural-layer competition (ibid).

emergence in socium of various essences, stimulating a primitive hedonism and creating to it an aura of basic life value and ideal;

8) A scale change of an individual value of human in dictate structure, and a causal change of dictate stimulation of hedonism of different layer individuals, with the prevalence of individuals, enabling and satisfying various aspects of primitive hedonism.

These factors directly, and mutually-intermediary determine essences, foundations and structures of socialism, which in turn mutually-super-positively in a complex compatibility of different relationships determine a deformation of a gist and teleology of individual mind generating essences. The end of the twentieth century presents a picture of distinct, fully formed concretions of socialism - from a moderate one in the backward countries to very radical extremist forms of dictate.

A dissipativity of hierarch layer, differing vectors of specific interests and actions (but not hedonistic motivations, which are stereotyped) causally determines a development of social (dictate) institutions that are able to balance, in a compromise way reconcile hedonistic claims of the various hierarchs, or groups of hierarchs (ibid). These institutions may be represented only by structure of suppression conduction, formed in accordance with socio-popularity, i.e., representing minions of various hierarchs.

Increasing of a positive suppression of producers causally associated with an increase of importance of introspective categories - equity, equality, and other dictate screens also determines an of the social weight of the elected bodies of suppression. The structures of suppression in this situation acquire a status of (largely outwardly-declarative, based on demagogy of the introspective dictate) elective hierarchs, that on the one hand, qualitatively reduces negative to dictate essences of introspection, and on the other hand, raise a social prestige of individuals of suppression, increasing the positivism of motivation, self-ascribing, with a corresponding decrease of negative essences of layer introspection.

A higher rank official, a formal generator of suppression – a president, prime minister and so on, is the same individual of suppression layer, as any clerk or policeman. That is, formally, an initiative and teleology of suppression, being previously an absolute prerogative of hierarchs, with their maximum sharpening sensitivity for a particular structure, sensitivity to threats to their hedonistic dominance, becomes a prerogative of a higher rank official (or officials) of suppression structures.

And due to the fact that the elective structures of repression have an objective evolutionary trend to bureaucratization, the function of suppression (in the past belonging to hierarch) goes to a bureaucrat. A total sum of all these factors harmonizing introspective foundations of a hierarchy of the electoral suppression leads to the fact that the bureaucratic-socialistic structure of power also spread all over and the more radically, the higher the level of technological and dictate evolution of a particular ethnos - the basis and determinants of the socialization processes. These structures have formal labels of democracy, nation, communism, socialism - but their essence and bases in the mind of socium individuals are united.

A harmonization of introspection and gaining a flexibility, adaptability of suppression teleology by balancing interests of different hierarchs, i.e., sensitivity structures of socium, reflecting a changes of external pressure gist (1) are positive essences for dictate and social life, positive on a macro-level of existence and to vital strength socium. Everything that exists carries in itself seeds of its collapse and socialism is not an exception. The same essences in mind of individual in a layer socium that give rise to socialism are the grounds of its disintegration as a

(1) - Since, a dissipativity of hierarchs is actually an increase in number of sensitive hedonistic minds, confronting threats from outside to different aspects of dictate.

result of collisions layer versions of individual hedonism, teleologizing motivations and activity of individuals and structures and teleology of dictate, in this case of socialism in a concretion of state. Without exception all the essence of socialism, introspective components, altruism, egalitarianism, etc., are a derivative reflection in terms of hedonistic self-centeredness of individuals of different strata of socium (dictate), essences of social-dictate existence, in turn, arranging in a single essence of a social human beings and objective Universe.

Regardless of the gist, teleology, declarations and concretions, all grounds and parts of socialism are a product of an individual mind with its immanent hedonism. The foundation of socialism in minds of individuals and introspection of socium is a promotion of hedonism and appealing to hedonism, a dictate-expedient hypertrophy of primitive aspects of hedonism and inculcations of dictate-appropriate dominants of motivations indirectly through them. Hedonism of the suppressed can be repressed causing a negative reaction, can be encouraged and positively-dictate teleologized, but ultimately hedonism of any individual has an immanent and indestructible egocentric teleology.

A dictate-appropriate hypertrophy even primitive aspects of hedonism, in a figurative sense, lets the genie out of the bottle, because, externally-injected teleology of hedonism is easily destroyed by other essences, while a developed hedonism with its increased claims remains, having an organic teleology of self-appropriate egocentrism. This general trend of mind is socially concretized in layer-dictate variations covering all layers, except hierarchs and contradictate creators whose hedonism and structures of sublimation are so powerful that remain indifferent, object-resistant to any essences injectively forming (or distorting) determinants of individual mind.

Producers. The hypertrophy of hedonism initiated by dictate in conjunction with objective-social essences of socialism reflected by mind of producers leads to appearance in introspection of the layer a number of

essences as harmonious, positive to socio-dictate teleology, so adverse to it. A structure of producer psychotype has a dictate-expedient stereotype (ibid), which creates a foundation, motivational complex of the layer self-ascribing. At the same time, the layer of producers includes individuals with a wide range of intelligence, passionarity, and other concretions of individual mind - from qualified manufacturers and technical elite to lumpen.

The value, social need of an individual-producer, along with loyal-dictate motivations of self-ascribing, is determined by the level and orientation of his productive passionarity, i.e., by the character and power of sublimation of mind hedonism into productive activity.

That is, along with the level of driving essence - an activator of individual – hedonism of It, the value of an individual is also determined by the gist of consciousness components, stationed in the structures of mind sublimations. One of them is intellect that has a potency of self-teleologizing sublimation, i.e., the ability to initiate a sublimation of hedonism into a trend of own cognitive potency satisfactions, and the stronger the higher the level of intelligence (1). Intellect has a specific characteristic of absorption of conscious injections (in the range of intelligence, which is immanent to the structure of dominants of producer's mind) of any nature. The lower the intelligence, the lower the effectiveness, motivational and sublimational effectiveness essences deployed in it, just because of its rejection, a low absorption of reflected ideas with nature that is different to the primitive hedonistic one.

In simple way - the lower the human intellect, the closer it to animal, whose activity is determined only by primitive hedonism as a behavioral determinant of animal biologisms. In a radical (for a given socium) extent, this situation is typical characteristic of lumpen, whose low, close to a lack, intellect determines a low level of individual motivations of productive activity, due to which they can be initiated to a work only by negative essences of coercion - fear of death, life benefits for survival,

etc. A low primitive hedonism (i.e., a minimum of potential hedonistic claims), and a low intellect are a foundation of the fact that work for the lumpen proletariat can only be an enforced one – by any of the essences of socium - law, alienation from hedonism, etc. In accordance with the potencies of psychotype, lumpen is a social parasite, forced to labor which is immanently negative to structure of his mind dominants.

The process of socialism expansion in structure of suppression, as was shown earlier, leads to the rupture of mind reflections of negative motivational compulsion (2) to productive activity, i.e., to a growth of a layer of lumpen producers which by the end of the twentieth century has reached a level of social significance factor, and sometimes, of a social-decisive one.

(1) - The most radical case – contradictate passionaries, giants of intellect, whose powerful creative sublimations alienate them from any teleology except a cognitive one.

(2) - In a primitive form - "Those who does not work, does not eat", or at least not breed.

Lumpenization, beside its factors of self-sensible kind, creates tangible, objective possibilities of reproduction, genetic transmission of motivational structures of a lumpen, as is typical in previous eras. Given that the sexual instinct in its most primitive forms of hedonism is rather effective in low lumpen mind, this leads to a drastic population jump in the social significance of this parasitic interlayer of producers, which together with egalitarian essences immanent to introspection and realities of socialism, leads to an enhancement, in spite of its paradoxical, to their importance in the structure of repression. For the first time this negative essence of socialism, dictate faced in the era of Athenian democracy of Pericles, which was one of the reasons for analytic negativity of high level philosophy towards socialism.

Strengthening of social importance of parasites in the structure of suppression, and hence in the structure of dictate, with all declarative

features of electoral suppression structures leads to several negative effects, to a strain of social introspection, teleology of dictate, re-estimation of social-purposeful ideals and dogmas, and, ultimately, to a reduction of socium resistance with respect to external disturbances. Foundation of social life is the sum of mind essences of the people constituting socium. Stability, resistance and power of socium is determined by stability and dictate-adequate teleologism of layer stereotypes of motivational determinants, i.e., a minimum interlayer diffusion of behavioral essences and a minimum (down to the level of social insignificance) of layer-infrastructural strains of psychotypes.

The determined by socialism growth of lumpenization of producer layer has a direct impact on both of these essences, and this effect has a complex, multi-level nature, and more important because all aspects of it appeal to the diverse base of mind – to hedonistic It. A destruction of dictate-immanent causal relations - loyal activity (regardless of its social utility) - hedonistic promotion - at least in a part of the suppressed creates an introspective-injected essence - namely, introspective motivations of liberation from a negative coercion to social altruism, which in an associated way, as a result of immanent ability of mind to self-eliminate repressive essences under presence of an external-objective inspired relativism of their essence, is spread on the positive-motivational reasons of dictate self-ascribing and sociality.

So, ultimately, in the underdeveloped lumpen mind, categories appear that are associated in a different, often very intricate way with a semantically-amorphous conception of "freedom." The attraction, an individual-reasonable meaning of this artifact for intelligence of producers in general, and in the superlative degree for the lumpen is determined by the fact that it subconsciously associated with rejection, elimination, displacement from the sphere of motivation and activity negative (to their primitive hedonism) essences of dictate-social altruism (asceticism (ibid)), hedonistic alienation.

In early formations of socium and dictate, this negativism is extinguished in a super-positive way by reflected-wise hedonistic negativism of the biosphere pressure, then by that of competitive ethnoses, then by arbitrariness of hierarchs, etc. With reduction of the impact of these factors, and a potency of parasitism, that is an ability to acquire the necessary good things of life without sublimative activity, this negativity of mind with respect to dictate altruism remains uncompensated and creates a foundation for breakthroughs of the repressed hedonism into activity, or at least into a reasonable rejection repressing essences.

Moreover, other mind repressing items, effective for individuals of other layers with a more developed intellect, or with more connections with the ethnic aspects of dictate hedonism (repression by essences of existence, loyal creativity, the highest creativity) play a minor role in the structure of motivational dominants, and traditionally are replaced by alcohol and hallucinogens.

Presence of these dominants of a primitive hedonistic nature with application, individually-introspective conscious appropriation to their breakthroughs a label of egalitarian virtues - "freedom", notwithstanding the absence of any real content, the semantics of this nature - social, individually rational, intellectual and hypothetical creates introspection dictate ideologically- attractive conglomerate, which has a sufficiently high level of inculcation ability, reasonably absorption not only by producers but also by individuals, such as of a layer of accompanying persons, or more precisely of its part, which has a minimum potencies of dictate-appropriate activities and, accordingly, a low levels of reflected in introspection of hierarchs a dictate need and value, and hence a relatively low level of hedonistic promotion.

It causally determines an existence of hedonistic discomfort, and an establishment of this basis of specific perception patterns harmony absorbing egalitarian essences, including the category of "freedom."

When lumpen absorbs this category with severance of causal mind dyads - loyal activity-hedonistic good, then for accompanying person this process is linked to a presence of reflected dyad - loyal activity-insufficient encouragement. Low (relatively) intellect enhances the effectiveness of the process due to a lack (or low level) of critical analytical abilities characteristic of developed intellect and the subconscious (hedonistically based) attraction of egalitarian categories. That in turn determines an appearance in acts of creativity of these individuals of the essences antagonistic to the layer teleology and to dictate form as the whole.

The result of superposition of the layer-introspective generations of lumpen and of low intellectual accompanying persons - motivational alienation of loyal activity of the first group and egalitarian negative activity of the second one, creates in social introspection a stable conglomerate of ideological essences of a destructive-state (negative-dictate) character, attributed with socialistic virtues - freedom, equality, justice etc. When lumpen demography exceeds certain, a well-defined social level, this process becomes a permanent basis for the emergence and existence of different kinds of radical socialist declaratively and in gist negative-dictate terrorist communities.

There are history arguments in the history of all ethnoses in Europe and America of the twentieth century. A permanence of terrorism in countries with high lumpenization can not be explained by traditional (ibid) causes - such as a high level of negative repression, a social overheating of discomfort of hedonism, etc., because hedonism of lumpen at any pressure is able only on negativism motivated actions not exceeding level of primitive crime.

The presence in socium of socialism introspective core based on motivational underclass hedonistic negativity due to immanent attractiveness as declarations, so essences of the basis (1) not only for psychotype of producers, but also for other layers, more exactly low

passionary sub-layers with hedonistic discomfort, leads to a deformation of layer-appropriate structures of motivational dominants, and to inject, to some extent effective, of these essences in the social introspection in general. The presence of a sustainable, socially significant kernel of negative-dictate introspection with a criminal teleology causally determines the number of processes reducing in socium introspection the importance of immanently-personal, organically-individual basic essences of social existence - various aspects of altruism, sublimation structures, social and ethnic ideology.

When for creators and injectors of socialism its declarative nature is to some extent organic to their mind, then for lumpen it is only an essence that are absorbed by mind in a trend of displacement of dictate (social) altruism - based and teleologized by the immanent to their minds hedonistic parasitism. That is, in their perception socialism and egalitarianism are nothing more than subliminally-absorbed screen of a wretched hedonistic egocentrism of a psychogenic type making positive and subliminally uplifting hedonistic parasitism to the level of socialistic virtues - equality, justice, etc., with a mandatory appliqué, assignment to dictates and socium of antagonistic essences - - inequality, injustice, tyranny, etc. The semantic and social-specific vague meanings, amorphousness of these wretched creations of disadvantaged hedonism (2) and attractiveness (due to the similarity of the generation and absorption nature) for a wide range of individuals to socium, socially-syllogistic with specific sub-layer of socium bearer of this ideology (lumpen proletariat and accompanying persons with low intellect) in a

(1) - For individuals with a dominant hedonism, bases are compelling, for individuals with sublimative-creative potential of a low-level - a declaration, etc.

(2) – Intuitively the essence of generations of these categories was clear to all high level philosophers from pre-Socratics to Nietzsche.

reflected-associated way lead to a state of socium introspection where ideology (if it can said about the essence of their squalid unconscious processes), the structure of motivational dominants and behavioral acts of lumpen are not rejected by socium (as in previous eras), but are perceived as a positive fact, risen to the level of social (in fact, - socialistic) and personal ideals. A rise of social significance of lumpen introspection (because associated persons in this case play a role similar to that in normal situation in relation to the hierarchs - the role of ideological service) causally determines absorption by individuals of other layers the essences of their motivational stereotypes. Alienation from social and dictate altruism, depending upon the essence of absorbing mind, can in some cases not reach the level required for a breakthrough in the sphere of conduct, but the presence, a dislocation in mind creates a potentiality for behavioral specificity with the emergence of other essences, in phase with the above ones teleologizing introspection - a reduction of loyal dominants as the result of unsuccessful wars or inefficient suppression, inorganic-dictate increase of a forced suppression, etc.

An evolutionary growth of this process often leads to the climax of socialism – to extremist forms of dictate – to declarative socialism with lumpen dominance. The degradation of introspective basements of suppression in France of XVIII century and the French Republic, the defeat in war with Germany and the Paris Commune, the consistency of both factors and the socialist revolution in Russia – present only selected examples.

Introspective basis of this process is increased dramatically as a result of a growth in dictate evolution of the layer of accompanying persons. Since the effectiveness of positive suppression, i.e., the level of the intrinsic absorption by the suppressed of loyal-dictate introspection essences is determined by passionary and relatively intelligent individuals of the layer, so the growth, the quantitative increase of the layer occurs at the expense of individuals with moderate and low life's potentialities, i.e.,

namely those (as shown above), who creates the ideological concretions of underclass socialism.

This process is differentiated to some extent in more developed countries and in relatively backward ones. In states, being on a higher stage of evolution, the introspective suppression is organic and holistically integral, therefore stimulation covers the most, in some cases overwhelming part of accompanying persons that reduces in quantity and quality a social structure generating in lumpen sub-layer the socialist teleologizing essences.

Since hedonistic stimulation bypasses only the most giftless part of accompanying persons, so the level of their negative creative works is low and injectivity is reduced.

Consequently, the process of lumpenization does not reach the level of intensity necessary for a socialistic terror, and only creates a vast layer of parasites - a potential basis of terrorism and the socialist revolutions. The picture is different in other countries where a relatively low level of technology and the evolution of dictate entails, firstly, a presence of forced suppression of higher level, and secondly, a lower value and lower, respectively, and covering the lower part of the accompanying person layer, hedonistic incentives. It in the aggregate immediately initiates the processes described above. South and Latin America, Spain and Russia until 1917, Muslim States – there are enough historical arguments.

Sub-layer of lumpen has its own gradations of individual hedonism, which differentiate the more the large its population in socium. Just as any other structure of socium, lumpen proletariat includes a small number of individuals with high levels of hedonism. However, when passionary individuals of other layers are in gist potential investors in other socium layers (1) (ibid), the lumpen persons with hypertrophied hedonism do not

(1) – A passionary producer H. Ford, passionary criminals, entered into financial elite, etc.

have a potency of investing in any other layer, except into hierarchs. Since the structure lumpen psychotype and that of hierarch differs only in the level of egocentric hedonism, so lumpen with hypertrophy of hedonism is a potentially introspective analogy of hierarch.

With successful socialist lumpen revolution, these individuals organically form a layer of new hierarchs, but nobody can change the essence of his own psychotype and of injected dominants, and the base of their dictate generations consists of the immanent essences - hedonism, parasitism, rejection of social altruism, etc., (see above), and all these real "virtues" are covered by a veil of declarative and demagogic socialism, which in sum gives the nightmares of extremist dictate. Dodging away from the purely social-object consequences, we consider the essence of introspective variations and determinations resulting from these processes that include a change in social status and priorities, ethical and aesthetic ideals, norms and dogma of morality, etc. Effects of objective dictate evolution - strengthening and increasing the lumpen layer, and thus the emergence of state (dictate) institutions aimed at maintaining their parasitic existence, together with the presence of electoral structures of suppression and a declarative egalitarianism generate a social introspection of extremely negative essences towards the socio-dictate teleology.

A dissipativity of hierarch layer, characteristic of this period (ibid), in a superposition with the election of structures of formal repression lead to the fact that the lumpen proletariat becomes a tool for an infrastructure-hierarchical competition that causally determines an appearance of dictate-social structures that appeal to the essences of the dominant-introspective conglomerate of lumpen and on this basis acquiring an attractiveness in their conscious reflection. Names may be varied (unintelligible for lumpen proletarians) - democrats, socialists, nationalists, communists, the party of various recoveries, and so on – the gist is one. The unresolved dilemma of the socium introspection - is the

impossibility in an equivalent and satisfactory way to reward loyal passionarity of socially (dictate) useful and necessary individuals whose activity determines the durability and objective resistance of dictate, and claims of lumpen parasitism.

And since the above-mentioned structure of socium ("democrats of all stripes (1)) are appealing and based on the lumpen, so in the case of

(1) - The association of "democracy" with mobocracy is immanent to intuition of great minds - Plato, Montaigne, etc.

social expansion, there is a reassessment of social and dictate dogmas and foundations, which are radical, because it is consonant with the trends of hedonistic stimulation immanent to this stage of socium evolution. A stimulation of hedonism, with all dictate tricks to teleologize its sublimation adequately to dictate needs, achieves its goal only partially, since the genotypic hedonism has the immanent teleology of self-centeredness. It causally determines an evolutive growth of egocentric (not sublimed) hedonism in all layers of socium, except contradictate thinkers (ibid). The presence in the social continuum of lumpen introspective essences together with dictate formal structures of parasitism promotion (namely formal, because, in reality, it is only a tool in hedonistic competition of hierarchs) finds a harmonious absorption of reflected concretions in stimulated hedonistic-egocentric mind. It causally determines a social expansion of absorption of motivational and ideological essences of lumpen psychotype – alienation from social and dictate altruism, elimination of social-teleological sublimated essences, a dominance of primitive hedonism in formation of all essences of mind - ideas, dogmas, ethics, etc. (1).

The less specific ethnos of the era of introspective dictate is involved in ethnic conflicts and wars, the greater proportion of the demographic consists of low passionary individuals - in all layers except the hierarchs and contradictate thinkers, because these individuals are the first to die in

life conflicts and, accordingly, do not leave progeny. Consequently, in a peacetime the essences of lumpen introspection rapidly expand in socium because of their harmonious absorption by low passionary individuals. With excess of certain, very specific level of demographic expansion, lumpen introspection becomes one of the dominant factors of socium. So, alongside and in parallel with a dictate-appropriate introspection with immanent essences- aspects of altruism, self-estrangement from hedonism and loyal activity, there are dominated underclass-essences - parasitism, exclusion from social altruism, etc. When the first set causally determines a generation of social introspection of social ethics and role ideals of creator (2), warrior (2), an individual reinforcing and elevating domestical dictate and ethnos by an appropriate activity, the second, respectively, egocentric parasite ethics and ideals of crime. Digression. A postwar period has a different picture that is rather short-lived chronologically.

(1) - If you can call the ideas and ethics this mixture of essences of animal voluptuousness, which is dominant in their mind.

(2) – Of course, in a hypostasis of dictate-appropriateness. The labels "hero", "thinker", "worker" are applied only in the case of dictate utility.

In global wars of the XIX and XX century passionary individuals are the first to die, and individuals with reduced passionarity under pressure from ontological and existential factors of mind repression to a large extent eliminates from a sphere of motivations of the altruism essence and self-ascribing that dramatically enhances the process of socialistic lumpenization, and often leads to socialist insurgencies. France after Franco-Prussian War, Russia and Germany after World War I – give some examples of convincing stories.

Changing of societal introspection and the presence of a substantial part of the electoral structures of repression,

targeted on lumpen (1) lead to a shift in emphasis both in formal and declarative ethics of socium, and in a particular-socium ethics, which is always different from the declarative one. The primitive hedonism of lumpen and crime persons does not accept as ethnic ideals military valor and sacrifice, all-consuming artistic or creative work, ideals of monogamous family (family altruism), positive virtues of government (dictate), ideals of cognition, etc. However, it organically absorbs ideals of negative passionaries (crime), and also essences related to a rise of primitive hedonism to a level of ethical, moral and spiritual ideals, persons of ministers and followers of hedonism as the role ideals, i.e., in the end, all and any essences of introspection and being associated (in a reflection way) or associated with egocentric hedonism of a primitive level.

A consonance of this introspective component (corollary of dictate evolution) and some aspects of the gist of suppression immanent to this form of dictate (ibid) determine a deformation of dictate-injected essences of suppression.

A high dictate status of a warrior is replaced by status of an actor, behavioral ideals of family virtue are replaced by a cult of corrupt sex of various levels - from a banal prostitution (2) to fashion models, actresses, etc.

And this change of loyal-dictate scenery of introspection, determined by the essence, the basement of socium evolution, is in correspondence not only with an increase of hedonistic promotion by dictate of these new

(1) - Reflecting a dual nature of dictate-evolutionary introspection, positive features of suppression in reflections of hedonism in mind of the suppressed – a social and egocentric one.

(2) - Also acquiring a high social and dictate status due to several factors.

idols, which is disparate even with its level in the near to this transition period to post-civilization, but, what is most importantly from the point of view of this work, an incredible increase in their social status, not injected by dictate, but acceptable by introspection of a vast majority of socium. Since dictate infrastructure of hedonistic benefit distribution is invariable, and their social volume is not infinite, so a similar exaltation (in status and hedonistic way) of a single layer leads to decrease in promotion of other suppressed layers, especially conductors. The structure of conductors' psychotype implies a sufficiently high level of hedonism and plastic, injective-potential structures of sublimation, and terms of injection perception are also formed by hedonism of It.

A reduction of hedonistic promotion and lowering of status immanently determine a presence in the layer introspection continuum and in individual minds of conductors a defect or discomfort of hedonism, which is due to the specificity of psychotype forms a structure of perception terms, which are negative to external essences-determinants of hedonistic discomfort, and causally changes the teleology of motivational dominant in a trend of egocentrism. That actually transforms the psychotype of a conductor into psychotype of a negative passionary, i.e., a criminal individual (I), and due to higher individual-life potentials (passionarity) not in criminals of a primitives level as generated by lumpen, but criminals of much larger scale. It causes a presence in socialism of an immanent and powerful criminal sub-layer, the existence and indestructibility of which are determined by the layer- psychotype.

(1) - An actress, a prostitute, a dancer, even in the middle of the XIX century were largely synonymous of a low status.

(2) – A policeman and a criminal have a similar psychotype with hedonistic basis and sadistic orientation, but with different teleology of motivations and sublimations (ibid).

structure of socium with stable population (demographic) components of the genotypes in combination with evolving dictate.

The presence of powerful criminal networks in all, without exception, technologically advanced countries - is an irrefutable argument.

Often mentioned argument of crime as a consequence of poverty does not explain the fact that in countries with a huge percentage of lumpen - Latin and South America, Asia, there is terrorism, but a significance of organized crime syndicates is small, and at the same time crime the United States, France, Italy, etc. -, is to a large extent organized. That is, in this case, the virtues of man's spirit, motivation and action, alienated from a purely self-centeredness (consciously or externally declaratively, but never subconsciously) - altruism, egalitarianism, etc., are in a complex multiple-mediated co-determination, relationship, counter-elimination with essences of the true foundation of life of social individual (1) – which is egocentric hedonism of the subconscious. So, the whole history of socialism is an evolutive refraction, a transformation of individual and social virtues – the true ones and false, organically-reasonable and injective, rational and subconscious, of psychotype and declarative nature, through the prism of a hedonistic subconscious.

(1) - All these provisions do not apply only to contradictate passionaries, i.e., the thinkers of the higher strength - the true engines of evolution, because of their introspective alienation from dictate (ibid).

Chapter II

Psychophysiology of socialism and altruism

Chapter 2.

Psychophysiological basis.

History is a chronological consistency of events, human activity. Historical events are no more than an arithmetic sum of activity of individuals (1). Activity or passivity of a man is a causal derivative of his motivations with different levels of awareness, which in turn are generated by essences of his psychophysiology. So, social life, with all its aspects and categories, is a derivative of an individual psychophysiology with an immanent stereotype of mind dominants - layer-dictate psychogenotype (2). Socialism, just like dictate, is an immanent category

(1) - Attempts of philosophers to introduce some artifacts of the collective consciousness in the analysis are nothing more than theoretical pretensions, because collective activity is nothing more than a sum of stereotypes of actions as a result of layer-dictatorial uniformity of psychotypes, or as a consequence of teleologization of activity by structural dictate.

(2) - A detailed analysis and reasoning is given in the "Evolution of dictate".

of social existence, being realized potentially, accidentally or specifically, in motivations, determinants of motivation or actions throughout the known history of mankind.

Moreover, as shown in the previous chapter, the psychological foundations of socialism are based on organic essences of social man's mind - altruism, hedonism, specie's teleology that determines a permanence of dislocation in the mind of human beings the essences of socialism. Any essence of introspection becomes a social one only when it is absorbed by mind (or is present in it immanently) of an overwhelming majority of socium, by all its layers - from hierarchs to the suppressed. So, if socialism is a social category of the same level of generality, as dictate, then psychophysiology of individuals of all layers should have a stereotypically-layer essence-basis, determinants of its motivational complex. One of the motivational bases of socialism, of its reasonable precursor is altruism of a social man with all its aspects - social, dictatorial, sexual, etc.

As shown earlier in this treatise, it is one of the most important essences, which interferes with the essences of evolving dictate, and causally generates various components of introspection of socialism.

Biological (species) altruism is an inherent determinant of homo-sapiens (1); social (dictate, ethnic) altruism is the immanence of a social human being. The strength of any motivational determinant of organic-biological kind, including such general dominants, as self-preservation, sex, etc., depends on an individual basis of the driving power of mind - passionarity, i.e., on the essence that is a derivative from the subconscious hedonistic temperature, primordial of reasoning. When species altruism in one or another degree is common to all individuals, is largely conservative and determines specific actions, i.e., spontaneous reactions (due to a deep subconscious species gist) of an individual in response to repression, disturbances against fundamentals of the species being of the external-objective environment, and therefore does not

generate much-prolonged and socially-uniform essences of introspection (2), the social altruism is characterized namely by stereotyping and prolongation of the generated essences of introspection.

In addition, in a hierarchy of individual dominant of mind, social essences are competitive with biological ones only when repressions of the environment pose a direct threat to individual existence. Another essence required in the preliminary analysis is the fact that the power of hedonistic subconscious with lack of adequate sublimated factors determines an appropriate level of motivation of an individual hedonistic domination in socium. That is, when in the case of biological altruism, a level of hedonism (passionarity) determines the strength of causal activity, in the case of social altruism, the might of hedonism determines a reduction of the motivational effectiveness of this category in individual mind with a lack of additional factors teleologizing hedonism with the same rationale, i.e. ., essences of loyal and social sublimation.

Equally important to analyze the grounds of altruism (and indirectly of socialism) is another category of mind - a balance of sadomasochism, which determines teleology and orientation of passionarity, i.e., an activation breakthrough of repressed hedonism.

A powerful hedonism with the absence of sublimating essences of I and super-I determines a dominant of sadism, i.e., the orientation of activity on the appropriation of hedonistic benefits. A powerful hedonism with the presence of sublimating structures - organic or injective, implying a high motivational determinant of other structures of mind (I, super-I, pre-consciousness, boundary ones) determines the existence of reasonable potentials of external essences absorption, reflected

(1) - Also, like any other higher mammals; dolphins have this factor even weightier.

(2) - And therefore less interesting from the standpoint of this treatise.

determinants of motivation a wide range of concretions from an ontological and existential to social ones.

That is, potentially, there might be a situation where social altruism becomes an effective determinant of their mind. In reality, a powerful hedonism (comparable to or even exceeding hedonism of hierarchs) can be effectively sublimated only by essences which are more powerful than the social ones, at least in the absence of factors of reflected connection of a social and ontology (or existence) of life, for example, cataclysms of biosphere, or an ethnic expansion. The ontology and existential human being are these essences, which in reflected (at least partially) way are transformed by mind into cognitive structures of sublimation, into cognitive passionarity. Of course, this process is possible only when there are genotype-hypertrophied structures of I, and to a greater extent of super-I of a particular individual.

A reduction of hedonism with the presence of sublimative potentials enhances an injective effectiveness of social determinants due to a reduction of determinicity of sadistically-oriented hedonism and enhance of efficiency of social essences in sublimation structures. Weaker essences a super-I (i.e., intellect) are organically immanent to weaker hedonism, that causally reduces an aware determinicity of cognitive transformations of the reflected ontology, whose place in the super-I (and It) is occupied by social essences, whose dislocation in the mind is determined by increasing of masochistic dominants of mind (corollary of hedonism reduction), and by causal increase of motivation of self-ascribing to socium with the immanent social altruism.

Low level hedonism with low level of effectiveness of intellect (super I) determines the absence or a low level of efficiency in structures of sublimation, i.e., the absence of a framework for inculcation of social essences of introspection that determines a formation of sublimating (activating hedonism) essences by structures of perception of I, i.e., a formation of hedonistic sublimations in a tendency of outwardly objective

egocentrically-appropriate adequacy, with the immanent presence of subconscious repression by existential essences.

That is, in the case of positive-hedonistic reflections of social structures, hedonistic discomfort is causally reduced; otherwise socio-oriented negativism is generated.

The level of individual hedonism and sadomasochistic balance are determined by the essence of individual psychophysiology, i.e. are a mental specifying of his physiological constitution – of the level of metabolism, individual features of endocrine system functioning, anatomical constitution, sexual potency, etc. A teleology of sublimations - i.e., the aggregate individual desirability of the essences I, the super-I, It and the intermediates, along with the social aspects of the mind and the Universe, is determined by essences purely individual- by intellect, dislocations and plasticity of the structures, recipients of inculcations, by the essence of education and training, external exterior of individual and by a number of other less important factors.

Components of the both foundations of altruism and socialism determinations have a genotype-individual essence, in varying degrees deformed by repressions of the Universe, including socium. A sadistic orientation of teleology, determined in particular by an excess of production of certain hormones in the body of an individual, effectively teleologizes (potentially) a domination of motivations while it is not in antagonism with more powerful essences of organic or injected nature - of social self-ascribing under presence of a strong pressure of biosphere, or ethnogenesis, of negative prohibitions by dictation (laws, taboos), etc. The relationship of these factors is rather variable and very complicated and in a certain generalized hypothetical consideration would represent an analytical nonsense, a cognitive useless artifact, so the analysis of psychophysiological basis of socialism and its introspective determinant has under it a real epistemological item for dealing with

these essences on the layer psychotype basement - separately and in their evolutionary relationships.

Hierarchs. A dictate-social teleologism of this layer and a necessity in the structure of social human existence means and determines a self-ascribing of an individual to this layer (1) on a base of an immanence to his psychotype of an infinite egocentric hedonism, sadism dominant that reaches in pathological cases a combination of externally-oriented sadism with self-autistic masochism, and the almost complete absence of sublimated essences of a other nature than hedonistic one. Of course, this is a perfect example of hierarch psychotype from the standpoint of teleology of socium, which determines a reduction of hierarch social efficiency with the presence of real and personal deviations from the ideal. Hierarchs of socialist forms of dictate (not to be confused with hierarchs of socialist (elective) suppression)) in a vast majority of cases (in the case of extremist forms - always) have a stereotype, close to the ideal one, since they are invested in this layer self-individually, on the basis of concretization of psychogenotype potentials.

Competitiveness of ethnos and dictate to a large extent is determined not only by factors of dictate and ethnic evolution, but also by the adequacy of hierarch psychotype to his dictate teleology. There are a countless many examples in history when the hierarch invested from lower layers due to high passionarity and adequate psychotype could slow down the action of negative factors of evolution and put off the collapse of the shape due to a high level of individual compliance to layer

(1) - Belonging to it through inheritance or other reasons unrelated to motivational adequacy is not essential from the point of view of the treaty, as it implies a low level of socialism in hierarch's introspection and always injective, speculative, and therefore reasonably ineffective. Socialist hierarchs have their genotypes adequate to teleology of socium.

teleology - a number of hierarchs of the imperial era of Rome, Chaka Zulu the ruler of the Zulus in the XIX century, the rulers Byzantine, Mamluk sultans and South American dictators, etc.

The hypertrophied egocentric hedonism is extremely sensitively social probe perceiving even potential threats to dictate repression, because repression of a concretion of dictate is primarily a repression of hierarch's hedonism.

Hierarch-altruist is unthinkable person, as it would lead to disintegration of socium, hierarch-thinker (i.e., having in individual introspection essences of hedonism sublimation, reducing self-centeredness of pure hedonism) occasionally occurring in a form of inherited hierarchy (Ulugbek - the ruler of Khorezm) always leads to a reduction of dictate competitiveness and to collapse of dictate form. That is, despite being rejected by declarative and social morality and by ethics of self-centeredness and hedonism, and having attached to them negative labels of vice, these psychotype essences with respect to a hierarch are positive as individually, so socially (1). However, these essences, in turn, determine trends of hedonistic dominance, removal, appropriation in their favor of hedonistic good that is not commensurate with the real potentialities of their consumption.

That is, purely physiological determinants, such as overgrowth of certain endocrine secretions, a specificity of functioning of different brain structures, etc. (for detailed analysis see Evolution of the dictate) on the one hand determine an individual functionality in social dictate structure, on the other hand, gain an introspective dominance in their mind. That is, self-ascribing, investment of a hierarch with the immanent objective

(1) - In early forms, hierarchs did not hide their lust, harems, etc. In socialist forms due to a declarative universal ethics, they must practice general rules, although in reality hedonist of John F. Kennedy did not less than that of the Turkish Pasha of the XV century.

possibilities of hedonism satisfaction initiates potencies of his psychophysiology in a trend of hypertrophic activity, which in turn forms the essence of the objective world reflections, but because of the dominance in I terms of hedonistic nature (in hierarchs), this process is an iterative one, and determines, in the absence of external-social and biosphere factors of constraints, repressions, a development of pathological level of hedonistic claims.

Voluptuous tyrants of the East, with their huge harems, palaces and other attributes of a giant, but primitively-unpretentious hedonism - it is only the initial stage of this process, because a presence of outside ethnic rivals and infrastructural contenders in hierarchs initiate a sensitive activity and a partial sublimation of hedonism by the same hedonistic essences of sublimation into dictate-purposive activity.

Moreover, even these examples of arbitrariness (in a traditional interpretation) operate under conditions of very stable dogmas and rules of ethnos and are limited by some scope and standards of formal and informal law, and also by declaratory, even demagogic essences of positively-motivational suppression. The process reaches its apogee in extremist forms of declaratory socialism, when socialist suppression screens with attributed to them essences of the all conceivable human and social virtues - altruism, egalitarianism, freedom, justice, etc., create essences of such a power of strain perceptions, of reflections of the outside world for the suppressed with their immanent domination of I in formation of perception terms, that any concretions of hierarch's hedonism turn injectively-consciously into social virtues. The egocentric sadistic hedonism of extremism hierarchs due to considered iterations has truly no boundaries.

The dictate-expedient sublimations mentioned above also acquire an appropriate scale as a result of superposition of two factors - monstrous potentialities of hedonism and relevant reactions on real and imaginary threats to the loss of these opportunities. When a threat to hedonism is

high, sublimations get a character of social (domestical and external) genocide, depending on a nature of repression factors.

So, psychophysiology of hierarchs is that creating essence that generates and absorbs factors of a hedonistic nature with sadistic, self-centered teleology that causally determines an alienation of their mind from the essences of altruism and other real introspective grounds of socialism.

With a loss by hierarchs of their hedonistic prerogatives (due to ethnic defeat, revolution, etc.), their hedonistic discomfort forms a basis and a character of subconscious perception for a positive terms of absorption of social virtues of a socialistic kind, but because of their absolute dominance of sadistic self-centeredness these essences individually-introspectively are acquired a self-individual subjective desirability, their acquiring to hierarch.

Due to a high passionarity of hierarchs, these essences (virtue) immanent to mind of the suppressed can be deformed injectively adequately to teleology of activity of the deposed hierarch.

That is, socialistic virtues - altruism, justice, law, etc. (the usual categories of mind of the suppressed) are acquiring a socially-acceptable semantics in speculative attribution of the personality of deposed hierarch, i.e., the individual organically not accepting social virtues. A psychophysiological dominance (passionarity) of hierarch in this case serves as a tool of a strain of socialistic introspection and injections of deformed essences into the socium as motivational determinants, egocentrically-appropriate activity under the veil of socialistic virtues. This example is one of indications that socialism (as introspective category) and its foundations-virtues is a product (often quite ingenious-consciously mediated) of an infringed hedonism with the absence of objectively-individual potencies of an elimination of objective reasons of repression.

With respect to other layers, this is added by psychogenotype lack of a necessary level of passionarity for elimination of objective sources of hedonistic discomfort. Simplifying - altruism, justice, equality, etc., are the organic categories of mind of weak and defeated persons, i.e., the inversions of hedonistic discomfort by essences of social structures of mind in the case of insufficiently high level of individual potencies and passionarity required for willful alienation of hedonistic benefits in their favor. A biased nature of the individual mind to formation of introspectively ethical and moral virtues in a real suitability to selfish hedonism was comprehended intuitively by great French ethics. Montaigne, Helvetius, Voltaire in a number of works - "Experience", "The Mind", and so on, clearly and eloquently demonstrated egocentric teleology of any declarative virtues at the level of statements without analyzes of the gist and reasons, that does not detract the genius of these intuitions.

Like any other layer of socium, hierarchs are under influence of deformation effect (on introspection) of external factors of infrastructure-social, ontological, personal, etc., kind.

Sometimes layer of hierarchs is refilled by individuals whose psychotype is different from the one purposeful to teleology of socium – in a way of inheritance, social upheavals, etc., (ibid).

However, unlike with other layers, it does not result, the first, in prolonged effects of the layer introspection (1), and secondly, does not change in a tangible way a relationship of their mind essences with virtues.

The psychotype of hierarch organically does not accept altruistic reasons and actual socialism as dominants of motivations, but in a repressively-evolving way is forced to absorb these essences as reflected necessary needs of suppression, as reflections, of course, having a negative motivational coloring, a repressive-hedonistic essence. Any restrictions on hedonism are negative to hierarch's psychotype, as for limitations

associated with even declarative acceptance, with confession of essences antagonists to their hedonism - altruism, justice (the antithesis of arbitrary rule, i.e., consequences of unchecked hedonistic sadism), etc., are unacceptable in the superlative degree.

In other words, they are always present in mind of hierarchs as negative-motivational repressions, which are the more effective, the closer psychotype of a specific hierarch to the ideal-teleological one. In the case of chronological superposition of an evolutive growth of socialism in socium and a presence of a hierarch with the radical teleological psychotype this repression can break into the field of activity - always anti-socialistic one. The reign of Charles I in England, Louis XIV in France - a number of historical examples can be continued by sophisticated reader.

Conductors of suppression. This layer of socium motivationally absorbs all who involved in the suppression structure - from a professional soldier (2) to the highest nobles. The essence of their psychophysiology is defines by a lower range of hedonism and by a presence of sufficiently powerful structures of sublimation generated by essences of I (ibid). The effectiveness of the layer functioning is determined by the immanence of a sufficiently high level of basement of activity - of hedonism of It (passionarity) being teleologized by hedonistic rewards of hierarch, which form a loyal structure reflected by I essences of sublimation.

On the one hand, the higher hedonism of a conductor, so he is better for dictate, but on the other hand, the higher his hedonistic claims, dissatisfaction of which determines a presence of hedonistic discomfort,

(1) – Hierarch with a psychotype not corresponding to layer teleology will not be able to retain his prerogatives, which are the hedonistic lust objects of passionary hedonists of socium.

(2) - Because recruits - draftees are often the forced into army producers, more rear from other layers.

changing the gist of sublimation structures, a temperature of loyal passionarity. The more powerful hedonism, the higher the immanence of self-centeredness and sadism in subconscious orientation of motivations, i.e., in a deep underlying basis the individual is more alienated from socium teleology that determines a presence of a hidden, latent negativity to injections of other than hedonism essences. Loyalty censorship of activity by structures of I is effective only when the terms of perception of I are positively adequate to dictate teleology and are formed by individual hedonism with a minimal determinant-insignificant level of discomfort.

A presence of hedonism discomfort of conductors has a gradation of functional determination with respect to dictate introspection and to essences of socialism, depending on the individual strength of hedonism. A powerful hedonism with the immanent dominance of self-centeredness and sadism in the teleology of formation of any secondary, derivative, self-generated essences of mind under presence of repression reactively initiates powerful motivations of negativism to the repressing objects - in this case, to hierarchs. That is, no ethical or altruistic-socialistic screens are needed to a strong hedonism for conscious justification or ethnic teleologization of its hedonistic claims.

This tendency is reinforced by a dominant of sadistic component, i.e., by a motivational orientation of aggressive actions on external objects, i.e., on other individuals of socium, in this particular case, on an individual-initiator of hedonistic discomfort. That is, hypertrophied hedonism does not accept the dogma of hedonistic equality, a discomfort of hedonism together with the immanent-sadistic teleology initiates an active response for elimination of the discomfort determinant with purely egocentric expediency that generally creates a subconscious foundation and structures of sublimation in no way associated with virtues of socialism.

A reduction of conductors' hedonism with corresponding decrease of passionarity and their values for the tasks of suppression leads to a change the essences of introspection related to altruism and other bases of socialism.

A reduction of hedonism of an individual mind causally determines a reduction of its importance in shaping the terms of perception and an increase of importance in structure of introspection determinants of other essences - injective and objective reflections in I in terms of external suitability. A significant part of, and in some cases completely, these essences have a social nature due to the intrinsic sociality (motivational self-ascribing) of mind and a reduced determinant other essences of the reflected Universe - ontological, cognitive ones. Primitive aspects of existence as mind repressing essences and socio-dictate positive hedonism (under adequate incentives) compose a dialectical dyadic basis of motivations. Evolving socium and dictate are immanently carry in their dynamic introspection the essences of socialism, being injected and absorbed by mind as potentials, latent determinants, which breaks into sphere of motivations and activities are constrained by a lack of driving discomfort of hedonism.

An adequate stimulation of hedonism of low-passionary conductors makes fully loyal hedonistic in its basis process of formation of perception terms of I, so that the objective socium world is reflected in mind of conductors purely in terms of dictate expediency, loyalty, which in turn initiates an introspective absorbability only essences of dictate altruism associated positively- hedonistically with a personalized source of hedonism - with hierarch. Hired soldiers of all times and nations, the performers of repression - police, officials, etc., represent social concretions of the process.

Since the source hedonistic encouragement and external personification of hedonistic individual good of conductors is concretized in a hierarch of dictate and ethnos (up to age of post-civilization), so all

other aspects of altruism and other grounds of socialism are valid (or inert) only in a causal-appropriate relationship with the teleology and actions of hierarch. This harmonious picture is effective up to the moment when, for various reasons, hierarch is unable (or is motivationally negative) to adequately stimulate hedonism of low-passionary conductors. An absence of wars, a reduction of external pressure, ethnic domination (the USA of the twentieth century), a shift of suppression accent due to evolutionary reasons, etc., - these and other factors determine a change in motivations of hierarchs and a reduction of stimulation of conductors.

The aroused due to it discomfort of hedonism deforms dictate loyalty of I structures that in turn brings a disharmony in the balance of loyal determinants of motivations. The integrity of loyal determinations is destroyed, and motivational vacancies are filled by essences of latent potencies – by ethnic altruism, egocentrism, essences of a socialistic conglomerate. While an increase of egocentric dominants is clear (from the previous analysis), an activation of other potential dominants is more complex and involves both the egocentric hedonism and a number of other essences, the grounds of mind.

The lower the level of egocentric hedonism of subconscious, the more balance of sadomasochistic set is shifted to the side of masochism, that is, an appropriate targeting of aggressive motivations self-individually that immanently determines the immanence of motivation consistency of hedonistic estrangement injecting by various factors of a positive-hedonistic nature. Social and dictate altruism are private aspects of this process, which is organic for individuals with low passionarity of this dictate layer. Introspective relationship, a reasonable association of these essences of loyal-dictate nature with conglomeration of categories and components of socialism, despite of their teleological antagonism, create introspective conditions for a potential presence, a latent their presence in introspection of low-passionary conductors.

With arousing of activating and teleologizing beginning – of a discomfort of hedonism, and with causal shift of orientation of motivation in the direction of individual self-centeredness, the basically primitive-hedonistic introspection of conductors activates basically egocentrically-hedonistic essences of self-ascribing with an immanent social altruism and causally - evolutionary essences of socialistic line, which due to social-dictate evolution accompany, are associated with essences of dictate introspection. Categories "injustice", "arbitrary will", "inequality" and other socialistic derivatives of a disadvantaged poor (in a psychotype way) hedonism, gain an activity, introspectively-individual efficiency, and because of their population prevalence in a layer with medium- and low-passionary individuals (as in any layer) with their social-dictate introspective value, create teleological potencies of a negative-dictate activity.

Regardless of its ideological coloring - nationalist, dominant-state, the process represents an introspective foundation of all military coups in South America, the Algiers putsch, the Spanish Civil War, as well as earlier events in historical chronology of the same nature. In addition to purely negative-dictate activations, a socialization of introspection of conductors creates an introspective basis for another process based on a plastic teleology of hedonistic sublimations of conductors, namely, the process of criminalization of post-civilization socium.

The same physiological essences of genotype of conductors, which in presence of discomfort of a primitive hedonism determine an absorption of socialistic virtues, but with a deformed their egocentric orientation, determine the further process of a social negativization of conductors' introspection with participation of socialism essences. It looks like there is a seeming paradox, the essences of socialism (freedom, equality, justice, altruism, etc.) categorically and semantically declare ideals of social welfare, positivity of socio-dictate teleology, and at the same time

become an introspective basis, an essence sublimating hedonism into negative-dictate (social) expediency.

There is no paradox, because the amorphousness of these categories - semantic and essentially one with an immanent application to them a status of social and individual virtues, determines an ethical positiveness and acceptability, absorption by mind and at the same time a subconscious deformation of plastic essence of these categories in a trend of egocentric teleology, egoistic orientation. That is, a limiting restriction of their categorical gist from a social and universal one (as interpreted by the apostles) to a purely personal, based on positive-introspective disposition of categories I and super-I of conductors (1) (specific to their layer-dictate expediency) and orientation of their sublimating actions-reactions of repressed hedonism.

A sadism dominant, that is, of an externally-oriented aggression, which under presence of hedonistic discomfort acquires teleologism of alienation, assignment of hedonistic benefits, also determines, firstly, a decline of loyal passionarity and, secondly, the absence of any sublimating essences of a different nature - loyal-creative , productive ones, etc.

Consistency of sadistic aggression, discomfort and egocentric inversions of socialistic virtues leads to a distortion, reverse of hedonism sublimations. Unmet hedonistic claims are teleologized by the categories of injustice and inequality (with a self-centered semantics) and expediently oriented on individuals of socium (regardless of their layer position, but only on grounds of presence of hedonistic wealth) by essences of sadistic aggression. So, a powerful layer of negative passionarity appear - i.e., of genotype criminals. A social weight of this layer is determined in gist by the level of dominance of socialism in

(1) – Amorphousness of categories is harmonious with the developed essences of intellect of super-I and weakly hedonistic perception terms of I of conductors.

socium, because, strengthening of socialism determines the shift of the focus of suppression of other essences of introspection (as compared to negative-forced function of conductors, especially low-passionary ones) that causally determines a decline of hedonistic goods sent by hierarch for hedonism stimulation under the same level of demographic components of conductors (i.e., individuals with the correspondent psychotype) and also evolutionary growth of introspective (in the social continuum) determination of components, virtues and categories of socialism. This criminal socium differs from a normal one immanent to any socium and form of dictate, by a transfer in functional activity of the structural organization of a parent dictate layer – conductors of suppression.

Imperial China with characteristic reliance on the bureaucracy as a means of suppression, and with presence of archaic, but effective essence of socialism in the introspection of socium leads to the formation of powerful criminal syndicates. Communist Russia, the United States of the twentieth century, Italy – there are enough historical arguments. The presence of these criminal components in structure of socialistic form of dictate is immanently and organically, so that, in addition to purely macro-effects of social being, this process determines an emergence of specific essences of social introspection, individual dominants of motivations, and strains of layer psychophysiology.

Immanence to socium means an objective existence, inhesion of a certain social status, which is determined by actual hedonistic potencies of a layer (or an individual) and by moral, ideological-social acceptability of essences of layer introspection.

Hedonistic status of the structural criminals is immanently high because of its growing into the overall structure of the dictates and socium is based on assigning of hedonistic benefits and is concretized in those layers of socium and types of activity, which focuses the bulk of hedonism. An immanence to dictate implies a presence of relationship with different dictate hierarchy structures, and the relationships that are

positively-purposeful to teleology of both parties, because, otherwise, i.e., under antagonism with structures of suppression, these criminal communities would be destroyed. Example - the Italian mafia in the era of Mussolini, and the antithesis - after World War II.

The relationship with the structures of suppression, on the one hand, are associated in the mind of the suppressed criminal communities and dictate motivations and on the other hand declarative dictate negativity, harmonious to disadvantaged hedonistic of the suppressed, creates in a social introspection a conglomerate of essences of a real social status of individuals belonging to the structural criminals. This process and the immanence of structural criminal to socialism reaches its climax in the extreme forms of dictate, since the hierarchs of this form of dictate in a period preceding the seizure of power, (if we ignore the variations of the ideological screens) are a concretion of structural crime with all its immanent aspects of the activity.

It subsequently causally determines a transfer of introspection, motivations, ideology (real, not declarative) concretions and the gist of activity into structure of dictate suppression, with subsequent social dissipation in all socium layers. That is, the process of criminalization becomes double-sided - methods and essences of criminal community become norms of dictate suppression, and criminal (negative-dictate) ideology acquires a social dominance.

The presence of criminals' organic structures in socialistic socium with the immanent aura of hedonistic dominance is very attractive to consciousness of the repressed (especially since it is not bound reflect-wisely to a need of loyal activity, dictate altruism) and with the equally immanent motivational negativism towards motivational dictate alienation of hedonistic benefits, causally determines a gain up to the level of socio-dictate value of introspective bases and essences of their motivational conglomerate. Criminalization of social introspection in all its aspects - ideology, morals, ideals, etc., together with the socialistic

lumpenization has consequences not only in terms of motivations and actions, but also in changing patterns of layer genotypes due to a change in the nature of social, and hence partially sexual dominance, or at least sexual potency.

In this phase - of social expansion - the criminalization of introspection (the immanent essence of socialism evolution) captures individuals not only of the layer of conductors but also of other layers with genotype close to that of conductors – with hedonistic domination in mind, low intellect, teleologization by essences of I in terms of self-centeredness (for more details see the E.D.). Those include passionary producers, low-passionary accompanying persons, and negative (in potency) passionaries. Admissibility by socium (socialistic) of criminal introspection and an acquisition of social status by carriers of negative-social ideology that rejects social-dictate virtues of the ascetic (altruistic) kind including also sex, on the one hand eliminates negative prohibitions in individuals' introspection (preventing, repressing breakthroughs in activity to seize goods, including sex), and on the other hand, with hedonistic halo attractive to hedonism of the bulk of socium, creates foundations in the mind socium individuals, contributing to the admissibility, absorption, pozitivization by their masochistic in base main the essences of criminal introspection and activity gaining in a radical degree aura of behavioral and ethical ideals. Essences facilitating absorption and pozitivization of hedonism of criminal are in a radical degree immanent to women' mind.

And because the multi-faceted hedonism of human sex does not deny its biological functions of reproduction, the supporters of criminal introspection acquire positively motivated (socially and sexually) potencies of reproduction, genotype replication, and not only within frames of monogamous marriage (1). Criteria of individual sex selectivity are largely lost their only directionality, phase synchronism of teleology with criteria of social need (ibid).

The result is a demographic expansion in socialist socium of individuals with genotype and introspection analyzed earlier; the expansion is chronologically and socially stable, since it rests on hedonistic basis of harmonious superposition of social and individual categories.

Individuals of this group are invested not only in negative passionaries (absorbing individuals with the most exaggerated egocentric hedonism (2)), but in all other layers of socium, except in producers and contra-dictate passionaries, i.e., the thinkers of the highest strength. It causally determines a deformation of layer introspection and social-dictate effectiveness of these layers. The process is important not only in terms of reduction of socium stability and viability (ethnicity, dictation), but not least in terms of layer expansion of criminal introspection with the immanent decline of value and potentials of positive-dictate layer generations. Since introspective layer continuum - an arithmetic sum of individual's introspections, is a populationally constant value and limited by self-injected potency of individual minds, so an expansion of introspective essences of certain a nature (harmonious individual mind) causally determines an elimination of the essences-antagonists.

In this case, they are essences of social-dictate altruism, socio-appropriate sublimation (all dislocating structures of mind), other loyal-dictate, loyal-social, and loyal-ethnic essences, that is, the very structures of introspection, which are the basis of a social human. Their ousting from socio-layer introspection entails changes in structure of objective, conscious, concrete essences of ideological and spiritual

(1) – Because socialism with immanent dogmas harmonious to introspection of disadvantaged hedonism inevitably distorts both the diktat of monogamous family and the gist of sexual being.

(2) - Under radical hypertrophy forming a layer of egalitarianism, a layer of hierarchs.

continuum - ideology, creativity (1), dogma, ideals, life orientations, ethics, morality, etc., with a corresponding decrease of dictate (i.e., injective-social), and what is more important – objective-social status of creators and followers of these essences of positive-social nature (2). The change of socially-acceptable decorations of spiritual (introspective) being of the functioning dictate layers, i.e., those forming concretions of suppression, leads to a change of external essences of social being, reflected by consciousness of other individuals of socium.

Loyal creator, brave warrior, mother of the family, honest producer and others similar to them socially and dictate-desirable concrete ideals are mostly substituted with ministers of hedonism - actor, musician, professional athlete, a smart prostitute in versions from an actress, model, to a banal street prostitute and as the completion of this series, nouveaux riches with indifferent (or even perceived positively) dark past - usually a criminal one.

At era of civilization, these role ideals appear at periods of ethnic decay and disintegration, but even at these times they were present in reality, but not in ethics declarations that distinguishes them from the situation under socialism.

Socialism is an immanence of introspective suppression, and its causal derivatives are harmonic to basic essences of suppression (ibid), so this process enhances hedonistic aspects of introspective repression.

At the same time, with hypertrophy of these processes due to different ethnic and regional reasons, they generate a series of consequences negative to teleology of the generating essences. Reverberating in minds of the loyal suppressed of these criminalized inversion of hedonism in the incarnation of motivation and ethnic ideals

(1) - Socially-applied, because creative works of the higher strength are alienated introspectively-individually from social aspects.

(2) - Of course, this is only one of the determinants of this process (ibid), but that does not diminish its importance.

due to a harmony to deep hedonistic bases of individual self-centeredness (1) are replacing at least in part, layer-expedient prolonged motivations, replacing them with self-selfish, alienated from socium teleology negative-dictate essences. Hedonistic idols as a motivational ideals deny social ideals that define the strength and resistance of dictate, and orientation of individual motivations on approaching to ideal reduces the number of passionary individuals sublimating passionarity in a loyal creative works and productive activity. Despite of organic need for effective introspective suppression of hedonistic ideals and symbols (ibid), it is not their presence that determines a competitiveness of ethnos at the era of post- civilization but the power of domestical technologies, i.e., the social continuum of intellectual and productive passionarity – a causal derivative of ascetic virtues of loyal introspection. That is, evolution of dictate and socialism determines a compatibility of negative and positive essences of socium in the same introspective grounds of sociality.

Organically-evolutive criminalization of layer (conductor) introspection and socium as a whole determines another aspect of psychophysiological strain of conductors' stereotype in realities of socialism. At the era of introspective dictate, socialism is radically included in structure of dictate, due to which hierarchs of suppression are a dissipative-social essence, that causally determines an absence in introspection of conductors of essences representing persons of hedonistic benefits, i.e., a personalized source hedonistic promotion, due to which the reflex arc (personal loyal passionarity - level of hedonistic promotion) significantly reduces its significance in consciousness.

-
- (1) - a) Criminal assignment does not require hedonistic asceticism and sublimations of loyalty. b) Dyadic basis of dictate in subconsciousness is positively-negative, and the criminal one is harmoniously negative. c) These essences are reasonably attractive.

Bureaucratization and electiveness (at least of a part) of suppression structures - a consequence of socialism, determine largely anonymity, amorphous of a hedonism source that immanently reduces its reflection-reasonable sublimative potency due to dominance of I structures in formation of essences sublimating hedonism.

On the other hand, criminalization of introspection and acceptability, absorbing positivity of criminal essences by socium dilute, make amorphous a conscious separation of loyalty and dictate negativity, legitimate and criminal behavior, tyranny and justice (1), and, ultimately, virtue and vice.

That is, together with the amorphous personification of hedonistic good (hierarchy), an amorphous reflection of suppression objects deforms the whole structure of reflections in I, thereby distorting the teleology of sublimation and the level, strength of functional passionarity. Psychotype of conductors with the immanent primitive-hedonistic basis genotype-causally determines only two options of sublimative teleology – a loyal-dictate based on hedonistic encouragement and egocentric one. If there is sufficient level of passionary potencies, characteristic of many of conductors, the above deformations of their motivational set determined by socialism (i.e., by social concretions, derivatives from the social essences of virtues) lead to a layer-selfish, individual-oriented sublimation of hedonism and to a corresponding character of activity. A layer of conductors of all developed countries of the world in the second half of XX century (with the immanent to these countries socialism), including policy makers and politicians of all stripes, ministers and officials, police and secret services of all kinds present a vivid picture of the arguments of this analysis.

(1) – They are also determined by hierarchs dissipation, since these amorphous categories acquire realities often in personified concretions.

For their psychotype and motivations, virtues of socialism are superficial, superficial set of determinants, life-irrelevant motivations and actions, with the immanent dominance in one way or another of powerful (depending on the potency of an individual - a presidential candidate or constables), self-centered, alienated from altruism, essences, formed a basis of prolonged-life motivational dominants.

Accompanying persons. This layer of socium with its psycho-physiological stereotype is very important from the point of view of the treaty because, namely individuals of this layer create all injective-introspective essences of socio-teleological continuum - both positively and negatively-social ones (dictate, ethnic). When contradictate passionaries - i.e., the thinkers of the highest level, form a basis of intellectual and technological continuum of socium, the accompanying persons form a basis and essence of the socio-introspective continuum. An immanence of creativity, albeit of a low level, implies a presence of driving foundation - a discomfort of hedonism and appropriate structure of sublimation - an intellect. When intelligence is a potency of creative sublimation, essence of its specifications is defined by teleology and appropriateness of the terms and dislocation of sublimated structures. The essence and specificity of these structures due to non-universal (1), secondary nature of intelligent dominance of intellect essences, in the prevailing degree are determined by hedonism of It and by structures of external expediency of I reflecting in hedonistic (egocentric) expediency the essences both of repressive Universe (ontological, existential, etc. ones) and so in much more degree of social ones.

A dominance of social essences in determination of the formation of I structures of this layer individuals is determined by the fact that a

(1) – It is unlike for contradictate creators, whose structures of sublimation are completely formed by intellect.

breakthrough of essences of ontology and existence of being into sphere of conscious essences and mind's dominants is a prerogative and immanence of hypertrophied intellect, i.e., of the mind of the creator of highest strength. The power of negative repressions of mind by conscious essences of ontology and existence is so great that only giant hedonism of contradictate passionaries is able to confront them in a reasonable collision that in a consistency gives a creator psychotype of the highest strength, with the immanently secondary, lowed value (or lack of it), of social determinants reflected by mind.

A reduced intellect of accompanying persons can not comprehend, and a decreased hedonism can not resist ontological repression in conscious conflicts, so these repressing essences are forced out of the sphere of consciousness and are present in mind as a latent-subconscious repression, or a preconscious negative of an emotional kind.

Accordingly, a priority, a dominance in formation of sublimated essences are acquired by social concretions, as reflected in I in terms of egocentricity - hedonistic expediency, i.e., alienated from a purely cognitive dominants of mind. That is, creative potentials are realized in loyal acts of sublimation of hedonism just in a case of hedonistic-positive reflections in I of essences of objective social life.

It on the one hand is harmonizing an implementation of psycho-physiological potentials of genotype, and on the other hand organically increases hedonistic barriers in minds by essences of existential repression.

Positivism or negativism of object realities is determined by an adequacy of hedonistic aspects of the objective world by the essences of external expediency of I - in hedonistic-egocentric teleology. Essences of virtues of a socialist number - altruism, justice, equality, etc., are injected, determined, transformed and generated in a complex superposition of their specific and subsequent introspections.

Such complexity of psychophysiological bases of socialism is determined by a more complex, creative basis of psychotype, as well as by introspective conflict of hedonism and injective need to absorb creative introspection of loyal socialism with the immanent negative to egocentric hedonism different types of altruism, egalitarianism, etc.

The basis of motivation and functioning of this layer is stimulated hedonism, but in contrast to conductors, the more advanced essences of sublimation (essentially and extensively) – of intelligence, and other structures of I and super-I, determine a presence of potencies of absorption of a vary variety of essences (as reflected in mind) from the outside world. With the increasing effectiveness of intellect (1), a repressive reasonable efficiency of essences of existence increases its value, in this case, involving both ontological and cognitive essences. A reduction of intellect determines as shown earlier, the displacement of these repression reasons in pre-consciousness and It (2).

An efficient repression by existential and ontological essences of the Universe determines on the one hand a presence of initiating creative beginning (a discomfort of hedonism), and on the other hand provides a framework for efficient inculcation of social essences, the essences of positively motivated socialization of the individual. Only absolute sublimation of hedonism by cognitive essences of an individual mind, typical for contradictate thinkers (ibid) alienates from social and creates philosophers and thinkers of the highest strength, Gymnosophists and hermits. A presence of de-sublimated component of hedonism, which is typical for the vast majority of individuals of socium, is a basis for

(1) - As the layer is not a collection of monotone individuals, but range a spectrum from a low to high intellect.

(2) - It must be borne in mind, that one passionary accompanying person is more useful and necessary to socium, than hundreds of mediocre ones.

formation of motivational barriers of ontological repression and simultaneously a basis of positive-motivational complex of social self-ascribing with an immanent generation in mind of essences of altruism of various concretions and other social virtues of different variations. Stimulation of hedonism teleologizes in this case creative sublimations, both directly and indirectly through formation of structures of objective expediency of I, but hedonism in its essence becomes a basis for absorption of social virtues by mind, and the level of individual speculation of reflections (relative to the needs of suppression) is determined by the effectiveness of the discomfort of hedonism as a difference between hedonistic claims and the level of stimulation.

In absence of this difference, making negative reflected objects of socium and dictate as sources of hedonism, an adequacy of speculative reflection to needs of suppression becomes a dominant one, minimizing potencies of absorption of virtues in a form different from dictate-expediency ones (1). That is, social virtues in the full spectrum are immanent to mind of accompanying persons, but individual options (speculation) of their amorphous essence are formed by the totality of all determinants of life.

Evolution of dictate at the era of civilization is characterized by a cyclical decline in value of the accompanying persons for the problems of suppression at the end of each cycle (ibid), that determines a reduction of hedonistic promotion and stimulation.

This factor, as well as an increase of negative-forced suppression with immanently-high level of hierarch arbitrariness, reflected in consciousness of accompanying persons in terms of I with a hedonistic-determined defect of loyal teleologizm, determine a deformation of individual concretions of amorphous virtues in a trend of introspection

(1) - Since amorphous semantics of virtues allow to treat them with any level and orientation of speculation, such as "justice" - Tsar, "altruism" - in the name of king, etc.

expediency of the suppressed layers of socium. That is, the category of virtues - altruism, social welfare, justice, etc., positioned in the mind, lose their individual specificity, a dictate-loyal speculation, and causally acquire traits of negativity, antagonism to introspection of suppression. The result is that latent-reasonable potencies of socialist introspections are activated into negative-dictate concretions by essences of dictate evolution. This is just one option of socialization of introspection of accompanying persons.

A significance of a particular accompanying individual - as in introspection of hierarchs and so in social introspection, is determined not only by the level of hedonistic stimulation or creative potentials, but also by the level of socio-introspective acceptability, absorption by mind of the suppressed his creative works that causally determines a necessity for compliance of introspections, ideas, and concretions of creativity to basics of introspection, motivation and concretions of mind of the suppressed. The gist of which are comprehended to varying degrees essences of a socialistic kind on a foundation of hedonistic self-ascribing to socium, altruism with masochistic teleology and immanent essences of dictate negativism of a repressive-hedonistic nature. There is no paradox between the positive-hedonistic altruism and repressive negativism – it is dialectic of relationship of polarities, depending on the external-objective, reflected in terms of hedonism, conjuncture balancing in generations and concretions.

That is, essences of creativity (maximizing potencies of social absorption) must invert, transform reality in such a way that make positive their creative reflections in appeals to hedonism of the suppressed.

A formation of essences in creative mind of this nature can happen, concretized in mind of accompanying persons in two ways (in potencies) - as a result of hedonism stimulation to the level that implies an absence (or minimal) of hedonism discomfort - (nutrient medium, the basis of

absorption of negative injections), and enhancement of loyal creativity based on speculation, or as a result of organic absorption by mind of introspective essences, harmonious to mind of the suppressed, and on this basis transformation of them into creative essences.

When the first option (potentially real at the beginning of each cycle of socio- dictate genesis) causally determines a dominance of loyalty in speculative creative works (1), the second option determines the variation in the level of loyalty and social absorbability depending on genesis of organic introspection of socium and dictate, since injectivity (effective dislocation) of social introspections is possible only with presence of a repressed hedonism – of the essence activating changes of creative teleology (2). With presence of hedonism discomfort, orientation of creativity is determined by the essence of inculcations, which in turn are determined by factors of social, dictate, ethnic genesis as well by external-objective essences of biosphere, ethnic pressure. For example, a presence of even a fairly high level of hedonism discomfort of domestical-dictate nature can be smoothed under presence in reasonable reflection of repressive factors of external ethnic aggression and associated with it changes in social introspection - strengthening of ethnic and in associated way dictate motivations of self-ascribing of a positively hedonistic nature. Similar effects might be when there is pressure of biosphere, a threat of ethnic assimilation (3), etc.

(1) – It is suffice to analyze the essence of creativity at the beginning of a cycle of forced dictates - Egypt, Sumer, Greece, Rome, of an introspective-forced one-Europe, as well as the essence of religious evolution.

(2) - Because of actions of the formation processes of I and super-I described earlier and in (ibid).

(3) - Creation of accompanying persons in ethnoses facing this threat is in a permanent overwhelming degree loyal - Jews, Armenians.

The reverse process is immanent in the dominant ethnoses at the end of dictate genesis cycle, beginning with the phases of expansion and recession, when the dominance implies an absence of effective level of factors mentioned above, and the phase of evolution determines a growth of forced (negative) and a reduction of positive suppression - a derivative of introspection, partly created by accompanying persons, with a corresponding decrease in their hedonistic importance and stimulation by dictate. In this case, realities of suppression initiate a growing importance and spread in socium the essence of socialism (1), increased with a chronological change of dictate forms, with an increase of a social continuum of socialism ideological artifacts. A pinched hedonism of accompanying person becomes a basis, determinant of absorption, of organic dislocation of socialistic virtues from this continuum. Unsatisfied hedonism of selfish orientation is the basis of speculative teleologization of socialism virtues, forming in terms of egocentric benefits the essences of perception and the process of dislocation. Compatibility of the essences of proper socialism - attractive to disadvantaged hedonism of the suppressed and speculative variations of the creative acts on a basis of subconscious self-centeredness and hedonism with a socialist veil of ideological values (an invariant of spirit), defines the structure of creativity artifacts, effectively absorbed and harmoniously dislocated by mind of the suppressed under presence of evolutive-dictate progression of negative-forced suppression.

The presence of a certain social status, inherently immanent to socium and the causally determining a scholastic authoritarian increase of injectivity of their creative works, and an access to social facilities of ideological injections (unlike with contradictate passionaries) leads to the fact that hedonistic egocentric in gist, and socialistic according to

(1) - Other consequences are reviewed in (ibid).

declarations concretions of creativity harmoniously arrange various aspects of social introspection, and not only of the suppressed.

A striking example of this process and of its social consequences is the era of the middle and the end of XIX century in aeriels of the European super-ethnos. This period is characterized by the presence of both ethnoses facing powerful external pressure (Italy) and so ethnoses-dominants at the end of the cycle of dictate genesis (France, Germany). Italy of this period was under strong ethnic pressure of Habsburg Empire, which, together with dictate-social factors initiated a process of teleology of nationalist orientation of accompanying creativity, that has lead to social dissipation of nationalistic introspection with immanently high status and aura of a leader of individuals-applicants into hierarchs of the type of Mazzini, Garibaldi, and etc., and ultimately to certain social events not connected with socialistic concretions.

In the dominant ethnoses the considered process teleologizes creative works of accompanying persons according to utilitarian-socialistic tendencies, in an expediency of the antithesis of socialism and domestical suppression that causally determined an emergence of anarchism, extremism, socialism, escapism, and several other -isms with domination in them variations of socialistic virtues.

In some cases, under presence of a rather high intellect of an accompanying-creator, these socialistic artifacts can rise to the heights of the real creative work (Bakunin, Kropotkin, Reclus Elysees, Thoreau, etc.) with an intuitive (at least in fragmentary way) understanding of the essence of social being with its immanent gist of a reasonable antagonism of individual and social features.

Mediated through the prism of perception of medium less developed minds these works lose their intellectual, cognitive importance, and are injected into introspection of the suppressed as a set of wretched freaks of thoughts of a socialistic orientation with the immanent variations of equality, freedom, etc.

Social concretions, the results of this process, under certain conditions of dictate genesis are well known - the nightmares of communism and socialism in various options in the XX century are not in need of additional painting.

Similar processes occur in all regions of the world of this era - Japan, South America, the Middle East, etc.

The foundation of all the above processes is a basic introspection - a transformation by hedonistic basis of creative mind of the accompanying persons the objectively social virtues into virtues purely individual, a transformation of socialistic essences into individualistic ones with a social flair.

Socialistic creations of accompanying persons always carry a charge of egocentric individualism, hedonism – in an associated, context, or any other way - the strangulated hedonism, being dominant in mind of accompanying persons, creates only hedonistic inversions of any other essences, including socialism. Inside-layer differentiation of individual level of hedonism, passionarity and intellect introduce some changes in this process. Strengthening of individual hedonism is immanently linked to a growing importance of a sadistic component in a complex of purposeful orientation of activity that in combination reinforces a dominance of egocentric hedonism in determination of absorption and generation of socialistic essences, relegating them to a secondary level.

That is, the process reviewed earlier, in this case has a radical character. A relatively low hedonism with the immanent inverse trend – a masochistic one determines a higher level and organic absorption of socialist virtues from a global continuum of intellect, and correspondently a more intensity, dislocation of the essences (socialistic ones) in specific acts of creativity. When creations of the first group have a significant level of social inculcations due to a higher level of creative passionarity, of the latter has no less introspective-injective potency because of similarity, adequacy of creative essences, acts of creation and minds -

acceptors of the suppressed individuals. That is, the socialist acts of creativity of accompanying persons with different individual psychotypes and creative potentials find adequate minds-acceptors in all layers of the suppressed, including those in the structures of suppression under presence of caused by various causes discomfort of hedonism.

Variations of creating psychotypes give birth to variations of socialism inversions with a differentiated level of egocentrism, organicity, virtue, speculation, etc., that covers all the potencies of socialistic acceptance of socium.

An example. Creation of the apostles of communism is very miserable intellectually, ideologically and in essence, but speculating and varying the socialist virtues in various manifestations, it finds sincere adepts in various layers of socium - from conductors to lumpen, because the expressed spectrum of creativity with the accentuation on different essences, attractive to minds of individuals of the layer structure inject these wretched dogma effectively due to an adequacy to psychotype dominants, at least for some time.

Pinched hedonism of intellectuals absorbs these freaks of mind on one basis, conductors with pinched hedonism on another one, lumpen proletariat on an extremely primitive one - but the essence is the same. Dogma and the essence of socialism (in the Communist transcription) in concretions of creative works of accompanying persons are dissipating in socium, creating a basis for subsequent events, in which a significant role is played by the fact (a consequence of the above analysis) that the lower intellect and passionarity of accompanying persons, the more organically they perceive and generate essences of speculative socialism, that is why all the driving, initiating and guiding part of extremist (communist, under a different guise) coups is formed by these individuals. Extremist coups in France in XVIII and XIX century, Russia and Germany of XX century and even the earlier ones, for example, Mazdakizm in Persia were initiated and formed by individuals from low-passionary accompanying

persons with a deformed psycho-physiological basis of motivation. Contradictates and negative passionaries. These two layers, having anything in common in teleology and layer of psychophysiology, are grouped together for analysis due to the fact that in their psycho-physiological basis these individuals are alienated motivationally from a social teleology of a particular form of dictate - contradictates due to universal-rational cognitive sublimation of hedonism, leaving no basis for social inculcations (also inefficient because of the dominant of intellect), negative - due to universal-rational sadistic egocentricity of hedonism, not sublimating by anything except of discomfort of hedonism. A giant intellect of contradictates due to the immanent critical analyticity regards socialist virtues, ideas, and concretions in their true form – as amorphous castrates of spirit, and therefore organically does not accept them, and generates in acts of creativity only as a negative antithesis of social benefits, individual benefits and virtues. From Plato and Aristotle to the French ethics and Nietzsche - socialism in its concretions of democracy, folk origins, communism, etc., is present in works just as the essence rejected by mind (1).

When anti-socialism of contradictates is a consequence of absolute dominant of sublimation (cognitive) in mind of individuals, then anti-socialism of negatives is determined by the total absence of sublimation in mind, except egocentrically-sadistic ones. That is, in the psychophysiology of mind there are absence (or negligible) any essences of sublimation of the altruistic series, forming the basis of introspection of socialism. In forming criminal associations, the lowest level of executors is composed by individuals who are not from negatively-passionary layer, but by producers-extermiators (ibid) with a deformed

(1) - That explains the counter antipathy of socialism adherents to philosophy in general, and a hatred of its vertices, in particular.

layer psychotype and with psychotype masochistic teleology of submission, self-ascribing and altruism, in this case, a criminal-social one. Negative passionaries, due to dominants of psychophysiology, are motivationally individualistic and self-centered.

The lack of immanent sublimating structures and orientation of activity expediency by essences of I with hedonistic teleology of the perception terms, make a process of dictate-appropriate teleologization of motivations potentially-possible under presence of high-level hedonistic encouragement. That is, a criminal in its base activity is harmonized with dictate necessities by removing negative prohibitions and related with them suppression and by hedonistic encouragement, including a socio-dictate status. Informants and agents of the police, state pirates of all stripes, etc., are a private support of this position.

However, in this case, their motivations are based not on the essence of dictate self-ascribing, including altruism, but on inversions of egocentric hedonism. Introspective resistance and rejection of socialist virtues together with dominant of hedonism and reflected in structure of I essences of social absorption and social status of virtues of socialism lead to introspective processes of camouflaging of the true motivations and actions by socialist veil, as a result a common criminals acquire features of social good, virtue in social introspection. Terrorism of the twentieth century represents a radical specification of the process.

Producers. This socium layer consisting of individuals in varying degrees involved in the creation of hedonistic benefits of socium and not only material, is the primary acceptor, absorbent and bearer of socialist virtues - organically-reasonable and injective ones.

A motivational self-ascribing to this layer is based on such immanent essences of individual mind as a reduced primitive hedonism, low intellect, radical masochism of teleological complex of mind, plastic primitively of sublimation structures with domination in them structures of external-objective expediency of I with dominance of perception terms

of primitive hedonistic egocentric nature. It is namely primitively and weak bases of passionarity and the absence of other foundations, grounds of a person, except hedonistic selfishness with all objective orientation is self (egocentrically) way on the individual-producer, that are those basic essence which initiate a sociality and dictate loyalty of producer (ibid).

The paradox between domination of self-interest and motivated sociality is an apparent one - it is namely weak (in spirit, hedonistically, passionary, physically, intellectually, etc.) individuals who have hedonistically in their base maximum tendency to unite, to socialization with immanent hedonistic sacrificial offerings, hedonistic alienation - i.e., with social (dictate, ethnic) altruism. This immanence of altruism to psychotype structure of this layer of socium in all its diversity of concretions - social, biological, familial, ethnic, sexual, dictate etc., represents and composes a basis of introspective expansion of the socialistic categories - equity, freedom, justice, etc. ., with an immanent appropriate orientation in itself on an individual-suppressed, and an associated generation of categories-antagonists - tyranny, injustice, vice, etc., on structures and essences of suppression, and intensity of negativity of introspective reflections is directly related to the level of forced suppression.

Namely forced suppression creates that negative repression of mind which forms the terms of I, and indirectly - the negative labels of reflected suppression. That is, the socialistic categories-foundations are injected into minds with more power, when there is higher level of forced suppression, i.e., taking into account the laws of dictate evolution, at the end of cycles of evolution of specific forms of dictate (ibid). This conclusion is fully confirmed by history. Board of Pericles, the French Revolution, in 1917 in Russia, the epoch of socialism in Europe XIX - XX century - are only private arguments.

Under absence or low level of dislocations of the socialistic essences in social continuum of introspection, negative-dictate (negative-social)

determinants of mind of hedonistic nature determine potencies, and under enough strength – concretions of motivations and actions.

The immanence of altruism and related to it socialistic virtues (in varying degrees, conscious or unconscious ones) with presence of discomfort of hedonism of a repressive nature and a corresponding specificity of the essences of I, causally determines a speculative-egocentric (1) application by mind labels of socialistic evils to essences of suppression of the objective-social world, thereby directing appropriate motivation and activity on elimination of the discomfort. This process is stable and is immanent to history, as a negative suppression is present in all forms of socium and dictate. It is only its concrete-individual intensity and social efficiency are changing.

The immanence of the process causally determines the presence in introspection of producers of ethical labels of social depravity of repression structures accomplished with their subconscious hedonistic positivism. That is, regardless of a phase of social genesis, the essence of a particular social existence and repression, ethnic and other reasons of dictate are always reflected in introspection of producers as a consistency of socialism vices (differentiated by beginning) - of injustice, tyranny, inequality, and so on -- formally social, but in gist of egocentrically-hedonistic essences.

An emergence and spread in social introspection essences of socialism in a rational form, antagonistic (due to the amorphous semantics) to vices of dictate in reflections of introspection of the suppressed leads to the fact that organically-injective (with respect to mind of producers) and rather primitive for intellectual (rational) absorption of ideas and categories of socialism harmoniously teleologize negative-dictate essences of introspection in terms of socialistic welfare.

Since dictaty and suppression have no objective positivity or negative, as well as biosphere of the Universe, of being.

This process harmonically involves all parts mind - hedonistic subconscious, structures of external expediency of I, and (despite a weak development) of super-I.

A motivational self-ascribing of producers to dictate (to socium) is based on a positive-hedonistic subconscious (indirectly through adequately-hedonistic terms of I) reflection of socium in an individual mind, with an immanent reflection of the social (dictate) concretions as categories of social and individual benefits.

Categories of socialism, regardless of their teleological adequacy to introspection of a specific form of dictate, bear (in reflected-wise way) a charge of social and individual benefit in introspective continuum of the producers. That is, the amorphousness of these categories is a ground for their absorption by mind of producers (regardless of the level of conformity to other virtues of dictate-loyal nature) as essences of social-positive number. On the other hand, the immanence of evolutionary-dictate negative-motivational repression of subconscious hedonism and masochism as a dominant of teleological orientation of sublimations is the foundation of a permanent discomfort of hedonism (1) determining a positive perception, or dislocation of negative-dictate essences. The immanence labels of negative to dictate of the essences of socialism (the analysis of the process was given above) is a basis for their dislocation in subconsciousness of producers as evolutionary-invariant, immanently-rational components.

In other words, the amorphous essences of socialism introspectively are appealing to the subconscious of producers in a positively-hedonistic.

(1) – Reaching a level of activation only under anomalous hypertrophy of suppression, i.e., in concretion of evolutionary accident.

trend in two ways - through positive-hedonistic essences of sociality in subconsciousness, and through positive-hedonistic essences of self-centeredness in subconsciousness. Given that social aspects of motivational determinants of subconsciousness have a strictly egocentrically-hedonistic nature (ibid), then all the manifold of aspects of injection and dislocation of socialism (as a category of introspection of socium) is reduced to a single in a variety of potencies and concretions of hedonism of mind.

In reality of a specific mind, this diversity of channels of dislocation is even more, including a relationship of positively-hedonistic determinants and absorbents of mind of ethnic, family, public, ideological, etc., altruism. That is, and in this case, hedonism of an individual mind is a dialectical foundation of individual and social determinants of socialism introspection.

Dominance in structures of sublimation and in criteria for activity of a primitive egocentric hedonism determines a character of formation of essences of I, integrating essences of individual introspection and reflections of the objective world into appropriate-teleological consistencies of essences of adequate motivations and actions in specific chronology.

Absence or a low level of determination of prolonged dominants of motivations leads to the fact that genotype formation of perception terms and essences of I by individually-egocentric hedonistic-teleological subconscious does not distorted by any other essences (organic or injective) of mind (1).

So, perception of structures of I is harmonic to mind dominants of hedonistic nature, which in turn harmonizes reflections in them essences of socialism in accordance with the process described above. On the other hand, the dialectic of hedonistic foundations of producer sociality and also socialism leads to a presence in structure of I both

terms of positive perception of the essences (dictate and socialism), and negative ones. An evolutionary growth of dictate significance of socialistic essences of suppression in mind reflections leads to an integration of motivated absorption of socialism essences as a result of summation, introspective complexing of positively-hedonistic components of the motivational base of dictate and socialism. Because unlike the dictate, declarative socialism has not (or has a minimal amount) negative to individual hedonism essences (2), so introspective balance of both essences due to hedonistic self-completion shifts in a trend of application of negative to individual hedonism essences to structures of socium and dictate.

(1) - For contradictates, this process weighty involves cognitive essences of super-I, for conductors - incentives of hedonism (i.e., the objects of the Universe), for accompanying - existential being and incentives of hedonism, etc.

(2) - In an introspective phase, i.e., in a stage of social potency, socialism due to its categorical amorphousness is reflected in mind of the suppressed as hedonistic good.

That is, psychophysiology of perception of producers evolutionary-chronologically determines a growth of negative sides of reflections of dictate and positive sides of socialism determined by the essence of hedonistic base of motivations of their psychotype.

In contrast to a rather complex picture of subconscious and objective determinations of absorption of socialistic essences by structures of I and It, structures of super-I absorb socialism more conformally-harmoniously because of an adequate compliance of the amorphous primitive of ideological essences of socialism (reflected indirectly through I in positive-hedonistic speculatively-egocentric concretion) to intellectual primitive of psychotype of producers, as well as by the adequacy of own

ideas of socialism and immanent altruistic dislocations of super-I of producers of a very diverse nature - dictate, family, ethnical, etc., eventually united into appropriate teleology of externally-objective, social orientation. Absorbed by super-I of producers the essences of socialism due to their own amorphousness and psychotype lack in super-I self-generations of a rational model kind are deployed in mind as a rational concretions of ethical virtues (1) with essentially vague, plastically-individual semantics.

Changing of conditions of social and individual being caused by arbitrary reasons - dictate and ethnic genesis, hazards of biosphere, ethnic expansion, etc., being reflected in the structure of I, and indirectly in super-I, determines a causal hypertrophy (due to plastic forming of rational dislocations of super-I) of certain aspects of socialism, and consequently a formation of conscious rational essences of teleologization of discomfort of socialism. For example, an appropriation by a hierarch of a large number of productive women in their harems, and therefore a lack of necessary free sex partners is reflected in deformation of a standard set of socialistic essences into a rational dogma of equality of sexual potency. Historical concretions – ideology of equal distribution of sexual partners under mazdakizme and during the reign of Zanj (ibid). In the case of ethnic pressure, domestical-ethnic and national-chauvinist, and etc., essences dominate in this process.

Primitive hedonism and low intelligence forming super-I of producers are a harmonious basis of their absorption of primitive-hedonistic amorphous essences of rational socialism.

Such harmony of socialism absorption by all structures of mind determines the consequences arising from the relationship between

(1) - With variations of shades depending on conditions of being, by ethnic, social, etc. - to individual and sexual (in the case of legalized polygamy).

socialism and basic essences of producer psychogenotype. Psychogenotype level of producer hedonism is reduced layer-teleologically to a level (1) when itself does not initiate prolonged motivations, as opposed to, for example, powerful hedonism of hierarchs, or the negative passionaries, since to initiation such activity, a level of repression is necessary above a certain threshold, which is causally connected to the power of that generating essence – hedonism of It. A positive-negative repression of hedonism of producers is a permanent and layer-immanent one, which generates an introspective balance, reducing the activating motivations. To shift this balance toward a discomfort initiating activity, it requires either positively-hedonistic incentives of an arbitrary nature and structure-reasonable orientation, or a negative-motivational coercion, magnifying the discomfort due to injections of repressive introspection - reasonable reflections of dictate intimidation, coercion.

The essences of socialism, dislocating in all structures of mind, on the one hand, are not hedonistic stimulus, because of their altruistic-ascetic declarative gist, on the other hand are antagonistic to essences of negative repression, coercion to loyal activity, i.e., in varying degrees reduce or eliminate the effectiveness of both aspects of suppression in introspection of producers. At the beginning of an evolutionary cycle of dictate (ibid) when the level of positive-hedonistic essences of self-ascribing of an altruistic nature is relatively high, this process of socialistic strain of layer teleology is less efficient, but with increasing of evolutionary-expedient negative-forced suppression to an end of the cycle, these essences acquire a high efficiency in structure of mind determinants, leading to a poor performance passionarity and effectiveness of functioning of the whole layer, with a simultaneous increase in individual introspection of the

(1) - It refers to an average level, not attributable to a relatively small passionary interlayer.

essences-antagonists to forced repression with a nature different from sublimative activity. That is, the forced suppression rather than to be an effective tool of loyalization becomes a basis of negative-dictate motivations, and even the more powerful, the higher evolution phase of dictate with its immanent growth of a continuum of socialistic introspections.

The structure of suppression in forms of dictate of a high level of socium evolution is immanently includes organically-essential concretions of suppression hierarchy and evolutionary essences of socialistic suppression. Both these components have a complex charge of positive and negative introspection, reflected by mind of producers. The first component includes a traditional, organic to dictate positively-hedonistic essences of self-ascribing to dictate of nature and negative-hedonistic essences of coercion to socio-dictate asceticism. The second component consists of positive-hedonistic essences of a socialistic kind and of a number of negative motivational essences of a dictate-teleological nature (reflected concretions of suppression).

With the increase of (evolutionary-causal) actions of suppression by socialistic (elected) structures, increases their aware-reflected (in mind of producers) negativization in motivational determinants and in associated way, there is a deliberate dichotomy, a division in mind of the suppressed essences of socialism, composing a speculative halo of the component of repression and organic to mind (to psychogenotype) of the suppressed and social objective trends , a generation of acts of suppression by these structures due to their socio-dictate teleology. Under this situation, essences of suppression lose their positive halo in mind of the suppressed, and negative motivations are added to the negative essence of the first component. Socialistic introspections alienated from socio-dictate teleology are inverted into virtue of individual-egocentric kind, causally antagonistic to social teleology. This process can be dislocated in

individual minds and in introspective continuum of socium in potency, which takes place in all developed countries of XX century.

However, in the presence of exogenous factors that deplete in introspection the suppressed a positively-motivational continuum of the first component - ontological, existential (the fear of death, a radical increase in the burdens of life, etc., of a universally-socium volume) as a result of defeat in wars, dissolution of a dictate form, an objective destruction of introspection of a public welfare, etc. (often taking place in aggregate) in the introspective continuum of producers the two main aggregates of determinants remain - negative-dictate motivations repressing mind in a tendency to activity and egocentric-teleological essence of socialism, teleologizing hedonism discomfort in a negative-dictate expediency. In a radical extent, this process leads to social riots under a socialistic guise and if successful, to establishment for a short time an extremist form of dictate that always and everywhere is based on a demagogic speculative essences, dogmas and introspective injections of socialism (1).

Uniqueness, orthodoxy and universal applicability of the essences of socialism by all aspects of social existence and suppression, in particular effective in the first generation of producers (due to effectiveness of the process and essences of introspection described above) further causally determines an associate-hedonistic negativization of socialism in introspection of producers because a reasonable negative integration of socialism and repression, and a lack of other objective alternatives in introspection of displacement or substitution of factors of hedonism repression.

(1) - Germany and Russia after the World War 1, France XVIII and XIX centuries are cogent arguments.

(2) - A number of other reasons, and more detailed analysis of extremism are given in (ibid).

This process is one of the reasons for the fragility of extreme speculations of socialism (2) in a state concretion.

Infrastructure-dictate generation of socialism by producers.

The considered above various layers of socium are positioning socialism in introspection only on a basis of relativistic-chronological injections of object-social (dictate-evolutionary) determination. The immanence of socialism to introspection of producers of a psychogenotype nature, together with demographic-population prevalence of producers, leads to a number of consequences, characteristic of a layer base of socialism. These characteristics essences are a consequence of socialist strain of introspection of other layers of dictate due to objective investment of producers into these layers and reactive generations of introspective inculcation of socialism in mind of producers by these individuals-investors (ibid).

Investments of producers in hierarchs occur only under specific circumstances and concretized by individuals with the specificity of individual psychotype.

Barracks emperors of ancient Rome, the Mamluk sultans, the ringleaders of gangs, etc., are hierarchs by essence of their psychotype, but by birth, i.e., by their hereditary-layer, producers. The structure of their psychotype defines their motivational investment in any other layer, except of the producers one, regardless of the nature and concretions of social-dictate being.

Their level of hedonistic passionarity with egocentric teleology is so high that essentially they can not be the suppressed, and causally their mind has no ability to absorb essence of virtues of the socialistic series. Consequently, the structure of suppression in the reign of these hierarchs

immanently not includes a socialist component, and often represented a radical autocracy.

A different picture emerges when producers are invested in hierarchs as a result of social upheaval with socialistic coloration, i.e., when social movements are initiated by the injection of dogma and the essences of socialism - a negative (reflected in the minds of the suppressed) in destructed form of dictate and causal – positive, base ones in the substituting form of dictate - always an extremist one (ibid).

In this case, two processes connect - socialism is a positive-motivational hedonistic basis of dictate ideology and on the other hand, layer of hierarchs is formed by producers and low-passionary accompanying persons. A primitive hedonism of the both in this case gains a giant potency (of objective kind) of hierarchs, which in reflective way stimulates an extensive (but not in quality) its hypertrophy that causally determines a nomination of the essence of their mind in dominants. On the other hand, the essences of socialism in a speculative hedonistic-egocentric form are organic and immanent to psychotype of this new hierarchs.

A dominance hypertrophy of primitive (i.e., a material-sensual one) hedonism in this case further reinforces the speculative egocentrism of injective essences of socialism in structure of determinants of their mind, ultimately resulting in a teleologically-ethnic dichotomy, a division of orientation of determinations on those self-applied and socio-applied, aided by speculative, i.e., introspective surface of socialistic essences in their individual absorption. And positively-hedonistic essences are oriented as self-centered and socialistic virtues of altruistic (masochistically-ascetic) kind – on the suppressed individuals to socium. In this case, unlike with evolutionary-appropriate forms of dictate with socialist component of suppression, carrying a positive-hedonistic charge as an antithesis to the usual essences of suppression in a whole complex of introspection, the unification of suppression in socialistic essences and

as a introspective consequence – a dichotomy-motivated exclusion of socialist suppression from positive hedonism leads to reactive introspective processes of inculcation of socialistic suppression into introspection of the suppressed as a dominant-negative hedonistic essence.

That is, the collapse of the dialectical dyad of positive - negative aspects of socialism in introspection of the suppressed leads, in a reflected way by a social sensor - hypertrophied hedonism of hierarchs, to transform of socialism into negative essence of introspection, with a causal application at the subconscious level (due to hedonistic nature of negativism) negativism to essences of the grounds of socialism of altruistic nature.

So, in realities of social existence, socialism, as a set of categories of introspection, acquires a dual nature - a social-declaratory and a socially-specific, injected in expediency of suppression (as effector of introspection of hierarchs) and stationed in the dominant-determining motivations structures of mind of producers. Accordingly, due to plasticity of amorphous structures of I and super-I of producers, socialism is deployed in mind of producers as a negative-repressive hypostasis in hedonistic subconsciousness (It), respectively determining terms of perception of I, and as declarative injections, harmonious to psychotype altruism, in structures of super-I. Such dualism of mind is always resolved in favor of the most powerful structures of mind – of hedonistic It, the more so because the structures of super-I of producers have a relatively low level psychotype dominance, due to which socialism gets a reflected-reasonable negativity in introspection of producers with corresponding deformation of dictate, social, individual and etc., complexes of motivations.

Producers are invested in conductors either compulsory by force, using the tools of negative-forced suppression, or with a positive-hedonistic incentives (in absence of psychotype of conductor), especially

effective in socium with relatively low volume of continuum of hedonistic benefits, i.e., with presence of a social defect of hedonistic incentives. The presence of the first factor – a psychotype of conductor, due to socio-dictate layer caste classified as producers, when investing in conductors does not make any deformations in layer introspection, and in particular factors of socialism. There is a different picture when producers are invested (on a basis of positive or negative motivations) with the immanent psychotype of producers, i.e., with presence of masochistic dominants teleology of sublimation of weak It hedonism and effective organic essences of socialism. Regardless of their level of dictate functional efficiency to a large extent determined by intensity of motivations of coercion (positive or negative), the investment in layer of conductors are accompanied by elimination from the structure of motivations of a masochistic teleology of self-alienation from hedonism due to destruction of the reflex arc - loyal activity (asceticism) - necessary living benefits.

Plasticity of I reflects new realities of life, i.e., the activity of coercion (of sadistic expediency) as a basis of hedonistic promotion and forms on this basis a purposive teleology of sublimation, which is the more effective, as it is harmonic to hedonism of producers - albeit of a low level, in a reasonably-individual dominant one. When in producer's incarnation masochism (in all reasonable transformations – of asceticism, altruism, etc.) was aimed at all social and dictate objects and sadism was suppressed by inhibitory restrictions, then in the hypostasis of conductor masochism is also aimed at essences of dictate generating hedonistic incentives, and liberated and stimulated in dictate-expedient orientation sadism is oriented on the suppressed with passionarity causally determined by a level hedonistic encouragement. Elimination of ascetic, that is, altruistic derivatives of masochism from the structure of teleological sublimations causally determines the reasonable expansion of the dialectical antagonist - that is, of self-centeredness, which being

coupled with stimulated sadism and hedonism leads to a radical deformation of their motivational conglomerates. Structures of socialism, immanent to mind of producers, also undergo causal (due to strains of basic determinants of mind) changes.

Declaratively - the social virtues such as justice, equality, etc., with application of their antithesis (with a vice label) to essences of suppression with their self-centered, repressive hedonistic (i.e., causally masochistic) basement lose their determining basis due to elimination of their repressive-hedonistic foundation, so that their real value and location in mind are drastically reduced. Dictate is losing its negative reflections in I, being prompted by changes in terms of perception of I that causally determines an elimination of the perception of suppression as a combination of evils of socialism, which in turn destroys the dialectical dyad of mind, which puts together self application of virtues to individual and vices to dictate. That in turn eliminates the essences of virtues of socialistic kind from all structures of mind, because, the absence of antithesis eliminates the thesis. However, because these essences (socialism) are immanent to social introspection, their elimination from a conglomerate of real determinants of mind does not mean their complete elimination from mind's dislocations.

A change of essences of dictate inculcations in mind of invested-conductors, and a causal perception by their primitive mind (by hedonism) of dictate as good, hedonistic virtues along with elimination of perception of dictate as an embodiment of conscious socialistic evils leads to egocentrically-hedonistically deterministic application to dictate (and to hierarch, as a personified source of hedonistic promotion) essences-labels of socialism virtues - justice, social welfare, etc., which is facilitated both by amorphous and hedonistic speculation of these categories, and by the gist of psychotype of producers-investors. These processes in introspection define the essence of socialism generations by

producers-investors in conductors - both ethical-ideological and so concrete-active one.

Investments of producers into low-passionary part of the layer of accompanying persons, i.e., the creators of a loyal introspection, occurs in organic-psychotype way due to proximity of psychotype essences of a passionate producer with beginnings of intellect and of low-passionary accompanying person. It is facilitated by a frequent (in realities of social life) success of their activity, due to the adequacy of their introspective creativity to categories of mind of the bulk of socium - of producers. That is, the investments do not made significant deformations in gist of motivational determinants of activity, in teleology, and introspective grounds, changing only concretions. Concretions, i.e., reflected-intelligent generations of creative acts, assembling the essences of socialism, immanent to mind of producers, varies depending on the specific-social (dictate-cyclical in the basis) level of hedonistic promotion (1). With reduced level of hedonistic discomfort characteristic (with respect to accompanying) to start of a cycle evolution, structures of It and I form a harmonious foundation of loyalization (a loyal-dictate transformation) of creative inversions of socialism and of its component of an altruistic series.

That is, the absence of negativizing hedonistic-subconscious reflection of dictate of essences of It together with positive-hedonistic terms of perception of I and with lack of essences- antagonists of super-I due to a psychotype dependence of the dislocation of this structure of mind on a character of reflection of I lead to a causal application of essences (at least, some of them) of socialistic virtues to social concretions of suppression.

(1)- This process gets more radical with transition to higher (evolutionary) forms of dictate.

As for essences (immanent to suppression) that do not fit within hedonistic-speculative generations of loyal creativity - inequality, tyranny, freedom, etc., (from the socialist number) they are raised to the rank if not of virtues, then at least to socially-necessary, positive concretions by the standard mechanism of psychology, when satisfied hedonism with immanently-positive perception displaces from the scope of consciousness negative repressants, or applies to them a positivity by label negativization of the objects of these essences influence. That is, a positive-hedonistic perception of the essence generating suppression - dictate, determines a subconscious alienation, removal of this essence from the negative categories of socialism, and pozitivization (speculative) due to a deliberate their antithesis to objects of affectation with negative-socialistic labels.

Thus, action of hierarch suppression lose the label of socialistic tyranny, and acquire a label of positive-social concretion aimed at individuals, carriers of socialistic evils, the category of freedom loses its absolute meaning and is transformed into the essence of duty, social responsibility, etc. Such generations being harmonically absorbed by producers due to similarity of the essences of those who create (donor) and the absorbing essences (acceptor) (1), leads to a plastic pozitivization of socialism essences in terms of dictate teleology and to reduction of dissonance between socialistic and hierarchical suppression, and hence to reduction of a reasonable affectation by socialism.

Evolutional reduction of hedonistic stimulation of accompanying persons from one hand extensively reduces the process of investment of producers, and on the other hand determines a presence of hedonistic discomfort in the structure of their dominants.

(1) – A causal consequence of psychotype unity of investors and producers.

That in turn determines an inversion of perception of terms of I and dislocations of super- I in the usual tendency of opposition of socialism and suppression structures, as reflected in the creative generations. That is, regardless of the phase of the dictate or other external determinants, investors-accompanying persons with immanent to their mind socialism generate into introspection of socium essences of socialistic kind of direct dependence on hedonistic reflection by their mind objects and introspection of socium.

Chapter III.

State Socialism

Introspection of socialism is specified in various essences of social existence - state, ethnic, sexual, ideological, etc. State socialism in its affectations largely determines other aspects of socium (indirectly), including the essences of socialism alienated from state. In the previous chapters, it is shown that the foundations of socialism, as a category of human social life, are organic and immanent to mind as motivational potentials in dictate-layer differentiation of psychogenotypes. That is, socialism is such immanence of social introspection, as are ethnogenesis, evolving dictate, ontology and existential being, etc. And for this reason, this category in its social concretion evolves in organic relationship with other categories of sociality.

The relationship of the introspection category and its gist with dictate and other social essences are also shown in previous chapters. State in all its aspects is a complete concretion of an evolving form of dictate, due to which it reflects an introspective relationship a reasonable basements of dictate and socialism. Moreover, this relationship has a natural evolving nature that is in phase and synchronous with dictate genesis. At the same time, this relationship has not a direct reflection of the essence, since the actual history provides examples of the crucial differences of socialism concretions in forms of dictate and state similar in phase of dictate evolution and in conditions of biosphere (i.e., the essence of external repression) – for example, Athens and Sparta in VI c. b.c.

The level of positive-motivational essences of suppression in a specific form dictates is reflected in the level of socialism (in all its

aspects) only in the case of when dictates evolves naturally in this particular socium, being not complicate by dead end type of extremist forms of dictate, and out of periods of extreme external pressure – of the biosphere, external ethnoses, ideological expansion, etc.

The pre-civilization age and early civilization one have not in government structure, i.e., in particular introspection and structures of suppression any significant essences of socialism due to radical autocracy of dictates that is a consequence of the low level of technology and the evolutionary need for consolidation to resist external pressures (ibid).

Level of individual hedonism of the suppressed is reduced to the limit of a simple survival, the potencies of which is objectively and in reflected way in introspection are determined by self-ascribing to dictate, i.e., by dictate altruism with the highest intensity.

The same essences correlate to ethnic altruism, which at this era is merging with dictate one. That is, social altruism in all its aspects is an organic base of dictate (of repression) being at the same time a forerunner in individual mind of introspection of socialism. That is, when social altruism and positive-dictate motivations compose a dialectical dyad of mind of the suppressed, being compensated and balanced without external injection and repression, then the socialism of state is exterminated from introspections of socium suppression and of individual.

Altruism of any kind is an immanent essence of individual mind, and like any other, it has an individual stability, conservatism and an individual-self complete concretion. That is, regardless of needs of suppression, or other factors and in absence of repression and injections, individual altruism has a very specific level of introspective efficiency in mind of each individual that composes a harmonious arranged jointly with other essences in individual mind - egocentric hedonism, essences of sublimation, etc.

A hypertrophy of any of the introspection components of an individual by external repressions (ontological, dictate, etc.) or injections of any kind is possible only with simultaneous hypertrophy of other components of introspection, because, otherwise, disharmony of introspection determines either a decay of a person (social) or a dominance (prolonged) of somewhat private ethics (see Universal ethics) that causally reduces a plasticity of mind and its ability to survive.

Under uncompensated repression of introspection by essences of existence - by fear of death, injury, disease, etc., for a long time, hedonism of the subconscious, irrespective of individual power becomes the absolute determinant of motivation, if there is no other synchronous hypertrophy (injective in base) of essences - such as, ethnic, patriotic, family-altruistic, ideological, etc., in the same or other structures of mind.

Hypertrophy (founded on injective manner, based on hedonism, sometimes on ontology) of ideological motivations, or that of chauvinistic nature with absence or low causal determinant of egocentric dominants, makes a person a fanatic (of ideas, ethnicity, often socialistic bogeys - liberty, equality, etc.), in a radical form striving for self-destruction. With regard to the need to suppression, hypertrophy of dictate-viable introspections is effective in social teleology with synchronous hypertrophy of compensatory dominants of mind. That is, with negative repression of hedonism, it is necessary to have an injective hypertrophy of ascetic dislocations of mind, that is, eventually, a complement of individual continuum of social altruism in the case of positive-hedonistic suppression - hypertrophy of hedonistic suppression - hypertrophy of hedonistic egocentrism, with causal its reflections in all structures of mind, more exactly, inculcations across all structures of mind. Evolution of dictate is in fact a balanced compatibility of the both processes.

Socialism is the immanent essence of mind that in its positive-dictate aspect participates in building, complexing of the both processes – in a positively-hedonistic complexing by injection (dictate-applicative) of

socialistic virtues, in negative hedonistic on a base of applications (on organic-reasonable, altruistic basis) of socialistic virtues to essences of suppression, and corresponding pozitivization of asceticism (altruism). Ancient Athens and Sparta existed in one historical epoch, in similar conditions of biosphere and ethnic pressure. An identical level of technology together with smaller volume (socio-accessible continuum) of hedonistic benefits needed for life support in Sparta determines the need to deal with chronologically-specific problems of ethnic survival in this era directly related to competition in the wars, at the expense of investment of hedonistic goods in preparation for a base of technological process (1). Laws of Lycurgus determine the priority of soldier training, but not thinkers, specifying in the structure of the state the above process.

- (1) – Often it is a product of activity of not the most physically strong individuals of socium.

Such state structure implies a dominance of ascetic essences in introspection (altruism) of suppression, and that was in reality of Spartan socium (1) – in laws, customs, education, ideology, and together - in social introspection, which in continual-essential way has a universal character of negative-hedonistic (2) injective asceticism.

This pattern of suppression introspection without adequate compensation in mind (3) fairly quickly will lead to elimination of loyal-dictate motivations from mind structures by essences of subconscious dominants of mind in their egocentric teleology. Such compensation (equilibrium, homeostasis) of introspection of individuals is possible with a presence of effective sublimation of repressed hedonism (of social-altruistic, the ascetic nature) by essences of loyal-dictate teleology, i.e., introspective-conformal to dictate self-ascribing and having a positive-dictate objective teleologizm.

Only components of social altruism may be such essences - ethnic, dictate, family, ideological, etc., sublimating the discomfort of hedonism

into ethnical and dictate passionarity. Sublimative effectiveness of these essences is causally determined by the level of social absorbability of the generating (aspects of altruism) essences - of socialism with the immanent social universalization of its affectation. Socialism in its partial concretions is realized in gist of state institutions of Sparta and state legislation – in the most radical set of Lycurgus (4), as opposed to royal power (5) (a personification of tyranny) established a council of elders, as a prototype of socialist electoral suppression.

(1) - This process is facilitated by a low level of contacts (people of Sparta with other ethnoses, i.e., minimization of foreign strains of socium introspection.

(2) - In the sense of antithesis of organic teleology of an individual mind.

(3) - For example, under release of organic egocentric hedonism, or an external stimulation of hedonism of It.

(4) – A further evolution naturally leads to autocracy.

(5) - It is necessary because of an almost permanent war.

Redistribution of land, being in further one of the cornerstones of every socialistic radicalism (extremism), and redivision of chattels and repression on luxury items, catering (phiditia) and public education of physically capable children (the weak ones were waited for by Taygetos cliff) - all these essences of objective state (these are only particular examples, along with others, also of a socialistic style) under their universal-socium absorbability form in socium introspection needed injective conglomerates of altruistic essences as an incarnation of social and individual benefit and virtues, which due to their harmony to dictate-expedient asceticism assemble structures of mind sublimating the strangulated hedonism.

A high level of hedonistic self-ascribing creates loyal (positively-hedonistic) terms of perception of social austerity, reflected (as shown above) as the essence of good in super-I, that together creates introspective potencies of positively-dictate absorption of state socialism (in a social universal) as a reflected sublimate of mind. Such harmony of introspection and social concretions of socialism is historically short-lived, because social equalization of hedonistic potencies is incompatible with the immanence to any socium (the civilized, i.e., competitive) of functional structuring, organically related to hedonistic hierarchy of sociality basis the human mind - that is, with dictate.

The state socialism in Sparta of this era, as always in the subsequent history, is inherited by orthodox autocracy as a natural consequence of introspective reaction of evolving dictate, as a category of human existence that determines an availability of social homeostasis of introspection – the basis of competitive of socium and ethnos. The structure of the State in Athens (1) despite some similarities has a number of differences, and in particular in nature and concretions of socialism. A larger (compared with Sparta) social continuum of hedonistic benefits, coupled with advanced trading determines on the one hand enhancing of individual reflected-intelligent hedonistic claims in full compliance with differentiation of hedonistic potentials in socio - dictate hierarchy (ibid), that causally due to breaches of individual passionarity (layer type) in teleology, expedient and orientable by these reflections, determine a formation of an objective hedonistic hierarchy, i.e., rich and poor, with external attributes of hedonistic prevalence being not limited by state system, which in turn generates some aspects of social introspection, reflected also in its socialistic components.

(1) – The key regulations of analysis relate to the period of Solon.

On the other hand, these same factors also determine the socio-hedonistic potencies of selection of individuals (based on psychogenotype) alienated, at least partly, from a concrete socio-loyal activity - military, productive, repression - i.e., contradictate passionaries - philosophers, inventors and thinkers. The obvious link between the applications of applied concretions of their activity and competition of dictate, being reflected in mind of hierarchs, determines a causal tolerance and dictate promotion of creativity. Since the era of Solon, creativity in Athens, is associated with ethnos and the dictates and gives them an aura of universal good, virtue, thus reinforcing the positive-motivational base of dictate-appropriate introspection in mind of the suppressed. Despite the apparent secondary character, ethnic prevalence in the level of culture is a powerful motivational tool of diktat pozitivization that in further evolution is one of the cornerstones of introspection of European expansion.

Consistency of both factors and their determinants determine the lower level of dictate-expedient asceticism of positive motivational self-alienation from hedonistic benefits, especially as the level of the dominant characteristic of this era of Sparta, is unattainable due to the presence of socio-hedonistic differentiation, hierarchy. That determines causally a shift of the balance of sublimating dictate-immanent discomfort of hedonism essences to a decrease of social altruism, and consequently an increase of positively-stimulated hedonism.

A reduction of determinant value of altruism essences in social introspection causally reduces the weight of socialism introspection, and the competitive weight of socialism in the state structures. Functioning of the Areopagus and the Council elected from Phil (at the era of Solon), the abolition of debts and restriction of arbitrary will (prohibition of sales under security of body, etc.) represent concretions of socialism, but the absence of material-hedonistic equalization, property qualification for political activities (pentakosimedimnoi, zeugits), lack of land

redistribution and a number of other essences (1) constitute a concretization of reduction of the state socialism, which was analyzed above.

That is, a positive-motivational asceticism, as a dominant of suppression of a specific form of dictate, is a basis and a determinant of socialism level in the structure of state, and at the same time, regardless of declarative or reality of social universalization of asceticism, it is the basis of historical fragility of the state due to artificial dichotomy of socium basement - functional and hedonistic hierarchical-organic consistency dictates. Such a joint basis and determinants of socialism in dictate introspection is most evident in extreme forms of dictate and orthodox democracies, owing to radicalization of altruistic determinants (declarative and real ones) in socium introspection and a corresponding radicalization of affectation by socialism the essences of state.

This is one of the ways of state concretization of socialism, which can be called as a positively-ascetic, being implemented in societies with low level of hedonistic potentials, i.e., at the early stages of evolution of dictate with the immanently high external pressure, or in relatively under-developed societies, but under a dictate genesis stage, when positive motivations of dictate asceticism are high (ibid). The main essences of dictate and social (ethnic, national, etc.) introspection are oriented at layers of suppressed-producers, negative and contradictate passionaries, because, all other layers compose functionally and introspectively structures of suppression concretization.

That is, their introspective and functional passionarity is stimulated and teleologized by other essences of dictates due to other structure of psychotype.

(1) - Plutarch "Comparative Biographies", A. And W. Durant "Story of Civilization", etc.

However, the essences of socialism, (as of dictate, or ethnic) are universals of socium, and because of their general state absorbability, they form their own introspective conglomerates as was in general form discussed in previous chapters. Socialism of statehood of a "positively-ascetic" nature determined by objective evolution of socium is reflected in mind of conductors, accompanying persons and hierarchs in a form of psychotype-deterministic deformations of the generating essence. State socialism at the era of Lycurgus in Sparta with objective hedonistic leveling up to food (community meal - "phitidia") as a reflected-rational injective essence teleologizing and sublimating hedonistic discomfort of conductors is effective only up to a certain, quite certain level of power of the individual hedonism. That is, for the bulk of the conductors of the highest rank with the immanently high hedonistic dominance sublimation by altruistic essence of socialism, even with their organic acceptability, absorption by mind (1) does not affect entire continuum of hedonism discomfort. De-sublimated part of the repressed hedonism due to psychotype dominance of stimulated hedonism can be activated either positively (loyal-dictate), or negatively, depending on the nature and level of hedonistic incentives.

While the higher conductors in Athens were attached to hedonistic stimulation, in Sparta, it is almost completely absent, that in potency could lead to deformation of introspection and negative-dictate activity. In reality this does not happen, because, the higher layer of conductors - the elders, Eforie, etc., have potentialities of state suppression on an elective basis, and constitute a very small proportion of population. That is, their individual capacities are limited, and the impact on social introspection is small, that is enhanced by a factor of persecution of

(1) - That is possible under certain conditions forming reflections in mind, neutralizing hedonistic trends of forming structures - of I (war).

luxury and the absence of money in Sparta at Lycurgus era, i.e., a universal equivalent of hedonistic benefits, allowing indirectly encourage hedonism in the proper trend and usefulness.

The type of the selection of viable infants, based on anatomical characteristics (in Sparta), results that mainly selected children suitable by genotype for the activity in the material world, because physical perfection is rarely coupled with intellectual and creative gifts (1). And even those who avoid a tragic end have a less chance of survival in future, because psychotype of creator (even at the level of accompanying creation) defines their non-competitiveness in the future education and wars (2) in comparison with other genotypes. And that insignificant fraction, which nevertheless survives, is deprived from implementing creative potentials - as accompanying- due to absence of structures, opportunities and dictate trends of hedonistic stimulation of loyal creativity, and as contradicates - due to presence of socialist structure of state, leveling functionally and in a repressive-affection way all members of socium, regardless of their genotype adequacy to the essence of functioning.

Hierarchs of Sparta have real instruments of suppression only during wars, when it is necessary to have pyramidal hierarchy of suppression, while at peaceful time their potencies of hedonism are limited by socialistic structure of the state.

Altogether, this determines a stability and sustainability of introspective basis of socialism in the structure of Sparta polity, as well as the sustainability and competitiveness of the state itself as a form of dictate with conformally-teleological introspection for a sufficiently long period of time. At the same time, this stability of socialism in the state

(1) - Thales, Plato, Hippocrates, and so on – they are the exceptions that confirm the rule.

(2) - Plutarch.

structure determines a deformation of the true basement of evolving dictate in a concretion of state – hedonism of It in layer differentiation of concretions, which ultimately determines the absence of evolutionary continuity of dictate introspection, and therefore the presence of dead-end of state evolution as a form of dictate. That is, after the collapse of Sparta as a result of objective reasons, this ethnos is assimilated, and the form of dictate ceases to exist.

Socialism in Athens is specified in state institutions with higher levels of dictate-appropriate structuring and accordingly of hedonistic hierarchy that is reflected in different from Sparta pattern of absorption and deformation of socialism by layers of suppression. The laws of Solon include both the essences of socialism, and a formalization of hedonistic differentiation, hierarchies with immanent state mechanisms to ensure it, i.e., suppression.

Presence of dictate-expedient (and socio-natural) functional-hedonistic hierarchy creates conditions for realization of all layered genotypes in structure of the state and suppression, regardless of the nature and power of motivational-layer deformations (1) introduced by socialism in the social continuum of introspection. The joint presence of essences of dictate suppression (positively and negatively motivated) directly injected into introspection of the suppressed and socialistic essences of suppression creates such dialectical balanced in evolutionary dynamics conglomerate of dictate introspection, which is a basis of natural evolution of socium, i.e., a set of positive and negative-dictate motivations in the mind of the suppressed individuals, imbalance of which determines a power, resistance of dictate, or its weakness.

A presence of socialism in structure of suppression, i.e., an alienation

(1) - Analysis of the socialistic strains of layers' introspection is given in previous chapters.

from conductors of a part of actions of suppression, and thus a reduction of hedonistic stimulation, logically and causally determines the presence of negative motivational potentialities of a repressive-hedonistic nature, of latent strain of introspection of the conductor layer with hedonistic-egocentric teleologism.

The layer of accompanying persons at this period of Hellenism is not formed as a specific structure of speculatively-hedonistic creativity with an immanent teleology of suppression because, firstly, of already high levels of positive-hedonistic self-ascribing to socium (to dictate, and in the dominant extent to ethnos), secondly, because contradictate creative works are intensively absorbed by dictate (by suppression) and the suppressed as essences loyalizing introspection, and thirdly, because the absent of a necessary volume of free, i.e. not used by socium hedonistic benefits.

Because of this, as well of the fact that socialism of statehood is reflected positively-reasonably by direct introspection of the suppressed, mutual influence of this layer introspection and state socialism is small. That is, layer structure of the state in Athens is a joint evolutionary-dictate, i.e., organically-social essences of suppression and socialistic suppression, when consistency, social conglomerate of introspection of suppression has an inorganic (1), eclectic character. Any eclecticism is accompanied by a summation in generated essence of mostly negative essences, i.e., weaknesses, vices (in terms of some of teleology, in this case, an efficiency of suppression) and by elimination of benefits. In contrast to Sparta with dominance of sufficiently refined socialism (and existed because of the lack of eclecticism over the centuries) Athens' eclectic socialism quickly led firstly to tyranny of Peisistratos, then after a while to the orthodox democracy of Pericles and collapsed.

(1) - Organic socialistic components are a product of technological and dictate evolution in subsequent forms of dictate (see above and (ibid)).

Eclecticism of suppression is not a certain speculative category, a fruit of an inventive mind, but represents a reflection of real processes of mind. Any essence in mind in status of motivational determinant is effective for a long time (i.e., conservatively dominant) if and only if it has no alternatives in mind, i.e., when there is a definite correspondence between external world affectations (in a prevailing degree of socium, state) and effectations of mind, behavioral motivations, actions.

This causality is much more complex than a simple reflex arc, embracing not only the simplest physiological functions, but all aspects of social life reflected in mind in a complex consistency of the various structures (terms) of perception, of individual self-centered, social, ethnic, psychotype-differentiated and so on, nature.

A presence of alternatives, determined by eclectic of various determinants of mind, determines variability, plasticity of effectations depending on the nature of external repression, and due to relativism of injective essences-determinants of social kind, a shift of balance of eclectic consistency in the direction of the dominance of hedonistic-egocentric determinants of mind.

Regular cyclical decline of the level of dictate-expedient positively-motivational asceticism (dictate altruism) causally determines (because of the efficiency of the processes described above) the reduction of reasonable effectiveness of socialism essences, and as a consequence, a reduction, and in some cases elimination of socialism from dictate introspection, and the state structure.

In addition to purely introspective determinative of socialism elimination from state structure, there are external, objectively-social determinants of this process, affecting the above one.

An end of cycle of dictate genesis due to changes in social introspection (1) is characterized by a state lower resistance (a form of dictate) to external disturbances, and in particular by reduction in ethnic, dictate and state competitiveness, i.e., by intensification of ethnic and

dictate external pressure on socium, opposition to which in the absence of powerful social passionarity (2) is possible only with radical structuralization of dictate and socium - i.e., pyramidal (Army) autocracy.

The presence of ascetic socialism essences, the level of its affectation of social introspection, as well as causes and character of elimination from social introspection is determined by specific essences (immanent) for each particular socium, in particular by a level of social passionarity and population strength of passionarity, i.e., by population continuum of passionarity specimens . External pressure on socium can be a dominant-biospheric and dominant-ethnic one, or a weighted compatibility of both essences.

To confront the first one, mainly producers are needed (example - the ancient China of the imperial period), for the second - mostly soldiers (example - Sparta of Lycurgus era and later).

(1) - "Evolution of Dictate" and also Gumilev.

(2) - That is characteristic for all phases of dictate genesis after expansion.

Socialism of Sparta statehood is not spread on producers (helots) and covers citizens, i.e., mainly soldiers, who are a product of selection, i.e., individuals with psychotype of conductors of a low rank with immanent higher level of hedonism. In this case, positively-motivational asceticism with dictate-ethnic expediency is the essence that creates discomfort of hedonism activating mind and, together with state socialism teleologize its potencies in a loyal-dictate (state) trend.

Due to exclusion from productive labor (1), a Spartan sublimates his passionarity in wars and in repression functions, and the effectiveness of his actions and of the whole dictate is also determined by state symbiosis of universally-socium socialism in infrastructure of existence and of autocracy of king during wars, together with some quite specific level of a necessary continuum of social passionarity created by selection of individuals and by introspection of the state.

State socialism of Sparta is spread only on a relatively small part of socium - actually Spartans, that is, according to their social activity on conductors of suppressing.

A dominance of biosphere pressure as an external repressant of socium in aerial of Ancient China determines a need for loyal activity and respectively a structuralization of socium as a whole, i.e., an immanence of a single dictate introspection, involving all layers of dictate (as opposed to Sparta (1)) and being a legitimate basis for organic structure and evolution of dictate. That is, under presence of an external repression of nonspecific nature consolidating socium on a basis of positive-hedonistic motivations of self-ascribing, introspection dictate is formed in accordance with strategic laws of evolution and causally can not include the essences of socialism -- negatively-hedonistic due to differentiation of minds-acceptors of layer structure of socium -- positively hedonistic due to a lack of evolutionary needs of suppression.

(1) - Socialism of suppression for Spartans, and radical forced suppression for helots.

The analysis of all three states, existing at approximately one historical epoch - Sparta, Athens, China, respectively with the dominance of socialism in structure of the state of Sparta, with the absence (at least a small level) of it in China, and with a consistency of socialist and suppression (corresponding to dictate form and to the stage of evolution) in Athens, leads to a number of important conclusions that are confirmed in subsequent periods.

Socialism, in its ideological foundations, based on a number of altruistic virtues - equality, justice, etc., regardless of its level of true absorption or declarativity, is an introspective antithesis to real social-appropriate layer structure of psychotypes in their functional and hedonistic differentiation that in the case of state specification leads to destruction firstly of hedonistic (subconscious) fundamentals of social

introspection, then causally functional efficiency of dictate layers and of the state in general.

The evolution of mankind (1) (of the global socium) - an objective, with unknowable transcendent teleology, is a category alienated from ethnic canons and dogmas, from wealth and vice, from good and evil, which moves according to its own laws, alienated from a volitional activity of people. The result is that any attempt to build a socium (a form of dictate, a state, gang, cult, etc.) based on speculative ideas of ontological, cognitive, and more often of ethnic kind are doomed to be a short-lived (by the standards of history).

Socialism, in its state concretions starting from the dawn of human civilization is a vivid confirmation of this provision.

Being a component of social and dictate introspection, socialism is determined by the same invariants of essence – by interrelated structures of individual mind functioning in the transcendent universe. The second feature of this era is an emergence of the first extreme forms of state - in a soften form – the Peisistratos tyranny and in a radical concretions - Sicilian tyrannies starting from Dionysius, and the Board Mazdak.

While objective determinants of the emergence of these forms are analyzed in the "Evolution of dictate", here a relation of these forms of state with categorical socialism would be considered.

A characteristic feature of the emergence of extremist forms of state is that they appear mostly in young ethnoses or at least in ethnoses do not spend their passionarity. Collapse (due to various reasons) of dictate-state introspection (ideology), always preceding the rise of extremism, also occurs in other ethnoses, but in old ethnoses it leads to a decrease of dictate efficiency, or to strengthen of forced repression, or to collapse of

(1) - Nothing in common with a bogey of socialists – with a kind of "progress".

the forms due to disharmony of individual and dictate teleology of introspection.

That is, when with evolutionary extinction of social passionarity, i.e., population domination of primitive egocentric hedonism, a decay of dictate introspection leads to disorientation of teleology of sociality in an egocentric tendency, then a high socio-dictate passionarity of earlier stages of evolution with the presence of the same factor changes the teleology of dictate introspection in the tendency of socialism, that is, in fact to another form of suppression. That is, the level of dictate (social, ethnic) passionarity determined by a degree of organic-reasonable sublimation of hedonism by structures of altruistic kind in dictate expediency, determines a character of filling of the ideological vacuum of individual introspection under decay of state (dictate) bases in man's mind.

This feature – a necessity of a sufficiently high level of passionarity both of individual mind and social introspection for activating absorption of socialism is specified at all times and in the history of all ethnoses. Organic (i.e., not a consequence of plantation from outside – as with a number of countries after WWII) socialistic form of state – always a sign of evolutionary-dictate youth of ethnos, also determines a number of essences of socium introspection. A high level of socio-dictate passionarity implies a presence of meaningful population groups of individuals with their passionarity above the average.

In case when this passionarity is not leveled by traditional essences of social life – by wars, ethnic expansion, etc., (ibid), its teleology is determined by the essence of introspection of a particular form of dictate – by the nature and intensity of repression, mutually balanced positive and negative motivational components, etc. ., being injected into minds of the suppressed in terms of reflection, to varying degrees (1) formed by essences of altruistic kind - dictate, social, ethnic. Which at the same time constitute reasonable-infrastructure forerunners of socialism. At a time

when essences of loyal-dictate introspection are effectively eliminated from the consciousness, socio-teleological passionarity together with the grounds of socialism form a reasonable antithesis of eliminating (i.e., detached, negative to mind) dictate ideology of suppression - a set of dogmas of socialism with a halo of individual and social virtues . With sufficiently high level of conscious determination by these essences (defined by a particular psychotype) and high passionarity of a particular individual, antagonism of generated by their motivations and actions to dictate concretions becomes a basis of specific activity -- political terror under a guise of socialism (2).

In the case when a form of dictate is in such stage of disintegration of its repression institutions that it can not oppose to this phenomenon of effective essence extermination, than in socium both introspection of socialism and concretions of terror start to grow. This process may be prolonged in time or a short-lived one (3) depending on socium concretions and dissipation rate of socialism essences in social introspection, which in not least degree is determined by the nature and level of pozitivization of terror in conscious reflections of the suppressed, i.e., assigning to them labels of social virtues, despite of their purely criminal essence.

And in this case, as in all other, label of virtues and benefits, as opposed to vice, evil is determined by a character of correspondence of the reflected essence to egocentric hedonism of mind.

(1) - Depending on dictate form, nature of suppression, psychotype etc.

(2) - It is about of sincere fanatics of socialism, but not about trivial bandits, covering their actions by a veil of virtue (Kotovskiy, Kamo, Arabs, Baader-Meinhof, etc.).

(3) - 1) Russia at late XIX-early XX century. 2) France at XVIII and XIX century.

With elimination of the positive-motivational essences (components) of dictate introspection (positive suppression) from mind of the suppressed, compatibility of positive - negative suppression acquires features of purely negative to individual hedonism with a corresponding transfer, reflected application of negativity to concretions of state and to the fullest extent – to institutions of suppression (1) and with corresponding deformation of the structures of perception of I.

At this situation, depending on an individual psychotype, discomfort of hedonism can be sublimated into teleology of negative-dictate creativity, crime, social escapism, but because of socialism immanency, its introspective determinants and bases to most of the population of socium – to producers, namely socialism becomes a conscious balance antithesis of negative repression of mind, and causally to generating its essence (in a subjective reflection) to dictate with corresponding application of good label to any essences harmonic to teleology of socialism and antagonistic to state. Because the simplest opposition to state is always associated with individually-appropriate egocentric hedonism, criminal actions of an arbitrary color acquire a halo of virtue, and there are folk heroes, good pirates, mafia of all sorts, expropriators, political murderers, etc. Positively-social aura of these individuals and their activity further reinforces the process of elimination of positively-hedonistic essences of dictates introspection and strengthening the effectiveness of socialist variations.

This process has an objective basis in mind, and therefore has a certain introspective inertia. That is, after establishment of an extremist form of dictate, passionary individuals with a dominant of socialistic

(1) - That explains an immanent hostility to “low enforcement officers” in all nations and all eras - the arguments are in any historical treatises.

virtues in structure of sublimating motivations due to this inertia transfer, associate this form of dictate with negative repressants of dictate nature of the previous era, the more so as demagogic-declarative socialism of extremism is combined with force suppression of the highest level. It leads to two options and consequences. In the case of reasonable dislocation of socialistic determinants as uncontested dominants of mind (a socialistic fanaticism), negativity of reflection of any essences suppression in an associated way is transferred on the suppression structures of extremism, with a corresponding character of motivations and actions. That causally leads to an antagonism with extreme repression and to extermination of these individuals - the socialists. A successive destruction of adherents of socialism at the era of Mazdak, in Russia, in France of XVIII century, in China XX and so on is irrefutable arguments of history.

In the case when the essences of socialism and altruism are compensated and are based in mind of socialism followers on a basis of egocentric hedonism that is immanent to mind of the most part of socium (see above), than in the case of implementation of an extremist form, reflections of external-object world of socium with its monstrous concretions of suppression in terms of individual hedonism very quickly eliminates, exterminates from consciousness essences of altruistic foundation of socialism, which is localized only as injective structures of super-I being low developed in adherents of socialism, and therefore ineffective in an overall structure of reasonable determinations. That is, these individuals, depending on individual concretions of psychotype (passionarity, the level of sadism and masochism, etc.), become an organic part of the structure of extremist dictate on a traditional ground of dictate self-ascribing - on egocentric hedonism, and the essences of socialism, positioned in super - I, form the needed to activity processes - substitution, displacement, sublimation, etc., of socium realities in terms

and dogma of socialism virtues, which is facilitated by intensive inculcation of these essences by dictate.

To consciously justify (by displacement, substitution, etc.) the heinous actions of hedonistic- egocentric expediency, mind (typically-ductile to selfish teleology) harmoniously absorbs demagogically-speculative dogma of socialistic virtues for formation of specific, deformed structures of reflection of I.

The presence within the state structure of Athens of a consistency of socialistic and traditional essences of suppression creates in mind dislocations that consistency of essences (described above), which under decay of dictate positively-hedonistic grounds could lead to extremism.

However, the Athens at this period is characterized by a high dictate and ethnic positively-hedonistic motivation in the structure of social introspection. Synthesis of socialism and positively-hedonistic motivations of dictate kind in socium introspection at this era (and at any subsequent) generates socialism of a positive-hedonistic nature, in contrast to negative-hedonistic (ascetic) socialism of Sparta - in concretion of Pericles democracy. This synthesis occurs in structures of subconscious as a result of integration in a category of individual goods (virtues) of essences-reflections of dictate of positively-hedonistic kind and in a categorization way (in terms of hedonism) similar essences of socialism. Being absorbed (reflected) by It, both categories in the hypostasis of good give in sum a positive-hedonistic socialism (1).

Athens socialism, as a democracy of Pericles, specifies all dogmas of virtues of socialism of higher levels of dictate evolution – social support of poor (failed or more often unwilling to support themselves) - an ancient version of the modern welfare, teorikon and amusement of crowd, a reduction of real power to power of demagogues on behalf of crowd, public works and public funds, elected power structure (Ecclesia) and courts with equal votes of all citizens, etc., (2). As a consequence of declarative appeals (always and in all epochs speculatively-demagogic) to

will and opinion of "people", Athenian democracy does not accept individuals of high intellect, since, social introspection devoid of sensitive monitor of external repression – of hypertrophied hedonism of a hierarch, loses a tolerance to contradictate passionarity, unacceptable to any government, but tolerated by hierarchs because of dictate's need related to technological competitiveness. "People", i.e., the crowd (3) with immanently low intellect and primitive hedonism of motivations organically does not accept the higher essences of spirit, because they are alien repressants of their minds, essences which encroach on the harmony of primitive-hedonistic introspection and repress the structure and nature of benefits, goals, etc., positioned in it.

- (1) – The same reason, but at a different level of evolution of socialism in England, France, USA of XX century, etc.
- (2) – Facts are in Plutarch, Durant, etc.
- (3) - Montaigne – a sinonimization of democracy with mobocracy.

Due to which, despite the apparent benefit of thinkers even in the applied aspects - military equipment, building, etc., the Athenians banished or destroyed all outstanding minds of the state (1) - Phidias, Anaxagoras etc.

Fact concretions of Athenian democracy is vast and a reader will find it in a variety of works - from ancient to modern ones, but introspection, a reasonable ground of that concretion of positively-hedonistic state socialism is one and conformal – injection on socialist essences on a positively-hedonistic basis and sublimation of discomfort of hedonism of a social-dictate nature by injective dislocations of socialism, at least in a reasonable privatization. Appeal to hedonism, hedonistic stimulation is always effective-injective, but it carries with it a dialectical antagonism, reflecting a relationship of dictate-needed austerity, hedonistic self-alienation and of individually-expedient hedonistic egocentrism. The

historical duration of stability of Spartan socialism is partly explained by harmony of dictate and socialistic altruism, by motivated hedonistic self-alienation.

Socialism in Athens, with its immanently different structure of introspection, is causally stable only in the presence and effective use of essences of hedonistic incentives associated or connected with state socialism, creating in a reflected-wise way an aura of hedonistic (individually-egocentric) good, virtues.

And these essences have a nature not only of tangible plan: cash handouts, hedonistic good, but some other essences of hedonism – an introspective alienation from social activity, hedonistic-repressing social obligations, taboos and prohibitions of an ethnic, marital status, etc., kinds (ibid). A positively-hedonistic socialism implies the presence of that continuum defined by the fact that stimulated hedonism (even such a low and primitive one, like that of producers-suppressed) has a tendency of potentially reasonable expansion, i.e., to an increase of the level of motivated hedonistic potentials, claims in structure of reasonable dominants.

(1) - For socialism at the subsequent periods, this process is mitigated by a dictate-technological competition, but opposition acquires other features - such as a loss of social status.

Besides that, a necessary increase of hedonistic benefits becomes even greater because of the increase in population of specific components of the suppressed - the recipients of socialistic handouts (see previous chapter). That is, a positively-hedonistic socialism is evolutionary-naturally viable with advanced technology of later forms of dictate. Socialism in Athens, despite the contrivances of Pericles to obtain necessary funds (1), fast enough depleted its capabilities, which determined at once an appearance of negative-hedonistic reflections of

democracy realities in mind of the suppressed and a rather quick, within one generation decay of introspective grounds, ideology of positively-hedonistic socialism.

This is also facilitated by the factor that at this level of technology development the role of dominant of external repression of socium is played by biosphere and comparative ethnogenesis, i.e., an effective functioning of dictate, socium and state is causally linked to a necessary very high level loyal-dictate activity, regardless of the nature of motivations (2), i.e., a presence in mind of high-level dictate-determined essences of hedonistic repression antagonistic to positively-hedonistic (stimulated) essences of introspection of socialistic state.

Another factor in this process is that a participation in administration of elected structures of government (i.e., suppression) in a reflection-wise way (at least partially) eliminates from the scope of motivations organic essences of masochistic teleology of subordination that is immanent to psychotype of producers and arrange a harmoniously introspection of effectively dictate in the form of state.

That is, the set of purely introspective essences of positively-hedonistic socialism together with evolutionary-dictate and hedonistic-continual essences (also of dictate-technological nature) form a defect of a base of state of a hedonistic nature and determine an objective and introspective fragility of a positively-hedonistic socialistic state.

Although this work, like all the previous ones, is not intended for policy analysis, but as a digression it is appropriate to consider another state, which by some historians and philosophers (economic, Marxist, etc., kind) is attributed to a socialistic one on a basis of total state control

-
- (1) - Withdrawal of union funds, successful war, etc. Details are given in any ancient source - Plutarch, etc.
 - (2) - That determines an effectiveness of orthodox autocracies at this era.

of social existence aspects - a reining of dynasty of the Ptolemies in Egypt, in reality representing an orthodox autocracies with archaic structure of dictate. A state-bureaucratic management, as was shown in previous chapters, is the result of socialism in concretions of dictate, but not the cause. Just as the universal state regulation of all aspects of life, including consumption, sex, etc., in extreme forms of dictate, is a result of specific social introspection, which includes, in reality dominantly declaring (demagogically-speculatively applying) the essences of socialism. Socialism is a component and an immanent essence of social life, determined by structure of human mind and its social ability, while extreme forms of dictate in all concretions and under any signs - democracy, communism, etc., are nothing more than dead-end fluctuations of dictate evolution with speculatively-injective ideology eclectically formed on speculations of socialism.

Forced dictate and socialism.

Forced suppression is based on inculcations into minds of the suppressed of motivational negatives, prohibitions (barriers of hedonism) of different nature mainly associated with reflections in mind of objective essence of social-dictate coercion, intimidation, rejection, blemish, etc. That is, in fact, it is based on repressive-reasonable sublimation of hedonism in a teleology of loyal activity. Consequently, socialism is categorically eliminated from the social-dictate introspection of state, since a positive-hedonistic version of its state concretion is denied by the very essence of forced suppression, and a negative-hedonistic version is torn away, disposed by introspection of suppression because sublimations of loyalty are made by structures, dislocations of mind, which are fundamentally negative to hedonism of individuals, i.e., by antagonistic sublimating essences of an altruistic-socialistic kind with their immanent hedonistic nature (see above in this chapter).

The elimination by the essence of suppression introspection of reasonable grounds of state socialism and a lack of dictate necessity (chronologically-relativistic, evolutionary-derivative) positively-motivated loyalization of teleology of activity (at least in radical-forced forms of dictates) reduce to an insignificant level concretions of socialism in institutes of state.

The elimination of positive-dictate, social altruism - the foundation of socialism from introspection of repression, including structures of loyal sublimation, leaves as a dominant of motivational loyalty and dictate-viable sublimations only essences of dictate self-ascribing of hedonistic nature, which in this era are complexing with similar essences of ethnic kind.

The level of individual-hedonistic positivity of these dictate grounds in socium introspection is causally determined by the level of external repression of socium and an individual – by biosphere, ethnicity, etc. The global evolution of human technology (ibid), as a combination of spiritual and intellectual achievements, determines a significance reduction of these factors of repression even at the early stages of socium evolution. Irrigation and astronomy reduces a dependence of product production on biosphere fluctuations, an improvement of housing – dependence on weather, weapons and military organization – on external invasions, etc. It causally reduces the level of positive-hedonistic motivations of self-ascribing to dictate - the main determinant of sociality and loyal-dictate sublimation, in turn determining a level of negative-hedonistic repression of mind, its hedonistic discomfort growing with evolution of technology. Dominance, almost absolute, of positively-hedonistic motivations of dictate base in the states (cities on the platforms) Sumer, Elam, and Akkad is evolutionary reduced to negative-dictate riots of the suppressed of Imperial Rome era and later, despite of a high introspective significance, determination value of ethnic component of dictate introspection.

Ethnic competition and repressions of biosphere, reflected in sensitive sensor of dictate – in hedonism of hierarch, determines an initiation of introspective processes (in structure of dictate) of allocation of individuals - creators, passionary makers - scientists, artisans of a high-class, etc., from the general structure of suppression and their exclusion at least in part from realities of forced suppression because of a primary need for preservation and expansion of hedonistic prerogatives of hierarchs, which is possible only at a high level of comparative competition of dictate (ibid).

It is possible, more or less effectively, to force to productive physical work under fear of punishment or death, because it is possible to establish objective criteria of loyal activity depending on individual potentials, but to force to effective and passionary creative work is impossible because thinking is not susceptible to calculation and is a derivative of purely individual processes alienated (hidden) from dictate concretions. That is, a loyal creativity - the basis of technological power of dictate and determinant of hedonistic potencies of hierarchs is possible only under presence of introspective mechanisms of engagement in loyal activity, but not under coercion.

As the negative-hedonistic socialism requires a specific essences of introspection and state concretions (see section Sparta) associated with partial de-structuring of dictates, then the only alternative, harmonious to dictate introspection is positively-hedonistic socialism. That is, the same factors of Universe – sociality and structure of human mind repressed by objective world that create dictate as a general category of being of an individual, also generate socialism as an aspect, a component of dictate and social existence. Forms, or rather the formation of forced dictate that use extreme essences and intensity of negative suppression not complexing with the respective essences of positively-hedonistic (including socialistic) suppression, or use them in declaratively-

speculative concretions - extremist forms (1), they radicalize in essence of state functioning a motivation estrangement from loyal activity, primarily spiritual, intellectual that causally determines from one hand a rapid decay, due to

(1) - Mazdak, Saudelers, the French Republic, the USSR, China at the twentieth century, Cambodia of Pol Pot etc.

declarative connection of the suppression with socialistic speculation, and as well as social exclusion, elimination from positive-hedonistic structures of socialism essences with injection, as a positive antithesis of introspective essences, of autocratic state. Napoleon, Hitler, processes in Russia after the collapse of communism and several others – are arguments of that situation.

Evolution of socialistic statehood.

An evolution of socium (dictate) and related to it evolution of socialism in structure of state naturally leads to the germination of essences-basis of altruistic kind into effective component of social introspection of forced dictates at the end of cycles genesis. Technology (1), which determines the evolution of socium in superposition with biosphere, ethnogenesis and other factors (ibid), begins acquiring features of a dominant.

A transitional phase of forced dictate - an introspective-forced form of dictate, still feels a powerful influence of ethnogenetical factors, but already a clash of Mongolian expansion with technologically prevailing Czech state shows drastic decrease of their value. A global expansion of

(1) – The semantics of the term differs from a traditional one and is consistent with (ibid).

European super-ethnos is already overwhelmingly effective due to technological dominance, which is radically different from the era such as the collapse of Rome.

Ethnoses with natural evolution not complicated by relics of previous forms, specify the processes of socialization of dictate introspection (see above), and on that basis acquire a state dominance.

The appearance of socium layers with a partial presence of essences of socialism in individual introspection, bring in distorts, strains into socio-dictate introspection and, because of reflections in mind of the other suppressed government concretions of socialism, - into individual introspection.

That is, while hedonism of technology-needed suppressed individuals is sublimated by harmonious (psychotype-adequate depending on individual passionarity) combination of traditional dictate and socialistic essences of mind, then in mind of the other suppressed (peasants, lumpen, etc.) the prevalent forced suppression together with reflections of state socialism, oriented on other layers of repression, determines an appearance on the one hand, reflected conscious alternatives to negative suppression and on the other hand (indirectly) essences teleologizing sublimations of discomfort of hedonism into feasibilities of a non-loyal ones to dictate. That is, the existence of socialism in state structure activates latent (in varying degrees, depending on an individual) essences of mind of altruistic and socialist series - justice, equality, etc., as sublimates of the repressed hedonism.

An acceptability of socialism by dictate introspection, even layer differentiated, partial, together with the positive-hedonistic basis of categories of altruistic kind (base of socialism) in a causal-syllogistic way determines in mind of the suppressed applications (associate) of labels of individual and social good, virtue to components of socialism and to socialism in whole. However, while for individuals, on whom the essences of state socialism are spread, this process determines an

association of these virtues with dictate form due to joint hedonistic positivity of self-ascribing motivation and socialist suppression, then for the rest (peasants, lumpen, etc.), these virtues are associated with negative-dictate essences due to introspective superposition of negative-hedonistic reflections of dominantly-forced suppression with the essences of socialism.

That is, in transitional forms of introspectively-forced dictates, the same essence - socialism is present in social introspection both as a virtue and a vice, as positively-dictate and negatively-dictate essence depending on layer belonging, psychotype, and foremost because of fundamental, organic, relativistic amorphousness of the category and components, teleology, appropriate orientation of concretions.

At this era, the process of forming a loyal-dictate introspection by institutes of a monotheistic religion takes a social weight (not just by Christianity), which by this time far gone from its mystical ontology-epistemological, theosophical foundation and has acquired all the features of an out-of-state form of dictate with all immanent attributes of suppression. Ethics of monotheism in the most radical extent specified in Christianity and Confucianism (1), being a basis of dictate ideology of church, at the same time carries a significant charge of socialism, because Christianity in his ethical constructs was born just as an ascetic ideology of socialism – an ideological antithesis to the dominant at that era a radical-forced suppression of imperial Rome. Early Christianity was even more radical in introspective antagonism to suppression than socialism, because it separated a formal subordination to state from introspection, spiritual and ethical freedom, spiritual subjection to God alone.

The power of ontology and ethics of Christianity and Confucianism (2), introspective adequacy not only to social essences and mind dislocations, but to basic structures - the fear of death, uncertainty of existence of, repression of the unknowable Universe and so on, was the basis for fast and efficiently-reasonable spreading of these religions.

Christianity has won people's minds by greatness of ideas, but further structuralization and acquisition of material essences and benefits resulted in appearance of religion dictate structure.

Both structure and dictate of Christianity (3) arise from the same reasons that of state and ethnic dictate – self-ascribing individuals on a subconscious basis and a presence of repression factors from the outside. The early phases (before dictate) of Christianity evolution of are not of interest when considering the socialism of statehood, because at this stage religion is an autonomous essence that, in varying degrees, is negative to dictate.

(1) - Ethics of Judaism – as a forerunner of Christianity, is largely similar, and Islam is ethically an eclectic variety of dogmas.

(2) - Confucianism in much more loyal-dictate, so its inclusion in introspection of suppression occurred earlier and more organically.

(3) - Confucianism has passed this phase, because it was at once included in introspection of state dictates.

A structuralization of Christianity and its inclusion in introspection of suppression, and even more, formation of its own structures of suppressing as infrastructural so included ones(at later period) into structure of state suppression (the Inquisition, the institution of pope) lead to a number of consequences indirectly related to evolution of state socialist. A charge of socialism, immanent to ethics of Christianity, acquiring an the era of closure with state suppression traditional features of speculation and teleological relativism, nevertheless has a large injective-reasonable potency due to ideological relationship of ethics and ontology of Christianity, loyal motivations (actions) and mystical retribution, which creates conditions of loyal-dictate essences inculcation in mind of the suppressed, in this case, of believers. A similarity and then

to a large extent a compatibility of suppression introspection (1) of religion and state creates a similar motivations of Church and State hierarchs (at this era), but church hierarchs have at their disposal a wider range of tools for introspective injection.

If (hypothetically) there is no reflection of church institutions in mind of the suppressed as suppression essences, i.e., if (hypothetically) there is absence of a negative-hedonistic perturbation of introspection, then religion injects into socium the essences of altruism, socialism, initial egalitarianism with high efficiency and effectiveness. Since these essences are appealing to and are based on organic dislocations of mind of ontological (fear of death, the uncertainty of non-being, etc.) and socio-ethical nature immanent to hedonism of subconsciousness, and in religious interpretation (retribution, social-ethical virtues, positive-hedonistic asceticism) stimulate positive-hedonistic essences - components of socialism and dictate-expedient asceticism, so the end product of inculcations gets potencies of positively-hedonistic sublimation of dictate discomfort of hedonism. Finiteness of being and infinity of not-being, a hedonistic reward in nothingness (Paradise) as a compensation for a motivated rejection from hedonistic benefits of being, altruism, and so on – togetherness of these essences powerfully affectize mind of the suppresses in a teleology of loyal sublimations of hedonism.

In separation of church and state, i.e., in alienating (at least in declarative way) from negative reflections of repression, characteristic at early stage beginning from the epoch of transition to post-civilization, even a presence in church of hedonistic benefits (disguised by a rant of divine origin) does not significantly reduce the effectiveness of injections of loyal-dictate introspection, because basic, organic repressant of

(1) - Of course, dictate is one of the aspects of religion, which self-contained components are mystical knowledge, theosophy, ontology, etc.

hedonism - dictate in a form of state is alienated from church, and furthermore, partially negative, antagonistic in religious declarations.

However, as the realities of socium, beginning from the era of introspective-forced dictate, church to preserve its institutions and hedonistic benefits and prerogatives is forced to enter into symbiosis of their dictate structures with structures of state (1), so in social introspection, religion is reflected in a complex way - positively-hedonistically due to adequacy of its ontology-ethical grounds to essences of mind and negatively-hedonistically due to presence of suppression essences, immanent or associated with religion institutions.

An evolutive increase of hedonistic claims of ecclesiastics hierarchs (2) and a causal gain both of its own structures of suppression and use of state institutes of suppression - the inquisition, the auto-da-fe, taxes, fiefs of church, and so on, reduce effectiveness of religious inculcations and its association in reflections of the suppressed with dictates as a whole. In this case, breakthroughs of negative motivations in actions of insurrections, riots, etc., and are also spread on priests - the rebellion of Wat Tyler, Jacquerie, anti-Catholicism in Flanders, the Czech Hussites, etc. A radicalization of the process reaches its climax in establishment of religious orders, i.e., the transformation of Christianity from a religion of altruism and socialism into a militant, i.e., religious dictate.

In this case, the evolution of socialism in religion, and evolution of religion itself as a form of out-of-state dictate undergoes the same stages of cyclic development as evolving dictate - from a high level of positive-hedonistic motivation of self-ascribing and a high level of efficiency of positively-hedonistic socialism with a gradual, evolutive increase of

(1) A competitive ethnogenesis at this era has a nature of competition of religions - Christianity and Islam, the religion of America, etc. - with the same consequences as dictate competition.

(2) - Life of hierarchs of the Roman branch of Christianity at the period from IX to XVI century – is a vivid example.

significance of negative-forced suppression with corresponding reduction of the above mentioned positive-hedonistic essences to the end of the cycle.

This process is further radicalized by symbiosis with state dictates, which causally determines an alloy, a reasonable complexing of dictate and religious introspection and, consequently, their evolution in concretions of social existence. Since Eastern Christianity originally was more strongly associated with structures of state repression, so these processes have been expressed there in a more radical way - social unrest of Byzantium, religious schisms, riots of Razin, Pugachev in Russia, etc. An extreme radicalism of this process is represented by Islam – a concretion of religion that shows a foundation of dictate introspection and proper theocratic form of dictation from the very beginning of its evolution. Confucianism, although it was absorbed by state introspection as a component of suppression, but due to a higher level of ethical dogmas of socialism and altruism in structure of ideology and also due to a lower dictate structuralization of religion (1), preserved to a greater extent a charge of reasonable injective potency of ethics dogmas, including socialism.

That is, the level of real (but not declarative) alienation of religion from state determines as its reasonable efficiency, so the level of dislocation in its ideology of socialism categories as positive-hedonistic determinants of mind.

In other words, the more religion is alienated from dictate, the more it is useful and effective for the purposes of suppression, social existence, resistance of dictate and socium, sustainability of social introspection, while the level of symbiosis between religion and state characterizes a

(1) - Causal consequences of a lower level of external repression and processes associated with it (see above).

relationship between components of negative and positive (to hedonism) suppression, i.e., a phase of dictation evolution in a whole, and of socialism, as a category of social existence, in particular. Secret Services. Another feature of evolution of statehood socialism is a change of functioning essence and introspective importance of secret services.

Socialism in its organic introspection of an individually-hedonistic plan and immanent dictate teleology not related to speculation, is a category of positivization of mind motivations of the suppressed by limiting, reducing potencies of volitional suppression of hierarchs, i.e., by diminishing their hedonistic prerogatives. Any parliaments, assemblies, courts (independent on hierarch - tsar, king), statutory limitations and any other forms of socialism in state structure, are reflected in mind of hierarchs as negative repressants, and in more degree the more psychotype of a specific hierarch is adequate to dictate-teleological ideal of the layer psychogenotype. That is, the more effective hierarch as a substructure of functioning dictate that intrinsically linked to the power of his egocentric hedonism, then the more essences of state socialism get negative reflections in his mind, with the growth of this negative repression depending on an evolutionary significance of socialism growth of in dictate structure. This situation is true also with extreme forms of dictate using ideology of socialism as an introspective screens of suppression, that is, in fact, a decisive factor of this process is not realities of socialism, but a presence of its essences in social and dictate introspection, regardless of their nature - demagogic, reflected-specific, declarative, injective, organic one, etc.

An adequate to layer-dictate teleology desire to compensate the negative repression of hedonism, together with presence of required amount of hedonistic benefits, leads to the fact that an evolutionary-appropriate limitation of volitional suppression by socialism is offset (to varying degrees, depending on dictate concretions) by growing importance in a total complex of suppression of secret services .

These services - intelligence, spying, and surveillance emerged as a consequence of dictators' needs already at the dawn of dictatorial formations. Ancient Egypt, Persia and Rome give examples of a presence of similar structures, but in contrast to the era under consideration they have a little weight in suppression structure due to the absence of dictatorial restrictions by essences of positively-hedonistic socialism, which explains a low social and dictatorial status of individuals of these structures.

An enhancing of their value within objective reflections of hierarchs' mind with immanent domination of egocentric hedonism in structure of perception terms causally determines as a level of hedonistic incentive of "knights of the cloak and dagger", so their dictatorial, public, social, moral, etc., status.

A despised by public morality spy, informer, and stoolpigeon becomes a protector of state in manifestations of intelligence, informants, counter-intelligence, etc., with appropriate halo of social virtues. Increasing the volume of state socialism, indirectly through increased repression of hedonism of hierarchs, enhances this process of secret suppression expansion, and its supreme conductors - "gray" cardinals, Fouche, Arakcheyevs, etc., become actually co-hierarchies.

In extreme forms of dictatorship, with absolute domination of socialistic speculation in introspection of suppression this process reaches its climax - the secret services become a basis of suppression and dictatorship.

That is, in forms of dictatorship - in state complexing socialism and forced suppression, namely the existence of socialism determines a social expansion of secret services and the level of their significance in introspection and in realities of suppression.

Dialectics of hedonistic base of socium layer structure is manifested in this case in the way that positive-hedonistic essences of altruistic basement of socialism generate the vices of dominance of secret services, which are most strikingly visible in Gestapo, KGB, and others.

Creativity and socialism in introspective-forced dictate.

A combined presence of introspection of this form of negative-motivational essences of suppression, essences of state socialism and religion determines to a large extent a strength and orientation of realities of creative passionarity, evolutionary differentiated depending on an evolution of these essences-determinants. Creative psychotype, contradictate passionarity of different intensity, is a spontaneous transcendental essence of a reasonable component of Universe, whose essence, teleology, and origin are transcendental, but orientation and concretions of its individual manifestations are largely determined by the compatibility of creative mind collisions and reflections of objective world, including its social essences.

The driving force of creativity, as well as of any other activity of mind is based on the presence of discomfort of hedonism, but in this particular case, the discomfort is formed, firstly, by specific repression of Universe in terms of cognition (epistemology) of mind, and secondly, by repression of social reflections. An intensity of thinker's passionarity defines the essence of his cognitive teleology - private science, formal knowledge, ontology, ethics, etc., and inter-weighed significance in the mind of both types of repressions defines an object of cognitive aspirations and ambitions. Since the subject matter of this treaty refers to sphere of social introspection, then, by simplifying reality, let us turn to the essence of social determination of creativity, or rather, to one of its aspects - to philosophy.

Forced suppression, in reality together with other essences, including transcendental-cognitive ones, creates a necessary to activity discomfort of hedonism, while initiating in introspection of an cognizing individual negative-dictate motivations, which in the absence of teleologizing

essences have concretions of latent-subconscious negativity that forms the essence of dislocations of super-I and structures, terms of perception of I.

A presence in social introspection, and causally in complex of injective essences of mind, categories of socialism – themselves and as a reflection of its state concretions, as well as powerful determinants of a religious continuum incorporating essences of ethics and ideology of socialism, in a complex superposition determines a generation of structures teleologizing a process of sublimation of creative discomfort of hedonism into essences of philosophical perception (but not knowing!) of socium and universe. Socialism, as an immanency of both component of teleologizing complex, because of his (plastic-semantic) dictate negativity, creates conditions, terms of perception, which are positive to essences antagonistic (at least declaratively) to repressants of mind (to forced suppression) and in an associated way – to related categories or generating socialism - in particular to religion, in its mystical, cognitive-theosophical perspective.

Theosophy, in creating a powerful ideological basis of introspection of religion, because of its accessibility to only a small circle of individuals most often excluded or only weakly associated with suppression, is largely alienated from utilitarian needs of a joint religious-dictate suppression of low-intellectual producers.

That is, a consistency of external determinants teleologizes creative sublimations in theosophical appropriateness, which creative concretions are harmonious to creative mind due to an adequacy of socialism essences in creative complex of alienation from suppression in realities of creativity.

That is, socialism of religion and state in a biased way orients sublimations of dictate-repressed hedonism in a theosophical teleological orientation, with strengthening of the process due to attractiveness to a

cognizing mind (1) of ontology essences in a religious interpretation – a positively-hedonistic, motivationally-comforting one.

A powerful ethnic-dictate competition at the beginning of this cycle of dictate evolution is organically linked with religious competition, due to which positive motivations of dictate and confessional self-ascribing also contribute to this orientation of cognitive teleology.

In sum, it gave an explosion of insights of philosophical foundations of Christianity - Aquinas, Augustine, Scott - the list of names is great. The end of evolution cycle of introspectively-forced dictate is characterized by acceleration of evolution of technology and of its application sections, with spreading in social introspection of illusion of universal applicability and efficiency of methodologies and tools of cognition of individual sciences, with increasing socialist component of state with corresponding increase of participation in negative-motivational suppression and decrease of hedonistic attractiveness of state socialism, dictate structuralization of institutions of Christianity with a corresponding decrease of universality and effectiveness of socialist dogma of religious ethics, decrease of positive-hedonistic basis of dictate religious self-ascribing, and by some less important in terms of problems factors with a conformal teleology of determination.

A reduction of effectiveness of public and religious socialism as a positive-hedonistic loyalizing essences and, accordingly, of the level of reasonable determinations of its components and bases of altruistic nature, causally determines a gain of determinations of the only alternative of mind – of individualism, hedonistic self-centeredness that in relation to teleological orientation of creative motivations means a shift of focus of cognitive aspirations from majestic truths of ontology and ethics of religion to individualism, to an essence of its psychology,

(1) - With an immanently-psychotype specific repression of non-cognitivity of transcendent being.

motivations, life, with a corresponding negativism of perception of essences repressing an individual, individual mind, etc.

XVII XVIII, and to a much greater extent XIX century are a vivid picture of the arguments of this process - the emergence of a series of great ethics - Montaigne, Erasmus, Voltaire, Helvetius, La Rochefoucauld, and others, the emergence of anti-state ideologies with a socialist veil - communism, anarchism, utopias (from Campanella to Fourier, Saint-Simon), in fact, a disappearance of powerful minds of Theosophy, and as an antithesis - an increase of the number of passionarity adherents of voltmeter and test tube (1).

Contrary to the generally accepted axiom that the needs of technology determine creativity, it follows from this analysis that the foundation of technology – creativity of the highest strength (contradictate passionarity (ibid)) a potentially transcendent and organic feature of Universe, is specified and appropriately oriented by introspective and objective essences of social existence (as reflected in mind), that incorporate essences of socialism.

Moreover, social concretions of plastic category of socialism can (as shown above) determine creativity as a positive-social (positive-dictate), so in varying degrees, indifferent, or negative, including negative variations of socialism itself.

(1) - Of course, the amount of factors and aspects of statehood and socialism influencing this process is not limited by those mentioned above. The volume of the work allows only specifying a strategy, trends of the process.

Introspective dictate of state and socialism of post-civilization.

Dictate suppression based on a positive-hedonistic basis, includes a number of structures a state, ideological, moral, etc., kind in reflected-reasonable way forming introspection of socium.

Category of socialism is present in these structures in many different variations, forming them, and in reflected way, indirectly through socium introspection influencing itself in public concretions and ideological artifacts.

An evolutive regular increase of continuum the socialism essences in state structure - as a form of dictate, together and in harmony with the evolutionary process of dissipation of hierarchs (ibid), and accordingly, an emergence of differently directed teleologies of affectation and effectuation of hierarchs, causally leads to the fact that at this era socialism, with state-legal declaration of all (or almost all) virtues of altruism as an ideology, introspective grounds, becomes a dominant formal structure of suppression in states with natural evolution (1). Real hierarchs of hedonism are alienated from direct suppression and realize their dictate function indirectly.

A universal electoral structure of suppression – a concretization of one of effective introspective-reflected state aspects of socialism, implements one of aspects, instruments of positively-hedonistic suppression and simultaneously determines a number of essences of social introspection and life. Universalization of elected statehood of socialism implies and is intrinsically linked with the fact that the elected individual, in addition to social functions, acquires hedonistic prerogatives (2) - legal and illegal, whose preservation due to psychotype of potential candidates of this activity (conductors) becomes the basic determinant of motivations.

(1) - Vestiges of previous forms, such as in England, have complex-introspective significance. Extremist forms proliferating at this era and the so-called "Third World" also have their own specifics.

(2) - Beginning of the process is in the ancient democracy of Pericles - the introduction of payment of public officials.

Structure of conductors' activity implies a passionarity dependence on a level of hedonistic stimulation and orientation of loyal motivations on the source of these stimulations. Dissipation of hierarchs and elimination of personification of dominant hedonism, characteristic of this form of dictate together with structure of layer psychotype, lead to separation, dichotomy of their motivated activity.

Saving of hedonistic prerogatives is determined by a competitive election, i.e., by a need for effective representation of hedonistic claims of voters, regardless of screen covering them up.

An increase of hedonistic potentials, regardless of a legality, depends on an effective representation of interests of real hierarchs, i.e., on conduction of effective suppression teleologically appropriate from a point of view of hedonistic claims of one of the groups or coalitions of hierarchs (1).

Because voters are the suppressed, so an antagonism between motivations in introspection is inevitable, and a resolution of this introspective conflict of egocentrically-hedonistic nature will always be (because of the psychotype features (2)) in favor of hierarchs. Passionate philippics in favor of people and its goods, various kinds of socialist innovation of suppression, and other essences with declarative positivity to hedonism of the suppressed, in their reasonable base and teleology of concretions represent on the one side speculative stimulation of hedonism of the suppressed (the voters), but on the other hand - variations of evolutionary-regular introspections of suppression of a positively-hedonistic nature.

(1) - funding the production of weapons or technology, or consumer goods targeted at the domestic market or export expansion, etc.

(2) - Sadistic motivations of conductors' psychotype are focused on the suppressed, masochistic ones, of subjugation - on hierarchs. This differentiation determines a stability of hedonistic preference, dominance.

The elimination of essences of negative suppression personalized in hierarchs causally determines an associated transfer of negative-dictate motivations on structure and nature of state suppression of socialistic nature with their immanent positively-hedonistic base.

In this dialectical synthesis, positive-negative reactions of hedonism o It, negativism of suppression is counterbalanced or compensated in introspection by traditional essences of positively-hedonistic self-ascribing to dictate, by positively-hedonistic essences of altruistic foundation of socialism, and by positively-hedonistic speculations of state. Negativism of hedonism to essences of suppression is reduced also by a lack (or low) of reflections of suppression (executions, torture, etc.) in structures of I due to specificity of activity of conductors, to an evolutionary mitigation of penitentiary system, effective techniques of demagogical application to essences of suppression of a halo "people's will" due to their conduction by elected (socialistic) structures of state, enhancing an effectiveness of religious introspection, loyal and social ethics as a result of exclusion of religion from the public suppression (1), and in the largest degree – due to specific stimulation of primitive hedonism of the suppressed by states, which includes a partial alienation from productive repression, social support, all kinds of variations of state and subsidized charity, etc.

All of these handouts to hedonism are implemented at the background of dictate-evolutionary stimulation of hedonism, with an appropriate to teleology of suppression an erection of primitive hedonism in the sense and the basis of being, with an appropriate introspective aura of good and virtue (ibid). This dictate harmony of socialistic suppression is possible only under one condition - under absolute and mandatory-hedonistic stimulation of the suppressed with immanent evolutionary growth of its volume and diversity, which implies an existence in socium of sufficient

(1) – This is not true with Islam.

continuum of benefits. That implies a well-defined level of evolution of technology and dictate.

Hedonistic stimulation of the suppressed determines a population growth of lumpen layer, i.e., the consumers-parasites, and accordingly a number of elected conductors representing (at least declaratively) their hedonistic claims and interests. And because the structure of socialist (at least partially) state implies a formal universality of social legislation (i.e., introspections of suppression), the increased importance of lumpen leads to appearance of suppression structures aimed purely at their introspective parasitism, at encouragement of hedonism, but also spread on all layers of socium.

A similar pattern is observed with other relevant structures of socialistic state, that is, the rules of state suppression (on the basis of socialism), encouraging hedonism of the suppressed, represent a complex interweaving private essences with specific applications, exhibiting a non-selective teleology and affecting all layers of dictation without differentiation in accordance with dictate-layer expediency. This situation is partly also determined by dissipation of hierarch layer with a causal diversification of their teleology, affectation, effectuations and also social introspection. In other words, the absence of a single sensor of social-dictate repression of introspection – of a hierarch with appropriate-social hypertrophy of egocentric hedonism and the presence of a single tool of pozitivation of dictate motivations (regardless of the gist of layer psychotype that fundamentally distinguishes the dictates of this type from others) - a stimulation of hedonism by conformally-social essences of state socialism, leads to a presence of a stable imbalance of hedonistic foundations of dictate-loyal base of socialism and state (1). This imbalance is determined by variations of reflection of state universal norms in layer-differentiated psychotypes of individuals. The result is that it generates in the amount of social introspection an existence in state

socialism of negative-dictate motivations, not directly related to dictate repression, but stacking with them.

(1) - A number of essences of analysis carried out above is intuitively comprehended by the giants of the past, unanimously treating democracy (i.e., socialism of state) as a non-viable form of government. However, it does not mean that the evolutionary transition to introspective suppression is a transition namely to a socialist state. The era of this book writing is a transitional phase of post-civilization to a new form of dictate, and a presence of relics of previous forms complicates the analysis, which is already complicated by historical aberration of the event proximity.

Concretions of state forms of socialism category may be quite divergent, and their extrapolations are possible only on the basis of comprehensive analysis.

Hypothetically, it is quite possible to imagine a number of viable structures that form complexes of socialism with autocracy, gerontocracy, theocracy, oligarchy, etc.

Under evolutionary strengthening of those essences associated, for example, with an influx of parasites lumpen - immigrants used hedonistic prerogatives of a socialistic nature of (1) up to a level of breaches into social activity, they nevertheless rarely be concretized in the negative-dictate essences, because a socialistic state, as a concretion of dictation, carries a powerful charge of hedonistic positivity. In this case, the negative motivations are displaced, replaced, sublimed by positively-dictate hedonism in a trend of inversion of teleology effectuations of other structures of socium, mostly of ethnic nature.

(1) - Not the only option for acceleration of this process-for example, ethnic assimilation of hedonistic prerogatives, multi-ethnicity of socialistic state, etc.

Ethnic motivations have an immanent xenophobia of an individual-differentiated intensity, which creates a basis of appropriate specificity of teleologization of repression sublimations of hedonism of a socialistic nature, so much so that in reality radical-socialistic states have a considerably large amount of hedonistic benefits that attracts lumpen (not only!) of other ethnoses becoming consumers socialistic handouts and creating a basis for the above-mentioned introspective processes.

History of XX century - from many ethnic pogroms to fascism and chauvinism in various "developed" countries confirm this analysis. Elimination of a hierarch, as a carrier of negative suppression and personification of negative-hedonistic motivations, and concentration of all structures of suppression in hands of socialistic state, i.e., the state (dictate) concretion of socialism, inevitably leads to the fact that essences being before this period a positively-hedonistic antithesis to negative suppression become themselves a subject of negative motivations of the suppressed. And at first glance, namely socialism, as introspection of state founding, should be the subject of negative motivations. However, the immanence to individual mind of hedonistic-positive socialism and a plasticity of its reasonable concretions together determine the process of rejection, introspective alienation of the category and virtues of socialism from reflections of state. The power of this process depends on a level of negative-forced suppression and strength of passionarity of a particular individual, i.e., by the level of his hedonistic claims.

In this case, the essences of state socialism are losing, in one way or another, their aura of social-individual good, virtue with a corresponding application to socialism a status of individually-hedonistic good, of teleological-individual virtue - of an antithesis to negative-hedonistic suppression of state. That is, state concretions of socialism initiate a process of formation of socialism in individual mind, in negatively generating essence. At a high enough level of these processes in

introspection of socium, which takes place under presence of dictate need to have a negative motivational compulsion (1) (France, Britain, Japan, after II.), there are negative-dictate essences of socialistic coloration in the social continuum initiated by individuals with high enough passionarity and egocentrism. This is not a paradox, since it is egocentric hedonism that creates a foundation of individual teleologization of socialism, which presents humanity with unprecedented scale of political terrorism of all stripes and colors - from red to brown.

In cases, when these processes are concretized in a frame of populations of other ethnic inclusions (relative to domestical ethnos), then negative to dictate and state (socialistic), motivations and actions (with a halo and a base of socialism) acquire ethnic, i.e., the nationalistic, chauvinistic, liberation and other essences-components, realizing virtues of socialism (freedom, equality, and others) in ethnic variations. Ireland, Wales, Basque, Quebec – are historic concretions of the process. A movement of the center of gravity of state ideology on stimulated hedonism and socialism leads to a number of changes in social dogmas, norms, customs, ideas, ideals, and creative reflections of those essences in art not associated with contradictate passionarity - painting, entertainment, music, and in part literature.

State introspection is reflected in minds of the suppressed in two ways - as an essence positive to egocentric hedonism and stimulating it and in a form of essence that generates realities of socialism, specifying altruistic virtues, i.e., those essences of socium that exalt hedonistic status, aspirations and potentials of individuals with reduced passionarity, vitality and as a consequence - with social efficiency, necessity. Negative-motivational aspects of state are removed from analysis because, in this concretion of dictate, they are marginally involved in

-
- (1) – Under presence of external pressure, requiring a greater uniformity of activity at postwar periods, with the presence of relics, in particular extremism.

formation of essences of I, super-I, playing a role (at the prevailing level) only of activating repressant of hedonism in different teleology, depending on psychotype.

A traditional ideology of statehood that raises to the rank of virtue (altruism) the prevalence of social (= dictate, state) over individual, mystical super-nature of hierarch, etc., (ibid) has a total introspective foundation of injected hedonistic estrangement of a masochistic nature. Changing the focuses of suppression leads to the fact that state ideology as the cornerstone has essences and ideals of hedonistic nature, i.e., (ideally) hedonistic good of a primitive material nature (1) declaratory and concrete-introspectively (i.e., in realities of individual mind) constitute a basis of being, ideal and the main purpose of being, and socio-competitive chase after them - as the main rational activity. The state structures, including organs of suppression, law, the penal system, etc., only streamline these processes, limiting its by a scope of dictate-appropriate teleology, i.e., orienting individual hedonistic activations adequately to dictate needs by essences of state. Such process of a competitive race for hedonistic dominance with absence of state and ideological control quickly would lead to anarchy and hedonistic domination of the strongest.

An obstacles to this are, firstly, the presence of relics of suppression (introspective and specific) and ideology of dictate of previous forms, secondly, an evolvment-dictate complex of state regulations of individually-hedonistic claims, thirdly, a presence of state ideology (socium, dictate) complementing pure hedonistic essences by injections of essences of socialistic nature, which are efficiently-injective because of their positive-hedonistic nature. This ideology is harmonious both to

(1) - Introspection of this nature never include such essences of hedonism as an alienation from social responsibilities - work, war, etc.

basic essences of introspection of suppression, and to dominants of an individual mind, despite its essence wanton speculation, including variations of altruism and a traditional set of socialism virtues. As the loyal-dictate inculcations are formed either by direct suppression actions, or by a loyal creativity of accompanying persons, so efficiency of introspective injection of ideology depends on character and level of stimulation and teleology of hedonistic source of stimulation, in this case - of the state. Dissipativity of hierarchs, reflected in differentiation of teleology of suppression, causally determines a variability of essences of creativity of loyal ideology – in its basement a socialistic one.

Depending on interests of certain groups of hierarchs, these variations may include essences of ideology of militarism, ethnic, hypertrophy of hedonism (up to perversions and hallucinogens), etc., and ethnic essences can have a wide range depending on what ethnic group a specific hierarch represents - domestical or alien, on participation in the overall structure of suppression and on level of hedonistic potentials and some other aspects. The presence of an ethnic group of hierarchs, hedonistically spreading in an alien ethnos, implies an initiation by them of creative actions in ideology and the art justifying their hedonistic expansion. Essences of socialism are the most convenient smokescreen in ideological creations of loyal accompanying persons – such as justice, equality, fraternity, altruism, etc., in a plastic version of ethnic-hierarchical adaptation.

A presence of hierarch group, whose hedonistic prevalence associated with military structure of state, immanently determines ideological pretensions and concretions of art linking military expansion and militarism with positively-hedonistic essences and ideals of socialism – a struggle against tyranny, despotism, for democracy, freedom and other semantically amorphous artifacts of socialism with their immanent easy adaptation to needs of suppression. In the absence of these motivations, military expansion of state (socialist one) would determine, like any war, a high level of negative-dictate motivations, antagonistic to introspection

of socialism. A presence of the socialist veil has determined a rather high level of positive-state motivations of individuals of corresponding ethnoses (states) with participation of the United States, England in WWII, when the U.S. captured Grenada, and their lack determined a negative process during the USSR intervention in Afghanistan, French colonial wars of the twentieth century and etc.

The presence of groups of hierarchs (often of a criminal kind), whose hedonistic prosperity depends on the level of consumption of primitive hedonistic benefits - prostitution, gaming, alcohol, drugs, etc. - leads to two fundamental processes of ideological generations of socialistic style (1). On the one hand, a partial introspective alienation of the hierarchs' interests from teleology of states together with their hedonistic determinants indirectly through stimulated creativity of accompanying persons determines a presence of ideology of hedonistic escapism, a negative-motivational alienation of individual from a teleology of socium and state in a causal tendency of egocentric hedonism in a speculative version (suitable to interests of this group of hierarchs) of primitive individual hedonism.

And all this primitive-hedonistic cocktail hides behind a screen of socialism in a form of plastic variations of a category "freedom" in a version of negativity to state suppression, i.e., alienation from coercion by hedonistic escapism.

On the other hand, the criminal essence of these hierarchs and of their activity, i.e., negative-dictate in its introspection under presence of their communion to structures of state determines processes of their introspective pozitivization by essences of loyal (to them) ideology on a basis of false-syllogistic completion of their immanent negativity to dictate (i.e., a harmony of socialistic introspection of opposition to

(1) - Of course, as in previous cases, the determinations are more complex and diverse in nature, here are only frameworks and strategic trends.

suppression) and variations of categories of "equality", "justice", etc., from a traditional set of socialism with primitive egocentrically-hedonistic content. As a result, under introspective realities of socialism at the end of the twentieth century, hierarchs of criminal have the same social status as hierarchs of other concretions.

This mixture of teleologically diverse ideologies in introspection of states would inevitably lead to a reduction of positive hedonism of grounds, if all these ideological pretensions are not united by the same category, which lies at the base of state (as a form of introspective dictate) – by socialism, and an integration of all these particulars in mind of the suppressed is a consequence of organic amorphousness of plastic positively-hedonistic essence, socialism.

Ideals, as components of ideologies are initiated in social and individual introspection on the same basis - reasonable syllogism of essences of socialism and dictate-state suppression that are absorbed in mind of the suppressed by structures of perception in terms of reflection formed by the same essences on a basis of egocentric hedonism of personal introspection. The natural inequality of mind, strength and life potentials is negative to dogmas of socialism, so the real ideals of greatness of mind, beauty, strength, etc., either are leveled by ideology of socialism (in conscious injection), or utilized in variations adequate to introspection of socialist state and to socialism as a category. As well as in relation to ideology, dissipativity of hierarchs determines a wide range of ideals and their personification of a socialistic kind - from Dr. Schweitzer and sister Teresa to professional athletes and prostitutes (male and female) of the highest class with different labels.

All other components of social life, mentioned earlier - customs, morals, dogma, etc., are derivatives of the same essences of introspection of an individual and state, due to which the process of their determination and concretions by socialism is absolutely identical to the considered above.

An erudite reader may himself undertake an analysis of these essences using this cognitive methodology, while holding it in the framework of this treatise will only increase the volume without increasing the cognitive essence.

Since hedonistic free hunting is only a theoretical pretentiousness due to immanency to humanity of an evolving dictate, particularly in a form of state, so state regulation of an introspective basis of this form of dictate – of hedonistic competition causally determines, on the one hand a bureaucratization of suppression structures of socialistic orientation (see previous chapter), and on the other hand, a change of the essence of penitentiary system in a trend determined by socialism of state. A state regulation of hedonistic competition, as the whole structure of repression, is an organic consistency (introspection and realities) of essences that stimulate hedonism, and essences repressing restricting (potencies, claim).

Those and other essences in the case of developed introspective suppression are dominantly determined by state socialism, since a force of suppression plays a secondary role and is focused mainly not on determination of loyal introspection of the suppressed, but on creation of negative barriers to motivational aberrations of individuals with a specific genotype.

Promotional aspects are based on hedonistic versions of socialistic components of "freedom," "justice," "equality", etc., while restricting aspects are based on the same essences, but not with immediate hedonistic-egocentric teleology, but with social -altruistic, that is, in fact mediated through social positively-motivated asceticism by hedonistic basis of introspection. Motivational positivism of limits, specified in regulations and structure of penitentiary system, is causally linked inversely with the level of negative-motivational, repressive-hedonistic essences of introspection of these aspects of suppression. This dependence reflected in dictate introspection determines state

initiation of mitigation of both components of suppression, and in some countries with radical socialism of statehood, removal of the most repressing hedonism essence of suppression - the death penalty.

It leads to several consequences in introspection of suppression of socium in general negative to dictate-expedient conglomerate of essences of mind.

Softening of sentences, i.e., lowering of negative barriers in mind first of all affects negative passionaries, since penitentiary system is functionally directed precisely at passionary individuals with negative-social teleology of sublimating structures of mind, rather than on producers with their immanently low hedonism, which activation breakthroughs could be leveled by significantly lower negative prohibitions. Reduction of effectiveness of negative suppression causally determines an increase of activity of negative passionaries, i.e., namely of that dictate layer, which generates criminal activity of organically-psychotype kind, unlike in poor countries, where crime extension is related to extermination of producers into criminals - in overwhelming majority of small-domestic kind. Just it is that difference an increase of crime in countries with a developed socialism of state, because a negative passionary due to psychotype is a hedonistically-potential hierarch and evolutive increase of their activity causally determines firstly, a formation of criminal groups of hierarchs, secondly, a generation of introspective reflections of socio-negative (and therefore easily absorbable by hedonistic It) concretions of dictate continuum, thirdly, an increase of activity of pathological individuals, and not only in sphere of criminal activity, but also in other structures of socium, and fourthly, these essences jointly generate a process (partially) of introspective destruction of harmonious grounds of social and state self-ascribing of individual.

This process is also facilitated by the fact that immigration into states with developed socialism, i.e., with immanently higher level of hedonistic potentials and significantly larger social continuum of hedonistic benefits,

primarily is formed by individuals with high passionarity (hedonism) that, under immanently more high repression of hedonism of a newly-made immigrant (compared with individuals domestical ethnos) determines an enhancement of participation of the individuals in criminal activity. A consequence - there are ethnic criminal community in every developed country, and the more the higher level of socialism and possibility of immigration.

Sincere and paid adepts of socialism build a very ingenious justification for necessity of mitigation of penal system, and their postulates and regulations and theories, and consequences are no more than juggling by a set of traditional symbols and essences of categorical socialism with usual labels of "humanism", "process", "virtues", "mercy" and others, without any visible attempt of a psychological, behavioral, motivational - that is in sum, of basic justification.

Human psychology is building a dyad of reasonable adequacy of action and retribution on a basis of organic identity, and in states not roiled by socialism, punishment reflects the crime - for rape – a rape of female relatives (and in the absence of her – a hammering of radish in the ass), for a theft - a compensation and jail, etc. Of course, this archaic primitive further evolves in historical concretions, but introspective, reasonable-psychological foundation remains the same because of invariant conservative nature of dominants of thinking. And in the case when a multiple murder (criminal, not military "heroism") is punished with a stay in a comfortable prison, and with increasing dominance of utilitarian socialistic dogma, only with a short stay in hospital, than an adequate compensation of negative prohibitions is destroyed, and negative-social actions acquire introspective-individual potencies of acceptability, of reasonable dislocation.

Reduction and in a radical case a disruption of this introspective adequacy of negative-social activity and forced repression of punishment leads to an introspective reduction of the value of negative prohibitions in

general, due to association by mind of similar essences – of morality, taboos, ethical dogmas of a restraining kind, etc. That is, precisely that aggregate of negative-motivational determinants, which dialectically compensates a harmony of social introspection.

A compatibility of this process with the previously discussed processes of layer-differentiated criminalization of social introspection by deterministic socialism leads to a hedonistic-positive acceptance by mind of the repressed socially (dictate, state, ethnically, etc.) -negative determinants of motivation and activity.

This process is facilitated by the fact that the evolutionary-dictate growth of positively-hedonistic suppression (under this form) defines an extensive and intensive growth of concretion of stimulation and satisfaction of hedonism - alcohol, sex, entertainment, drugs, more and more associated with mass media, traditionally an area of activity of criminals. Structuralization of crime and investment in hierarchs causally determine a process of deformational-dictate dislocations in social introspection by the above mentioned concretions of hedonism.

Religion at the era of introspective dictate.

Due to reduction of dictate need in ascetic determinants of introspection in structure of effective suppression, characteristic of that form of dictate, there is a significant reduction of the value of dictate-viable dogmas of religion ethics - particularly of Christianity (1). Because of this there is a reduction of reflected-introspective importance of church

(1) - Confucianism is outliving itself, and Islam due to dislocations in developing ethnoses keeps the functions of suppression.

for the needs of suppression that, together with a decrease of objective repression on the church institutions - a foreign-state, foreign-ethnic, foreign-confessional, etc., kinds, determines a process of structures separation of state and religious dictate, separation of church and state.

This process in turn determines an alienation of religion from essences of state suppression, negative and repressive to individual mind, and causally an enhancement of the introspective efficiency, effectiveness of religion as one of the higher essences of mystical-ontological creativity and cognition, in particular, of religion ethics with immanent dogmas of ascetic kind. That is, a positive-hedonistic introspection of state suppression indirectly determines a gain of value in individual and social introspection of ascetic ethics of religion. Organically high injective-reasonable potencies of religion determine an effective absorption of ascetic dogma of religious ethics by individuals with genotype- dominant masochism in structure of sublimative teleology, i.e., by a significant part of the suppressed-producers with low passionarity. That is, it is namely those producers who are less affected by acts of hedonistic stimulation of dictates (state) of the analyzed introspective form, which determines on the one hand a lower level of hedonistic-teleological sublimation and generally of egocentrically-hedonistic determinations of mind, and on the other hand a presence of uncompensated discomfort of hedonism. A consistency of all factors leads to formation of structures of positive perception of socialism essences in their masochistically-altruistic, social-ascetic form.

Absorption of socialism essences leads to formation of a motivation complex of individual mind combining a religious ethics (to a powerful base of mystical ontology) and a number of traditional virtues of an altruistic kind that causally determines an individually-differentiated rejection of egocentrically-hedonistic introspection of state socialism, and in associated way a state itself. This process in a radical degree gives rise of abundance of sects of religious and pseudo-religious nature, including

the satanic cults, while under enhancement of dictate repression due to various reasons - crises, decline in economic competitiveness, wars and so on - a variety of radical groups of a terrorist kind - from communist to fascist ones, but always with a phraseology of socialism ideas, virtue, social welfare, etc.

That is, social and introspective conflict of positively- hedonistic socialist of state and negative-hedonistic socialism of the suppressed (a part!) is a foundation of one of the diseases of European civilization of the twentieth century – of political terrorism, radicalism, spiritual and physical enslavement by pseudo-religious sects.

All these essences, apparently so distant from each other, are united by the presence of essence of socialism in injective introspection harmony absorbable by different psychotypes - different in intellect, passionarity, mutually balanced sado-masochistic complex of sublimation, and forming, depending on that, the considered social concretions.

This analysis is confirmed by the fact that under presence of conservative level of social-introspective affectation by religious, ideological, etc. essences discussed above, the process is enhanced at periods of heightening socialistic structures in state suppression, i.e., during the reign of the left parties in the United States , Germany, France, Spain, etc.

A reverse example – is a protestant England with organically lower level (relatively) of socialism.

Between these two poles of radical concretions of a joint determination of socialism of state and socialism of religion - that is, between a dominant masochism of a sectarian self-denial with socialistic base, and a dominant sadism of socialism of terrorist and radical realities, there are most individuals of socium whose harmonious balance of sadomasochism determines an absorption of religious and state essences of socialism in a tendency of formation of effective structure of

introspective dominants with a socially (dictate) expedient teleology. These dominant under external examination are essences-aspects of a negative-hedonistic altruism. At a deeper analysis it becomes clear that a combination of negative-hedonistic motivations of an altruistic kind determined by superposition of state socialist and religion socialism is nothing more than a variation, a modified essence of hedonistic self-ascribing to dictate (to state as a form of dictate) with associative-religious coloration.

This self-ascribing as in the case of archaic, not blurred by negative suppression of dictate self-ascribing dialectically combines positive and negative to dictate motivations. That is, the evolutionary megacycle of dictate evolution, consisting of cycles of forms, leads to a dominance of positively-hedonistic essences in a reasonable basis of sociality, but not on the basis of an antithesis of a negative repression of existence, but on the basis of an adequacy of introspection of suppression of a socialistic nature to dominants of mind.

Socialism, state, anarchy.

A limiting radicalism of socialistic essences is specified not in communism, as it is accepted, but in anarchism, because communism is not a reality of state socialism and never was concretized in history of global socium. Communism is only a demagogic speculation of ideological extravagances of candidates (applicants) in tyrants, that is, a hyper-socialist speculative screen of extremist deadlocks of suppression. None of real hierarchs of extremism getting the power does not confess even dogmas and canons of socialism - from Dionysius, Saudelers, Mazdak to the figures of French Republic, USSR, China (twentieth century), which confirms the position of the absence or of insignificant level of altruistic essences in introspection of extremism.

Anarchism, as the essence of introspection and creativity, reaches a climax of socialistic kind by denial of suppression and by statement of ideals, dogmas and virtues of socialism on a basis of absolute exclusion of suppression, i.e., of dictate of statehood.

In the interpretation of anarchism the essences and dogmas of socialism lose their plasticity and teleological adequacy, applicability and acquire a rigid absolute and universal category. Thus the essences of socialism lose their altruistic, social base and acquire a character of some abstract absolutes, because the universality of "freedom" implies an immanence of elimination of all social, family, etc., obligations and restrictions, together with elimination of their altruistic basements. Universality and absolute of other components of socialist "fairness", "equality", etc., also cause an elimination of sociality of introspection of an individual. Because sociality is an immanent essence of man's mind with organic essences of self-ascribing, of a motivated asceticism (hedonistic self-alienation) in a layer differentiation, etc., (ibid), so anarchism is a lifeless derivative of a creative mind with exaggerated opposition to suppression.

From the perspective of this treatise, more important is another consequence of this analysis, consisting in the fact that socialism as a category, and as a structure of state (dictate) in particular, is a plastic and adaptive essence (complex) of introspection of an individual and socium. It is namely plasticity and amorphous of semantics and essential content of this category is the basis of its layer and evolutionary-dictate affectation of social introspection and introspection of state.

Chapter IV

Ethnogenesis and socialism.

Ethnic essences of being, ethnogenesis is just as much an immanent aspect of social, as dictates and state at era of civilization, and apparently will continue to be in that capacity until there is a difference of languages, biosphere of habitat and derived essences of adaptation in it. Therefore, socialism, as an organic component and essence of introspection of an individual and socium, is diversely affected by ethnogenesis and affects it.

This mutual influence is specified in ethnic structure of motivation of an individual, in introspection of ethnoses, in comparative ethnogenesis of states, in specificity of absorption of socialism by ethnic psychotypes, and a number of other realities of life of an individual and socium.

Biosphere habitat pressure on the one hand is a factor of external repression, reflected-consciously arranging foundation of dictate, but on the other hand it is a factor of initiation of a functional adaptation of socium through formation of ethnos, ethnic aspects of being. The formation of ethnos, in turn, creates a factor of external repression of a competitive-ethnogenetic nature (1), affectizing consciousness of an individual, and indirectly, introspection of socium in a trend of consolidation and structuralization.

When determinations of biosphere and ethnogenesis are located (hypothetically), then repression of biosphere to a well-defined level determines a dictate self-ascribing and structuralization of socium, but above this limit, negative-repressive discomfort of hedonism is not compensated by purely dictate introspection (2), resulting in fact that

compensation of dictate-determined discomfort requires essences of socialism of positively (or negatively) hedonistic nature.

(1) - L. Gumilev, "Biosphere and ethnogenesis, V. Kaitoukov" Evolution of dictate ", "Universal Ethics ".

(2) - Under absence of conflicts, disasters, repression of biosphere may be lower of dictate-determined discomfort due to a limiting restriction of suppression only by death of the suppressed.

The pressure of external ethnoses, especially at early stages of dictate evolution in the case of success means a complete or partial destruction of domestical ethnos that determines a positive-hedonistic acceptance of dictate-determined hedonistic alienation of any level up to the most brutal despotism.

In reality, both repressive essences are jointed and overlaid, due to which dictate and social introspections contain essences of positive-negative dictate and socialistic altruism, i.e., hedonistic self-alienation.

Essences of ethnic altruism are as immanent to introspection of a social human, as dictate, family one, etc., and ethnogenetic determinations of socialism depend on reasonable reflection of concretions of these essences. That is, on the essence of external pressure on the relative level of phases of ethnogenesis of repressed and repressing ethnoses, on dislocation of ethnos (in aerial of domestic biosphere (metropolis), or in aerial of an alien ethnos), on comparative level and mutual interaction of ethnic genotypes, on comparative level of socialism and a character of socialism in contacting ethnoses, on comparative level of technologies, etc.

Analysis of ethnogenetical determinations of positive-hedonistic and negative-hedonistic socialism at the era of ancient dictate using examples of Athens and Sparta was given in the previous chapter. However, state socialism affects not only introspection of domestical ethnos, but also indirectly affects the essence of ethnic competition. A presence of

socialism and its altruistic bases in structure of state (dictate) at ancient times is a sign of its ethnic youth (1), because, a cyclical increase of forced suppression causally determines a reduction of any positive-hedonistic (positive-social) motivations, including components of socialism.

In the cases when ethnos youth is coupled due to specific circumstances with a presence of socialism in introspection of socium, this coupling increases a level, a strength of positive-dictate (positive-ethnic) passionarity, thereby strengthening the only determinant of power and resistance of ethnos and state - teleologically-conformal continuum of social motivations of individuals of ethnos (socium).

Furthermore, socialism intensifies a dictate-appropriate teleologism of passionarity sublimations of individuals on a basis of hedonistic pozitivization, reflections of dictate and ethnos in mind of the suppresses. Because of superposition of these essences of dictate-ethnic introspection, ethnos acquires dominance in ethnic competition, and its level is such that it enables to withstand many times more powerful and numerous ethnoses. History of Greco-Persian wars, the conquests of Alexander of Macedon, the initial era of Rome history - present the arguments of history.

Motivations of ethnic self-ascribing have a characteristic feature of a purposeful isolation, alienation of individuals of domestical ethnos from alien ones on a real basis of rejection of alien ethnic essences of different nature. This process is organic to ethnogenesis and immaterially deformed in evolution, despite an evolutionary differentiation of ethnic introspection. Even alienating from domestical dictate, immigrating, an individual in most cases retains motivational essences of ethnic self-ascribing, which explains the presence of ethnic inclusions in

(1) - The converse is not true, because a young ethnos may have a high level of positive hedonism in dictate introspection of a different nature - at this era.

demographic structure of almost all states (1). This preservation of ethnic determinants depends on essence of individual psychogenotype, and indirectly on the level of introspective effectiveness of socialism essences.

A motivational ethnic isolation is immanently linked to association of alien ethnoses with defects, deficiencies, inferiority, backwardness, etc., with the corresponding self-application to domestical ethnos of essences of virtue and superiority. The gist, the introspective basement of it is transparent, because self-ascribing of an individual to the ethnos is an introspective process of a strictly positive kind to hedonism of individual mind that implies at a conscious level a presence, or appropriation to introspective reflections of domestical ethnos essences positive to individual mind, i.e., benefits, virtues in self-centered interpretation, speculatively-expedient reflection.

(1) - With the exception of ethnoses with hypertrophy of national xenophobia - for example, Japan.

Separation of domestical ethnos and individual himself on this basis (1) at external examination eliminates essences of socialism from ethnic introspection, but only at external one. Due to semantic and categorical amorphousness and egocentric-hedonistic foundation in introspection of an individual, these essences (socialism in ethnic interpretation) undergo a teleological (orientation) dichotomy on domestically-expedient and alien-expedient in terms of individual hedonism. That is, ethnic variations of altruism and socialism, organically connected with self-ascribing, also spread on essences and concretions of domestical ethnos, while limiting a

(1) - In ideology of any nation there are essences - "a proud Frenchman," "industrious German", "courageous Spaniard, and vice versa.

conscious universality of category. Effectiveness of hedonistic in base categories with a partial, truncated universality is increased with increasing hedonistic determination of mind and reduction of affectations by intellect, as intellect, as a structure of mind absorbs as absolute determinants only universal-rational essences, i.e., having no real or reflected-reasonable alternatives.

A presence in demographic structure of any state from ancient times to present day of alien-ethnic inclusions, together with ethnic dichotomy of socialism, leads to several consequences in introspection both of individuals of domestical ethnos and so of ethnic inclusions. Anticipating analysis of these determinations, it is necessary to consider psychogenotype variation of ethnic determinants of socialism. Introspective determinant of socialism as a category of mind is the higher the lower the level of dominance of egocentric hedonism and sadistic, object-active essences of individual's teleology. That is, efficiency of socialism decreases with a rise up the stairs of social-dictate hierarchy and de-sublimated hedonism increases reaching a maximum for hierarchs. The situation is similar with essences of altruistic kind forming a basis of ethnic self-ascribing. Self-application of virtues to ethnos has a backlash from individuals of other ethnoses, because, declarations of ethnic superiority is a direct repression of hedonistic It, of individuals of these ethnoses with a corresponding neutralization of the cause of repression.

Already at first steps of social hierarchy - of conductors of dictate, stimulation of hedonism is much more meaningful determinant of motivation than any ethnic essences. The ethos, which pay more, is positive to introspection of a mercenary and the ancient maxim "Abe bene - ibi patria" is not a declaration of cosmopolitanism, but an expression of organic dominance of hedonism over ethnical. Patriotism, as a conscious motivation of ethnic self-ascribing, is a prerogative of mind of the suppressed, while layers of dictation with

immanent hedonistic dominance in socium subconsciously or consciously practice the slogan written above.

A presence of some level of ethnic motivations among higher layers of dictate at era of pre-civilization and civilization, that is, until about the middle of the XIX century, is determined by the same essences as for producers, i.e., a presence of external repression of hedonism - of a dictate-ethnic one at this period.

Under kindred ties of hierarchs of globally-dominant European super-ethnos, their hedonism is significantly repressed at era of transition to post-civilization only by extremist forms of dictate, in which case a repression has a character not of ethnic but of ideological one. Example - the fate of the last tsars of Russia, the Hapsburgs during the Nazi Germany, the Chinese emperors, etc.

Reflection of ethnic inclusions in hedonism of mind of individuals of domestical ethnos in terms of ethnic essences has a differentiation depending on gist - passionarity, functionality, (education, industry ...), level of hedonistic claims, and also depending on the essence of motivational psychogenotype.

A level of hedonistic claims and an amount of hedonistic benefits of individuals of ethnic inclusions are the basic essences of external determination of ethnic perceptions, because all other essences are merely means of implementation of the first (1).

When individuals of ethnic inclusions possess a complex of these essences at a low level, that is, they claims, possibilities, etc., are low due to objective conditions of ethnic, national, individual kinds, they may be a subject of neglect, application to them of labels of poor development, sub-human status, carriers of underdevelopment defects, etc., but these individuals will never initiate a negative repression of hedonism among all individuals of domestical ethnos, because of harmony of reflection of

(1) - This is not true only in the case with contradictate passionaries alienated from hedonistic competition.

their objectification (in terms of hedonistic egocentrism) in introspection of domestical ethos.

Due to lack of hedonistic repression of social and ethnic introspection of domestical ethnoses by reflections of life of individuals of these ethnoses, essences of socialism in their teleological orientation on such ethnic inclusions are affected by conscious dichotomy (see above) to a lesser extent, slightly, and individuals of these ethnoses introspectively-motivationally are included into sphere of affectation of altruism and socialism on harmony-hedonistic basis.

A different picture emerges when an ethnic inclusion is formed due to objective reasons (mass migration due to social and other conflicts, a high overheating of passionarity in metropolis and a causal expansion, ideological, personal and other factors) by passionary individuals with high hedonistic claims and corresponding level of functional possibilities that in sum gives a high hedonistic status of the ethnoses in social structure of domestical dictate and ethnoses. A high hedonistic status implies an appropriation by this ethnoses of a part of hedonistic benefits from domestical-ethnic (dictate, social) continuum that causally determines a hedonistic repression of introspection of individuals of all socium layers having hedonistic prerogatives. In particular cases, some influence on this process provides an essence of dominants of motivations defined by ethnic psychogenotype, i.e., the process has a variation in domestical ethnoses of Eskimo (Yakutia, the Indians of the Amazon, the Kalahari Bushmen) and French, German, Russian, etc. However, since in vast majority of cases immigration and creation of ethnic inclusions are characteristic of prosperous ethnoses with immanently-high level determinations by hedonistic essences in socio-ethnic introspection, so these variations in terms of universal significance and of this treatise, in particular, do not make a significant distortion of the essence of the process and analysis.

Repressions of introspection of domestical ethnos - hedonistic in essence and base, in reactive-associated way generate active negative motivations focused on the cause of discomfort, and due to ethnic alienation, separation, these motivations acquire ethnic overtones in a wide range of options – from an individual xenophobia of various strength to all possible versions of nationalism and chauvinism. The same reasons dictate an effective dichotomy of introspective socialism according to ethnic line. In some cases a hedonistic prevalence of alien ethnoses (ethnic inclusions) takes a form of complicity to layers of repression and hierarchs, and evolutionary this process is enhanced and at the era of hierarchs dissipation becomes very significant. The result is that purely negative ethnic motivations of individuals of domestical ethnos are added to negative-dictate motivations also getting an ethnic coloration and associatively spread on all individuals of this ethnic inclusion, even on those without any hedonistic prerogatives and not involved in the suppression.

In this case, introspective dichotomy of socialism is amplified (ethnic), because essences of suppression (and participating in it individuals) in reflections of mind and socialism are antagonistic, resulting in increase of introspective alienation of reflections of the alien ethnos from the appropriate teleology of socialism, with appropriate application to it of essences of negative introspection of socialism foundation, i.e., social vices, evil, which creates an introspective ground of activity on elimination of these vices and social evil. Pogroms, ethnic genocides have just that reasonable basis. The processes are facilitated by a complicity of structures of domestical dictate on the same introspective ground with all immanent essences of suppression and similar in nature, but even with more powerful motivations of ethnic negativism, because hedonism of subconscious in this case is not burdened with restrictions and dogmas of altruism and socialism. The presence of such repressive-

selected on ethnic principle processes in social introspection determines a reaction of introspection of individuals of ethnic inclusions.

Since direct opposition is impossible for objective reasons, the reaction results in a characteristic, inherent to all weak forms declarative applications to repressing objects of essences of socialist evils - arbitrariness, inequality, injustice, etc., with corresponding orientation of motivations, and under presence of necessary continuum of passionarity – of actions.

These motivations and actions vary depending on features of ethnic psychogenotype from purely adaptation to negative-social ones, usually bearing a charge of socialist essence from a set of virtues. The huge migrations to the United States of the twentieth century show examples: the Italians, Irish and in part Jews form criminal communities, the Chinese localizes their activity in structures only in a small extent assimilated by domestical socium, Jews, Armenians, while preserving the ethnic, are assimilated and absorb the structure of repression of domestical ethnos, negros form its own structure with very strong speculative use of the essences of socialism and demagoguery on that basis for pozitivation of real motivations and actions, in fact lumpenized.

Socialism and ethnic genotypes.

Global socium is composed by layer-dictate psychotypes and by ethnic stereotypes of motivations. Certainly, diverse world of humanity and ethnos, in particular, is not limited by stereotypes, but all socially important essences of being of human are formed and activated only by conformal stereotypes of mind.

Ethnic stereotypes are a product of socium adaptation to specific conditions and habitat of biosphere, and the first phase of adaptation is

behavioral stereotypes. Nuances of pressure of biosphere and ethnic environment dictate reflected-reasonable reactions, complex of motivations, hiding affect-effector dyads of introspection in terms of individual hedonism in concretions of survival, personal and ethnic domination (hedonistic), etc. Because of immanent sociality (ethnicity) of potencies of efficient solvent of these challenges of hedonistic prevalence, specific- ethnic motivations of activity causally carry in them a charge of socialism in one form or another. An example of ethnic specificity of socialism (state concretions) is shown earlier in the comparison of ancient Athens and Sparta.

A specificity of social absorption of socialism depends on the nature and level of determinations of introspective continuum by essences, on derivatives from individual hedonistic teleology by passionarity, on discomfort of hedonism, on sublimative teleology, on combination of positive-negative dictate-ethnic grounds, etc. These essences are directly connected with phase of ethnogenesis and ethnic characteristics of a particular ethnos. Namely specificity of environmental pressure indirectly through the essences of ethnogenesis determines a nature of the above determinants of socialism, of course, together with factors of other nature - dictate, state, etc.

This situation can be illustrated by the following examples from history.

1. Because of strong ethnic pressure, low-passionary, i.e., incapable to active resistance ethnoses of continental Europe migrated to the north and formed a number of circumpolar ethnoses. A low passionarity and extreme level of pressure of biosphere imply a motivational consolidation of efforts of all individuals of ethnos for the survival, i.e., the level of hedonistic continuum is such that does not allow a dictate structuralization (functional and hedonistic), together with a minimum satisfaction of life necessities of the suppressed. That is, a socio-ethnic consolidation is possible only on a positive-hedonistic basis arranged by

essences of socialism. A reduction of effectiveness of introspective essences of dictate self-ascribing of a negative-hedonistic (ascetic) kind is compensated by essences of self-ascribing of positively-hedonistic kind from socialistic series. A reduction of negative-forced suppression to a level of ethnic customs and taboos reduces effectiveness of the main factor of socium evolution - of introspective collision of positive and negative to individual hedonism reflections of the Universe, which leads to stability and sustainability of ethnos structure with the absence of other forms of repression - ethnical, for example.

The sustainability and lack of alternative to essences of socialism (in prevailing over other essences degree) lead to formation of specific structure of motivational dominants and of ethnic psychotype in general. Individuals of these ethnoses owing to features of psychotype and ethnogenesis in a small degree participate in global migration, due to which the ethnic specificity of socialism remains the essence of infrastructure of ethnos introspection.

Ethnoses of the Iberian Peninsula from ancient times and throughout the period of civilization were under a heavy ethnic pressure, and because of ethnic contacts with passionary parts of foreign nationalities (invaders) and high domestical-ethnic passionarity they retained a level of passionarity required for confrontation, and future dominance. Characteristically, that Arabs opposing to them and possessing an initial high passionarity of expanding ethnos with the absence of passionarity inflow (ethnical cross-breeding) lost introspective resistively and were eventually expelled from the peninsula. A rigid structuralization of socium needed to ethnos to compete successfully is based and is reflected in mind of individuals in an aggregate of motivations of hedonistic self-ascribing with an immanent motivated self-alienation from hedonism, i.e., with socio-dictate altruism on a negative-hedonistic basis.

Compatibility of ethnic and dictate in positive-hedonistic essences of social, and application (by mind) of negative-hedonistic essences to

structures of dictate causally determines a deliberate dichotomy of positive reflection in mind of ethnos and negative – of dictate. This dichotomy due to basing on the essences of subconscious is very stable and determines a presence of stable essences of ethnic altruism and dictate negativism with corresponding structure of introspection of socialism. At periods of objective strengthening of suppression due to various reasons, such ethnic specificity of introspection of socialism becomes a basis of nationalism and radical dictate negativity (of anarchism).

In contrast to the circumpolar ethnoses, ethnoses of the Iberian Peninsula invest their (ethnic-specific) introspection of socialism in structure of many ethnoses due to strong expansion of the XVI - XVIII centuries, and no less powerful immigration at the next centuries. Given the fact that the basis of both processes are individuals with high levels of passionarity and hedonistic-egocentric determinations, the processes of investment of specifically-ethnic socialism are very weighty in introspection of ethnoses-absorbents. Nationalism and all kinds of movements under the guise of ethnic socialism in Central and South America of XIX and XX centuries, the ethnic crime in the United States of XX century, separatism in Spain, etc. - they are social concretions of this type of ethnic socialism.

In addition, a high passionarity and specificity of teleology of sublimation (a war) over centuries has led to fact that passionary investors contribute to introspection of socium-absorbent (located at a higher stage of dictate evolution) essences of socialistic kind reflecting a specificity of individual introspection.

That is, the immanent to immigrant introspection essences of injustice, tyranny, inequality, etc., natural under immigration from a developing country for most individuals, orient a discomfort of hedonism

in a teleology determined by specificity of ethnic socialism (1). That is, of a preferred acquisition of hedonistic dominance on a basis of ethnic consolidation and the negative-dictate activity.

The presence in structure of introspective dictate of developed countries of socialism essences and hedonistic individual-rational dichotomy of repressive concretions on negative, dictate and positive individual- socialistic, creates a foundation in social introspection for harmonious absorption by passionary individuals of domestical ethnos of deforming essences of ethnic socialism and introspection of immigrants. The process is promoted by ethnic cross-breeding due to evolutionary reduction of ethnic xenophobia (as well as sexual) because of a dominance of socialistic dogmas of equality, and other in social introspection.

Habitats of individuals of domestical ethnos, characterized by high levels of population contacts with immigrants of these ethnos, are characterized, at the same time, by high level of strain of domestical-ethnic basis of introspection, i.e., precisely of those essences that provide a power and resistivity of ethnos.

Ethnos in Africa. Ethnos in Africa by the beginning of the era of colonization, including the removal (by forces immigration) of slaves, were at an initial stage of forced dictate with immanently high level of hedonistic self-ascribing to socium and therefore of socio-dictate altruism with a corresponding decrease of efficiency of hedonistic-egocentric determinants, and with the almost complete absence of essences of positively-hedonistic evolutionary socialism in individual and social introspection.

(1) - Of course, immigration is not limited by these essences. These are fundamental processes, without taking into account irrelevant-social variations.

A low level of biosphere pressure and a relatively low ethnic rivalries under possibilities of ethnic migration in areas with high hedonistic potencies leads to a situation when passionarity is not a dominant, a determinant basis of hedonistic prevalence and consequently an enhance of genes transfer that determines a social-population dominance of medium and low-passionary individuals, who under presence of strong external repression die leaving no genetic traces. The majority of African-American ethnic inclusions represents offspring generation of violent immigrants - i.e., individuals-producers with psychotype structure described above and appropriate their use as slaves, that is, objects of radical forced suppression.

A structure of suppression in this case includes in reflections of introspection of the suppressed essences both of dictate and so ethnic (in this case also racial) kind with a corresponding level of their reflection-hedonistic negativity. The collapse of forced suppression of blacks in the United States at the second half of the XIX century, and spreading on them evolutive essences of state socialism, determines an objective inculcation of introspective bases and components of socialism in individual mind, which leads to specific variations of the Afro-ethnic socialism in the social continuum of USA. Socialism of statehood in reflections of Negroes is an aspect of suppression and therefore carries a charge of negativity to hedonism. A specificity of ethnic genotype and domestical phase of dictate and ethnic genesis implies a low level of organically-rational essences of socialism.

These factors, as well as a removal of negative-forced activations of productive activity leads to the fact that socialistic virtues in reasonable options of a hedonistic- teleological kind of blacks acquire a character of purely egocentric essences alienated from their social organically. Deformed socialism of individual introspection, a reduction of motivated

social passionarity, an alienation from motivational dictate and ethnic (1) self-ascribing together form a specificity of ethnic introspection, which is concretized in actions depending on power of individual hedonism.

(1) – A transformation of an ethnic into racial has a more complex character involving a number of essences - from ethnic xenophobia to sexual.

With elimination of essences of negative-forced repression (dictate coercion), and lack of positive-hedonistic essences of socialistic kind in introspection of sociality, ethnic socialism of blacks teleologizes sublimation of hedonism in egocentric utility, that depending on the strength of hedonism can take a form of passive anti-socially, parasitism, negative-dictate actions. Of course, this does not apply to that part of ethnos, which due to relatively high development of essences of super- I absorbs by individual mind essences of socialism from social continuum as effective dominants of mind that in essence is a basis of dictate-ethnic assimilation of these individuals. However, this process is merely a variation of regular evolution of socialism considered earlier. Here the processes of ethnic strain of socialism are addressed.

A lack of evolutionary positive-motivational bases of sociality with elimination of forced coercion and deformation of socialism in introspective bases of anti-sociality of hedonistic nature forms introspective essences, which organically is absorbed both by social and so by personal introspection of domestical ethnos because of their organically-hedonistic nature. In essence, it is an ethnic version of lumpenization of introspection of low-passionary producers by state socialism (discussed earlier), but reinforced by essences of ethnic and racial negativity associated with dictate and socium.

Analysis of other ethnic determinations (by infrastructure-ethnic inclusions) of socialism (1) is no less interesting from the standpoint of historical facts - but it adds little to the essence, to the analysis of process, which is invariant in its introspective grounds and determinants.

(1) - Erudite reader, if there is interest, may himself analyze such ethnic inclusions as Italian, Chinese, Ukrainian in Canada, late Muslim in Europe, etc.

Ethnic cross-breeding and socialism.

An important aspect of ethnic determinations of socialism is a cross-breeding in the habitat of domestic ethnos. An ethnic aspect of sociality involves not only language, and external attributes, but more importantly, ethics, ideology, aesthetics, religion and other introspective essences grounds of socium and an individual.

The level of social determinant of intermarriage depends on the position of individual in dictate hierarchy.

A marriage of producer does not change anything in socium structure, marriage of hierarch on a foreign / Egypt (ibid) / princess leads to state disintegration, a marriages of Russian tsars on German princesses have caused a reduction of efficiency of ethnic domestical determinants, etc.

Cross-breeding in population significant amounts can significantly alter, distort socium introspection, including ethnic and indirectly socialistic essences.

Stability and layer conformism of ethnic introspections of republican Rome determines a lack of alternatives and universally-reasonable acceptance of dictate inculcations, including socialism. The broad ethnic cross-breeding, with an immanent injection in social continuum of introspection of foreign-ethnic essences of religion, ideology, customs, etc., bearing in them a charge of a higher level of egocentric hedonism

(due to the fact that subjugated ethnoses usually are on stages of ethnic and dictate genesis after stagnation - standstill, decay, etc., with immanently high levels of egocentrism in social introspection) at the era of expansion, imperial conquest leads to appearance of introspective alternatives of ethnic and social passionarity.

The alternative to social passionarity based in mind of an individual on essences of socialistic, altruistic kind, organically- potentially can only be essences of egocentric passionarity (1), the basis of which in mind is the individual hedonism of It, i.e., namely the essence to which introspections of foreign ethnoses are effectively appealing. This process is helped by the fact that demographically ethnic inclusions in Rome are formed mainly by servants of hedonism - actors, singers, producers of luxury, prostitutes, because individuals with different psychotype - soldiers, producers are turned into slavery, and up to some time contribute little to social introspection (2).

Another factor reinforcing this process (as in this case, as always in history) is that positive-hedonistic injections of a foreign ethnos in the first place are adsorbed by layers of socium with an immanent hedonistic dominance - hierarchs, conductors, accompanying persons, i.e., precisely by those layers that directly trigger a formation of social-dictate introspection.

Evolution of socium and dictate in this case both directly and indirectly through essences of introspective deformation of ethnogenetic nature determines a change of introspective bases of effective suppression - essences of social altruism, components of amorphous category of

(1) - In varying degrees this is not applicable only to individuals of creativity of the highest strength.

(2) - Example of other strain of introspection, introduction of essences of ascetic socialism in socium introspection is given by the early Christianity in Rome.

socialism, which contributes to disintegration of the form of dictate and ethnos.

The ethnic cross-breeding in population-significant amounts due to any causes - a conquest, mass immigration, ethnic expansion, etc., is always a process of contact of individual concretions of social introspections, of ethnoses with different levels of genesis, with correspondingly different social dislocations of essences of ethnic and socialism. The difference in levels is due to the fact that weaker socially ethnoses come in circle of social (dictate) claims of a hedonistic kind of strong ethnoses either through expansion or through hedonistic attractiveness of the strong ethnoses.

Ethnic cross-breeding of ethnoses being at about the same stage of evolution of dictate makes no noticeable deformations in introspection, the more so because strong ethnoses of the period of civilization belong to the same European super-ethnos (1).

Different stages of ethnogenesis (dictate evolution) are characterized by varying degrees of dominance in individual motivations of egocentric hedonism – the basic essence and drawn gist of amorphous socialism - one of derived essences. A weaker ethnos - is a socium with lower level of technology development and (or) on a stage of cyclic evolution characterized by reduced social passionarity and increased of egocentrically-hedonistic dominants.

A low level of technology implies a higher level of negative-forced essences in introspection, i.e., a lower level of mind determination by essences of socialism.

Arriving in the sphere of introspection activity of a strong ethnos in varying degrees reduces or eliminates negative-hedonistic essences of

(1) - Historically short-lived sporadic bursts of ethnic activity of Asian do not make significant changes in this picture.

repression, and this conscious vacation is occupied, due to a low immanent level of socialism determination, by essence of egocentric hedonism. It distorts introspection of the strong ethnos including socialism, regardless of state and ethnic concretions.

This process is visible specifications in cross-breeding of Negroes and Europeans in the United States, Europeans and natives of South America, and in several other ethnoses.

Ethnic patronage, ethnogenesis and socialism.

Evolving, socialism has become one of basic essences of a declarative ideology and state introspection, which manifests itself partly in the sphere of state expansion.

A charity (1) with respect to weak ethnoses is becoming a norm of social existence, especially with regard to ethnoses with rich raw material resources. Located on lower stages of social and dictate evolution, these ethnoses had a balance of demography (population continuum) and continuum of hedonistic benefits of life support, which is one of the foundations of a balanced process of ethnogenesis. Deterministic state socialism of developed ethnoses, a process of the charity (2) support of weak ethnoses, especially in the case of states with raw materials, takes a size comparable or superior to domestic (of weak ethnoses) continuum of hedonistic benefits.

A traditional and immediate result – is a rapid increase in population of ethnos (ibid), when as any demographic process, this increase is

(1) - At the earlier stages having a necessity to access to raw materials, it would not have to pay, but simply took it by force (see, causes of wars in "Evolution of dictate").

(2) - The "charity" in this case refers to any transfer of hedonistic benefits that could be replaced or avoided.

progressive. This process is not accidental and is not unique in history; suffice it to recall an expansion of the Great Steppe – a habitat of Tatar-Mongol before the expansion.

Introspection of the process of ethnic hypertrophy is specific namely for ethnoses that are at stages of dictate and ethnic genesis prior to introspectively suppression with its immanently high level of positive-hedonistic socialism.

A high level of stimulation of hedonism by suppression characteristic for development ethnoses together with socialism determine a presence of social motivations on the basis of egocentric, de-sublimated, reduced-repressive hedonism that causally determines a reduction of various effectiveness of repressive essences of social, including ethnic and family as well as any others, having a nature of duties. Regardless of the reasons and goals of hedonism stimulations, teleology and expedient gist of this process, the result is always the same – stimulated hedonism determines an orientation, teleology of positive motivations and actions only in respect of essences-generators of stimulations. This strategic essence of mind together with abundance and variety of essences of stimulation and satisfaction of hedonism of an evolutionary-technological kind and with promotion of sex into a rank of one of the basic essences of dictate and social ideology (injective and concrete) (ibid) leads to a qualitative reduction of positive-hedonistic halo of family, i.e., of that hedonistic compensation (and not just a sexual one), which at earlier times served as a subconscious basis of family and procreation.

The lower level of pressure on ethnoses of any nature, the lower the level of suppression of a negative nature that consolidate (functionally and hedonistically) socium structure to resist the pressure, the higher efficiency of the process that illustrates the essence of demography in Europe and U.S.A. of the twentieth century. By virtue of the same process, the most stable family's structure is in ethnoses which are under permanent pressure - Armenians, Jews, etc.

A different picture, which determines a population explosion with rapid growth of ethnically affordable continuum of hedonistic goods, takes place in weakly developed other ethnoses - in the twentieth century - Arab, African, Indian etc.

The essence of domestical technological and dictate evolution (significantly lower) determines a presence of negative-motivational, repressive asceticism, eliminating essences of positive to egocentric hedonism. The emerged structure of socium and ethnos reflects an introspection characteristic for a stable balance of individual hedonism and social continuum of benefits that, in accordance with the analysis presented above, includes a higher hedonistic status of family and with all its aspects - purely sexual, reproduction, family dictate, etc. An increase of hedonistic potencies of an individual (usually of the suppressed) as a result of socialist philanthropy of developed ethnoses leads to a reflected-reasonable imbalance of motivation of hedonistic-stimulation nature to the direction of egocentric primitive hedonism. A reasonable superposition of this process with introspective hedonistic status of family and with lack (or low level, or inaccessibility) of objective concretions of stimulation and satisfaction of hedonism, creates an introspective, motivational basement for extension of family and ethnic population as a whole.

A progressive growth of population of weak ethnoses with low level of technology and limited (due to conditions of biosphere of habitat and level of technology) amount of ethnically-accessible continuum of hedonistic benefits, implies a progressive growth of philanthropy, which from motivated virtue of state socialism is transformed into a binding one, that is, into a repressive essence of state relations.

Given a huge volume of absolute populations of these ethnoses, there comes a time when the most powerful ethnos can not satisfy requests of weak ethnoses, especially because their own, domestical-ethnical

repression on a basis of socialism requires an increasing amount of hedonistic benefits.

Population growth reduces the amount of individual hedonistic potencies, thus determining a growth of negative passionarity, which has various concretions, but when it reaches a certain level, it determines a single process - of ethnic expansion (ibid and Gumilev). Ethnic, racial, religious to the fullest extent - hedonistic differences teleologize a direction of ethnic and state motivations, and consequently, of expansion.

Expansion, in contrast to the previous eras, when hedonistic benefit were mostly conquered, can take many forms, but its essence remains the same - it is an ethnic (state) hedonistic competition, capture of hedonistic benefits of an alien ethnos.

That is, in sphere of ethnic evolution, socialism due to its amorphous hedonistic essence actually generates consequences negative to generating concretion.

Ethnic domination and socialism.

At era of importance of socialism as the essence of state repression (1), ethnic dominance includes essences as purely ethnogenetic, so social, dictate, state, genealogical and etc.

Moreover, a dominance of injections of ethnic essences (of various concretions) is based on their hedonistic positivity in reflections of mind of individuals of ethnos-acceptor.

Essence of statehood, sociality, ideology, loyal art, and dependent on them in generations of dominant ethnos has a relatively great charge of hedonistic positivism as a result of strategic patterns of evolution of dictate and socium. Their inculcation into structure of introspective and

(1) - This refers not only to present time, Athens, Sparta, Republican Rome – are historical arguments.

objective continua of socium-acceptor occurs not only on the basis of purely introspective, psychological their acceptance by mind, but also because dictate-technological expansion of ethnos-dominant. Americanization (USA) of various aspects of social existence of a variety of ethnoses as a consequence of these introspective processes – is one of the historical arguments.

These essences of introspective expansion with immanent charge of a declaratory hedonism, reflecting the essence of dictate basement of ethnos-dominant dictate a different reaction of ethnos-acceptors, depending on a level of their dictate and ethnic genesis, as well as on the essence of ethnic introspection. Ethnoses-acceptors situated at approximately the same level of social evolution as the dominant ethnos, i.e., at different stages of introspective forms of suppression with immanent dominance of technological determinant and causal reduction ethnogenetical determinants of social introspection (ibid), harmonically (in one or another extent, depending on state concretions (1)) perceive introspective injections of dominant ethnos precisely because of the similarity of socio-dictate introspection. Dominance in technology, manufacturing, etc., determines potencies of hedonistic repressions of various groups of hierarchs of ethnos-acceptor and an initiation by them of processes of negativization of dominant ethnos reflections in domestical-dictate introspection. However, a similar level of dictate evolution determines a similar level of socialism essences in state structure and in social introspection, including ethnic essences, and universality of affectation of mind by essences of socialism evolutionary reaches a very high level.

(1) - This dependency is determined by the nature of ethnic similarity, by level of dictate relics of earlier forms in structure of domestical suppression, economic competition, features of ethnic genotype, etc. The result is that this process (the Americanization, in particular) is different in UK and France, or Spain etc.

That is, positive-hedonistic foundation of categorical socialism, forming a basis of social introspection of both ethnoses, and positively-hedonistic adequacy of introspection injections of ethnic-acceptor (see above) provides a reasonable basis of harmonious acceptance of introspective and objective (in reasonable reflections) of the essences of ethnos-dominant, for reduction or elimination of which it requires a very high level of negative motivations. And because of the similarity of socio-dictate essences, these motivations with a traditional individual-hedonistic ground have a prevalent-ethnic specification in individual and social introspection, since namely these essences of ethnic alienation create trends of negativization of sublimation teleology (active, motivational, ideological, etc.) of hedonistic discomfort determined by ethnos-dominant.

A different picture emerges in interaction of ethnos-dominant with introspective form of suppression and high level of socialism, and ethnos-acceptor located at a lower stage of dictate evolution with immanently lower levels of positive hedonism and socialism, and thus higher levels of negative-hedonistic, forced suppression.

Injection of positive-hedonistic essences in structure of socium introspection is inadequate, negative to teleology of suppression of these ethnoses and determines a negative reaction of the most sensitive sensor of dictate – of hedonism of hierarchs, in these forms not having a nature of dissipative-social and are often autocracy or oligarchy (1). That causally determines activity patterns of suppression structures and accompanying persons (loyal ideologues in these ethnoses largely with the religious essence). The structure of dictate suppression of these ethnoses determines a high efficiency of this activity.

(1) - Arab countries, "free" states of Africa, etc.

Loyalty-ideological activity reinforced by the negative-forced suppression can counter powerful essences of hedonistic of nature, injected by ethnos-dominant due to their appropriateness to introspectively base on individual motivations, only essences of the same positive-hedonistic nature – of dictate and ethnic self-ascribing. Since association of dictate and ethnic essences of introspection is a standard method of loyal ideology, so an effective resistance to introspective expansion of ethnos-dominant may be only under dictate-injected hypertrophy of ethnic essences in social continuum of introspection.

A dominance of ethnical is only possible in the absence or low level of introspective alternatives on the one hand, and on the other hand in prevailing degree with affectation of negative-hedonistic reflections of ethnos-dominant. The most powerful factor of these reflections negativization may be and in reality is an association of ethnos-dominant with any essence that represses ethnos-acceptor.

They can be competitive ethnoses or states (of extremism - in a military showdown), infrastructural ideologies of a negative dictate kind, the essences of introspection of ethnos- dominant, facts and fictions from the past history, any ideological pretensions of ethnic kind of initial ethnic superiority, etc. Any of these essences in result of varying degrees of complex processes of speculative-dictate inculcations on positive-hedonistic bases acquires an aura of social and ethnic good, with a corresponding association of these essences to individuals of ethnos. Moreover, despite the diversity of concretions negativizing ethnos-dominant, introspection of the process is always based and includes components and foundations of socialism in ethnically-teleological configuration of this amorphous category.

Ideological maxims are of such kind "We are an ancient nation (race, state)", "We are elected by God," "Our race was oppressed, that gives us the right", "Our ancestors lived on this earth," etc. - a set of maxims is great and their speculative, unfounded, senseless is obvious for thinking

mind, but because of basing on hedonistic essence of It together with organically-reasonable socialism, they have high injective potencies in the major layers of ethnos and in each layer in a specific manner. Layers with hedonistic prerogatives in varying degrees organically absorb these essences because of their adequacy to layer teleology of expansion of hedonistic potentials, and layers of the suppressed by generating in mind of positive-dictate (i.e., stimulated by diktat) essences with ethnic overtones, teleologizing on a hedonistic basis of socialism a discomfort of hedonism of dictate-ethical nature.

An assignment, self-application to domestical ethnos of positively-hedonistic essences of good, virtue, etc., of any speculative concretions causally determines a process of introspective negativization of foreign ethoses, with more hedonistic dominance, on a basis of ethnic self-alienation, in a radical degree of ethnic (racial) xenophobia. The higher hedonistic differentiation between ethnos-dominant and ethnos-acceptor, i.e., the higher relative hedonistic repression of introspection of ethnos-acceptor by injective essences, the greater the intensity of this process of dictate-inspired negativization of reflections of ethnos-dominant. In historical realities of the twentieth century, the United States, or Britain, France (to a lesser extent) in the reflections of other Muslim or African ethnos (with the dictates of power) are concretizations of the world's evil and vice, the carriers of all socialistic negatives.

The remaining layers of ethnos are characterized by a presence of socio-unused passionarity, i.e., by a presence of interlayer of passionarity individuals without potencies of hedonism satisfaction.

Compatibility of this passionarity, i.e., a continuum of repressed hedonism, with a harmonious complex of teleologizing essences of socialist and ethnic nature in socium introspection determines a growth of ethnic nationalism in various countries with concretions of racism or religious chauvinism, objects of which are socialistic ethnos. This process represents yet another social concretion of dialectical mutual

influence of ethnogenetical and socialist essences with joint reasonable reflections generating a variation of socialism, that deny, are negative to its basic virtues.

Nationalism in concretions of patriotism, chauvinism, etc., is inherent to ethnogenesis from the early stages of socium evolution. However, nationalism of a traditional ethnic-competitive kind is essentially a reflection of evolutionary-dictate essences of introspection (ibid), whereas nationalism of weak ethnoses at era of introspective dictate is a hedonistic reaction of ethnic introspection on inverse-socialistic affectations, that is, in fact, nationalism of the weak is a derivative of socialism of the strong, while concretions - black racism, religious-ethnic antagonism of Muslim, Asian chauvinism (Japan, Malaysia, etc.) are only an external decorum, a facade of the process.

Chapter V

Socialism and Sex

A purely individual essence of human existence - sex - is interconnected, determines and is feeling effects of various aspects of socium and dictate, including with very high degree socialism and its components. All aspects of sex - self-hedonistic, hedonistically-compensatory (1), biological, family, dictate in all forms (of stimulus, ideal, compensation, components of introspection, etc.) directly or indirectly related to sociality, with hedonistic hierarchy of potencies, with asceticism and altruism, and because of this complexity – ultimately has a basis in hedonistic It - with socialistic virtues and vices, and with hedonistic variations (positive and negative) of socialism as a whole category.

The structure of relations between sexes has a character of subordination, introspective and behavioral regulation not only within the family frame, but also socium, dictate, ethnos.

This microcosm of dictate is determined by the same factors as social dictate, i.e., by a presence of life's problems, external repression of arbitrary nature and hedonistic self-ascribing to the hierarchical structure combining a hierarchy of functions and hedonism. This hierarchy (sexual) is a superposition of sub-hierarchy - family, ethnic (dictate), social with an appropriate level and character of concretization of socialism.

(1) - It is as organically-reasonable, natural, hedonistic compensation for altruism of performance of the biological functions of reproduction.

A harmony of introspection of this universal-sexual hierarchy is determined by conformism and absence of alternatives of sub-hierarchical introspection, i.e., by uniform hedonistic structure of reasonable basis of all sub-hierarchies.

In the vast majority of ethnoses at epoch of civilization, patriarchy is a foundation of family dictate, i.e., it is a hierarchy of functions and hedonistic prerogatives, and thus of their reasonable basis - hedonistic ambitions and potentials, family altruism, aspects of family socialism. In the case when structure of dictate and state introspection is based on identical essences concerning sexual life and therefore objective essences of socium specify a sexual hierarchy of identical essence, the sexual component of being of an individual is an introspective monolith, a harmonious complex of dominants acceptable by overwhelming majority of socium. As well as in relation to dictate or the Universe, the categories of ethical virtues and vices do not applicable to socialism and meaningless, because, all social categories are objective and out-ethical. A specific concrete mind can absorb nightmares of dictate suppression, war, sexual subordination, etc. as categories of universe, or reject them, but the essence and objectivity of them are invariant because of their involvement, organically-wise arrangement of social existence, based on unchanging essence of human mind, of its dominants, determinants, structures, teleology, motivations. Ethical evaluation of essences of social existence, such as "wars are horrible and senseless," "flawed state, because it limits a freedom of individual," "sexual inequality is ethically flawed", and other similar set of foolishness is a generation of low intelligence combined with powerful hedonism. All introspective, philosophical, and specific essences of sexual being, denying, rejecting, or negativizing structure sub-hierarchy of harmonious introspection are basically reasonable inversions of reactions of the repressed hedonistic unconsciousness.

And in the case of sexual life, these essences have a purely subconscious nature, being specified rationally only in the final stages of reasonable generations, in rational aspects of ideology of sexual of socialism.

Despite the external particularity and subjectivity, sex of socium directly and indirectly related to various aspects of socialism, analyzed above.

Psychogenotypes, sex and socialism.

As well as variations of pressure of biosphere forms an ethnic stereotype, so a specifics of socio-biological repression generates an optimal stereotype of psychology – of motivations, dominants, teleology. A social specific of functionality of different sexes, determining a specificity of introspective repression, is determined by the very essence of a bisexual human biology.

Responsibility for reproduction together with a long gestation period of a child (typical of social mammals), as well as the fact that women's reproductive functions are associated with a higher level of repressive-hedonistic altruism, causally determine an immanence of such adequately-teleological essences of woman's psychology, as a conservatism and positive perception of a stable being, qualitatively lower sadistic component in sado-masochistic complex, a higher level of hedonistic compensation of sexual altruism (1), an introspective acceptability of masochistic submission under presence of reflected-reasonable compensation by primitive-hedonistic essences and a number of less significant essences in terms of the treaty.

(1) - A qualitatively higher level of repression of woman's hedonism by essences of reproductive biology causally determines a higher level of compensatory acceptance of sexual altruism, i.e., a higher value of hedonism of sex.

The essence of social activity, its teleology and effectiveness also determine (and are determined) a specificity of some aspects of stereotype of introspection. A prevalence in structure of dictate repressions at the era of civilization of ethnogenetical factors due to a low level of technology being concretized in wars of a contact type, implies a raising of dictate value, and accordingly of hedonistic prevalence of individuals-men, and especially with a radical expression of essences of psychology of a fighter, a warrior, that is, with high hedonism, prevalence of sadism and aggression, etc.

Dictate dominance is causally determined by technology, and thus a cognitive passionarity, intelligence, etc., are stimulated, i.e., also a purely masculine essences of introspection.

Dictate dominance of civilization era is directly linked with population object of ethnos that causally determines a dictate (in socium and family) stimulation of motivations and actions adequate to biological teleology of woman. Together with a low level of functional potentialities of woman in these kinds of socium effectuations (see above) and consequently high levels of external repression of introspection, that leads to formation of a sex (female) stereotype version of motivations of social family self-ascribing, based on a higher level of hedonistic alienation on the one hand, and reactive repressive-subconscious teleology of the main motivations of a hedonistic (1) kind on the other side.

A specificity of repression of individual introspection by essences of biosphere, (due to differences in biology and teleology of sexual function) socium and dictate in the sexual differentiation determines a formation of gender stereotypes, but unlike to dictate or ethnic stereotypes of motivations, sexual stereotypes are much more plastic concretions of individual mind as a result of superposition suppression essences both of objective and variability-evolutionary nature, and also due to the fact that orientation, appropriateness of repression affect the most powerful (from the primitive ones) essence, a component and

framework of hedonism. Variations of repressing essences - of biosphere as a result of evolution of technology, socio-dictate due to objectively-evolutionary change of introspection of individual and socium (2), regardless of a loyal chronological, ethnic diversity, dictate a strategic growth of positive hedonism as the dominant basis of introspection of both sexes. This evolutive unification of determinations is reflected in sex-differentiated psychotypes, creating a different set of motivations.

- (1) - In this case, hedonism either directly is connected with sex, or indirectly through the essence of sexual attractiveness of a woman and her frame, attributes of sexual prestigiousness.
- (2) - A number of derivatives or reactive determinant does not change the essence of the process.

Evolution of determinants of socialism and sex.

The age pre-civilization and early civilization is characterized by a high pressure of biosphere and ethnogenesis, a relatively low level of technology, and thus by a dramatically high level of social (dictate) – necessary of passionarity of men.

Men's passionarity is a consequence, a derived sublimate by social essences of introspection of individual hedonism. That is, survival and ethnos contestability directly dependent on level of social hedonism stimulation of the most viable males. At this age, a range of objective essences of hedonism is very narrow (1), and sex is the most powerful and effective one. In this situation, sex becomes a powerful tool of an introspective positively-hedonistic suppression, and a woman as the bearer of sex, becomes an instrument of dictate – of family and social one. Factors of external repression are reflected in women' consciousness in greater degree than in men due to, specificity of sexual psychotype, which determines a higher level of motivation of self-ascribing to dictate

- a social and family, i.e., a higher level of hedonistic self-alienation, masochistic altruism, a motivated subjugation. Natural consequence of all of these factors - is a concentration of all sexual prerogatives in the hands of males, who arrange functional layers of dictate. And, accordingly, very low level of affectation of sexual introspection by essences and virtues of socialism, by all components of introspection - social, female, male, family.

This process is universal for all ethnoses with positive-hedonistic basis of self-ascribing, including archaic concretions of socialism, such as Athenian democracy (2).

A different picture and other consequences in negative-hedonistic socialism of Sparta (I) representing a rare exception. An absence of causal relations in socium introspection between dictate passionarity and hedonistic stimulations, including also sexual prerogatives, leads to the fact that the sublimative dominance in the process of socio-dictate utilization of individual hedonism is acquired by essence of socialism as the only introspective alternative to a purely dictate, traditional suppression.

Social universalization of socialism as a necessary condition of introspective efficiency (present in Sparta at this era) leads to absorption of its components and essences by structures of sexual introspection – of male and female one.

While a man absorbs sexual socialism as a component of dictate's introspection, a woman due to specificity of sexual psychotype, namely,

(1) - It actually slightly wider at the present time, only primordial concretions - sex, food, alcohol, etc., is splashed with stimulating essences. There is no functional difference between the Sumerian whore and a fashion model of the twentieth century.

(2) - Concretions are in the writings of ancient historians - Plutarch, Tacitus, and intuitive analysis in the writings of the French ethics.

of a higher level of necessary hedonistic compensation of loyal sexual introspection (1), (in concretions of Sparta, that is, under prohibition of luxury surroundings of the body, this compensation has causally a purely sexual nature), absorbs sexual socialism as an essence of egalitarianization of sexual potency and prerogatives, especially in the form of increased selectivity and diversity of sexual partners. This process – of reducing of positively-hedonistic stimulation of loyal-dictate passionarity of males as determinants of sexual egalitarianism and socialism, is a historically universal throughout the history of mankind.

It is characteristic that positively-hedonistic socialism at era of heyday of Athenian democracy is not spread on women, which is natural from the viewpoint of this treatise, because loyalty of their passionarity has relatively little weight in reflections of introspection of dictate in terms of effective ethnic competition and confrontation to pressure of biosphere.

A determined by positively-hedonistic socialism of subsequent phases of Athenian democracy development strengthening of essences of individual (often persisting) hedonism of low-passionary members of socium to whom, due to biological and sexual genotype, women belong, leads to a causal strains of socialism in general (see previous chapter) and of socialistic determinations of sex in particular. These deformations of sexual introspection have the same nature as the deformation of socialistic socium - that is, egocentric-hedonistic, and taking into account a gist the strained essence - the sex-hedonistic one, i.e., alienated from biological-reproductive, social, and other aspects of sex, not directly related to hedonism.

(1) - Intuitive and often conscious perception by woman of her body as a tool for survival and success in a patriarchal socium leads to a desire of consumption of hedonistic benefits for the care and decoration of the body and its environment.

Archaic feminism, sufrazhizm, bloom of lesbian love so vividly described in literature of this period, constitute an objective specification of the process in Athens socialism.

The further evolution of global socium, regardless of local ethnic variations and cycles of civilization, obeys and is determined by strategic laws of strengthening of determinants of technology, of reduction of value of biosphere and ethnogenesis pressure, of increasing of positively-hedonistic suppression and socialism in structure of social introspection. These strategic patterns are superimposed by cyclical nature of introspection, which in different periods and in different ethnoses are comparable in determinations with strategic ones and often surpass them. In the context of this treatise, the most important is a strengthening of the forced suppression in cycles of dictate evolution with its immanent sexual differentiation.

For men, it means on the one hand a dictate increase of alienation of the suppressed from hedonistic benefits (1), and on the other hand an increase of injections of ascetic essences into loyal-dictate introspection with a corresponding reduction or elimination of essences of positively-hedonistic socialism as a category, and of sexual socialism in particularly from individual and social introspection. That is, in total it means a narrowing of the range of sexual potencies, with corresponding generation by repressed hedonism of socialism essences with sexual concretions. These essences are - an equality of sexual potency, sexual tyranny (such as rights of first night), freedom of sexual selectivity, and in radical variations of various sects - the absolute sexual freedom and others. Under balanced introspection of suppression, these essences have latent gist, specifying in sporadic breakouts of sexual behavior of

(1) - This alienation includes sexual essences, and often in a radical form - celibacy because of the lack of wedding ransom, forced castration, limiting a range of partners by law and in the form of taboos.

negative-dictate kind. Under a sufficiently high level of repression, particularly of sexual one, these essences of socialism (the sexual components) can become a basis of teleologization of discomfort of hedonism in a negative-dictate activity - crime, riots, and coups. An argument of history – is the revolution of Mazdak (V c. in Persia. AD) that had a largely sexually-socialist foundation before moving into a phase of extremism (ibid).

Under presence of external pressure on socium of an arbitrary nature, discomfort of hedonism of sexual nature is offset by essences of a positively-hedonistic complex of motivations of dictate self-ascribing. Negative suppression of individual-sexual motivations of women has a different picture due to a difference in sexual genotype and also to the fact that sex, in its hedonistic incarnation, is in gist the main instrument of social domination of woman in patriarchal socium.

Since socio-necessary essences of loyal-dictate introspection, of a motivation of dictate self-ascribing with the immanent hedonistic alienation are absorbed by women more harmoniously (as compared with men) due to the nature of psychotype, so a cyclic increase of forced suppression of women in prevailing degree is focuses on practice one available to her essence of objective hedonism (1) – on her sexual activity. This concerns a regulation of terms of sexual potencies, sexual selectivity, satisfaction, etc. That is, woman's sex, from the individual essence of being, is transformed into a hedonistic essence of dictate continuum in a functional hierarchy of socium infrastructure - family dictate, layer suppression, a hedonistic continuum of dictate. Woman's sex acquires a character of a dictate-hedonistic artifact, a proper functioning of which is wholly or largely determined by a external to

(1) - Since such aspects of hedonism of It as protection against repressions of biosphere, or ethnic pressure, satisfaction of biological instincts, etc., do not possess an objectivity of sexual pleasure.

woman teleology – of family, dictate, ethnic, hierarch's will, and etc.

Since women' passionarity is low, so any repression does not determine the power of hedonism discomfort sufficient to initiation of negative to repressing essence (dictate) activity. The second factor in this introspective process is that an increase of forced suppression reduces or eliminates the essences of socialism from introspection of socium, dictate and state, thereby eliminates traditional to weak individuals (i.e., with low passionarity) essences of teleologization of their discomfort of hedonism by a set of socialistic virtues of freedom, equality, justice, etc. Consequently, a sublimation of hedonism discomfort is teleologized by purely egocentric essences of a hedonistic, but with regard to women, of sexual kind, in a trend of negativity to dictate-sexual expediency.

Adultery, despite a severe punishment, becomes a norm of social life, as well as a variety of pseudo-religious sects with sexual biased rituals, gay sex in their harems, etc.

In terms of the treatise, this period of evolution of sex determinants is not of much interest due to socialism devaluation in overall structure of dominants of social introspection.

Omitting intermediate steps, lit us move to a phase of evolution, when hedonism in structure of suppression and socialism begins to prevail in introspection of an individual and socium - i.e., in introspective form of dictate.

An appeal to hedonistic causally affects all aspects of sex, as one of the fundamental essences of hedonism. Stimulation of hedonism and hedonistic encouragement of loyalty to dictate directly determines a removal of negative prohibitions and taboos from sex. The last wave of stimulation of loyal-dictate asceticism – the Victorian morality, gives way to dictate introspection including hedonistic aspects of sex in an increasing volume and varieties, including also a dictate-positive acceptance of those essences of sexual hedonism, which in the recent past were pursued by suppression (by law) as perversions. Aspects and

concretions of primitive hedonism are few and unchanged at all ages - sex, food, alcohol, drugs, and spectacles (1). Spectacles in varying degrees also linked with sex, which essentially is the most powerful, attractive, reasonably-injective aspect of hedonism for the majority of individuals of socium.

(1) - Perverse variations - sadism, masochism, etc., are inversions of the same essences by unhealthy mind.

Unlike other mammals, human sex does not have a seasonal activity, i.e., permanently stationed in mind, but because of the presence of mind, rational mind convincing a repression of the Universe, its ontology with all nightmares of meaningful nothingness, only sex in its hedonistic essence creates barriers in subconsciousness, preventing breakthroughs of these repressions of the sphere of activity. A dictate stimulation of hedonism activates all these powerful introspective essences of sex, which ultimately determines a dominance of sex (in all kinds of concretions) in structure of determinants of loyalization of dictate introspection.

Luxuriously designed sex as a basis of real (and not a demagogic-declarative) ideology, the sexy "stars" as personified ideals of life, all variations of sex as a bases and essence of existence - the diversity of sex concretions in dictate ideology are unimaginably large. Such a high value of sex hedonism causally determines changes of a status of women - as a gender in general, and of the part that serves directly (professionally) to hedonism (1), in particular, as passionarity of loyal operation, in this case of serving to hedonism is causally determined by positive-hedonistic stimulation. And since the function - sex is the foundation of hedonism, so naturally some other concretion of hedonism should be essences of stimulation - an alienation from family altruism, comfort, alienation from production asceticism, etc.

Stimulation of hedonistic sex as a social function, of loyal-dictate activity causally reduces in mind of women (especially those with advanced sexual hedonism), a significance of other aspects of sex - as a hedonistic tool of motivational involvement of men in structure of family dictate, as a basis of reproduction, and some others. That causally determines a decay of family, demographic problems, and consequently a reduction the effectiveness of repression and resistance of socium. Stimulation of hedonism have always (and especially of sexual orientation), regardless of historical teleology and feasibility, lead to deformation of motivational complex of the suppressed in a tendency of dominance of self-centeredness and primitive hedonism, which is true for both genders.

(1) - Not only prostitutes but also actresses, models, strippers, etc.

This process is realized more radically among women because of the nature of psychotype, as well as due to the fact that hedonistic aspects of sex play a larger, dominant role in their mind.

A social concretization of the process leads to the fact that sex without losing its introspectively-dictate significance in mind of most individuals, for women (especially from elite in terms of exterior, sexual skills, social level, sexual prestige) it takes an essence of self-individual hedonism, alienated from feasibility of an individual dominance. Owing to the nature of psychotype, this domination includes only essences of a primitive hedonism - sex, money, social status, power, etc. And sex becomes a powerful tool of life competition. However, the laws of life, i.e., fierce hedonistic competition are cruel, and a man much stronger than woman, i.e., is better adapted to life competition. Under this situation, a high importance is acquired by socialism and its virtues - a bugbear of ethics of these weak individuals in social being. Dictate evolution besides changing purely introspective bases of suppression,

determines a development of essences of ideological positivism of motivations - i.e., variations, aspects of socialism.

The presence of essences-virtues of socialism in structure of social introspection determines a process of organic absorption of these essences by mind of women in individually deformed concretion (amorphous category of socialism) of sexually-viable variations. That is, a functional non-competitiveness in hedonistic life struggle and evolutionary hypertrophy of sexual potencies in a joint repression of subconsciousness joint determine teleologization of hedonistic discomfort women by essences-variants of socialism, by its sexual versions. That is, "equality" acquires a status of "gender equality", "justice" - of "gender hedonistic (sexual) fairness", "tyranny" – of "male sexual chauvinism," etc.

An absolute, even in comparison with traditional versions of socialism, meaninglessness and rational absurdity of these essences does not reduce potency of their reasonable acceptation and dislocation among women (not just servants of sex), as well as among men with low hedonism (passionarity) and correspondingly with high levels of reasonable dominance of socialism essences.

An adequacy of these essences to hedonistic and sexual sides of women's introspection is the basis of their powerful reasonable absorption, and reduced intelligence – of the absence of rational-critical negativism.

Even in a sense of equal potency of sexual hedonism, the "genders equality" is absolute nonsense, because this essence is purely subjective and individual. If you throw away a hedonistic essence (real) of the sexual socialism, then it loses all meanings. Differences in psychotypes, and most importantly in structure of the original-natural, objective repression of Universe, between sexes immanently and causally determine differences in teleology and structure of motivations of the majority (1) of individuals of each sex. Asceticism and the burdens of

childbirth and upbringing constitute an objective basis of social-introspective compensation of repression of Universe for women. Since the repression of Universe (sex-differentiated) and motivations of self-ascribing to socium are purely subconscious processes, so essences of social functions are conscious, this on a social-altruistic basis creates active potencies of dictation and socium.

The specificity of biology and genotype sociality creates a specificity of functionality and specificity of hedonism. These essences are objective and are immanent to socium, and notions of ethics, as well as the categories of socialism are applied to them no more than to dictate, suppression, sociality, Universe, human mortality, etc. Labeling good and vice to essences that are ethically-indifferent, i.e., although relating to social existence, but not within a range of a rational (essentially theoretical, speculative) teleology and ethical criteria, is always an evidence of weakness or feebleness of an individual with respect to these essences. This fully applies to the gist of women's introspection. The essence of man's specific of socio-introspective compensation (2) are essences of affection-objective aggression, i.e., of motivational (sadistic) deformation of the object world. These essences are more social, than similar ones of women. Which are more biological, i.e., organic to deep structures of mind and subconsciousness.

This feature - i.e., a more sociality is a foundation and teleologizing determinant of chronological relativism of compensatory-repressive functions of men in direct dependence on evolutionary change of the essence of external repression - i.e., a prevalence of pressure of

(1) – Motivations of thinkers of the highest strength, of pathological sexual psychopaths, or prostitutes of the highest level in a very small extent define the essence of social introspection.

(2) – Not complete due to a more powerful injection of ontology of Universe in the structure of rational mind.

biosphere, ethnogenesis, diktat, technology, reactively-deforming biosphere, and so on, (ibid), as well as on essence and concretions of social existence - that is, of realities of ethnic and dictate genesis.

That is, in simple way, the essence of introspective repression (social compensatory reflection of the Universe repression) determining a structure of social responsibilities (of social-individual actions) of a man is evolutionary variable, whereas the same essences of women are chronologically invariable and absolutely conservative. Man can be forced to hunt and plow, to think, to build ships, etc., but woman, in her main essence, will always bear and raise children, regardless of how much it infringes on women's sexual hedonism, and how effective is the amorphous category of socialism in their introspection.

The rejection of the absolute dichotomy of sociality, of this natural "inequality" (1), regardless of its hedonistically-conscious absorption in ethnoses with hypertrophy of socialism only leads only to one thing – to a rejection of a part of women with a higher level of egocentric hedonism from the performance of social and biological function of procreation. Besides to purely demographic problems for ethnos, which are obvious and which exist in socialist (not to be confused with extremist) states, this process has a purely individual consequences.

A confrontation to repression of the Universe in its functional and introspective aspects significantly (except for some essence of ontology, epistemology) is inverted by mind into positive-hedonistic, acceptable essences of repression of social being.

Socially (and individually) rational sublimations of a repressive-

(1) - This term is used as an euphemism, because to speak about equality and inequality in this case is as appropriate as to compare the color and shape, number and geometry, and the red and light.

Universe discomfort of hedonism, especially at a high level of their biological adequacy among women, causally reduce an introspective negativity of these repressions. Existential anguish is more characteristic of men than women, and a joy of motherhood, organic and universally-reasonable is the final effect of the process of introspective leveling, elimination, sublimation from the sphere of active motivations. The absence of these sublimative processes, or their substitution by other sublimations of a hedonistic-egocentric kind – by sexual pleasure, career, etc., closes a circle of affectation-effectations at a level of individual hedonism, with a corresponding reduction of reasonable barriers of existence to repressions of Universe, with consequences clearly described in the writings of philosophers-existentialists.

Rational and categorization meaningless of the rest bogeys of sexual egalitarianism and socialism could also be studied, but their introspective essence and determinants of intelligent absorption, as well as other aspects are identical to the considered ones and will add little to the substance of the treatise.

The considered process of efficient inculcation of essences of socialism in introspection of women is a basis of many concretions of social existence of suffragettism, feminism, a legalization of gay sex, sexual competition, and several others.

Derived from the socialistic teleologization of individual hedonism and focused on purely individual, egocentric essences such as sex, these concretions form a basis of a number of negative essences and processes of human social life.

Man is born, love and dies individually, as a microcosm of the world, the universe. And at the first sight, whom and how he loves, what gives him a sexual pleasure and creates a barrier of existence - a charming woman, a boy, the neighbor's goat, his own hands or rotting corpse - is an essence of a purely personal kind and not subjected to social or other censorship. However, individuality and sociality of a man are aspects of

a single essence, a single mind, and this unity creates all the positives and negatives that determine an actual potency of the existence of the individual. If, due to a dominance of socialism in introspection of socium and of a concrete individual with specific sexual preferences, he (the individual) declares his right (as a concretion of socialist virtue - equality, justice, etc.) on same-sex or other abnormal forms of sex, he in this way alienates himself from the execution of social responsibilities associated with sex - procreation, preservation of species, social support of older, etc.

Understanding the importance of this social nature of sex is characteristic of antiquity, such as the case happened with commander Derkullidas (1).

In this sense, a female lesbian sex has a higher social negativity, because reproduction of socium to a greater extent is determined by a number of mothers (that is specified in the essence of biological-sexual altruism), and lesbian sex withdraws from the areas of social life even in a single case of two potential mothers.

Even this particular case exhibits an organic and natural immanency of sexual dichotomy, which in terms of socialism acquires a label of "inequality", with egocentric context of sexual hedonism.

All versions of feminism - from moderate sexual egalitarianism (with a vague ideological basis) to a radical form of matriarchal dominance, have similar consequences, ranging from denial of children births to non-participation in upbringing, which cuts back and reduces the organic-biological structure of the process of upbringing and maturation of human (2).

(1) - Plutarch "The comparative biographies of" the chapter of Lycurgus and Numa.

(2) - With significant ethnic differentiations.

Injectivity and essence of affectation of women's introspection vary according to psychotype, to a nature of individual psychology and to the very large extent to the level of introspective strength of the essence, of the determinant of the entire process – of egocentric hedonism. Acceptance by woman's mind of the essences of socialism is determined by the strength of egocentric hedonism and by the level of development of structures of rational absorption of ideas from a social continuum in organic compatibility.

A presence of one of the essences in a particular mind determines either straight sublimations of hedonism of It into appropriateness of individual primitives of sensual pleasures, or determines an existence of latent negativity of introspection determined by affectation of the virtues of socialism, but not activated due to a poor passionarity, a hedonism of It.

These two extremes give two poles of women's sexual socialism. In the first case, an absence or low level of social taboos of promiscuous sex eliminates conscious barriers by hedonistic breakthroughs of sexual activity that determines the appearance of genotypic followers of promiscuity, i.e., of a sexual pleasure devoid of any essences of sociality or specific biology.

An intermediate category of women combines intellect, sufficient to absorb squalid ideas of socialism, and passionarity to sublimate the activity in a socialist teleology. A higher level of hedonism provides these sublimation with essences of egocentrically-hedonistic feminism, whose gist the thinker of the last century expressed in a true, in somewhat exaggerated aphorism - "When they say - feminism, it is heard - lesbianism."

Drastically reduced hedonism determines sufrazhizm of an egalitarian-functional kind, which is generally devoid of even external meaningfulness and personal expediency. When hedonistic gender equality has at least a base and real determinants in hedonistic It of mind,

then an equality in social roles and responsibilities is a product of abnormal sublimation of hedonism by essences of injective socialism, in cases when the sublimations are not determined by hypertrophy of motivations of individual dominance, in the case with women always having a sexual basis, context.

There is a causal relationship between sexual attractiveness, and hence women's satisfaction, and the level of absorption of socialism – of the determinant of feminism. Sexual qualities - exterior, temperament, etc., for women are the same tool of life competition, as for men - power, aggressiveness, cunning (1), etc. And as for men, a woman with an excess of these qualities, providing her dominance in the life competition, organically does not accept the essences of socialism - as inside one gender and so between genders, because namely sexual inequality of the genders provides teleologism of her social dominance.

A reduction of sexual determinants of competitiveness determines (by achieving a quite certain level) on the one hand a presence of discomfort of hedonism, and on the other hand an introspective need in other essences of social competition – associatively inherent to another sex, that in conjunction with injective socialism in a sexual version in a rational-syllogistic way lead t to individual introspection of sufrazhizm. A growth of affectation of female introspection by socialism is reactively reflected in introspection of men, in whose continuum of psychotypes there are a significant number of individuals with a reduced hedonism and prevalence of masochism in sublimative-teleological complex. At previous eras with the immanent direct competition - ethnical, individual, etc., their number at least not increased due to the fact that they died first without offspring, but under increased security due to a growth of dictate

(1) - Intelligence deliberately is not included in the list, because intelligence has a different teleology than life competition.

power of developed ethnoses their number increases.

On the other hand, a growth of suffragism on a basis of socialism captures women with a high (relatively) passionarity and unrequited sexuality (due to low sexual attractiveness), which jointly determines a deformation of teleology of sublimations of It in a sadistic tendency. Presence in social (sexual) introspection of such strains of male and female stereotypes leads to a change of role acceptors in sexual activity, and then in an associated way - in other activities. An associated connection of different types of activity with sexual dominance has been marked by ancient thinkers - "Ella sub, elle super". In this situation, a passive, repressive-hedonistic role in sexual relations goes to men with the above strains of sublimative structures. It causally determines their introspective-harmonious acceptance of essences of sexual egalitarianism and other virtues of socialism in sexual incarnation.

Jointly two fundamental essence of socialism - an individual-hedonistic base in introspection and associated-infrastructural universalization in mind, determine a similarity of effectations of mind of feminist women (suffragettes, and other sexual acceptors of socialism) and men with a dominance of masochism.

Such expansion of population-sexual disposition of sex socialism provides a basis for a strain of introspection of dictate and its institutions of suppression (of state) because of effectiveness of another aspect of socialism – of election of suppression structures.

That is, socialism determines various processes in sexual introspection of socium with antagonistic tendencies.

On the one hand, the positive-hedonistic basis of suppression of this form of dictate remains relevance of sex hedonism and woman as a personification and object of hedonism in the structure of hedonistic incentives of loyalty.

On the other hand, a positively-hedonistic socialism, as an immanent fact of repression, determines a presence of sexual socialism in a form of

egalitarianism, sufrazhizm, feminism, etc., with a tendency of elimination of the sexually functional dichotomy of dictate-loyal activity that immanently includes essences of female sexual activity. The presence of opposite counterclaiming essences of introspection, being in reasonable reflection by a causal derivative of the same generative essence, leads to a standard for the human mind consequence – to reducing the efficiency of generating introspective essence - i.e., of suppression, dictate, socialism.

In fact, the socialistic determinations of sexual introspection in this case form essences of social parasitism, similar to lumpenization, but relating to another sphere of social responsibility and social altruism.

Sex, the ideals of socialism and sociality.

A structure of ideals (and of state, dictate ideology in general) in forms of dictate that preceded an introspective suppression (with dominant of socialism) is a conglomerate of essences of a functional plan with loyal-dictate expediency on an introspective basis of social-dictate altruism (asceticism, hedonistic positive-motivational self-alienation).

A wise ruler with features of super-human and socialistic virtues, brave mighty warrior, hard-working peasant or artisan, mother of family, etc. - these characters - the artifacts of ideology are immanent to loyal-dictate introspection of all previous forms of suppression, and reflect in essence, the ideal concretions of layer-dictate genotypes of introspection, with the immanent asceticism of motivations, and with efficient loyal functionality.

A combination of features of real human merits and virtues - intelligence, strength, beauty, motherhood, creativity, etc., with a loyal expediency adequate to positive-hedonistic essences of motivational self-ascribing, determines a level of conscious injectivity and dislocation of

ideals. The essence of ideals and their teleology define the essence of introspective and specific activity of individuals, of course, in some idealized analysis, because, in reality the process of activity is determined by superposition of many essences. This idealization does not distort the essence of the process, but only shows the basic nature more clearly. Changing an essence of repression also changes ideological accents, and essence of declarative ideals, which are based on the one hand on the essence of socialism virtues with their altruistic, i.e., in varying degrees, declarative-ascetic nature, but on the other hand, on introspective ideals - relics of the past. Their external antagonism in realities is a whole thing, based on a common basis - on hedonism of It. Essences of objective hedonism, including sex in attractive packaging, are declared by suppression as an ideal of life and the object of aspirations. Socialism in a variation of equal opportunities, social justice, etc., is declared as the ideal of social competition of hedonistic aspirations. A change of ideal as an object of life activations, regardless of the equality or inequality of chances of competitors, changes essence of introspective and specific activity of individuals.

That is, when the ideal is - "knowledge" or "self-development", then, respectively there are introspection and activity, when the ideal is - "hedonism", "sexual pleasure", then the activity has a similar gist, either a teleology of desire for them with appropriate depreciation, reductions introspective significance of other types of activity, particularly related to intensive sublimation of hedonism - that is, creation of high intensity, no matter - aimed at changing of objective world, actually an individual, or cognitive essences.

Changes accordingly touch the scale of social value, prestige, personification status of various types of activity, i.e., the personification of ideals.

A thinker, worker, athletes (not professional), a creator in structure of social ideals - and real and injective ones are replaced by carriers and

ministers of hedonism and sex. A social status of elite prostitutes with a label of actresses, models, etc., becomes disproportionately higher than that of creators of technology (of the main dominant of dictate prevalence), reaching a level of initiation to hierarchy, which has never happened in human history. The social status of a minister of hedonism - actors, tailors, designers, musicians, singers, etc., also reaches unprecedented heights, in some cases also their involvement in a layer of dissipative hierarchs.

This process contains a huge charge of socio-dictate negativism, reduction of efficiency and resistance of socium and dictate. The age of post-civilization, despite an external value of different ethnic, religious (Islamic aggression) and the other essences of being of global socium, the relevance, a seemingly weighty only because of the presence of a cognitive process of aberration of chronological proximity, is characterized by the fact that the main essence of dictate, social, ethnic prevalence is technology, i.e., a social continuum of intelligence. Creativity contradictate passionaries (ibid) – is of out-of-dictate nature and socio-invariant, but pragmatism and its reduction to a level of social applications is the product of work of loyalty creators, whose activity is largely a consequence of the level of hedonistic and social promotion of their motivational determinants.

And due to specifics of creative psychotype, social incentives - prestige, status, etc., are not less significant for essences of mind teleologizing sublimating activity. A reduction of this process leads to the fact that breakthroughs of contradictate passionaries are not specified in the socio-dictate pragmatism, which actually slows down the evolution of technology. The radical nature of this process at the second half of the twentieth century in developed countries has led to technology that uses the essence of knowledge of the past century and the beginning of the twentieth century, adding nothing to the essences of cognitive foundations. Computers, aircraft, missiles, nuclear power, lasers, etc., are

the fruit of pragmatism of the previous era, with different emphases of ideology and ideals of society.

Chapter VI

Aesthetics of socialism.

Aesthetics is an essence and category of mind, which is introspectively associated with ethics. Aesthetic evaluation of thoughts, actions, motivations, and ideas is an organic feature of human introspection. "A beautiful thought", "ugly behavior," and similar sentiments are not merely semantic pretensions, but deep processes of natural inter-relationship of natural aesthetics and ethics of mind. Ethics, as well as aesthetics, has an organically relativistic essence - chronologically, ethnically, dictate, etc.

Socialism, as any other category of social existence and social introspection, has in its infrastructure motivational determinants and dominants, incentives and constraints, ideals and taboos, i.e., eventually, its immanent ethics, or rather a continual set of socialist-specific ethics, or amorphous set of ethics of socialism, concretized in individual and social introspection, depending on a nature of external repressions and determinants - dictate, ethnic, ideological, etc.

Amorphousness of the set of the ethics is a reflection of amorphousness of the category itself, gating a concretion only in a context of egocentrically-hedonistic variations of socialism.

Ideals as a categorical essence of mind, ethical ideals and aesthetics of perception and intelligent reflection, have a common ground in structure of human mind, of thinking. The structure of developed thinking of a social human implies the presence of categories and labels of positive, negative and indifferent, good and evil, vice and virtue, in a

rational concretion of introspection reflecting a subjective-speculation adequacy of objects of affectation, repression to basic determinants and essences of mind.

Those categories and their ethical labels are applicative to aesthetics ideals, and determine a conformism of introspective grounds of ethical essences of virtue (vice), and aesthetic - beauty (ugliness), with association of ethnicity of the relevant essences of socialism in hedonistically-relativistic reflection of mind and relevant categories and labels of aesthetics.

Relativism of labels of ethical categories of socialism is defined solely by structures of egocentric hedonism of It - directly or indirectly through activation of various structures and essences of mind, in its object-reflected and injective deformed concretization in an individual mind. Essences of aesthetic form both organic-reasonable invariants of bio-species nature and relativistic essences determined by the same factors as the ethical variants – by ethnic, dictate, individual-hedonistic, injective-reasonable, etc., and with the same integrated hedonistic base. Essences of aesthetics - conscious canons, dogmas, perceptions, ideals, and so on, have a dual nature, each side of which is injected in minds by a consistency of determinants of external-objective and introspective kind.

These aspects of the nature of aesthetics - hedonistic and functional ones in fact reflect a united hedonistic base, but in different teleology – a sublimative-active (1) and passively-hedonistic, oriented at satisfaction of primitive hedonism, i.e., at an elimination of discomfort of hedonistic of a sensual nature. The essence of functionality, i.e., of individual activity in resistance to the pressure of the objective world with the use of intellectual and physical qualities, with an immanent completion is sublimating essences of a sadistic (active) and the masochistic (passive) components, changes negligibly, regardless of a level of technology.

(1) - Foundations of activity, a functionality of mind.

Active and passive components of functionality dictate the essences of aesthetic derivatives from repression, of negativism of hedonistic subconsciousness and from positivism to hedonism essences of confrontation, i.e., personal qualities of an individual. Pictures of the surrounding world as well as other reflecting objects have an aesthetic label of consciousness in a direct proportion to a level of conscious repression and specificity of repression.

Tornado at a distance and immediate threat to life by tornado defines a completely different perception aestheticism. The Universe is indifferent and alienated from categories of thought, resulting in a fact that a sunny afternoon in forest and severe thunderstorm are differentiated in aesthetic perception only because of a difference between the level and nature of hedonistic repression, which also depends on a totality of essences of mind, in the terminology of Tolman called by "internal options", i.e., from options of the specific terms of perception. An active component of functionality is associated with reflections in terms of hedonistic feasibility of individual activity in resistance to pressure of the objective world. Namely of the objective world, that is, objects outside of person contacting with them or directly reflected in structures of external perception, but not of the Universe whose reflections in mind of an individual also includes other essences besides of those indicated.

Since intellect, as the main tool of active functionality, is not an essence of an objective-sensory perception, so aestheticism of active functionality encompasses essences of an exterior of a living organism, directly specifying an affectation of the object world with an efficiency, level of which is directly connected with the aesthetics of the essence. The more adequate an exterior of an individual to conditions of a particular operation, the higher the level of aesthetics of perception, of his reflection in mind. A running man can initiate in mind as positive and so negative aesthetic categories depending on strength, length, and training ability of feet, although in terms of the process of running in its gist

reflection, these essences do not matter. A mighty man is handsome in fight, but not in a dance, where a slender woman is beautiful - precisely because of the reflected adequacy of the exterior to operation.

The structure of organic essences of mind aesthetic along with other purely hedonistic determinants is formed by essences related to species proximity, with variant biological xenophobia, which has a base in permanent species competition during long periods, which formed a genetically-hedonistic hierarchy of xenophobia with an appropriate scale of aesthetic labels. Objectively, there is no reasonable basis for aesthetic differentiation of vipers and horses, scorpions and dogs, but due to the presence of this xenophobic hierarchy of aestheticism, perception of a dog and horse has a high level of positively-aesthetic perception, while a snake and scorpion have a low.

To a lesser extent, the essence of aestheticism of a xenophobic nature are affecting perception for a reflection of individuals of other races, but due to a functional adequacy to biosphere conditions of his habitat, an Amazon Indian with a big belly, or a bushman with big buttocks (for survival in arid periods) are perceived by kinsmen aesthetically positively.

This essence – the ethnic differentiation of aesthetics of the exterior, is a structure of organically-reasonable aesthetic, and therefore has a high level of introspective efficiency, especially due to its causal link with not less powerful ethnic essences of mind.

This organic essence of aesthetics because of specificity of association dislocation together with ethnic essences has partly introspective plasticity due to impact of ethnogenesis, and indirectly, because of the causal relationship – of dictate evolution.

That is, it is a boundary in man's introspection, a transitional one to essences of aesthetics of injective, relativistic, existential-varying kind. Relativistic essences of aesthetics are divided into two groups - of organically-relativistic, the variation of which is determined by objective

essences of being, and of injective, the essence of which is determined by a structure of introspective injections.

The organically-relativistic includes ethnic differentiation of aesthetics - such as a different perception (in the labels of aesthetic) appearance, different concepts of feminine beauty (1), etc., even a different perception of aestheticism of habitats biosphere - such as for Eskimos, the desert Arabs, Negroes, or Slavs.

The evolvment-relativistic includes essences differentiated by a technology difference (2) as a sum of intelligence and applied aspects, by a difference in phase of dictate genesis, etc.

Essences of outright hedonism – at era of positive-hedonistic dictate-social asceticism (Sparta of antiquity) have an objective negative-aesthetic label, whereas the same essences, in a much more naked form - "Dances of a wasp", and orgies of Rome, the gay parades at the end of the twentieth century, at era fueled hedonism have a significantly more positive aestheticism of perception.

Injective-relativistic essences of aesthetic contain artifacts of introspection of a speculative-appropriate nature - dictate, ethnic, ideological, individually-hedonistic, etc.

The relationship of various aspects of ethics and aesthetics is shown in " The Universal Ethics".

(1) – A large strong with good breasts Russian woman, an elegant small-breasted Frenchwoman, a Chinese woman with a disfigured bandaging feet, Hottentot woman with drawn out ears, and a splendor of Persian fat women, etc.

(2) – A storm in the reflection of the U.S. resident and Amazonian Indians has a different aesthetic evaluation due to technologically differentiated difference of repressive perception. Examples are many.

This treatise discusses determination by socialism of essences of aesthetics and aesthetic terms of mind perception. And the aesthetics of perception encompasses not only sensory reflections of the objective world, but some other reflection in introspection of individual. Two variations of ancient socialism - positively and negatively-hedonistic (Athens and Sparta) demonstrate the basic tendency of aesthetic determination, which is then concretized throughout history. A relationship of all aspects of aesthetics with hedonistic It determines a specificity of aesthetic concretions in a direct connection with the essence of individual-hedonistic stimulation in socium. Negative-hedonistic socialism, implying a social acceptance of motivated asceticism, which causally determines a social reduction of the continuum of essences with positive-aesthetic labels, that is, in fact, with positive-hedonistic reflections in mind.

This applies also to essences of positively-hedonistic ethics and to object-sensitive essences, not directly related to functionality, and to creative transformations of aesthetics. Aestheticism of functionality of an individual of Sparta builds a positively-hedonistic complex motivations of sociality (dictate self-ascribing), so that these essences are compatible in introspection with the aesthetics of asceticism.

The positively-hedonistic socialism of Athens determines a different picture of introspection - namely, of stimulation of aesthetic essences and terms of perception of external objects and positively-hedonistic essences of introspection, including ethics and creativity. Accepting-social creativity is an objective criterion of essence of socio-continual aesthetic. Creation of Athens, with its open appeal to senses, to aesthetics of objective, and as a consequence to individual hedonistic – is an argument of this provision.

Positive hedonism of socialism of Athens in fact harmonizes all aspects and components of aesthetics on the basis of their hedonistic-appropriate adequacy that determines not only an explosion of creativity,

but an unprecedented aestheticism of ethics, philosophy of life, an organic absorption by citizens' mind of ideological, philosophical essences with a significant participation in this process of determinants of organically-aesthetic nature, combined in the socio-dominant category "Kalos kagathos", largely a determinant one in mind of ancient Greeks. An aesthetic harmony of reflections to a large extent determines a motivational and introspective harmony of mind, and surprising to Persians smile on faces of dieing in battle Greeks is a one of the manifestations of this fact.

The main reason of this harmonious aesthetic determination is in basing of the process introspection on an essence organic to aesthetic with an immanent basis in hedonism of It, and a low level of injective components of aesthetics, that together are harmonious to positive hedonism of dictate, socialization, and ethnicity.

When positive hedonism of dictate introspection harmonizes ethical and aesthetic essences of mind, then socialism, as an immanent category of introspectively-positive suppression associatively distributes aesthetic positivism on essences of social and dictate existence, creating a positively-labeled aura of aestheticism.

At the era of early evolution of introspectively-forced suppression, i.e., of an emergence in socio-dictate introspection elements of positive hedonism and socialism, this process acquires an evolutive nature. Renaissance is a specification of the considered process, with an only addition that the injective aesthetics takes a weight due to objective factors of evolution of dictate and technology. A presence of injective (of any nature) essences of ascetic kind (expediently-motivated hedonistic self-alienation) in socium and individual introspection causally determines an injective application to them of positively and aesthetic labels of consciousness, especially since asceticism of this era has a powerful support in mind of religious nature, with a corresponding

reasonable association of aesthetic positivism of ethical socialism of religion with essences of individual asceticism.

A reasonable basis of this process covers and is based on strong underlying essences of ontology and ethics of a subconsciously-hedonistic kind (see Evolution of Dictate and Universal Ethics). Objectivity of these ascetic determinants of aesthetic, despite their hedonistic positivism, immanently determines a formation of aesthetic terms of perception, alienated from strictly hedonistic-sensible ones, i.e. embodying a charge of positive-aesthetic perception of objective-world essences, not related to hedonism of sensuality. This process is even the more radical the higher the level of dictate-necessary asceticism in a particular ethnos.

A traditional reflection of this process in creation determines its difference in Spain and France, Russia and Italy, Botticelli, Rubens, on the one hand, and Bosch on the other. Repressions of introspection of a negative-forced kind, the antithesis of socialism, determine a discomfort of hedonism, which indirectly through introspectively-reflected antagonism of aesthetics essences with positively-hedonistic labels generates a conscious negativism of terms of aesthetic perception of essences associated with negative suppression. For a partial reduction of these processes, dictate uses methods of association, a transfer of aestheticism of positively-hedonistic or organic essences of aesthetics on reflections of negative suppression. Bright form of soldiers and police, various parades and other essences with positive-aesthetic content, concretize this process. A further evolution of dictation and socialism is related to an increased stimulation of hedonism and to dramatically increase of intensity of inculcations of positive-hedonistic kind into introspection of individuals, including essences of the ideological continuum of socialism, i.e., a standard set of ethical virtues and vices, farfetched speculation and hedonistic variations. At the transition to post-civilization, i.e., after a radical liberation from relics of negative

suppression of previous forms, this process radicalized and promoted hedonism of It generates terms of aesthetics of perception harmoniously reflecting objects of the Universe in essences of aesthetics with labels of positivism (adequate) to a level of positivism to hedonism of It of these reflections.

The biased orientation of aesthetics essences of mind - as affectionate (perception) and so effector (creative) on positively-hedonistic objects of reflection as a basis of social and individual introspection, defines the essence of relationship of this dictate form and aesthetics. Socialism, as a structure and a component of positively-hedonistic introspection of suppression, besides having a charge of loyal ideology at all levels of consciousness, forms a specific of injective and relativistic aesthetics with the same trend as the introspection of dictates as a whole. Because the essence of individual functioning at this era is changing due to a dominance of technology, so accents of dictate-appropriate aesthetic of functionality are changing.

At this era, loyalty activity to a lesser extent is related to aesthetics of functional exterior, but species relicts of functional aesthetics have a high level of reasonable determination, that is why aesthetic modifications of loyal-dictate incentives of hedonism are powerfully injected in socium introspection in a form of professional athletes, who personified a complex form of functional aestheticism with a high, declarative hedonistic status, actresses (models, fashion models, elite prostitutes) forming a complex of the same essences, etc. Compatibility of these effective factors, essences of introspective determination on the most powerful basis of mind – on the positive hedonism (in equal measure to loyal-dictate motivations and positively-labeling aesthetics) on one hand is a powerful tool of pozitivation of motivations of the suppressed, but on the other hand, due to dialectic of any essence of being, has a negative side.

Namely, due to exclusion, to introspective dissociation of positively-hedonistic essences of functional aesthetics from passionate functioning of the suppressed, their activity partially loses a positive motivation, i.e., a part of sublimating essences of motivational complex that transferred actively, transform it into passionary activity. An association of functional aesthetics, i.e., of active aesthetic ideals with hedonistic idols of dictate causally determines an aesthetic attractiveness of activity associated with the idols.

Aesthetics of "The Thinker" by Rodin - is a surge of relic of functional aesthetics. At the late twentieth century injective aesthetics of functionality virtually eliminates such creations.

This process of aesthetic determinations invisibly involves essences of socialism combined with loyal-dictate motivations.

A growth of technology in one aspect determines a growth of potentials of physical development, an increase of functionality and therefore a functional aesthetics of exterior - both men and women. Sport, pharmacopoeia, cosmetics, plastic surgery, etc. (1) enable significantly level an inequality in aesthetics of exterior of individuals, but neither technology nor any other essences can not level intellectual and spiritual inequality.

This objective differentiation of potentials of individual minds, being reflected in a particular introspection with evolutionary dominance of socialism essences and loyal-functional aesthetics, determines the one hand a displacement of this repression of hedonism and its basic essence from a structure of significant determinants, and in radical cases an elimination of reflections of intellectual functionality from structures of

(1) - This essences are also reflected in declarative ideology, speculating on an organic thirst for perfection, and myths (real and imaginary) of sickly individuals who turns champions, become a stereotype.

aesthetics with positive labels. A determined by technology decrease of repressive effectiveness of biosphere pressure leads to hedonistic-deterministic increase of positivism of aesthetic reflections of external world, which is immediately reflected in the essence of creativity. A different gist of perception of Impressionists and Bosch, Goya, the Dutch, the English landscape painters of the previous era is a concretion of the process. A technologically determined reduction of introspective repression by essences of biosphere determines a reduction of value in the mind of the suppressed (but not of a hierarchy) essences of functional and hedonistic dominance of strong, i.e., outstanding individuals, with a corresponding positivization of reflection of "average" individuals and negativization of "strong", which is the more efficient, the higher the level of socialism with the immanent egalitarianism in social introspection.

Under a lack of functional or hedonistic associations of "strong" individuals with personifications of hedonistic aesthetics, these essential to social individuals (passionary) acquire a negative aesthetic labels. That is, the aestheticism of banality begins to prevail, to dominate, with the appropriate application of aestheticism to essences of primitive hedonism, of material, domestic frame of being.

The effectiveness of injections of suppression of any form of dictate implies a presence of effective-loyal ideology, and as a basis of its ideals, loyal activity, ideals of personified virtues with loyal, dictate teleology, and of esthetic ideals with the same essence, etc.

A deliberate dichotomy of aesthetic ideals on a positively-hedonistic aestheticism of primitive hedonism and negative-hedonistic aestheticism (of a repressive subconscious determination) of dictate necessary activity of an austerity kind, enhanced by positive aesthetic quality of egalitarian essences of an "average", "equal" (1.) reduces the level of conscious determinations of sublimated essences of a passionary asceticism, thereby reducing effectiveness of introspection loyalization and individuals'

activity.

The same dichotomy of aesthetic of mind determines an application on positive-hedonistic basis of labels of positive aesthetic of perception by essences and components of socialism.

Conclusion and extrapolation

A reader who uncritically has studied all three ethical treatises (2) may come to a conclusion that evolution of dictates (socium) implies an evolution of socialism in conjunction with evolution of positive motivational suppression with the same laws, i.e., cyclical, with trend of determinant dominance. He will be wrong. A positive hedonism of suppression is a consequence of dictate-evolutionary reflection in introspection of dominance of technology as a factor of determination of social-dictate evolution. Technology is a final effect of activity of a creative mind – of a transcendent essence immanent to few individuals – to contradictate passionaries.

Their creation is dictate-invariant, and is not determined by any social, dictate, hedonistic, speculative and any other relativistic versions of social introspection and life, but only by strictly individual deprived of hedonistic teleology, transcendental essences on mind's cognition.

Individuality, transcendency, lack of hedonistic teleology and social relationship with dictate's structures and a monolithic unity of reasonably- individual teleology create a basis of creativity introspection of the highest strength, with, respectively, of its global continuum

(1) - More precisely, a pozitivation of reflections in terms of aesthetic ideals of the banality- a derivative of equality.

(2) - "Evolution of Dictate", " The Universal Ethics", "Vices of Virtue."

(technology), which is devoid of essences of dialectics, essences of initial self-destruction.

Because of this, technology has a property of autonomous invariance and linear accumulation of its global continuum due to the presence of systems of collective memory and collective knowledge.

Consequently, the determinations of technology and causal consequences – an evolution of positive hedonism of suppression, have a strictly linear nature with an imposition on them of cycles and sporadic disturbances of other nature.

Socialism is a product of socio-dictate evolutionary introspection, and therefore has at its foundation as self-dialectical essences of a functional antagonism and so those injected by external determinants - dictate and ethnic genesis, ideology, etc.

Due to which, socialism, like any dialectical category, has its own cycles of life and decay, restoration and re-collapse.

Cyclicity of socialist contains complexes of local (chronologically and regionally) cycles of evolution and megacycles, the first of which covers the entire known history of socialism and ending in modern times. Private cycles reflect a strategic nature of determinants of social nature – of dictate, ethnogenesis, etc., being variations due to super-positive mutual activation of various essences and categories - introspective and objective ones.

A megacycle, in turn, reflects a social determination of essence alienated from introspection of suppression, transcendent and invariant - i.e., of technology, global continuum of intelligence, a derivative of activity of creators' mind in teleology and motivations alienated from social and specifying the highest incomprehensible essences of being.

Cycles of dictate evolution within a megacycle are just intermediate stages of evolution of dictates and socialism - of dictate from a forced form to transition to an introspective one, of socialist from birth up to a level of dominance in social introspection.

Consistency and synchronicity of the two concretions of essences, a unity of their introspective ground determines that introspective form of dictate (in concretions) and a new cycle of socialism represent a transition to a qualitatively new state of socialism.

The transition to a qualitatively different introspection of suppression representing an essence of introspective form of dictate, changes not only objective institutions of social being but the very essence of spiritual life (individual introspection of being in the broadest sense) of the vast majority of people of all layers of dictate. It causally determines a change of injective-socialistic concretions and a deformation of individual generations of socialistic essences by organic structures of individual mind of complex altruistic nature.

A qualitatively different essence of dictate based on individual stimulated and encouraged hedonism and declaring it as a basis of ideology, virtue and goodness, is reflected in gist of reasonable transformations, concretions of socialism, during a megacycle passing (at a reasonable introspection) a path from a purely organic, biologically-viable essences to hedonistically-egocentric inversions, dialectical antipodes of state socialism.

Such a transformation, a dialectically-evolutionary transition of the categorical essence into its opposite, means always only one thing – a completion of an evolutionary cycle and a beginning of transition to a new qualitative state.

This is true for any essence of being, and social categories are no exception.

Stationarity, stability, chronological, regional, etc., invariance of mind essences, generating sociality and socialism, are introspective grounds that at a new cycle of evolution the same essences will amount a basis of socialism of a new formation.

Barren are pretentiousness of mind attempting to concoct a some new "progressive", ideal socialistic scheme, starting from a denial, a

reasonable (largely emotional) rejection of the negatives of being, since the essence of mind and its social derivatives are stationary and in their essence are conformal in a row of options.

As with all objective concretions of dictates that fit a row from radical-forced suppression to a radically introspective one, so socialism in its concretions is manifested in a number of essences from an individual altruism to a state (dominantly) suppression.

Pozitivization of suppression in concretions of dictate together with evolution of technology forms essences-determinants of resistance of socium, which at some stage of competition level a reduction of various aspects of social passionarity (analysis in all the chapters) that transforms socialism (1) into a vice of sociality. However, negative consequences of the socialism of statehood, reducing dictate-social passionarity and contributing to social dominance (population and introspective) of parasitic layers of socium, are destroying the very foundation of dictate dominance - an ethnic prevalence in technology.

Hedonistic attractiveness of ethnos with developed introspective suppression (and causally with state socialism) for individuals-creators of alien ethnoses comprises mainly passionary accompanying persons and low passionary contradictates, very slightly affecting the main creators of technology. That is, even in the most radical options, a strengthening of creative potential of socium at the expense of foreign ethnic complexing (USA, Australia, Israel and others, in the twentieth century), it is only partially offset the adverse consequences of socialism. In the case of ethnic conflicts of major competitors, investments of creative passionarity decrease (2) to the socio-negligible, increasing an effectiveness of negative determinants of socialism introspection.

(1) - In concretions of social existence of the twentieth century.

(2) - The emigration of German scientists before WWII has a different basis – it is their rejection of extremism of suppression and their rejection by regime (ibid).

That is, replacing a traditional situation of civilization era, when a non-competition of ethnos is manifested in joint of infrastructure-dictate introspection and external (usually ethnic) pressure, in this case a reduction of competition and resistance of dictates is due to a strain of ethnic- dictate introspection and indirectly through socialistic determinations, a reduction of a comparative level of technology. This process can be specified more radically as a result of specific ethnic concretions - Sweden at the late of twentieth century, or more leveled, smoothed due to a high initial level of passionarity of ethnos and a low waste of passionarity in wars and expansion, (ibid "Gumilev") - United States of the twentieth century, but the essence of the process and the inevitable results are the same.

A basement of socium evolution in the form of regular increase of hedonistic positivism of suppress is potentially positive to teleology of dictate in the case when it creates a discomfort of hedonism of the suppressed, potentially sublimative in dictate expediency. It is possible in the case of a strong incentive of hedonism of It of the suppressed by essences from organic continua of I and super-I to a level that ensures an immanence of the defect of satisfaction, i.e., when the a full satisfaction of hedonism by loyal-dictate rewards is a potency of mind, but not a concretion of being, so achievable as a horizon line.

Socialism (in concretions of the twentieth century) of a transitional phase from an essence of conformal and harmonious introspection of evolving dictate is dialectically transformed into essence of a negative, antagonistic to loyal-dictate introspection, and causally to dictate objects. Antagonism was seen for those essences of introspection of unsatisfied hedonism of It (1), which form a productive and creative passionarity and teleologize (in a loyal tendency artifacts of contradictate creativity, i.e., precisely those components of social introspection that shape and dissipate in socium domestical technology.

(1) - Discomfort of hedonism and reflected in I objective potency of its satisfaction form a basis of motivations activity. Hedonistic potencies (and sex significantly) in a conquered city activate a military valor of a soldier, but not the presence of the same essences (available) in the nearest brothel.

With universality of access to systems of collective memory and global technology, a reduction of level of domestical generations and absorption of technology due to effective performance of socialism in structure of suppression determines a reduction of resistance and competitive of ethnos and dictate, and indirectly - an increase of repression of hedonism of hierarchies (of dissipative structure at this period) regardless the essence of their specific interests.

And due to dissipation, hierarchies (i.e., a specialization of social spheres of affectation and effectuation of their hedonism) affect introspection of socium as a whole, and structures of suppression in particular, to a much greater extent than in the case of autocracy of any kind, and in completely legitimate trend of elimination of repression essences associated with them - primarily of socialism.

Because of the only alternative, this process is focused on autocratization, but within the specific sector of activity of each hierarch, which together with the dissipative structure of the layer determines a final concretion of transition stage of introspective dictate as an oligarchic pyramid.

These infrastructural determinants, together with competitive ethnogenesis and technology create necessary motivations (in the social continuum) of pozitivization of suppression with leveling of defects of socialist suppression, since, autocrat (even in a private sphere than oligarchy) does not need a socialistic aura of suppression. Especially under presence of technologically determined continuum of hedonistic

benefits aimed at promoting hedonism of the suppressed. That is, the social introspection and realities of introspective form contain to a greater or lesser extent latent potencies of hedonistic stimulation both of the suppressed and layers of suppression. Elimination of socialism from the continuum of suppression (or reduction of the qualitative value) means a shift namely to stimulation, rather than to hedonism satisfaction, as a lack in introspection of equity essences, etc., and concentration of incentives in hands of oligarchs (hierarchs) means a reflected-conscious potency of an unlimited stimulation of loyalty.

A hierarch – an autocrat stimulates loyal-passionary actions, not lumpen-voters, and in the greater extent (in potency) the higher the loyal passionarity of the suppressed. The most radical despots, despite their genotype hostility to the thought, rewarded and exalted thinkers (Dionysius, Alexander of Macedon, and so on), precisely because of these processes.

A transition to introspective form has a different duration in different ethnoses due to a specific of evolution of dictate, socialism, and ethnic peculiarities of psychotypes.

Objective complex of infrastructure-social factors of dictate repression with factors of technological (applicative), ethnic and ideological, etc., repression (1) of I, typical of the ethnoses of Europe reinforces a joint affectation of introspective essences of dictate that determines an expedient deformation of suppression structures in a tendency to of elimination of socialism and organic dominance of alternative (2) variations in autocracy.

Ethnoses, isolated from contact competition including potentially-

(1) - Generated by external to the object repressions by social structures.

(2) - Alternative in the first place in essences of mind of all layers of dictate.

military, to a lesser extent, are a subject to external repressions. However, the same situation is also the basis for radicalization of socialism in structure of dictate with all immanent negative consequences. That is, the total intensity of affectation of dictate by repressing factors varies depending on a presence in structure of affecting socium repressions of various concretions of introspection and objective world.

A technological competition of ethnoses in Western Europe, reflected (or indirectly transformed) in dictate and ethnic competition, radicalizes, shows a negative-dictate processes of introspection in sociums generated and determined by socialism. That causally determines an existence of processes in introspection, and especially of hierarchs, aimed on elimination of these negative-dictate essences, as well as their generating category of social existence - of socialism.

A lower level of competition in the U.S., Australia combines with a relatively higher level of socialism that determines different processes in introspection, but with the same teleology. If we ignore private, secondary, less important (in terms of analysis) aspects of evolution of dictate and socialism, then one of the generalized trends in these categories is an evolutionary transition from introspection, i.e., from a set of motivations, dominants and determinants of mind harmonious to biological (species) compatibility of foundations of reasonable sociality, to injective-repressive introspection, and as a consequence, negative to essences of subconscious motivations and concretions of sociality.

Socialism has evolved from initial essences of organically-specific and social altruism to state concretions, negative and destructive to their own essences of foundation as naturally as dictate. Consequently, the next megacycle of socialism evolution (similar to dictate cycle) begins from an object and introspective (firstly) collapse of concretions of existing socialism and its restoration at the next cycle of evolution on a basis of

introspection, re-harmonized with bio-species essences in the base - i.e., of altruism in all its conscious variations.

The unity of introspective essences of basis and synchrony of evolution of dictate and socialism (1) determine a similarity of essences-concretions of social being correlated to all phases of evolution, in particular, of those – of the collapse and restoration. Dictate at a decay phase is characterized by increasing of external negative-motivational (i.e., repressing organically-intelligent essences) suppression, a structuralization of dictate in a tendency of autocratic bureaucratization, a reduction of social passionarity and a level of its dictate stimulation and a number of other processes (ibid).

In restoration (inception), a dictate form is characterized by a high social passionarity, motivated social asceticism (variation of altruism) on a basis of hedonistic self-ascribing, a radical autarky (in different versions), suppression on a basis of the adequacy to organic essences of mind and other (ibid) essences.

The analogy with evolution of socialism is unambiguous, and analysis of this treatise shows this.

That is, socialism of a new phase immanently involves introspective determinants with social accepting harmonious to organic essences – to the grounds of mind – to variations of altruism of a social man, which in turn denies a social value of chimeres of state socialism – “equality”, “justice” and all the rest of this series, their extermination from social and personal introspection.

Organically-reasonable altruism in all of its aspects, stimulated and encouraged by socium with high level of hedonistic potentials in this case is analogous to a positive motivational suppression in an emerging form

(1) - At a level of megacycle, because imposing of partial cycles on technologically determined megacycles can distort concretions.

of dictate, and by that motivational basis, which eliminates the evils of state socialism from introspection and human life.

In objectively-social world, socialism in various forms of "democracies" always in the history of mankind is replaced by a radical autocracy, often in a form of tyranny or military dictatorship, which corresponds to the analysis in this treatise.

However, at this stage, autocracy due to evolutionary germination of social existence in a new form takes a shape of oligarchy on a background of positive-hedonistic suppression of an introspective form of dictate and organic altruism of revived socialism.