

VIRTUAL REALITY AND FEATURES OF HUMAN PSYCHE

In the proposed research the attempt to consider and analyse one of the existing approaches to the study of the correlation between alternative (virtual) world and our reality is made. The psychological virtual reality as one of the types of virtual reality is considered and analysed in details. Two types of psychological virtual reality are described and analysed: the consuetual (normal, ordinary, and corresponding to the normal process of image actualization) and the virtual (unusual, extraordinary that corresponds to the extraordinary nature of the process of image actualization), which is divided into gratual and ingratal. Besides, the qualities of the virtual (according to M.Nosov) are considered: unhabituation; spontaneity; objectiving; fragmentariness; volatility of the status of freedom; volatility of the status of personality; volatility of the status of consciousness.

Keywords: virtual reality, virtual, consuetual, gratual, ingratal, image, self-image.

(стаття друкується мовою оригіналу)

The reality, opposed to the being, as a phenomenon of essence embodies the quality of life in all its variety and is rather an idea of being, transforming it through the estimated intentionality and cognitive ability of the subject and that's why reality is connected with the subject as a condition of communication. Such view of reality allows to postulate plurality of realities. Polyonticity means not plurality of substantially existing and independent worlds or "levels of reality", located hierarchically, but as a set of communicative and cognitive or anthropological realities, which have functional and operational character and are located not hierarchically, but rhizomatically. The subject by any means or techniques is the creator of virtual reality. In the analysis of virtual reality as phenomenon of psyche it is not rightful to identify it with culture in general, abstraction, or pretence, illusion, fiction because such identification doesn't reveal specific features of virtual reality and doesn't bring anything substantially new in studying of old problems.

Analysis of the latest researches and publications. The analysis of the special literature devoted to the phenomenon of virtual reality, indicates about sufficient accumulated experience which reveals its general aspects. Within postnonclassical picture of the world a new philosophical, paradigmatic approach to research of virtual reality – "virtualistics", which ancestor is the Russian scientist Nosov, is singled out. Virtualistics is a particular philosophical category which is set by categorial opposition "virtual – constant". This approach allowed to develop modern ontological and anthropological concepts of virtual reality. Despite relatively short period of researches, following works is devoted to virtualistics: the problems of virtualistics and culture (O.Anisimov, Yu.Mamchur, Yu.Melkov, O.Migunov, M.Nosov, D.Tselikov, O.Yukhvid), the theoretic and informative problems of virtualistics (P.Alyoshin, B.Babenko, S.Borchikov, A.Genisaretskaya, F.Girenok, L.Grimak, S.Zharov, V.Zhdanova, O.Kovalevskaya, E.Mamchur, M.Menskiy, M.Nosov, M.Ovchinnikov, M.Pronina, V.Rozin, V.Samokhvalova, A.Sevalnikov, O.Smironova, P.Solopov, G.Yur'ev, Yu.Yatsenko), the natural science bases of virtualistics (L.Antipenko, O.Baksansky, O.Knyazeva, O.Kutcher, O.Pechenkin, Yu.Sachkov), etc.

However we emphasize that virtual reality as a phenomenon of psyche underwent definite convergences in the virtual environment, having remained actually on a roadside of these researches.

Research objective is to analyse psychological virtual reality (some of its aspects) as one of the types of virtual reality.

In due time M.Nosov noted three types of events in virtual reality, namely: konsuetual; gratual; ingratal [1]. To explain in more detail what it is and how it is connected with the subject of research, we turn to the concept of “self-image”, which was introduced by the above-mentioned scientist. “Self-image” describes reflection of states of psychical formations, unlike “image” which describes qualities of psychical reflection of reality. So these feelings in self-image are virtual experiences that form virtual reality. Animals bring in the reproduced image the evaluation with a plus or minus signs then making movement quickly either towards object or from it; and people extend a chain due to the sense, that include ethical part, and need to reflect over a choice, to execute it verbally, supplementing it with arguments and only then to act [2]. Replacement of the sign with a symbol narrows down the correlation of the image and actions with requirements of body, obscure accurate guidelines in object interpretation, bringing the significant variability in them, that forms realization of free will. The image as a result of reflection serves, so to speak, as a connecting link between material and spiritual life, transiting from external level into internal one.

The result of information representation is images made by feelings or sensory images that arise when object can be felt directly. It should be noted here that fragmentary images of feelings complicate in the developed animals considerably when they are aggregated to the complete image of perception, and then to the image of representation. The “expenses”, that are directed to the full embodiment of so multiple combinatorics, prove themselves as such that increase chances of organism’s survival greatly due to the vision of objects of environment and so on.

Figurative vision provides involvement of emotional sphere because without outlet of feelings the articulate chain would be unable to develop (it is it, which prompts to all living beings which objects demand special approach, sign evaluation or symbolical comprehension): sometimes inexpressive emotional delay of attention reduces suddenly something to the rank of objects which images cause flash of passions.

It should be noted that human nature gives a rest to the mind from time to time, as well as to morality (at least in the situations of contemplation of beauty) and it can’t allocate a period of calm to the feelings because absence of feelings is a sign of extinction of life, – while life isn’t over, feelings rage. Emotions do not only provide an energy outlet that overfills an organism – they are the indicator of the adequacy of figurative sign and a symbol of circumstances that are condition of the survival of a species.

Undoubtedly, the process of reflection of reflection “starts” any animal if it is necessary that possesses a mature brain producer of psychical figurativeness, because, according to N.Nosov’s directions, “virtual reality can emerge on any image, no matter how elementary it may be”

[3, p. 56]. Though it is truth, he talks about human psyche, but, in our opinion, there are no obstacles to capture with the sense of this statement all representatives of fauna in general, which are endowed with the necessary arsenal of figurative vision. So it is necessary to emphasize that the high-quality charge of virtual activity of people is shaped in the depths of pre-human virtual experience [4].

It should be said that the features of the animal are manifested in virtual worlds generated by people though there occur layering of purely human additions on them. For example, the majority of properties of virtual singled out by Nosov fit within a framework of sensory perception of animals quite easily (the volatility of the status of consciousness, personality and will is available only to people) [3, p.57]. So when there appears an image of any subject, it is not always prove the completion of the process of reflection because the first image under appropriate conditions can give a new impulse to emergence of images of the following reflective level [5, p.81–90]; thus it turns out that one more image is reflected from already available image, as though there appears an image of the image which is called “self-image” or “virtual” [6, p.36], the virtual which “arises unexpectedly and unintentionally – the emergence of virtual is not controlled by consciousness and doesn’t depend on will (intentions and desires) of a person” [7, p. 160–163]. Sometimes man, unlike animal, which is “kept on its legs” firmly by the species program, has difficulties with spontaneous virtual experiences as though they govern a man invisibly. That’s why human spiritual work consists in restraint of spontaneous virtuals by means of their devirtualization (see [8] – M. A.) and then in creation of virtual realities controlled by consciousness, in which “self-images, as well as integral virtuals linked to them, can be realized and managed by a personality” [9, p. 7].

When the image is actualized as usual, – the process of actualization isn’t reflected, so such feelings are called consuetual (Lat. *consuetus*– usual). When it is actualized in an unusual way, a person switches over, so to speak, to his feelings and passes into virtual which in its turn can be of two types: gratual (from Lat. *gratus*– attractive), when actualization is quite easy; ingratal (Lat. *ingratus*– unattractive) if actualization is difficult (M.Nosov).

It should be noted that according to the results of E.Biryukov’s research [10], people, depending on circumstances and character of a personality, incline usually to the one of the two the most common ethical guidelines during the creation of virtual systems:

1) morality of service to the high ideals (the execution of a debt) – initiations of inclusion of spiritually health-improving self-images;

2) morality of service of low passions (connivance to one’s weaknesses) – stimulating the creation of spiritually pathogenic virtual realities.

The scientist [10] emphasizes that some people become disappointed in the continuous execution of their debt and try to fix in the middle position between service and connivance to one’s weaknesses. This choice is short-lived because it is difficult to live normally in a mode of irresponsible responsibility. So some men return to the former ethics, and others admire morals of service in the context of pathogenic virtual realities. The experimental researches show that pathogenic virtualities of

alcoholics, for example, are developed on only one often absolutely primitive image that calls to serve to its need in drinks.

As for characterization of virtual, it is possible to tell the following. A man perceives and experiences this state (if it is possible to call it in such way) as objective reality, instead of somehow that is generated by his mind. Consuetual occurs all the time as the usual course of events (except for the cases when there appears virtual). So any state can be called a consuetual one.

Virtual is always experienced as an going beyond the scopes of the usual, ordinary life. In this case we see absolutely another level of psychical reality with other scales. It can be even transition to another reality of a higher level, which is experienced gradually (man's professional growth can be provided as an example). That is for the person, who gets used to these levels of reality, they become constant realities and there appears a possibility of further transition to its another levels. But despite it "dealing for a fall" is possible that is transition to realities of lower levels is also possible.

Virtual (according to M. Nosov) is characterized by the following qualities: unhabituation; spontaneity; objectiving; fragmentariness; volatility of the status of freedom; volatility of the status of personality; volatility of the status of consciousness.

Unhabituation, spontaneity, fragmentariness, objectiving—these qualities characterize virtual from the external point of view,—are, by and large, signs of getting into virtual. The volatility of the status of consciousness, volatility of the status of personality, volatility of the status of freedom — these signs characterize this state internally, that is how a man feels in this state.

Unhabituation. Virtual is experienced each time as an unusual event. In the state of virtual a man reproduces in mind important for his events and, as these events take place in psychical sphere instead of material one, one and the same scene can be replayed in many different variations.

Spontaneity. Virtual reality is characterized by emergence and unpredictability of getting into it. There is no time boundary of previrtual and virtual modes. It is always about oneself in a new mode. Always there is a speech about itself already in a new mode. A person never tells how this mode has appeared and fixes only that he is already in it, i.e. transition from consuetual to virtual isn't fixed by him. The person, who is engaged in meditation constantly, undergoes the state of virtual sooner or later: the image that has been actualized many times, becomes gradual at some point as a result — and such person experiences trance.

According to I. Katernov's words "virtuality is actualized either as events, in which is developed the strategic (or biographic in general) context of behaviour, that affects areas of target, valuable, standard, the meaning of life and others dispositionally significant orientations of a person, or as the problem situations that arise as an unforeseen consequences of actions of a subject" [11, p. 31–32].

Transition from one reality to another can be carried out as a "jump", "shock" for subjective experience, i.e. as a radical change of tension of our consciousness, caused by attention to another life. In order for this attention not to be weakened, religion developed virtual and proceptive forms of perfective praxis for improvement and protection of itself

from routinization that is carried out in sudden, almost instantaneous events (awakening, enlightenment, revelation and realization of thoughts, the anthropical meetings, etc.). Here Platon's words are remembered: "Change doesn't begin neither from movement, nor from rest. Between movement and rest is "suddenly", which is out of time. In its direction and proceeding from it the movement passes to calm, and calm to the movement" [12, p. 458].

Fragmentariness. The person, who is in the virtual, has a feeling of some separateness of parts of his body from himself ("hands don't obey", or "hands do everything themselves"). As far as virtual is a reflection of the nature of actualization of only this current image instead of all life, the person describes in objective terms not all himself in general, but only those parts of himself, which participate in the implementation of this act though experience captures all person entirely. Virtual is generated by a fragment of human activity, and is experienced by all human being.

Objectiving. No matter what man says, he says about himself not as about the active beginning from which some events, thoughts, actions originate, but as about the object which is covered by thoughts, experiences, actions, — the matter is what happens to a person, why it becomes subjected to (for example, obsession trance).

Objectivings connected with reification. So in ritual situations it can be caused by hypnosis and self-hypnosis stipulated by previous experience and expectations, and also by special ritual techniques: for example, hyperventilation in dance, drumbeat, etc.

The volatility of the status of corporality. Despite the fact that nevertheless virtual image is a product of psychical activity, it can influence on person's behaviour considerably, because it possesses its own activity. It can cause even physiological feelings: at the emergence of virtual image a man is sure that the representant of this image is really present: a man takes his image of hunger for the feeling of hunger and so on.

The sensation of one's own body and the sense of the external space in virtual change: the human body becomes light, sometimes a person can consider himself levitating, travelling to another realities, that is to experience everything about what B. Reber and F. Rochtold skilfully.

On the contrary in ingratural the human body becomes stranger, the space in which he acts, becomes viscous, heavy and unattractive. Perhaps, it happens because gradual states are accompanied by activity of the endogenous opiate system that arise as reaction to stress or pain during initiation [13, p. 283–288] or self-flagellation etc. The activity of opiate system is connected with brain activity, that its area, that is responsible for the state of euphoria.

The volatility of the status of consciousness. In virtual the nature of functioning of consciousness changes, it is oppressed, the role of unconscious, and thus intuition and instincts, increases in its turn. Its functions are slowed down, fictitious images are perceived as reality.

The volatility of the status of personality. In virtual a person estimates himself and his opportunities differently, he has a sense of power. It seems to him that it is possible to overcome all obstacles, there appears a sense of inspiration and thus a sense of life completeness.

The volatility of the status of freedom. The role of freedom changes in the activity of a person in virtual. The person in virtual reality overcomes the limitation of his own

will illusory, so he feels free. There appears a sense of revelation and self-perfection, combined with illusion of omnipotence, it seems to the person that he is a rescuer of the world, a prophet etc. In fact will is oppressed in this state as virtual reality dictates its rules. Firstly, it is determined by a cultural model (for example, the Indian will never see an angel during rituals, because he isn't familiar with Christianity). Secondly, virtual reality is caused by technical peculiarities. And, at last, consciousness is oppressed here outside of which will is impossible.

The concept of virtual reality allows to reveal features of human psyche that permit to produce a multitude of realities. O. Leontiev came to the conclusion that: "Virtually brain contains in it not these or those specific human abilities, but only ability to form these abilities" [14, p. 208], –this is the essence of the energetic nature of virtual reality.

The aspiration to generate something bigger, than nature can provide that what makes man out of human. We must say that a lot of things from those what is interpreted as a special state condition of spirit is virtual which, by the way, isn't itself the evidence of a special spiritual advancement. Virtual can be obtained by applying any psychotechnical method (or by taking certain substances).

According to F. Shcherbatskiy's words "all methods which are used to help to consciousnesses to concentrate on one and only point, are more or less identical in all philosophical systems. They have absolutely nothing from Buddhist. The psychological fact of concentration which is underlain, is very simple. If concentration is produced systematically, it will cause special mystical states of spirit" [15, p. 213–214]. Mysticism is typical gradual: "Late professor O. Rosenberg practiced himself some of the types of yogic contemplation in a Zen monastery in Japan. Usually he compared a pleasant feeling of lightness which he felt then with the effect produced by music, especially, when it is played by himself. The attention is concentrated then, and a light state of ecstasy forces you to forget all hardships of life" [15, p. 213–214]. The absence of thoughts is a core of Taoism: "This centre of one's own and another's, of common and native and first of all self-forgetful orientation to infinity is called "oblivion" by Chuang Tzu and the act of oblivion is interpreted with a masterly ambiguity inherent to him. Oblivion is a reality, darkened and hidden from us by the objectification of a word. But to open reality means to forget any subjective voice" [16, p. 88].

The feature of gradual is also in the centre of astrologers' attention: "He knows that leading space forces act in everything and everyone, and it is necessary only to be able to listen to the voice of stars. But it is necessary to make silent one's own voice in order to hear that one; it is necessary that conceptual restrictions allow to appear to the simplest movements. For this purpose he seeks to suspend a clear control of consciousness of that one, who addressed him..." [17, p. 341–342].

Analyzing N. Nosov's works O. Bebeneva distinguishes five types of virtuals which he classifies according to the means of activation:

– the considerable reduction of external stimulation or motor activity (seclusion, direct hypnosis, sensory deprivation –it is caused either during the experiment, or it

is a result of solitary confinement, travel across a desert, etc.);

–on the contrary, their excessive strengthening (tortures, a state of panic, ritual convulsions, rage, hysterical states, "mass infection", religious conversion, trances (for example, a trance of obsession), that arise in response to the intensive rhythmical drumbeat, etc.);

–the increase of vigilance and (or) psychological inclusiveness, involvement in a situation (a hot prayer, sleeplessness of the prayer-believers, hearing of a charismatic speaker);

–the decrease in vigilance or weakening of criticism, brain activity (drowsiness, self-hypnosis, deep ecstatic or creative experiences, insight, free association during psychoanalytic sessions, relaxation in dreams, boredom and full relaxation or trance of mediums and a condition of meditation);

–the action of "somatopsychological" of factors. This last group includes states that emerge directly from change of chemistry and neurophysiology of the body and are caused by both internal and external reasons: from hypoglycemia to hyperventilation by dehydration, lack of sleep, intoxication, as a result of homeostasis disturbances, travellers in the desert or on the sea can serve as example; shift of pH to alkaline side in the case of hyperventilation (and further semi-conscious states); disorder of functions of endocrine glands that cause precoma or hysterical states; sleep deprivation; epilepsy, migraine; poisoning by medicine, alcohol, hypnotic drugs, hallucinogens; stimulation of production of adrenaline and endorphins.

It should be emphasized that virtual reality is generated (instead of being reflected) by consciousness, and the logic its generation can be result of the extrapolation of the logic of religious consciousness.

O. Bebeneva represents them in a general in the form of theses [18]:

1) Our ordinary world, culture, mind are arranged badly or they are simply false, illusory.

2) There exists another, different world, the "true" reality with extraordinary features, the world where a person can find his salvation, his genuine being.

3) there are certain methods and psychotechniques to achieve this world (or to approach it).

The author explains these theses in the following way [18]. The first thesis is obvious to any subject, on the one hand, he realizes his anthropological insufficiency and limitation by vitality that entail an existential dissatisfaction with himself and culture in general, on the other hand, he seeks to depreciate the world finally and the best way to do it is to recognize it illusory.

The second thesis characterizes, on the one hand, the content of religion, on the other hand it shows the functional sense of religion which is actualized as reality, that is it ceases to be virtual for the individual consciousness. The actualization of virtual reality is carried out by the way of "the changed states of consciousness", or transcendence, ecstasy, trance, transpersonal experiences or virtual. The third thesis consists in that there are ways and means of getting into virtual reality. They include the above-mentioned phenomena, which are considered as psychophysiological and caused by material agents because virtual reality is actualized at the moment of interaction of psyche and material reality.

We face with similar feature of gratualin the philosophy of the martial art of karate. It is called the principle of non-action: "When you stand in front of an enemy, you can think of nothing. Your mind has to fall asleep and you are obliged to enter into a state of alienation. Your face should express only hatred and inevitability of your victory. Only in this case feet and hands will act easily and free" [19, p. 174].

Such states are characterized as mystical states perceived by believers as a touch to some divine source. Asceticism, isolation and self-flagellation and so on, which are widely documented in various religious traditions, are almost indispensable condition of achievement of virtual reality. For such religions as Buddhism, Hinduism, Jainism the directions on regular entry into virtual with the help of psychotechniques are characteristic.

It also concerns biblical religions (Judaism, Christianity and Islam) which aren't oriented on development of psychotechniques and reproduction of religious experience in general, which appear the fate of particular communities or individuals (monkhood, mystical brotherhoods and orders, hermits, etc.).

The element of psychotechniques plays an important role in Christianity (monkhood, staretses, Catholic mysticism) and Islam (Sufism); in a Judaism it is expressed somewhat weaker (medieval cabbalistical esoterics, Hasidism, etc.). Here religious ritual brings an ordinary believer into a temple full of sacred images, censers, solemn sounds and so on awake in the person feelings, which are oppressed in the everyday life.

Undoubtedly, the study of methods of achievement of virtual is huge work which is complicated by "field" conditions because laboratory experiment is almost impossible, because the matter is about religious feelings and beliefs of people. Where the world of images gets cultural support and is determined as the "true" reality and the constant world is considered merely its reflection, the motivation for consuetual behaviour should be sought in virtual realities which become measurement of culture and which are neglected in the analysis of interaction between culture and individual: "science, art, religion in the form of virtual realities allow contradictions between the certain person and culture, creating possibility of their independent and mutual being" [20, p. 197].

Conclusions. Virtual reality reformats ideas of a man about the objectivity of the real world cardinally and allows also to reveal features of human psyche which are capable to produce a set of realities. In the proposed research the attempt to consider and analyse one of the existing approaches to the study of the correlation between alternative (virtual) world and our reality is made. The psychological virtual reality as one of the types of virtual reality is considered and analysed in details.

Two types of psychological virtual reality are described and analysed: the consuetual (normal, ordinary, and corresponding to the normal process of image actualization) and the virtual (unusual, extraordinary that corresponds to the extraordinary nature of the process of image actualization), which is divided into gratual and ingratal.

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Журба М. А., доктор філософських наук, завідувач кафедри філософських та гуманітарних дисциплін, Інститут хімічних технологій Східноукраїнського національного університету ім. Володимира Даля (Україна, Рубіжне), zna_3@rambler.ru

Віртуальна реальність та властивості людської психіки

У запропонованому дослідженні здійснюється спроба розглянути і проаналізувати один із існуючих підходів до дослідження співвідношення альтернативного (віртуального) світу з нашою реальністю. Детально розглянуто та проаналізовано психологічну віртуальну реальність як один із видів віртуальної реальності. Описано та проаналізовано два види психологічної віртуальної реальності: консуетал (нормальний, ординарний, та відповідний нормальному процесу актуалізації образу) та віртуал (незвичайний, екстраординарний, що відповідає екстраординарному характеру процесу актуалізації образу), який поділяється на гратуал та інгратуал. Крім того, розглянуті якості віртуала (за М. Носовим): незвиканість; спонтанність; об’єктивність; фрагментарність; змінність статусу тілесності, змінність статусу волі; змінність статусу особистості; змінність статусу свідомості.

Ключові слова: віртуальна реальність, віртуал, консуетал, гратуал, інгратуал, образ, самообраз.

Журба Н. А., доктор философских наук, заведующий кафедрой философских и гуманитарных дисциплин, Институт химических технологий Восточноукраинского национального университета им. Владимира Даля (Украина, Рубежное), zna_3@rambler.ru

Виртуальная реальность и свойства человеческой психики

В предложенном исследовании предпринимается попытка проанализировать один из существующих подходов к исследованию соотношения альтернативного (виртуального) мира с нашей реальностью. Подробно рассмотрена и проанализирована психологическая виртуальная реальность как один из видов виртуальной реальности. Описаны и проанализированы два вида психологической виртуальной реальности: консуетал (нормальный, ординарный, и соответствующий нормальному процессу актуализации образа) и виртуал (необычный, экстраординарный, который соответствует экстраординарному характеру процессу актуализации образа), который делится на гратуал и ингратуал. Кроме того, рассмотрены качества виртуала (по Н. Носову): непривыканость, спонтанность, об’ективированность, фрагментарность; измененность статуса телесности, измененность статуса волі, измененность статуса личности, измененность статуса сознания.

Ключевые слова: виртуальная реальность, виртуал, консуетал, гратуал, ингратуал, образ, самообраз.