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## **АГРЕСІЯ ТА ЗДОРОВ'Я: СПРОБА КОНЦЕПТУАЛЬНОЇ ІНТЕГРАЦІЇ ЦИХ ФЕНОМЕНІВ**

### *Анотація*

*Робиться спроба розглянути соціально-психологічні механізми агресії і соматичних хвороб у загальному методологічному полі аналізу, використовуючи досягнення синергетики, що дозволяє вичленувати універсальний теоретичний конструкт, пов'язаний з двома базовими станами людини – відкритістю та закритістю. Дані стану знаходять реалізацію як на рівні ціннісних орієнтацій людини, так і у сфері соціальної перцепції, рольової поведінки, соматичних хвороб, що дозволяє аналізувати розглянуті сфери людської життєдіяльності на рівні загальної пояснювальної моделі.*

*Показано, що агресивні дії людини провокуються його егоцентричним комплексом, який є специфічною адаптивною реакцією, необхідною для розвитку і існування людини в соціальній реальності, створюючи таким чином умови для розвитку особистості – унікальної і вільної істоти. Але в екстремальних життєвих умовах, коли на життєвій сцені з'являється спонтанно-творче, підсвідоме, мимовільне регулювання поведінки, почуття власної важливості вражає саму людина, тому що комплекс переваги звільняє накопичену агресію, отже, руйнуючи її носія і не дозволяючи йому використовувати життєво важливі ресурси підсвідомого регулювання поведінки.*

*Відтак, соціально-психологічні механізми агресії та соматичних захворювань розглядаються в загальнометодологічному полі, що дозволяє визначити певну кореляцію між психічними, поведінковими та соматичними аспектами людини, що в свою чергу певною мірою об'єднує психологічні, соціальні та соматичні чинники будь-якої хвороби.*

***Ключові слова:** феноменологія здоров'я, синергетика, відкриті і закриті системи, метод парадоксальної інтенції, емпатія, синестезія, рольова дифузія.*

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## **АГРЕССИЯ И ЗДОРОВЬЕ: ПОПЫТКА КОНЦЕПТУАЛЬНОЙ ИНТЕГРАЦИИ ЭТИХ ФЕНОМЕНОВ**

### ***Аннотация***

*Предпринимается попытка рассмотреть социально-психологические механизмы агрессии и соматических болезней в общем методологическом поле анализа, используя достижения синергетики, что позволяет вычлениить универсальный теоретический конструкт, связанный с двумя базовыми состояниями человека – открытостью и закрытостью. Данные состояния находят реализацию как на уровне ценностных ориентаций человека, так и в сфере социальной перцепции, ролевого поведения, соматических болезней, что позволяет анализировать рассмотренные сферы человеческой жизнедеятельности на уровне общей объяснительной модели.*

*Показано, что агрессивные действия человека вызваны его эгоцентричным комплексом, являющимся специфическим адаптивным ответом, необходимым для развития и существования человека в социальной реальности, создавая тем самым условия для развития личности – уникального и свободного существа. Но в экстремальных жизненных условиях, когда на жизненной сцене появляется спонтанно-творческое, подсознательное, произвольное регулирование поведения, чувство собственной важности поражает самого человека, потому что комплекс превосходства освобождает накопленную агрессию, таким образом разрушая ее носителя и не позволяя ему использовать жизненно важные ресурсы подсознательного регулирования поведения.*

*Социально-психологические механизмы агрессии и соматических заболеваний рассматриваются в общей методологической области, что позволяет указать определенную корреляцию между ментальными, поведенческими и соматическими аспектами человека, что в свою очередь в какой-то мере объединяет психологические, социальные и соматические факторы любой болезни.*

**Ключевые слова:** феноменология здоровья, синергетика, открытые и закрытые системы, метод парадоксальной интенции, эмпатия, синестезия, ролевая диффузия.

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## **AGGRESSION AND HEALTH: AN ATTEMPT AT CONCEPTUAL INTEGRATING THESE PHENOMENA**

### ***Summary***

*An attempt to analyze the socio-psychological mechanisms of aggression and somatic illnesses in general methodological field is made, thus using the results of*

*synergetic science, that allows to differentiate universal theoretical construct related to two basic psycho-physiological states of a man as a system – openness and closeness. These states find realization at different spheres of man's existence – value orientations level, the field of social perception and role conduct, the sphere of psychosomatic/somatic illnesses. The analysis of the mentioned spheres of human organism's vital functions at the level of general explanatory model enables to conceptually integrate aggression and health.*

*It is shown that aggressive actions of a man are provoked by his ego-centric superiority complex, being a specific adaptive response, needed for man's development and existence in social reality thus creating conditions for the development of the personality – a unique and free creature. But in extreme living conditions, when at the life scene appears the spontaneously-creative, subconscious, involuntary regulation of behavior, the sense of self-importance strikes the man himself, because superiority complex releases the accumulated aggression hence destroying its carrier and not allowing him to use life-saving resources of unconscious regulation of behavior.*

*Social and psychological mechanisms of aggression and somatic illnesses are viewed in general methodological field that helps to state certain correlation between mental, behavioral and somatic aspects of the man, which in its turn to some extent unifies psychological, social and somatic factors of any illness.*

***Key words:** phenomenology of health, synergetics, open and closed systems, the method of paradoxical intention, empathy, synesthesia, role diffusion.*

**The urgency of the problem.** The conflict is a fundamental attribute of human existence. There are many scientists who in their scientific theories and concepts try to explain the essence of conflict and aggression being the process of realization of the conflict. The scientists are searching for the genesis and causes of the conflict connecting the latter with specific aspects of our world – socio-economic, ecological, even cosmic factors – as A.L.Chizhevsky showed in his book "*The Terrestrial Echo of Solar Storms*" being a certain scientific prophecy for contemporary researchers.

As Vladimir Narmansry showed in his latest research (based on important changes in the potential energy of the cosmic objects that occur near the moment when the planets travel through the points of perihelion-aphelion and at the time of interplanetary connections and oppositions) it is possible to calculate/predict in time the amplitude of the potential energy, and the moments of its changes allows to build a forecast of a variety of natural and social phenomena. On the graph (Fig. 1), against the background of the calculated potential energy ( $E_p$ ) of the Sun-Mercury, the number of terrorist attacks, earthquakes M7 and aviation accidents is shown.

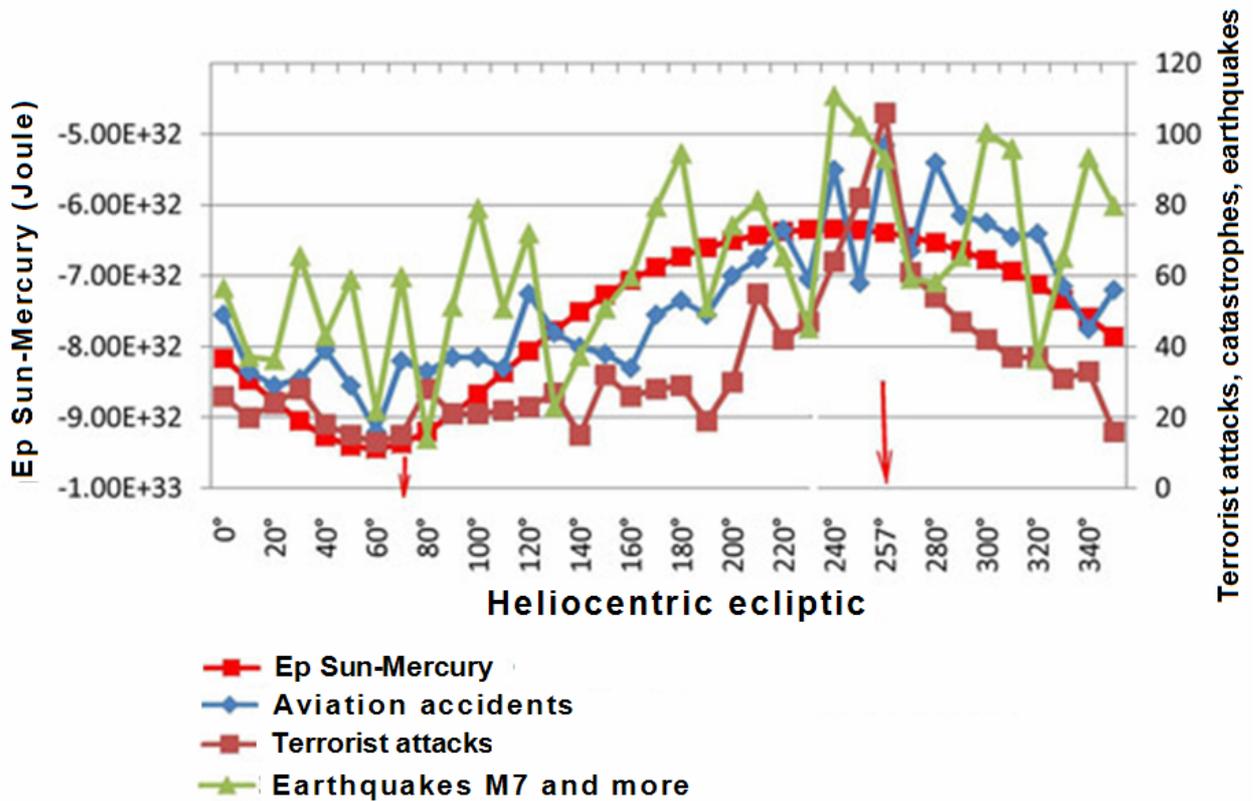


Fig 1. The distribution of air crashes, terrorist attacks and earthquakes with respect to the perihelion- aphelion points of Mercury [10]

These factors (socio-economic, ecological, cosmic) are usually used in certain explanatory models, in the framework of which pertinent recommendations for dealing with conflicts are formulated. But so far we have no conventional and unified theory on the conflict which explains its nature and mechanisms of realization.

**The purpose of the article.** So the purpose of the article is to consider the socio-psychological mechanisms of aggression and somatic illnesses in joint methodological field revealing the correlation between mental, behavioral and somatic aspects of a man, thus laying common ground for psychological, social and somatic causes of any illness.

**The scientific results and their discussion.** The analysis of philosophical, sociological and psychological literature enables to conclude that *the fundamental cause of any conflict stems from discrete and atomic principle of life*, determining the phenomenon of multiplicity of life-forms. These forms are separate entities and localized in space and time, and limited by their physical frames, giving rise to many specific mutual contradictions in the course of their existence and interactions.

Therefore, the essence of the conflict on the level of philosophical analysis lies in the context of contradictions between the internal and external space of the organisms. This conclusion is an important methodological clue for sociological and psychological analysis of the source of any conflict stemming from interaction of living forms in the process of life.

So the life itself being the form of existence of the matter creates natural

prerequisite for any conflict and aggression, since according to one of the definitions of life it exists due to maintaining certain order (anti-entropy) within its inner environment at the expense of violating the order and increasing chaos and disorder (entropy) in the outer environment.

Thus all the variety of conflicts accompanying the man in his life are only specific cases of fundamental conflict between a singular discrete man and the surrounding world. So the conflict and aggression stems from mutual inconsistency of the world and the man. The adaptation of the latter to his social environment on the psychological-behavioral level is manifested in the formation of psychological defense mechanisms. These being positive behavioral resource do not overcome the conflicts but accumulate them inside the man.

So we can state that the essence of all the conflicts lies in the fundamental conflict between man and world, that is between discrete way of existence of individual life-forms and integral nature of the world taken a wholeness.

The elimination of this fundamental conflict being the initiator of all its specific forms presupposes the achieving of a state of unity and identity of man and the world ("I" not-"I"), the internal and external. This unity/harmony is realized at several levels of human life corresponding to some modern revelations of physical science<sup>1</sup>.

1. On the level of human consciousness/mentality the unity of man and world means that for a man there would be no phenomena he could not understand, thus attaining *wisdom and power*: as Goethe wrote, "what I don't understand, I cannot control".

2. On the level of man's value orientations and worldview such a unity of internal and external means that there are no human value attitudes in the world that can be denied and rejected. This presupposes *total tolerance* and *mutual understanding*.

3. On the level of human perception and sensation systems such a unity presupposes that there are no emotional reactions that man would not understand (*empathy*), that all his sensory systems (audio, visual and kinesthetic) are equally active and intertwined (*synesthesia*).

4. On socio-behavioral level such a unity means that the man can integrate all major behavioral patterns (social roles) in his real life or in his imagination (*role diffusion, role-based control of behavior*).

It is important to note that the implementation of the conflict takes the form of aggression. It should be said that the existence of mankind is crystallized around two fundamental modi: escalation of aggression, and the process of its overcoming. Moreover, these modi are realized both on the level of entire societies, and within

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<sup>1</sup> The Universe is a holistic indivisible complex on its fundamental quantum level. The characteristics of the Universe on its fundamental quantum level are like the characteristics of thinking brain; and quantum reality in the psychics plays a key role. We may say that the unity of consciousness and the Being is proved by the studies of neurodynamics of man's cortex which (the studies) reveal the principle identity of the mechanism of wholeness in Universe's existence as a holistic entity with the same mechanism of cortex's functioning [1; 13].

the boundaries of the individuals, where aggression is manifested in its pure biological form.

Whatever the causes of individual aggression would be, they all boil down to above-considered fundamental confrontation between the human being and its external environment. This opposition can be realized both in human behavior directed at its transformation to accommodate itself to the external environment, and in the behavior aimed at changing the environment to fit the latter to the human being.

Sometimes these two opposite processes (realized as *internal and external locus of control*) run in parallel way and result in the process of control consisting in directed (controlled) changes in the external environment and eventually in the man himself.

The control implies both a controlling agent and certain controlled object. This process is usually carried out as an act of manipulation, in which the controlled object is viewed by the controlling agent as something alien, foreign, external, as a means to achieving the goals. It is such a control that can be called an *act of aggression*.

If controlling agent identifies itself with the controlled object, such a control can be called self-control, which excludes aggression in principle. In this case the controlled object ceases to be the means, but the end, which corresponds to Kant's categorical imperative expressing the person's attitude to another person as to oneself: compare with the Christian principle of "love thy neighbor as thyself".

So the overcoming of the aggression presupposes the attitude of a man to all people as to himself, when a person sees himself in all people (*the principle of subjectivation in psychology, as well as the empathy as an ability to share the fillings and emotions of one's neighbor*). Here the man (as a controlling agent) by controlling himself controls the whole world and visa versa – in the process of controlling the world thus controls himself.

This situation is illustrated by the Oriental characteristic of a "wise man". He is "the silent and abides in non-action, but being involved in everything; being calm and not controlling, but holding everything in order. What is called "non-action" means not to get ahead of the course of things; what is called "involved in everything" is to follow the course of things; what is called "holding everything in order" is to observe the mutual conformity of things".

One of the greatest revelations of the science of the XX century is *the idea of integrity, wholeness* being not something original, because this idea is supposed to lie at the origin of philosophical and religious doctrines of ancient philosophers. A return to the concept of integrity as the well-forgotten truth is realized on a new stage of the development of human civilization being a complex entity, ruled by several universal laws, reflected in several fundamental, and therefore simple ideas.

This conclusion leads us to the idea about the integrity of the world and corresponds to the phenomenology of health, which is implemented as a phenomenon of *integrity*.

Now it is almost an axiomatic truth that the human organism is an integral wholeness, and in case of concrete illness the whole body should be treated. Moreover, for advanced medical men it is clear that diseases, including mental ones, are adaptive reactions of human body (R.Laing, I.V.Davydovsky, V.P.Kaznacheev, A. Maslow, etc.) [7; 8; 9] being transparent to negative environmental factors (microbes, viruses, etc.). Thus it is clear that diseases do not come to us from outside as intruders but spring up in human organism under certain conditions boosting appropriate pathogenic factors.

This integrity of the human being is manifested in the fact that any negative stimulus of external environment is met by the organism in the form of stress, leading to various diseases (J. Selye [11]). The stress ("the nonspecific response of the body to any demand made upon it") is accompanied by a set of nonspecific reactions that are common to all diseases without exception. Thus, a narrow set of reasons, or, better to say, some universal factor lies at the root of any disease, which leads to the weakening of the organism's vitality/immunity thus reducing its living space. Eventually one of the "weakest chain link" of this organism is effected, being considered a disease.

This reasoning leads to the conclusion that stress as the physiological shock of the body is due less to adverse environmental factors, but more to psycho-spiritual negativism of the man himself. So the reason of the stress being an informational phenomenon is mostly of a psycho-philosophical nature: the disease occurs when a man cannot adequately respond to external stimuli because of his own psychological and worldview inadequacy, which leads to forming a lot of negative psychological sets and attitudes, that in their turn generate different diseases.

In this respect A.Maslow wrote that many psychologists and representatives of other professions believe that the major reason of man's diseases is connected with his psyche, and, ultimately, with his worldview [9]. Therefore the treatment process of any disease is extremely simple: it consists in the harmonization of man's spiritual world since, as St. Augustine wrote, "human sufferings stem from disorderly human mind".

So negative attitude of a man towards reality leads to weakening his energy tonus. This was prove by John Diamond, the founder of Life-Energy Analysis (formerly Behavioral Kinesiology), a system based upon Applied Kinesiology, who developed what he termed "Life-Energy Analysis" in the 1970s. [3; 4].

Like J. Selye who discovered that the greatest and single contributor to physiological symptoms of stress are man's negative thoughts and feelings (so the fundamental defense mechanism against these symptoms lies in the positive emotions of love and its many attributes of gratitude, goodwill, etc), J.Diamond came to the conclusions: "the thoughts, feelings, and attitudes which activate the thymus and increase our Life Energy are benevolent love, faith, trust, courage, and gratitude. Those which weaken the thymus and reduce our Life Energy are hate, envy, suspicion, and fear. Moreover, thoughts and feelings related to unpleasant associations, images, and experiences also weaken the thymus. Pleasant thoughts and associations strengthen the thymus and the Life Energy. The latter are termed "Homing thoughts" by Dr. Diamond. If you need a lift, strengthen your thymus

with a "homing thought" – think of something uplifting or someone you love" [15, p. 41].

Even more: "Our physical gestures which reflect our emotional attitudes are also connected with our thymus and Life Energy in Dr. Diamond's experiments. Affirmative nodding of the head strengthens the thymus; shaking of the head weakens it. The "madonna" gesture of love – arms outstretched to embrace – is a movement that instantly strengthens a weak thymus and has therapeutic value when you are under stress, even if the gesture is only imagined (but with feeling). Smiling is not only benevolent, it is also beneficial. The muscles of a genuine smile are connected with and stimulate the thymus. The opposite occurs when the mouth is sad or frowning" [15, p. 41-42].

In general, as P. Weinzwieg puts it, "Love is what people most hunger for. Enlightened love is the spirit of generosity which does not seek to possess but to liberate. Love is the key to our Life Energy. Impersonal love is the sunlike centre of Personal Power" [15, p. 42].

So, the human body, and in general any object/system of the Universe, are characterized by two fundamental states – openness and closeness. Initially any living organism as a somatic entity appears as an open living system. This system, as synergetics (the science of nonlinear, open systems and the principles of self-movement of material objects) teaches, tends to decrease inner entropy and to develop self-regulation. Thus, initially the living body is somatically open to its environment, and only man's psychic structures, namely his worldview being the system of psychological sets and social attitudes can transform the body in a closed system characterized by increasing entropy (chaos), disorganization, leading to the loss of integrity and, therefore, to diseases as specific boundary phenomena, aiming to maintain the lost integrity, thus being useful adaptive reactions: the disease blocks a particular form of human life, which has led to the loss of the mentioned integrity.

So, a person's world outlook is a crucial factor in his physical health, first, because it largely determines his way of life which, in its turn, determines man's style of work, behavioral patterns, food preferences, etc., that may cause diseases.

The main thing about mentioned processes lies in that that man's worldview, and in a more general sense – his inner spiritual world (which includes, among other things, a set of attitudes) determines the character of man's psychological and behavioral reactions at external social environment. It is these inadequate reactions, deeply rooted somatically in human organism, undermine the mechanism of homeostasis and are the major cause of the diseases, especially because the somatic and the psyche aspects comprise integral unified complex.

In the sphere of worldview we can differentiate social attitudes and psychological sets directed at achieving the integration of the individual, and the attitudes leading to its disintegration, thus forming the closed state of the organism as a system.

The closeness means, first of all, the rejection of some aspects of external environment with which the human body originally makes up one symphonic wholeness, which is manifested in the field of biorhythmology and cosmic

rhythms. Such a rejection initially is implemented at the level of ideas, or unconscious psychological sets, which are gradually taking root at the level of somatic functions. For example, if a certain person N dislikes one of his colleagues due to the fact that the latter surpasses N in some specific skills and thus can undermine his professional status – the feeling of hostility towards a single factor can ultimately lead to the rejection of a number of interrelated factors that will paint a significant part of N's life in black stressing tones, thus plunging N into an abyss of negative emotions. Negative emotions (that, according to *the information theory of emotions* of P.V.Simonov, stem from the lack of information regarding the process of satisfying current needs [12]<sup>2</sup>) lead to "closure" of the body both literally and figuratively: the blood vessels contract, the blood pressure increases thus deteriorating the trophic functions of the tissues and organs with all ensuing physiological consequences stemming from these, triggering up consequent diseases whose treatment should consist rather in elimination of the causes but not the symptoms.

In this case one should achieve the "opening" of all aspects of human organism thus curing the diseases [14].

This conclusion if applied to both somatic and psychological problems is proved by the method of paradoxical intention of V.Frankl [6] (arising from the therapeutic principle of "negative impact" of K.Dunlop), who put forward a paradoxical statement: a man can rid of a bad habit (connected with some pathological organic processes) if he repeatedly and deliberately reiterates the actions connected with this bad habit.

Let us give some examples: one musician corrected the habitual errors in performance of one musical phrase in Bach's composition when purposely played it in the wrong way and eventually got rid of the errors. Another example: a woman typist compulsively added to the end of a word the first letter of this word; she was also able to get rid of the harmful habit through the method of negative impact.

The method of paradoxical intention, that stems from the state of openness of a man to negative moments of his life, that is, to his psychological, social-behavioral problems, is based on the following statement: a man can control only that existential sphere to what he is open and reacting with positive emotions.

To achieve this state of openness one should widen the repertoire of social roles, when a man can perform a lot of social roles, acquiring role-playing freedom. Observing everyday actions of healthy people and the data of clinical psychiatry allows to assert that the behavior of a person in different situations, as a rule, are different. Healthy people use a lot of socio-psychological role masks, flexibly rebuilding their psyche, depending on the needs of the situations. The disappearance of this psychological lability and behavioral flexibility indicates to a serious breach in the functioning of the mechanisms of social behavior.

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<sup>2</sup> In other words, if a person experiences a shortage of information about a particular event that is relevant to him, then there is an emotional (exploratory, stressful) reaction.

Therefore, role therapy can be understood as one of the effective methods of self-improvement of the personality. Let us take into account a Japanese professional training of the prospective managers. They sing and recite poems at railway stations and other crowded places since it is believed that one of the key qualities of a manager – being a person who controls other people – is the ability to rise above his strictly fixated role-playing status.

Here is another example of role-playing: lecturer M. complained to the neurologist on stuttering in emotional excitement. A neurologist advised him in such cases to imagine himself at authoritative person and to imitate his imperious voice. The council helped.

To illustrate the above mentioned conclusions it is pertinent to present the results of the research of Helen Flanders Dunbar, who studied the psychological characteristics of the people who became the victims of car and other accidents. The H.Dunbar's conclusions confirmed the phenomenon that drew the attention of the employees of insurance companies: there are people liable to accidents, who release their aggressiveness due to careless drive. But even more important was the discovery that some drivers subconsciously wanted to hurt themselves, the cause of which lies in the suppressed guilt and the subconscious need to be punished [5; 2]. So, the psychological experiments show that there are some people who are prone to accidents, various injuries.

This behavioral trend, stemming from subconscious psychological predisposition to inflict self-injury, can be explained due to a supposition that aggressive people subconsciously provoke tragic events in their social environment, thus becoming the victims of their own aggression.

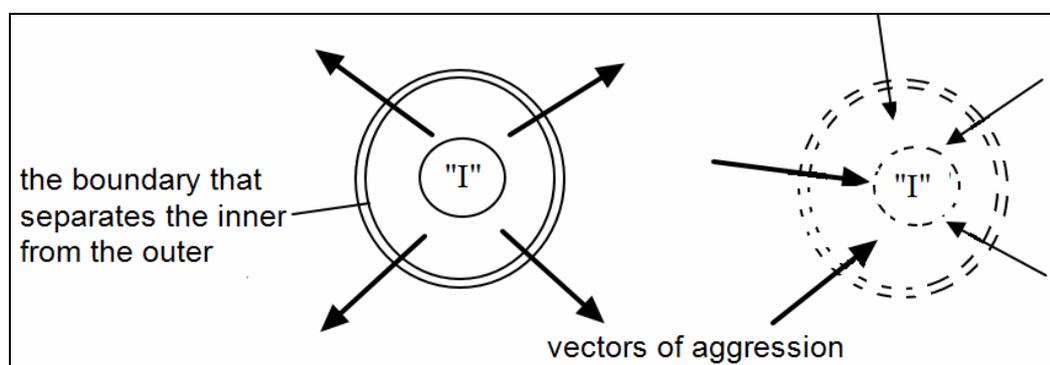
The aggressive actions of the man are provoked by his ego-centric superiority complex, being a specific adaptive response, needed for man's development and existence in social reality thus creating conditions for the development of the personality – a unique and free creature. But in extreme living conditions, when at the life scene appears the spontaneously-creative, subconscious, involuntary regulation of behavior, the sense of self-importance strikes the man himself, because superiority complex releases the accumulated aggression hence destroying its carrier and not allowing him to use life-saving resources of unconscious regulation of behavior.

*The study of human behavior in extreme situations – shipwrecks for example – leads to the conclusion that those people had much better chance for survival, who were characterized by a lower sense of self-importance.*

For a person with a powerful individualistic and egocentric complex, who tends to accumulate great amount of aggression it is rather problematic to enter involuntary-spontaneous state of meditation (and in general, for him it is difficult to use synthetic resources of the subconscious, that initiates creative activity), since in this state the boundary between internal and external is being eliminated thus releasing the charge of aggression, directed at the person who meditates. The deeper one sinks into a state of meditation, the more transparent becomes the boundary separating his Ego from the external environment. Due to this large amount of aggression rushes into the sphere of "I" and effects this sphere, which

often leads to mental disorders appearing under the situation in which the human "I" ceases to constitute and support its border. Hence the mechanism of self-identification collapses that may lead to schizophrenia – "split personality" state.

This process is illustrated by the figure 2, on the left part of which we can see the stable status of the "I", and on the right – the delocalization and destruction of man's "I" due to destruction of the boundary separating the inner from the outer.



*Fig. 2. The mechanism of human aggression generation*

**Conclusion.** The illustrated phenomenon manifests itself in the action of the *spiritual law of retribution and justice* due to which any outer aggression must be transformed into auto-aggression. Here lies the principle of harmonious coordination of the internal and external, which reflects the Oriental truths: "a man becomes that object he hates or is afraid of".

So we considered the social and psychological mechanisms of aggression and somatic illnesses in general methodological field that helps to state certain correlation between mental, behavioral and somatic aspects of the man, which in its turn to some extent unifies psychological, social and somatic factors of any illness.

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