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Anatomija kockarskoga uma / *The Anatomy of the Gambling Mind*

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Cilj je ovoga rada objasniti zašto kockarskom umu koji funkcionira tako da barata poluinformacijama – koje stvara iz percepcije, a ne iz mišljenja pojma – treba napor. Radi se o empirijskim podatcima i opservacijama stečenima u dugogodišnjem radu s kockarima koje se kroz pojmovne analize i zaključke u ovom radu sintetizira u apstraktne i univerzalne zaključke, prema načelima eksperimentalne filozofije. Mnogo je točnije reći da se, u kockara, radi (najčešće) o zdravim osobama koje adaptiraju svoj razum prividom i apsurdom, a ne o bolesnim osobama. Dolazi se do zaključka da je nužna višeslojna obrada kockarske osobnosti kroz moralne filtre postojanja, u kojima se naporom i logički raščlanjuje istina od neistine, koji kockara stavljaju u centar svog bivanja (autonomija, autarkija), nasuprot ugodi, besmislu i ropskoj svijesti. Ovisnici o nesupstancijalnim modelima memorijskoga modeliranja (kocka, videoigre) rabe pojam „kulture“ kao u svim ci-

The aim of this paper is to explain why the gambling mind — which functions by operating with half-information, information it generates out of perception rather than out of the thinking of the concept — requires effort. What is at issue are empirical data and observations acquired over many years of work with gamblers, which in this paper are synthesized, through conceptual analyses and inferences, into abstract and universal conclusions, according to the principles of experimental philosophy. It is far more accurate to say that in gamblers we are dealing (most often) with healthy persons who adapt their reason by means of illusion and absurdity, and not with ill persons. The conclusion reached is that a multilayered processing of the gambling personality is necessary, by way of the moral filters of existence, in which truth is distinguished from untruth by effort and by logic, and which place the gambler at the center of his own being (autonomy, autarky), as against pleasure, meaninglessness, and slave consciousness. Those addicted to nonsubstance models of

vilizacijama do sada, pa tako i u postmodernizmu, kroz „sustave dresure“, učeći i vježbajući discipline koje su im nužne za preživljavanje, kao i svaki ne-ovisnik. Jedina je razlika danas u tome što su kulturni obrasci koji se prenose iz generacije u generaciju, ta važna životna spoznajna i moralna pravila, marketinški obrađena u nekom obliku pseudointelektualnoga rada u kojemu je naglašena ludenačka forma.

memory modeling (gambling, video games) employ the concept of “culture” as in all civilizations to date, and so too in postmodernism, through “systems of drill”, learning and practicing the disciplines necessary to their survival, just as does every non-addict. The only difference today is that the cultural patterns transmitted from generation to generation, those important cognitive and moral rules of life, have been worked over by marketing into some form of pseudointellectual labor in which the ludic form is emphasized.