REAL LIFE & REAL ECONOMICS

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REAL LIFE & REAL ECONOMICS

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EDITORS: VITALII LUNOV AND MAXIM LEPSKIY

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"A business that makes nothing but money is a poor business."

Henry Ford


RESOLUTION
INTERNATIONAL INTERDISCIPLINARY CONFERENCE
REAL LIFE & REAL ECONOMICS
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International Interdisciplinary Conference "Real Life and the Real Economics"

May 15-20, 2021
Resolution

The given resolution is an overview of the International Interdisciplinary Conference **"Real Life and the Real Economics,"** which took place May 15-20, 2021.

This resolution presents research results demonstrating contradictions and distortions of events that raise questions about the authenticity of widely accepted history. It also contains scientific theses covering questions on how the business structure looks, what components are necessary to make business work as a coherent system, relevancy of academic science today, what is the state of modern science in contrast with ancient science, and what did global disinformation and the consumer society have led to. In their reports, experts, scientists, and business practitioners shared practical models and tools that can be used as a reference point and help to make better decisions in any professional domain.

There is also a section covering the sore subject of "consumer society" and "self-deception" from the perspective of Jean Baudrillard's philosophy, which raises challenging issues and even provocative questions for each individual and may serve as a foundation for further research. Comprehension of the fundamentals of economics seeks answers about the knowledge and skills that a person needs to keep their business in the marketplace, under unpredictable conditions, and thrive. Entrepreneurs and business leaders will also find a practical "model" of the consumer society — a highly complex task of achieving zero prime cost, which is a certain unspoken ultimatum: "either the businessman will find a solution to solve this highly complex task, or he will go bankrupt."

There are many insoluble paradoxes in the advanced and technologically driven 21st century. One of these cornerstone mysteries is the factual history of business, economics, and even day-to-day technologies. If it is considered that "money rules the world," then why, is it the case, there is no single reasonable idea, how and where money came from? What was the progression or metamorphosis and transformations that allowed impersonal pieces of paper and electronic signals to become, today, the central exchange equivalent?

Another ambiguous enigma: since business is a crucial element of the evolution of human activity, why is there no single discipline of 'business history' (except for a few common speculative concepts)? Consequently, if the 'economy' is an integral part of public and social relations, then why does every country have several divergent historical vectors? How many 'economic and business histories' are written and rewritten? Undoubtedly, the expression «history is written by the victors» is not a new paradigm. However, the following paradox is a red line in the background of the previous questions: how is it possible to engage in professional activities and conduct business in the conditions of the total absence of an accurate picture of the origins of said business, its history, and its developmental course? Provided that people cannot distinguish truth from lies, facts from fiction, reliable from unreliable?

There is no history of business, history of economy or history of human civilization. These categories simply do not exist as a reflection of scientifically established knowledge of laws. Many researchers, treading the pathway of obstacles derived from false data, simply give up in hopelessness.

> **"Business is business!" is the verdict; a multifaceted conclusion and restless justification of why some suffer severe punishment for things that are authorized to others."**
> **"Enigma or Crime", Dr. Oleg Maltsev**

The International Interdisciplinary Conference "Real Life and Real Economics" was conducted to answer these questions. Scholars, professors, experts from different fields, practicing financiers, and business people from different countries such as the USA, Great Britain, Brazil, Italy, Germany, France, Ukraine and Estonia gathered together in one platform for a constructive dialogue.

The first part of the resolution presents the conclusions of the conference participants concerning the issues of business history and technological history of civilization: collisions, contradictions, distortions, and invented histories; the origins of business construction elements and business formula: which sciences compose it.

The second part of the resolution is devoted to the problems of people and consumer society, its elements, and self-deception in terms of Jean Baudrillard's philosophy, the role of money in modern society, and the current analysis of the situation in industries and future predictions.

The third and final part examines the mystery of the origins of economics and business, the origins of business consultants, and the security field, "business heroes" of different times and relevancy of modern science compared to the science of the 16-19th centuries.

History of business and technological history of civilization. Origins of the Business Construction Elements and the Business Formula

Currently, everyone has their own thought of what is "business." In modern science, there are many explanations of it, ranging from "an organization or enterprise entity engaged in commercial, industrial, or professional activities" to "an occupation, profession, or trade, or is a commercial activity which involves providing goods or services in exchange for profits." In their conversation about business history, **Dr. Oleg Maltsev** asked **Dr. Elizabeth Haas Edersheim**: "Was the slave trade a business or not?" The answer was, "Yes, the slave trade was a business." Accordingly, the definition of the word "business" is very subjective. People have obtained their well-being in society throughout different historical periods in various ways. If we think in terms of Leopold Szondi's school of fate psychology doctrine, then programmed fate was automatically passed down from generation to generation. Children created their well-being the way their parents and grandparents did. Methods and tools were passed from one generation to another in a chain of order. Thus, the history of humankind, including the history of business, economy, and technology, is a long path of formations with transformations at each step. To this day, such changes continue to occur under the influence of various events, such as COVID-19.

To create a business, one needs the market, capital, commodity circulation, and other components. However, the ability to coordinate all of these components is crucial. Ubiquitously, a new life and a new era came into the picture with the emergence of business. It is usually considered that the emergence of business occurred after the Bourgeois Revolution of 1830. However, according to **Dr. Maltsev**, the revolution mentioned above was the final stage and not the beginning. It was a political upheaval that completed the formation of the New World in Europe. He notes: "Europe developed the system, forms, restrictions, tasks and laws that we observe today, and they have spread in one form or another to many other countries." Confirming the idea that business began to take shape earlier than what is commonly believed, in an interview, **Dr. Edersheim** notes the following about the management: "Peter Drucker's book, for example, states that historically the leadership of the army had a profound knowledge of management at a very high level. This knowledge was later passed to banks and other organizations."

In 2021 **Dr. Maltsev** authored the book “Enigma or Crime: Real Life and Economics,” focusing separately on the “origin of the business elements” (companies, industries, and markets), the nature of the business, which must be sought in human history as the author and many of his colleagues believe. Many enterprises do not succeed, and one of the reasons is that people do not understand the essence of what they are engaged in. **Academician Grigory Popov** investigated the origins of various phenomena and discovered a “law” in science, which states: “Historically, nothing changes, as time passes, everything takes some form of the absurdity of the previous.

Based on this idea, Dr. Maltsev presented the results of his research, that any business structure can be classified into one of the **four classical forms**:

1) *The ship model*. A universal business model where you have a system that is governed by a Captain that organizes his crew members (each of whom has a specific role).

2) *Production-type* business corresponds to a military structure.

3) The third type is related to the area of professional services. Historically it would correspond to the *structure of the religious chivalric orders*.

4) The fourth type is a trade that historically corresponds to a *church structure*.

The scholar concludes that comprehension of this model gives an ability to understand the company’s type, structure, and internal order.

Costantino Slobodyanyuk, Pavel Pedina, and **Svetlana Illiusha** prepared their theses based on the models presented by Dr. Oleg Maltsev many years ago. **Pavel Pedina** and **Svetlana Illiusha** considered a business as a working system model with four components: communication system, management, human resources, and technology. At one of the discussion panels, S. Illiusha briefly described each element of the business structure (Fig. 1.):

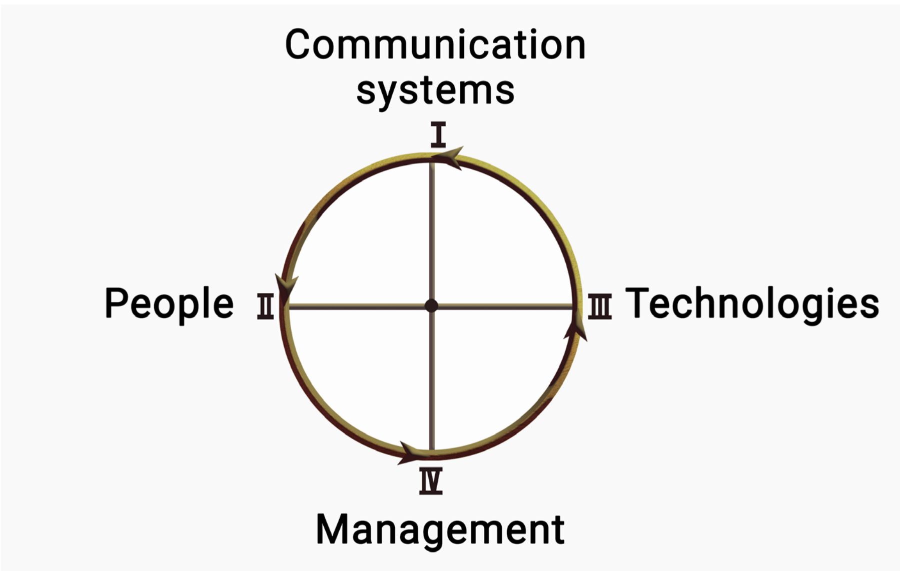

Fig.1. Business structure

I. *Communication systems.* Positioning in the market. Without communication systems, a business cannot interact with other market participants.

II. *People.* The specialists of the particular company, business partners and company management, external consultants, all persons who keep the business running.

III. *Technologies*, which will ensure the company's competitiveness in the market and will be used to implement the tasks.

IV. *Management*. Organization of the work processes and people, business administration.

Referring to the same model, **Pavel Pedina** believed that only by coordinating all of these four elements it is possible to analyze the company and increase its efficiency: "Once I was forced to go back to the forefathers of my industry and understand what was used before. For this, I chose two companies: the Austrian KSV1870 and the American Dun & Bradstreet. At the time of establishing these companies, at the dawn of the Bourgeois revolution, they also referred to these four elements of business construction in their reports. The deception was a reason for the emergence of this professional service and industry. Only by looking at companies in terms of these four elements can we take deception under control."

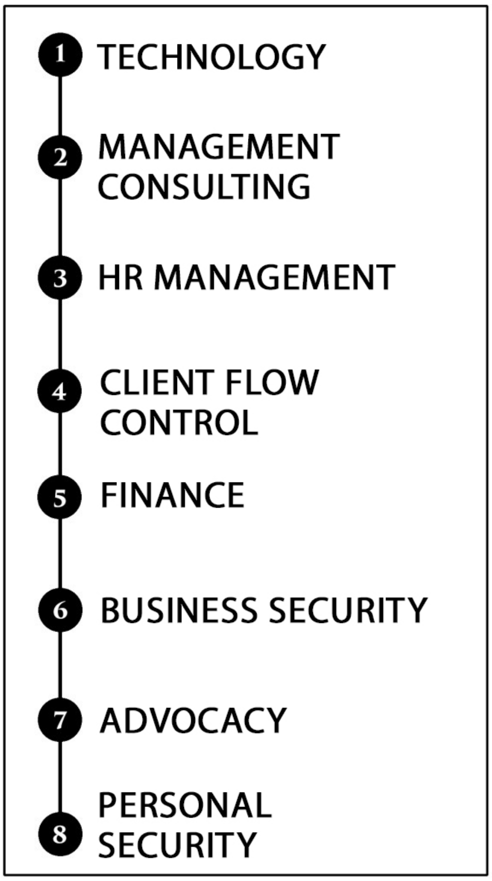

Fig.2 Business scale

Costantino Slobodyanyuk presented the concept of business scale, which Oleg Maltsev explained particularly for management consulting specialists: "This tool made it possible to diagnose various problems in business very quickly. It consists of eight levels: technology, management consulting, HR management, client flow control, finance, business security, advocacy, and personal security (Fig. 2). Considering all these stages, one can diagnose what is going on in the business. But since applied science gives multi-applicable, multi-disciplinary, and multi-instrumental things, we can look at this range from a different angle. All we have to do is to turn it 90 degrees, from the vertical position to the horizontal. Now the universal tool allows us to analyze the history of the business. That is, as Dr. Maltsev said in his thesis, "Everything begins with technology and a scientific approach." Consequently, these stages allow analyzing business history with a scientific and technological approach, to classify historical facts and personalities at each level."

In the discussion dedicated to sciences that compose a business formula, **Dr. Geoffrey West**, **Dr. Oleg Maltsev, Dr. Lucien Oulahbib**, and **Andrew Wagner** emphasized that business is not simply mathematics and psychology; instead, it is a complex system that requires an interdisciplinary approach. To demonstrate this, **Andrew Wagner** gave an example from his experience that vividly characterizes the common approach to business in today's academic field: "When I began studying economics in graduate school, I had one professor who insisted that economics and business is just math. Not even psychology, but just math. You put in some numbers, and some new numbers come out. To pass this professor's class, I was required to write an essay defending this mathematical philosophy. It was a very painful essay to write because I do not agree with that philosophy. I am not the only person in the field of economics who has this concern. I had another graduate professor who confided with me that when he was studying economics, he wrote a paper about the economics profession using too much math. He said that when he showed his professors this paper, they told him to bury that paper and never speak to anyone about it because they thought it would hurt his ability to get a job in the field."

Following the discussion about which sciences compose the business formula, **Dr. Geoffrey West** noted that we need to look across disciplines because business is a whole organism. Even business narrative often uses biological metaphors, such as "the metabolism of a city" and "the company's DNA". The scientist compared the complexity of business structure to a city: "It is true that businesses, like cities, are complex adaptive systems, and in this sense, they are like organisms, composed of a huge number of components communicating with each other in a certain way, a city is not the sum of its inhabitants and architecture, but something more. [...] Cities continue to exist, and companies die. Everyone wants more, and as quickly as possible. If we put it all into mathematics, we won't do without evolutionary biology and physics either."

Iryna Lopatiuk, in her paper, based on one of Dr. Maltsev's fundamental findings, addressed an alternative branch, referring to the work of Giuseppe Alongi, which describes the emergence of crime in a specific territory. One of the primary premises of this work is that certain environmental conditions precede the emergence of crime. She notes that social conditions also play an essential role in the emergence of economics. However, the general formula is as follows: "ECONOMICS = social conditions + complex social agreement + certain institutions and mechanisms + users/participants (with different statuses) + volume forming a special economic environment."

In examining the business formula, **Andrew Wagner** shared Dr. West's perspective that it is crucial to use other disciplines and not only mathematics to understand what business is today: "This pressure is a potent force that keeps economics and the study of business stuck in a world of math. But business and economics relies on understanding how people behave. They are made from people making choices, and for that reason psychology must be included as well. But I also believe that you can pull useful ideas from every field of study and combine them to look at business in different ways. From my own perspective, there are two very powerful subjects that help me understand business. The first one is history and the second one is biology."

Considering the business formula, part of **Dr. Lucien Oulahbib's** research consisted of thoughts about the optimization concept that must be perceived not only in the quantitative but also qualitative. Dr. Oulahbib shares four levels or steps:

"1. Conservation. Reinforcing the foundations by remembering the "legacy" or the history of the spirit which has prevailed to create the enterprise under consideration;

2. Refining all sorts of skills or how to innovate and to integrate those new products (habits, assets, method);

3. Diversification. All of this and, above all, the profile of each person in every team. To gather all kinds of characters, to be unified, to win not against the "others" but against the difficulty to grow forward;

4. Organization. The optimization of the organization by efficient synthesis incarnated by solid and empathic managers able to dissolve all "things" that are not adequately confronting at each goal and purpose considered."

However, an inadequate perspective on the economy is not the only problem faced by researchers, scientists, experts, and business people. Academician Oleg Maltsev also paid attention to the **historical assessments problems,** which shape worldviews, attitudes, and impact "the way welfare is created," and influence the quality of training and comprehensive knowledge, among many other factors. As an example, the scholar noted that people in different countries study different histories. For example, Great Britain, Russia, Ukraine, and the United States have vast differences in describing historical events. Further, there are various levels of investigating a particular event in history. Some are familiar with history on a superficial level — for example, from watching films, which are generally portrayed with a dose of "fiction." Others' knowledge might be limited only by the general university program. Some researchers have spent many years researching a particular epoch and territory of the historical happening.

In contrast, some topic experts have devoted many years to the study of one particular event. The perception and depth of knowledge of each expert regarding the same phenomenon will be significantly different, which must be considered. On top of that, in today's academic world, it is not customary to study history through field research methods since it shows how different is the written history from the factual one. Since this method is not popular, scholars do not feel an urgency to develop relevant methodologies and tools. Even visual research methods, and much less methodology, are known only to a small number of scholars. The aforementioned has led to the fact that many scientists do not have the skills to conduct this kind of research.

Dr. Jerome Krase and **Dr. Oleg Maltsev** highlighted an important phenomenon when researchers, scientists, experts, businessmen, or anyone for that matter who works with information "does not see" missing critical data.

"I term it as a subjective failure. A person is only able to see what he knows. If he doesn't know something, he passes it by without paying attention. To start looking for something, one must at least make a hypothesis. Look at the number of false documents being passed off as European mystical teachings. What preceded modern academic science is distorted to the utmost by fakes," noted Dr. Maltsev.

Dr. Jerome Krase emphasized the necessity to ask the right questions: "My simple learning theory is that you cannot "learn" anything unless you have questions that need answers. Otherwise, even well-targeted messages will either bounce off, ricochet, or totally miss their targeted minds".

Dr. Maxim Lepskiy expressing his thoughts in Baudrillard's terms, also notes that the distortion of history creates a chaotic view of the world. It, among other things, directly affects the approach of modern science and all other fields: "Distortions, fictions, phantasms become obstacles to the development of the real world. That is why only by getting to an understanding of reality it is possible to verify what is happening, to expose hyperreality. It can be done by verifying informational events and identifying hyperreality as a bound fiction and false picture of the world which — worst of all — being put in the basis of practical activities." Continuing to examine this issue in various fields, **Pavel Pedina** notes that the distortion of business history is reflected even in linguistics. Based on Oleg Maltsev's work, he cites the example that it is commonly believed that the word "bank" itself came from the Italian "banco" and means a bench or table on which "changers" laid out coins. However, the bank is a sea term: the wardroom, the barrel on which the sailors played cards, and finally, the cash box in the captain's cabin was called a bank. Accordingly, the term (and the money management skill) passed on to the land when sailors got off their ships.

"It is never possible to clearly distinguish between events and their story, between the description of reality and evaluation".
Dr. Prof. Emilio Viano

Dr. Emilio Viano and **Dr. Jerome Krase** highlighted in their presentations that communication technology and the media play an enormous role in distorting the history of all events. As Emilio Viano summarized:

"It is never possible to clearly distinguish between events and their story, between the description of reality and evaluation. Everything that takes on the value of a historical event in the public space was built by those who narrated it. Think, for example, of the various narratives of revolutions, uprisings, colonial conquests, the fight for independence, the building or unification of a country by uniting separate territories and more".

In turn, speaking of media and technology, **Dr. Jerome Krase** noted: "Importance of exchange valuations, in turn, leads us to consider the role of valid and reliable information (TRUTH) in valuations; whether in business activity or not. […]In this regard efficiency/efficacy in communication is central to success, while deception in business seems to be normative for both the deceiver and deceived. Here we should consider one of the tenets of Symbolic Interactionism (SI). One SI pioneer, W.I. Thomas, is often quoted as arguing that "If people define things as real, then they are real in their consequences." And, as I would paraphrase it, "If people believe things to be true, then they are true in their consequences." This formulation helps me to understand the value of Jean Baudrillard's societal condition of "hyperreality" in which we cannot distinguish realities from their simulations. (1998) […] The digital/virtual revolution has provided nothing more than an advanced technological version of watching shadows created by puppeteers on a wall that we believe are our realities."

In continuation of this view regarding obtaining information, **Dr. Maltsev** noted that people perceive things on the Internet as potentially true: "Any information on the Internet is a way to mislead. Wikipedia is one of them; we've already discussed this at the other conference. The second problem relates to multilingual issues. Primary sources are written in "ancient" languages (old Spanish, old German, old Italian, for instance). To get access to primary sources, one needs to have many capable specialists who can translate them from other languages."

Summarizing the conclusions presented in this part, experts and scholars of the conference, considering the history and formula of business and the problematics of delusion, distortion and hyper-reality, pointed out the main problems facing society today, and especially people in business. Citing examples from their practice and demonstrating practical models, the conference participants drew attention to the fact that if scholars, entrepreneurs and experts from different domains aim to increase efficiency, it is crucial to understand the factual history, using an interdisciplinary scientific approach, to study the results of field research, and not to rely entirely on the information available to the general public, presented through media and communication technologies.

The consumer society and self-deception as the foundation of the modern world in Jean Baudrillard's philosophy

The philosophical category of "consumer society" was described in detail in Jean Baudrillard's work. Baudrillard authored more than 50 works and essays, some of which unsparingly scrutinize modern consumer society in depth. Some of the terms he used to describe this aspect of society speak for themselves: "silent majority," "screened out," "electorate," and the "kingdom of the blind," among others. Baudrillard cannot be blamed for his sentiment regarding humans, nor a biased attitude. Since consumer society is one of the main elements of economics in the 21st century, it is the study of Baudrillard's philosophy that can provide answers to modern economics and business environment challenges.

All the speakers on this panel, **Dr. Oleg Maltsev, Dr. Emilio Viano, Costantino Slobodyanyuk**, and **Prof. Maxim Lepskiy**, emphasized that self-deception and deception play a tremendous role in economics as well as in any other field. Each of the speakers highlighted different aspects of how self-deception occurs.

Dr. Maltsev shared the results of his research, which sheds light on the foundation of self-deception. It is the subject of several chapters of his new book, "Enigma or Crime." The following concept is cited as follows: *"There is no need to deceive us. We are glad to be deceived."* The average person wants to be deceived. Why? Baudrillard makes no assessment, he does not call for any change, but he encourages the reader and thinker to address this question himself. According to Dr. Maltsev, the point is that man always chooses what he likes from the outside — the wrapper — and never looks at the content. This is the basis of self-deception. For example, in a consumer society, it would seem that salespeople do not benefit from deceiving their customers. Still, they continue to deceive because there are vast amounts of people, which means there will always be someone who is not yet familiar with such deception (and therefore cannot resist it), so he can be deceived.

Oleg Maltsev concludes: "Mass nature excludes competence and ethics. If ethics is excluded, the quality of goods and services provided to you does not matter. All of these factors create today's mainstream value system. [...] The automatic system of human memory is structured in a way that when one goes through an experience (usually a negative one), he automatically regards whatever was used against him as an "effective tool against others" (since he felt the effect of it). Therefore, he will continue to use the "informational deception" trick with others. This allows for a chain reaction to be set in motion globally concerning deception."

Continuing the discussion about self-deception, **Costantino Slobodyanyuk** gave an example of how people have become a consequence of the mainstream value system in understanding what business reputation is: "In the modern world, most people began to operate with abstract categories. The earliest source that defines the word 'reputation' is Michelson's 1866 dictionary: 'reputation is reflection, reasoning, good name, honor. Supposedly at that time in Europe, each class had its idea of what reputation was." C. Slobodyanyuk added that the term "business reputation" began to be discussed in 1980. Some American experts believe that reputation is the first ten lines on Google research in today's world. He concludes: "This is how people can mislead themselves: they go to Google in the morning and check what their reputation is — without thinking about the essence of the phenomenon itself. Moreover, everyone talks about rebuilding a reputation, but no one explains how to build one."

**"Character is like a tree and reputation like its shadow.
The shadow is what we think of it; the tree is the real thing."
Abraham Lincoln**

Speaking about challenges about self-deception, it is worth noting a separate element that plays a crucial role in addressing this issue. Scholars and experts **Dr. Emilio Viano, Alan Shapiro**, and **Prof. Maxim Lepskiy** focused on the critical influence of the media on society. **Dr. Emilio Viano** emphasized the role of the media in shaping a distorted picture of the world for people and described the theory of mass communication, which suggests that the sender constructs the message with a particular meaning that is injected into individuals within the mass audience: "Media messages do affect viewers, but viewers also have some agency, some independence to identify with, reject or interpret the message. The cultivation theory explores the particular kind of media effect. Media, specifically television, shapes our social reality by giving us a distorted view of the amount of violence and risk in the world. This could be the simulacra of Baudrillard. For example, the elderly don't go out very much; they stay mostly at home in many countries, they watch a lot of television. Particularly they watch the news. The news often talks about crime. The elderly believe that there is a lot of crime in the community, while it is not necessarily so. This is an example of the cultivation theory's impact. It gives a distorted view on the amount, in this case, violence or risk in the world. [...] Questions of ethics have to be closely considered when discussing mass communication and the media."

Alan N. Shapiro, speaking of self-deception, noted that we live in societies dominated by mass communication as a force independent of its content, referring to Nocenzi who expended considerable effort showing how risk is conveyed to the masses via the media through the prisms of influentials in various fields: "Special notice was taken of how public trust in the source of information is undermined when 'scientific' experts disagree with each other, for example, about the risk to people of eating genetically modified food products. As today in America, the ever-wary Italian public then already had come to mistrust economic, political and mass media institutions; therefore, uncertainty generated even more risk and added to the growth of a culture where risk comes to be expected as an aspect of everyday life."

“In a way, only mistrust can save us from being consumed alive.“
Alan N. Shapiro

Continuing this discussion, Prof. Maxim Lepskiy shared Dr. Emilio Viano’s and Alan Shapiro’s views on the role of the media. He also noted that the media is making the most of the “seduction” to try to influence all major processes, including business ones: “Deception in professional circles is associated with a lot of certificates and diplomas. I’ve met many businessmen who say that their employees already know how to do everything.’ Salespeople like to get the customer’s attention and seduce them through communications. In financial management, seduction occurs in what my colleague and friend Oleg Maltsev described in his book “The Swaying Scene.” Instead of science, they offer training programs; instead of security, they provide big men with big shoulders and muscles. Instead of accounting, tax returns.”

It is worth noting that there are many people — professors, scientists, public figures, artists, composers and other cultural figures — who drew inspiration from Baudrillard’s works. In their presentations at this conference, participants and speakers turned their attention to elements of consumer society.

Referring to Baudrillard’s writings on consumer society, Oleg Maltsev shared the results of his research in the panel discussion. He looked at the businessman in current society. The fundamental distinction of the businessman is his unwillingness to allow for society to determine his position (status, opportunities). However, society sets him a highly complex task: achieving **zero prime cost**. O. Maltsev explained: “Reaching zero prime cost is achieved when nothing is invested in what is produced and (or) sold. You might think that such a configuration is possible only when something is stolen. That is not always the case in business. People in business have developed a “tremendous tool” — political marketing. Baudrillard implicitly described the aforementioned approach in a number of his books.”

As an example, Oleg Maltsev demonstrated how states seize by force with the help of private military companies the natural resources of other countries. On the one hand, the state is not directly involved in the seizure, which means there is no global scandal, but by financing these armies, the result of their labor — that is, the natural resources — goes to them for free, providing a zero prime cost for potential projects and production. This method is observed in many instances of the global market among players on all levels. Dr. Maltsev concluded by adding: “The consumer society sets the businessman with the super-objective of zero prime cost. At the same time, society is not interested in how he will solve this problem. Therefore, business people alone must find a way to solve it. If he fails to do this, his company will be declared bankrupt. On the contrary, if he finds a solution to achieve zero prime cost, his business flourishes.”

Continuing the consideration of “consumer society” and its elements, **Maryna Illiusha**, based on Dr. Maltsev’s works, noted in her thesis that human life has become the main value of mankind in consumer society: “If there is no such value of life, then there is no consumer society, because people are not in a hurry to live. “Consumer society" is the realization of dreams, the realization of life as one imagines it. Otherwise, there is no consumer society. But this life kills humans. In essence, man turns into a kind of robot, as Jean Baudrillard wrote about in his book The System of Objects." She also notes that Baudrillard's philosophy precedes and provides an excellent basis for studying the psychology of inferiority, a scientific category introduced by Oleg Maltsev: "Inferiority is an equalization imposed by social programs, stereotypes, ineffective behavior patterns, etc. If one does nothing about his inferiority, he will be like everyone else — a ruck."

Andrew McLaverty Robinson in his paper described one of the elements of the "consumer society", money, and noted the unique role it plays today: "Money takes vital force – which is necessarily local, part of the id-flow – and makes it transferrable and exchangeable. Today it has instead become the only register of value. Hence, capital operates on the same magical/symbolic/interpretative level as resistance to it, and as the vital force which has been lost (Bey, 1996:61). The process of abstraction saps some of the vital force it captures. Things which are commodified often lose their meanings, their emotional intensity, their ability to provide peak experiences. This "disenchantment", or decathexis, is termed "cool" by Baudrillard and has become especially widespread in modernity. Another of the dangers is that people can simulate vital force by simply "printing more money". When someone prints more money, they appear to possess – to summon magically – a fragment of the cosmic life-force. Wampum disappeared as currency when European settlers learned to mass-produce beads. States can simply print banknotes, saving state finances but causing inflation. Today the main method of "printing money" is credit. (This may be why usury was seen as so dangerous and sinful in the Middle Ages). All these methods also have regressive distributive effects: powerful actors can capture a larger share of money by "printing" it, even if it is devalued. This process could have progressive effects if the people "printing money" were the poor, but most often, it is either the existing elite or an emerging elite. Either way, they perform a kind of parlour trick to transfer real wealth to themselves by transferring its signifier."

Considering one of the elements of consumer society such as the money from another perspective, **Ph.D. Oleksandr Sahaidak** noted that the production of money is separate from needs: "Since very long, money has transformed from the equivalent of real production of goods and services into a psychological stimulus."

Olga Panchenko pointed out that there is the following proportion in the 21st century: "In 90% of cases, money is acquired, and only in 10% of cases is earned." Referring to O. Maltsev's book "The Swaying Scene," which describes in detail how people acquire money, she also gives a classification of how those who are able to acquire money this way do it:

1. *Law enforcement*;
2. *Criminals*;
3. *Private intelligence services*;
4. *Various financial frauds*, considering the technological trends that exist today (including on the Internet).

As the discussion of the "consumer society" continued, some questions focused on the impact of the pandemic and what the future holds. In answering these questions, **Andrew Mark Creighton**, first of all, noted that the pandemic has further demonstrated the consumerism of modern society: "For many of us, — expectedly over the last few pandemic ridden years, though this has been an increasingly prevalent trend more or less globally for the past three or four decades — we have seen that society is increasingly reliant not only on online consumption and production, but the production and consumption of online virtual artifacts (e.g., video games, material within video games, art, online real-estate)."

Prof. Vitalii Lunov and **Adam Mead** shared the view that a significant change in consumer society is already taking place due to the events of the pandemic. In his report, **Adam Mead** took the idea that there will always be a consumer society because it is a necessary construct of society: "In a sense, the consumer society will never leave us because it's a necessary construct of human society. The pandemic is likely only to be a speedbump in the evolution of markets. It may speed up some things, such as remote working, and slow down others, but by and large, the rate of change will continue unabated just like evolution continues unabated."

Prof. Vitalii Lunov shared the results of his reasoning on this topic: "Consumer society is nothing but the society chasing superfluity, not that concrete corresponding needs and desires that need to be realized, mentalized or filled as a place of 'lack', of something lacking, but that which will become superfluous. This is the essence of consumer society — superfluous pleasure and the very essence of the simulacra's survival, its longevity — it does not correspond directly to any human need, and perhaps only through confused drives." Resorting to J. Bataille's works on the sacrifice inherent in the contemporary pandemic situation, as well as those of Lacan, he notes that it cannot be denied, that its symbolic function is impulsive "act out" of what has become superfluous in the "circulation" of human relationships, "and so the pandemic is a new round of consumer society," Prof. Lunov concludes.

In contrast, **Dr. Athina Karatzogianni** noted that the pandemic has had a strong effect on the economy and that in the future, there will be even greater changes that will lead to the disappearance of the consumer society: "I think it's becoming more and more real and urgent to think about a society that is more aware. There is a school of thought that needs to be looking at reforming our consumer behavior to consume less, consumy sustainably, to be mindful of this acceleration and what it is doing to the environment. We need to reform industries to consume less... Fundamentally I don't think that how we consume and this consumer society have made us very happy."

Prof. Maurie J. Cohen shared Karatzogianni's view that the end of consumer society is possible. He also notes that groups of people who refuse to consume have begun to emerge: "There are today numerous examples from around the world of consumers turning away from consumerist lifestyles and challenging long-standing commitments predicated on the idea that a good life is effectively achieved through material accumulation. […] Once the focus for evaluating the achievements of political parties becomes oriented less around impelling consumer-driven economic growth and more toward more robust and effectual measures of well-being, we will likely start to see the withering of consumer society."

Taking into account the conference participants' theses on self-deception, consumer society, and the development of society in the future, we can conclude with a quote from Dr. A. Karatzogianni's speech at the conference panel: "We have to reconsider how we live, not just how we consume".

"We have to reconsider how we live, not just how we consume".
Dr. Athina Karatzogianni

The mystery of the scientific origins of economics and business. Origins of Business construction elements, consultants and the security field

Considering the origins of business consultants and the security field, we are faced with a long history of their formation. The fields did not emerge overnight; they responded to the needs of people who were trying to solve particular business problems. At the same time, in parallel, each period of history was perpetuated by its business heroes, who had differences among themselves.

According to **Prof. Elizabeth Haas Edersheim**, looking back at history, one can see how the industry has changed. For example, back in 1850, management in companies was not well known. But in 1886, the first firm in the world to use "management consulting" in their name opened — Arthur W. Little. Then James McKinsey launched McKinsey in 1926, and gradually the field has become what we see today. Prof. Edersheim shared her definition: "A consultant is not a person who is just giving advice. It is about being a change agent, coach, thinking partner, problem-solving, managing projects, and supplementing headcount".

Speaking about the history of business consulting, **Eduardo Almeida** noted that the emergence of Frederick Taylor's School of Scientific Management in the late 19th and early 20th centuries is a milestone for him, as well as the necessary conditions for the emergence of this field: "The best time for business consulting is always in times of crisis: all the most famous companies in this field rose during the Great Depression or in wars. They thrived most in times of uncertainty. McKinsey, for example, flourished after World War II. They supported the military and governments and organized opportunities for citizens to evolve after these big crises and transform society."

Dr. Oleg Maltsev presented a consulting tool consisting of 8 stages. This model shows the stages of industry formation and, at the same time, illustrates the stages through which the consultant guides his client.

1. **Methodological level.** It is challenging to consult a person without mythologies.

2. **Disillusionment with science.** For example, the client can be disappointed in what he was taught at university. He begins to look for a person who could explain and teach him everything.

3. **The level of commitment.** The person is committed to a particular school in their field. Commitment often leads to collapse because the person only sees partially, which is dangerous in a world where everything changes rapidly.

4. **Opening up an industry or specialization.** A person cannot choose the advisors they need.

5. **Conflict in the industry.** Narrow specialization does not work in this industry. A level of comprehensive knowledge is needed here. You can't solve a problem by knowing only one industry and having some skills. If you get a group of consultants together, the lawyers will say one thing, and the business consultants will say another. This situation leads to an industry conflict.

6. **Science fundamentals.** People need to understand the value of what you do. You have to teach them to do that.

7. **Changing philosophy.** A person's problems start with his philosophy. It directly affects his skills and his business management system.

8. **Alternative industry.** Finally, the client realizes that there are people who are better at doing what he does (but they don't do it).

In essence, the presented tool demonstrates what challenges await the consultant on the way to cease consulting the client — that is, to reach the point where the client acts independently. Most importantly, this tool gives a clear understanding of what to do and at what point in time, depending on the client's expertise and training. Dr. Maltsev says: **"Consulting and education (training) of a businessman are two separate things; you have to do both of them at the same time."**

Apart from business consulting, the conversation also regarded the origins of the security field. **Dr. Oleg Maltsev** and **Dr. James Finckenauer** noted that these two fields — business consulting and security — are directly associated. If you do not appeal to business consultants in time, you will soon have to deal with security problems. At the same time, even government agencies often outsource security functions to the private sector. **Dr. Finckenauer** shared the results of his research on the state's approach to security: "Upholding justice and the rule of law, and protecting the human rights of incarcerated individuals, are obviously different goals than maintaining a cost-efficient business model that maximizes the profit margin." This is the dilemma. He pays attention to the fact that engaging outside contractors in defense matters has a long history – the use of mercenary armies being one such example (Blackwater). He also notes that Blackwater's founder Eric Prince, can be considered a business hero or anti-hero of his time.

Speaking about business heroes of different times **Dr. Oleg Maltsev, Dr. Elizabeth Edersheim, Serhii Svyrydenko** noted that different business heroes appear in specific spheres over time. Dr. Edersheim shared her idea of what a business hero looks like: "From my perspective, a business hero changes our expectations about what business can do in a good and healthy way for humanity. It could be anything: from Andrew Carnegie, who changed the approach in the steel industry, to Thomas Hussey, who changed the way we bought our shoes." She also highlighted other business heroes from different times: Bruce Henderson; George Eastman; Henry Ford, who changed the way people deliver products; Thomas Watson, who thought not of the next generation but the generations after that. The next business heroes are Robert Noyce, Peter Drucker, Frances Hesselbein, Paul Polman, Hubert Joly, Elon Musk and Steve Jobs. In this thesis, Prof. Edersheim concluded: "Peter Drucker said, the best way to predict is to create. They didn't break laws, didn't adhere to laws; they made laws. [...] Heroes are people that really see business as their vehicle but not their purpose. Their vehicle is to serve and to make the world a better place, and they do it in a way that changes our expectations."

Answering the question about business heroes, **O. Maltsev** structured his thesis in a way that would be practical and understandable to experts and ordinary people. Analyzing world literature, he derived character-heroes in chronological order that reflected the standards of the businessman of a particular time: starting with Robin Hood, A. Dumas' "The Count of Monte Cristo," moving on to such characters as Honoré de Balzac's "Gobseck," to heroes from the "The Noble Crook" series by O. Henry. After that came the times of the characters of R.L. Stevenson in "Treasure Island," Arthur Conan Doyle in "The Treasures of Agra" and "The Hound of the Baskervilles." Then comes the era of Theodore Dreiser with his "Trilogy of Desire" ("The Financier," "The Titan," "The Stoic"), who made the reader fall in love with the field of finance. After that was Jack London with his work "The Gold Rush," and ending with "The Godfather" by M. Puzo and the "79 Park Avenue" by Robbins Harold. According to the academician, if one reads these books in chronological order, he will get a complete picture of what type of people were heroes for most people in certain times.

"War, trade and piracy are three-in-one and not to be divided"
J.W. Goethe

Continuing this discussion, **Serhii Svyrydenko** approached business heroes from history, suggesting that the key elements of different periods become the primary resource (tangible/intangible) around which big business is created. The series of business people pointed by S. Svyrydenko includes Morgan the pirate as the hunter of gold, Rockefeller as the hunter of natural resources, and ends with the information hunters of the post-digital revolution period. Svyrydenko makes the following prediction: "In the next period, information will become exclusively a tool that will serve to obtain a new resource, perhaps a manifestation of global corporatization, when companies will influence the policies of states, when belonging to a company will be more important than nationality..."

"Why do I need science that does not help me to live better?"
V.P. Svetlov

Experts from various countries, including **Dr. O. Maltsev, Federico Roso, Prof. Vladimir Skvorets, Prof. Maxim Lepskiy, Prof. Araceli Almaraz Alvarado** and **Pavel Pedina,** expressed concern about the lack of proper education in various fields. They highlighted the importance of a scientific approach. **Prof. Maxim Lepskiy** believes that "today's education is a set of minimal competencies, composed in an unclear way." At the same time, **Prof. Vladimir Skvorets**, having made a historical overview of the science and education reforms, concluded that there was "an eradication of knowledge and science from the state and social administration." **Prof. Araceli Almaraz Alvarado** expressed her concern about the lack of a scientific approach in business: "There are many programs in economics, but such an area as business history does not exist in the curricula." **Pavel Pedina** says, "Personally, for me and my work, science and technology are very important elements of business design." **Federico Roso**, on the example of health and safety, writes that personnel training and risk assessment play a fundamental role in this sector today.

Based on the conference discussions of scientists, researchers, and experts, there is a particular reason that today we stand at a kind of crossroads — there is a necessity to apply exercise science in all domains, and business in particular. Fortunately, there are interdisciplinary researches on how to implement this. Prof. Lepskiy emphasized that the work of the Expeditionary Corps around the world opened his scholar's eye to the importance of medieval science research. Dr. Maltsev pointed out that the ability to apply science and being educated are two different things. The study of the 16th-18th-century scholarship allows us to have a different worldview, obtaining the necessary data for using and fulfilling tasks. According to the work of Academician G. Popov, this pre-modern science was constituted differently, to be precise, around the critical skills of the era. Consequently, since business and economics have become an integral part of modern society responsible for prosperity, science should be aimed at improving efficiency and developing urgent skills in these same areas.

"Business as a system was designed according to the scientific model that preceded contemporary academic science. Thus, the effective business knowledge industry implies the following configuration: academic science should be arranged and systematized around key skills; an interdisciplinary approach allows the individual to realize these skills at a high professional level and on a fundamental scientific basis. The ultimate goal is efficiency".
Dr. O. Maltsev.

The resolution of the international interdisciplinary conference "Real Life and Real Economics" conference presents the research results of participants — experts, academics, and business practitioners. It illustrates the main problems and challenges in modern society that prevent every individual from succeeding in their life: self-deception, money-grabbing, lack of a scientific approach, and contradictions within academia itself. Also, this resolution sheds light on practical tools, including the business scale, business structure, and the concept of optimization in the organization. The resolution also presents various ideas and scientific categories, such as the psychology of inferiority, subjective failure, and zero prime cost, for further independent study. The experts also shared their predictions for the future. This resolution is a guide for a person to get acquainted with current problems, pay attention to the importance of asking the right questions, find answers, obtain quality knowledge, effectively implement this knowledge in his life, and improve skills, thereby increasing the level of his well-being.

«To succeed, you either need to change your dreams or improve your skills.»
Jeff Cornwall.

REAL LIFE & REAL ECONOMICS

РЕЗОЛЮЦИЯ

МЕЖДУНАРОДНАЯ МЕЖДИСЦИПЛИНАРНАЯ КОНФЕРЕНЦИЯ

НАСТОЯЩАЯ ЖИЗНЬ И НАСТОЯЩАЯ ЭКОНОМИКА

REAL LIFE & REAL ECONOMICS

Международная междисциплинарная конференция «Настоящая жизнь и настоящая экономика»

15–20 мая 2021 г.
Резолюция

Данная резолюция представляет собой сводный обзор международной междисциплинарной конференции **«Настоящая Жизнь и Настоящая Экономика»**, которая состоялась 15–20 мая 2021 года.

В этой резолюции можно познакомиться с результатами исследований, которые демонстрируют искажения и коллизии описаний событий, вызывающие вопросы о подлинности широко принятой истории. Так же на ее страницах представлены научные тезисы о том, как выглядит устройство бизнеса, какие компоненты необходимы, чтобы бизнес работал как единая система, насколько актуальна наука сегодня, каково состояние современной науки в сравнении с древней наукой, к чему привела глобальная дезинформация и общество потребления. В своих докладах эксперты, ученые, практикующие бизнесмены поделились практическими моделями и инструментами, которые могут быть использованы для правильного ориентира и принятия более эффективных решений в любой профессиональной деятельности.

В резолюции представлен блок, посвященный болезненной теме «общества потребления» и «самообману» с точки зрения философии Жана Бодрийяра, который поднимает насущные и даже провокационные вопросы для каждого отдельного человека, и может послужить почвой для дальнейших исследований. Понимание фундаментальных основ экономики направлено на поиск ответов о тех знаниях и навыках, которые необходимы человеку не просто для сохранения его бизнеса на рынке в непредсказуемых условиях, но и ведущие к процветанию. Также предприниматели и руководители компаний смогут найти для себя полезной представленную «модель» общества потребления — сверхзадачу достижения нулевой себестоимости, которая является своего рода негласным ультиматумом: «либо бизнесмен найдет решение данной сверхзадачи, либо он станет банкротом».

В передовом и технологически развитом XXI веке существует ряд несокрушимых парадоксов. Например, тайна подлинной, фактической истории бизнеса, экономики и даже привычных технологий. Если считается, что «деньги правят миром», почему в таком случае отсутствует единое рациональное представление, как и откуда появились деньги? В чем состоит последовательность метаморфоз и трансформаций, что позволила безликим кускам бумаги, а сейчас электронным сигналам, стать главным обменным эквивалентом?

Ещё одна парадоксальная загадка: поскольку бизнес — важный элемент эволюции человеческой деятельности, почему и в данный момент времени не существует единой дисциплины «история бизнеса» (за исключением нескольких расхожих умозрительных концепций)? Почему нет истории бизнеса, истории экономики, истории развития человеческой цивилизации и ее технологий? Этих категорий как отражения научно установленных знаний законов и закономерностей просто не существует. Немало исследователей, проходя полосу препятствий, сформированных из лживых данных, попросту «опускают руки».

«Бизнес есть бизнес! — таков приговор, многоликий вывод и системное оправдание, почему одним дозволено то, за что другие понесут строгое наказание».
О. Мальцев, книга «Тайна или преступление»

Для того, чтобы найти ответы на поставленные вопросы была проведена международная междисциплинарная конференция «Настоящая жизнь и настоящая экономика». Для конструктивного диалога на одной платформе собрались ученые, профессора, эксперты из разных областей деятельности, практикующие финансисты и бизнесмены из разных стран мира, таких как США, Великобритания, Бразилия, Италия, Германия, Франция, Украина, Эстония.

Первый блок резолюции представляет собой выводы участников конференции относительно вопросов истории бизнеса и технологической истории цивилизации: коллизий, противоречий, искажений и придуманных историй; природы происхождения элементов бизнес-конструкции и формулы бизнеса: какие науки входят в состав данной формулы.

Второй блок резолюции посвящен вопросам современного общества потребления, его элементов и самообману с точки зрения философии Жана Бодрийяра, роли денег в современном обществе, а также анализу текущего положения в отраслях и прогнозам на будущее.

В третьем финальном блоке рассматриваются вопросы тайны происхождения экономики и бизнеса, природы происхождения бизнес-консультантов, отрасли безопасности, «бизнес-герои» разных периодов истории. Отдельно выделен вопрос о современной науке в сравнении с наукой XVI–XIX вв.

История бизнеса и технологическая история цивилизации. Природа происхождения элементов бизнес-конструкции и формула бизнеса

В сегодняшнем мире у всех свое понимание слова «бизнес». В современной науке есть огромное количество объяснений, что такое бизнес, начиная от «всегда юридически оформленного вида человеческой деятельности» до «любого вида деятельности, приносящего доход или иные личные выгоды». В одной из бесед об истории бизнеса, **Dr. Олег Мальцев** спросил **Dr. Элизабет Хаас-Эдершайм**: «Работорговля — это бизнес или нет?» Ответ был: «Да, работорговля была бизнесом». Соответственно, определение слова «бизнес» — очень субъективное. Люди добывали себе благополучие, в обществе на протяжении разных исторических периодов самыми разными способами. Если исходить из доктрины школы психологии судьбоанализа Леопольда Сонди, то программная судьба передавалась из поколения в поколение автоматически. Дети создавали себе благополучие так, как это делали их родители, дедушки-бабушки, и так по цепочке способы и механизмы передавались от одного поколения другому. Таким образом, история всего человечества, а в рамках данной конференции история бизнеса, экономики и технологий,— это длинный путь становления, на каждом этапе которого происходили те или иные ретрансформации. К слову, такие ретрансформации продолжают происходить по сей день под влиянием различных событий, таких как, например, COVID-19.

Для того чтобы возник бизнес нужен рынок, нужны деньги, нужен товарооборот и другие составляющие, но самое главное нужны способности для того, чтобы всё правильно организовать. Когда возникал бизнес, возникала новая жизнь и новая эпоха в мире. Принято считать, что возникновение бизнеса произошло после Буржуазной революции 1830 года.

Однако по мнению **Dr. Мальцева** революция стала заключительным этапом, а не началом — по сути, это политический переворот, который завершил построение Нового Мира в Европе. Академик отмечает: «Европа приобрела тот строй, те формы, ограничения, задачи, законы, которые мы сегодня видим, они распространились в той или иной форме во многие другие страны этого мира». Поддерживая эту позицию, что бизнес начал формироваться раньше, чем это принято считать, в интервью **Dr. Эдершайм** также отмечает более раннее возникновение менеджмента: «В книге Питера Друкера, например, говорится о том, что исторически руководство армии обладало серьезными знаниями в области менеджмента на очень высоком уровне. Эти знания впоследствии были переданы банкам и другим организациям».

В 2021 году Dr. Мальцев написал книгу «Тайна или преступление. Настоящая жизнь и экономика», отдельно обратив внимание на «происхождение бизнес-элементов» (компании, отрасли и рынки), природу которых — как считают и Dr. Мальцев, так и его коллеги, современные ученые,— нужно искать в истории человечества. Очень многие люди не добиваются никаких успехов в бизнесе, потому что они не понимают природу того, чем они занимаются. Академик Григорий Семёнович Попов исследовал природу происхождения различных явлений и открыл в науке «закон», который гласит: «Исторически ничего не меняется, в будущем всё принимает некие формы абсурда предыдущего».

Исходя из этой идеи, Dr. Мальцев представил результаты своего исследования в виде **4 классических форм**, которые может принять бизнес-структура:

1. ***Корабельная форма*** — универсальная. (Капитан, старший помощник и другие члены команды).

2. ***Военная структура*** — производственная. (Директор, как главнокомандующий, завод и цеха как военные подразделения).

3. Для ***структуры религиозных рыцарских орденов*** характерна сфера профессиональных услуг.

4. Для ***церковной структуры*** характерна торговля.

Ученый заключает, что понимание этой классификации дает возможность человеку быстро разобраться, с какой компанией он имеет дело, ее структурой и внутренним порядком.

Константин Слободянюк, **Павел Педина** и **Светлана Ильюша** подготовили свои доклады на базе моделей, представленных Dr. Олегом Мальцевым много лет назад. Павел Педина и Светлана Ильюша использовали модель, которая показывает, что у бизнеса как у рабочей системы должны быть четыре компонента: **коммуникационная система, менеджмент, кадры и технологии**. На одной из дискуссионных панелей С. Ильюша коротко описала каждый элемент устройства бизнеса (Рис. 1.):

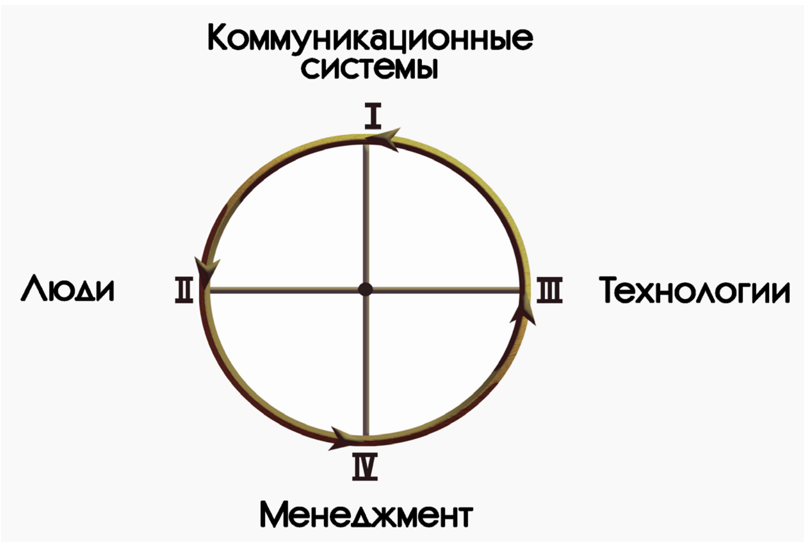

Рис. 1. Устройство бизнеса

I — ***Коммуникационные системы.*** Позиционирование бизнеса на рынке. Безусловно, без коммуникационных систем бизнес не может взаимодействовать с другими участниками рынка.

II — ***Люди.*** Штат специалистов конкретной компании, бизнес-партнеры и руководство компании, внешние консультанты — все лица, от которых зависит деятельность этого бизнеса.

III — ***Технологии,*** которые будут обеспечивать преимущества компании на рынке и использоваться для реализации задач.

IV — ***Менеджмент.*** Как организовывается работа и люди, управление предприятием.

Обращаясь к той же модели, **Павел Педина** считает, что только одновременно учитывая все эти четыре элемента, можно производить анализ деятельности компании и повысить ее эффективность: «В какой-то период времени я был вынужден вернуться к праотцам своей деятельности и разобраться, что использовалось ранее. Для этого я выбрал две компании: австрийскую KSV1870 и американскую Dun & Bradstreet. На момент создания данных компаний, при зарождении буржуазной революции, они в своих отчетах тоже обращались к этим четырем элементам бизнес-конструкции. Причина появления такой профессиональной услуги и сферы деятельности — обман, что порождало запрос на эту деятельность. И только рассматривая компании с точки зрения этих четырех элементов, мы можем как-то взять обман под контроль».

Рис. 2. Линейка бизнеса

Константин Слободянюк представил инструментальную линейку, переданную Олегом Мальцевым специально для работы в сфере управленческого консалтинга: «Она дала возможность очень быстро диагностировать различные проблемы в бизнесе. Этот инструмент состоит всего из восьми уровней: технологии, управленческий консалтинг, HR-менеджмент, управление потоком клиентов, финансы, безопасность бизнеса, адвокатура и личная безопасность (Рис. 2). Таким образом, проходя эти стадии, человеку можно научиться диагностировать то, что происходит в бизнесе. Но так, как прикладная наука дает многоприменимые, многопрофильные и многоинструментальные вещи, то мы можем посмотреть на эту линейку под другим углом. Для этого достаточно развернуть ее на 90 градусов — с вертикального положения в горизонтальное. Так этот универсальный инструмент позволяет проанализировать историю бизнеса. То есть, как говорил в своем докладе Мальцев О. В.: «Все начинается с технологии и научного подхода». Следовательно, эти этапы позволяют научно и технологически подойти к анализу истории бизнеса, классифицировать по каждому уровню исторические факты и личностей.»

В дискуссии на тему о том, какие науки составляют формулу бизнеса **Dr. Джеффри Уэст, Dr. Олег Мальцев, Dr. Люсьен Улахбиб** и **Эндрю Вагнер** разделяют взгляды относительно того, что бизнес — это не только математика и психология, напротив, это сложная система, которая требует междисциплинарного подхода. Для того, чтобы продемонстрировать это **Эндрю Вагнер** привел пример из собственной практики, отмечая, что есть ситуации, которые ярко характеризируют подход к бизнесу в современной академической сфере: «Будучи магистром школы экономики, когда я начал изучать экономику в аспирантуре, у меня был один профессор, который утверждал, что экономика и бизнес — это просто математика. Даже не психология. Вы вводите какие-то числа, и у вас появляются новые. Чтобы пройти курс этого профессора, мне нужно было написать эссе, защищающее эту математическую философию. Писать это эссе было мучительно, потому что я не согласен с такой философией. Я не единственный человек, кого беспокоит такой подход в области экономики. Мой знакомый аспирант признался мне, что, изучая экономику, он написал статью о профессии экономиста, используя математику. Однако профессора, которым он передал эту статью сказали ему похоронить ее и никогда ни с кем не говорить об этом. Они считали, что эта статья помешает получить ему работу в этой области».

В продолжении обсуждения вопроса о том, какие науки составляют формулу бизнеса, **Dr. Джеффри Уэст** отметил, что необходимо смотреть с точки зрения разных дисциплин, потому что бизнес — это целый организм. Неспроста в бизнесе часто используют биологические метафоры, например, «метаболизм города» и «ДНК компании». Сам же ученый сравнил сложность структуры бизнеса с городом: «Правда, что бизнесы, как и города,— это сложные адаптивные системы, и в этом смысле они как организмы. Состоящий из огромного числа компонентов, сообщающихся между собой определенным способом, город — это не сумма жителей и архитектуры, а что-то большее. […] Города продолжают свое существование, а компании умирают. Каждый хочет получить больше, и как можно быстрее. Если мы это все переложим на математику, то не обойдемся также без эволюционной биологии и физики.»

Ирина Лопатюк в своем докладе, основанном на одном из ключевых открытий Dr. Мальцева, обращается к альтернативной отрасли, ссылаясь на работу Джузеппе Алонги, которая описывает возникновение криминала на определенной территории. Один из первостепенных посылов данного труда в том, что возникновению криминала предшествуют определенные условия среды. Она отмечает, что общественные условия также играют важную роль и при возникновении экономики. Однако общая формула выглядит следующим образом: «ЭКОНОМИКА = общественные условия + комплексное общественное соглашение + некие институты и механизмы + пользователи/участники (с разными статусами) + объём, образующий особую экономическую среду.»

Рассматривая формулу бизнеса, своим взглядом на этот вопрос поделился **Эндрю Вагнер**, который разделяет точку зрения Dr. Уэста, что важно использовать другие дисциплины, кроме математики, чтобы понять, что такое бизнес сегодня: «Давление [использовать только математику] — очень мощная сила, которая удерживает экономику и изучение бизнеса в мире математики. Но бизнес и экономика полагаются на понимание того, как люди себя ведут. Они созданы людьми, делающими выбор, и по этой причине психология также должна быть включена. Но я также считаю, что вы можете извлечь полезные идеи из каждой области исследований, объединить их, чтобы взглянуть на бизнес с разных сторон. С моей точки зрения, есть два очень важных предмета, которые помогают мне понять бизнес. Первый — это история, а второй — биология». Говоря о формуле бизнеса, исследование **Dr. Люсьена Улахбиба** касается концепции оптимизации, которая должна восприниматься как в количественном, так и в качественном отношении. Он выделяет 4 уровня:

«1. ***Сохранение***. Укрепление основ, вспоминая «наследие» или тот дух, который преобладал при создании рассматриваемого предприятия;

2. ***Оттачивание*** всех видов навыков или того, как внедрять новшества;

3. ***Диверсификация*** — прежде всего, личность каждого человека в каждой команде. Важно побеждать не «других», а справляться с вызовами на пути продвижения вперед;

4. ***Организация оптимизации*** этого посредством эффективного синтеза, который реализуется убедительными и понимающими менеджерами.»

Однако ограниченность взгляда на экономику — не единственная проблема, с которой сталкиваются исследователи, ученые, эксперты и бизнесмены. Академик Мальцев Олег Викторович обратил также внимание на **проблемы исторических оценок**, которые в свою очередь формируют мировоззрение людей, их отношение, в том числе к тому «как создается благополучие», и влияют на их уровень навыков среди многих прочих факторов. В качестве примера, ученый отметил, что в каждой стране нашей планеты изучается разная история. Достаточно открыть учебники истории, например, Великобритании, России, Украины и США и увидеть огромную разницу в том, как описываются исторические события. Кроме того, есть уровни исследования того или иного события. Кто-то знаком с историей на поверхностном уровне — например, смотрел художественные фильмы, в которых события часто описываются с долей «художественного вымысла». Другой человек изучал то или иное событие в общем плане университетской программы. Есть исследователи, которые много лет исследовали ту эпоху и территорию, к которой данное событие относится. А есть узкие специалисты, которые много лет посвятили изучению одного конкретного события. А значит, представление и глубина познания каждого из вышеуказанных индивидов относительно одного и того же явления будет значительно отличаться, что необходимо принимать в расчет. Отдельно стоит отметить и то, что в современном академическом мире, не принято изучать историю полевым методом, поскольку этот способ показывает на практике, как сильно отличается написанная история от фактической. Поскольку этот метод не популярен, соответственно у большинства не возникает потребности в разработках методологий и инструментов. Даже визуальные методы исследования, и тем более методология, известны лишь небольшому количеству учёных. Напрашивается простой вывод, что навыков у большинства ученых проводить подобного рода исследования нет.

Dr. Джером Крейс и **Dr. Олег Мальцев** отметили важное явление, когда исследователи, ученые, эксперты, бизнесмены и любой человек, который работает с информацией, «не видит» и пропускает критически важные для него данные.

«Существует такое понятие как *субъективный провал*. Человек способен видеть только то, что он знает. Если он чего-то не знает, то он просто проходит мимо, даже не обращает на это внимания. Для того, чтобы начать что-то искать, необходимо хотя бы выдвинуть гипотезу. Обратите внимание, какое количество фальшивых документов выдаются за Европейское мистическое учение. То, что предшествовало современной академической науке — искажено до предела подделками»,— отметил Dr. Мальцев О. В.

Dr. Джером Крейс, также как и Dr. Мальцев подчеркивает необходимость постановки вопросов перед исследователем: «Моя простая теория обучения состоит в том, что вы не можете «научиться» чему-либо, если изначально не поставлены вопросы на исследование, на которые нужно найти ответы. В противном случае даже целенаправленный посыл будет либо отскакивать, либо рикошетить, либо будет полностью упущен». **Dr. М. Лепский** также считает, что искажение истории создает хаотичный взгляд на мир, который в том числе напрямую влияет на подход современной науки и всех других отраслей, выразив свои мысли понятиями Бодрийяра: «Искажения, фикции, фантазмы становятся препятствиями на пути развития реального мира. Поэтому только выход на понимание реальности позволяет верифицировать происходящее, разоблачать гиперреальность. Через верификацию информационных событий и идентификации гиперреальности, как связанной фикции, ложной картины мира, при этом, что самое страшное, положенной в основу практической деятельности.»

В продолжении рассмотрения данной проблематики в разных сферах деятельности, **Павел Педина** отмечает, что искажение истории бизнеса отражается даже в лингвистике. Он приводит пример на основе работ Олега Мальцева о том, что принято считать, что само слово «банк» появилось от итал. «bancо» и означает скамью, стол или лавку, на которых «менялы» раскладывали монеты. Однако на самом деле банк — это морской термин. Так называли кают-компанию, бочку на которой играли в карты моряки и наконец, сейф в каюте капитана. Соответственно этот термин (и навык распоряжения деньгами в том числе) перешел на сушу, когда моряки сошли с кораблей.

«Нельзя полностью полагаться на любые источники, описывающие те или иные исторические события, поскольку практически невозможно отличить событие от истории, описание факта от его оценки».
Prof. Dr. Эмилио Виано

Dr. Эмилио Виано и **Dr. Джером Крейс** обратили внимание на то, что в искажении истории событий огромную роль играют коммуникационные технологии и СМИ. Как резюмировал Эмилио Виано: «Нельзя полностью полагаться на любые источники, описывающие те или иные исторические события, поскольку практически невозможно отличить событие от истории, описание факта от его оценки. Все, что в публичном пространстве приобретает ценность исторического события, было написано людьми. Например, различные рассказы о революциях, восстаниях, колониальных завоеваниях, борьбе за независимость, строительстве или объединении страны путем объединения отдельных территорий и многом другом».

В свою очередь, **Dr. Джером Крейс** отметил: «Важность оценок заставляет нас задуматься о роли достоверной и надежной информации (то есть истины) в оценках — в деловой деятельности или иной другой.[…] В этом отношении эффективность в коммуникации имеет ключевое значение для успеха, в то время как обман в бизнесе кажется нормой как для обманщика, так и для обманутых. Здесь мы должны рассмотреть один из принципов символического интеракционизма. Его пионер — У. И. Томас, часто цитирует утверждение: «если люди определяют вещи как реальные, то они реальны по своим последствиям». Я бы перефразировал это так: «Если люди верят, что что-то является правдой, то оно правдиво в своих последствиях». Эта формулировка помогает мне понять ценность социального состояния «гиперреальности» Жана Бодрийяра, в котором мы не можем отличить реальность от ее имитаций. (1998) […] Цифровая / виртуальная революция предоставила не что иное, как передовую технологическую версию наблюдения за тенями (созданными кукловодами на стене), которые, как мы считаем, являются нашей реальностью».

В продолжении этой мысли с точки зрения получаемой информации **Олег Мальцев** отмечает, что людям кажется, что всё есть в Интернете и что там написана правда: «Любая информация в Интернете — это путь к заблуждению. Википедия в том числе, мы это уже обсуждали это на конференциях. Вторая проблема — мультиязычие. Существует масса языков, на которых написаны первоисточники. И чтобы получить доступ к первоисточнику, придется привлечь огромное количество специалистов, которые будут переводить их с разных языков».

Подводя итог дискуссий, представленных в этом блоке, эксперты и ученые конференции, рассматривая историю и формулу бизнеса, а также проблематику заблуждений, искажений и гиперреальности, отметили главные проблемы, с которыми сегодня сталкивается общество, и особенно деловой человек. Приводя примеры из собственной практики и демонстрируя практические модели, участники конференции обратили внимание на то, что если ученые, специалисты разных областей и предприниматели ставят цель повышения эффективности, то обязательно необходимо разбираться в фактической истории, используя междисциплинарный научный подход, изучать результаты полевых исследований, а не полагаться всецело на доступную для широких масс информацию, представленную посредством СМИ и коммуникационных технологий.

Самообман как основа этого мира и общество потребления в философии Жана Бодрийяра

Философская категория «общество потребления», как и концепция самообмана весьма подробно раскрыты в работах Жана Бодрийяра. Выдающийся социолог и мыслитель ввёл ряд синонимичных обозначений терминов для описания представителей данного слоя общества, таких как «молчаливое большинство», «отсканированные», «электорат», «царство слепых». Ж. Бодрийяра невозможно упрекнуть в особой «любви к людям», однако и в необъективном отношении — тоже. Поскольку общество потребления является одним из основных элементов экономики XXI века, то именно исследование философии Бодрийяра способно дать ответы на те вызовы, которые бросает современная среда экономики и бизнеса.

Все спикеры данной дискуссионной панели: **Dr. Олег Мальцев**, **Dr. Эмилио Виано**, **Константин Слободянюк** и **Prof. Максим Лепский** в своих работах обратили внимание на то, что самообман, и обман как таковой, играет огромную роль в экономике, равно как и в любой другой сфере деятельности. Каждый из докладчиков отметил различные аспекты того, как происходит самообман.

Dr. Мальцев поделился результатами своего исследования, которое проливает свет на основу самообмана. В своей книге «Тайна или преступление. Настоящая жизнь и экономика», он посвятил этому вопросу отдельную главу. В пример приводится следующая концепция: «Нас обманывать не надо, мы сами обманываться рады». Бодрийяр в своих работах показывает, что среднестатистический человек желает быть обманутым. Почему? Бодрийяр не даёт оценок, он не призывает к каким-либо изменениям, но побуждает читателя и мыслителя адресовать данный вопрос самому себе. По мнению Dr. Мальцева, дело в том, что человек всегда выбирает то, что ему нравится снаружи — обертку, и никогда не смотрит в содержание. Это и есть основа самообмана. В обществе потребления, например, казалось бы, продавцам не выгодно обманывать своих клиентов, но они это делают, потому что людей много, а значит всегда найдется человек, который еще не знаком с таким обманом (а соответственно, не способен ему противостоять), значит, его можно обмануть. Олег Мальцев приходит к следующему выводу: «Массовость исключает компетентность и этику. А если этика исключена, то какого качества товары и услуги вам предоставляют — не имеет значения. По сути, все эти факторы создают современную систему ценностей. При этом автоматика памяти человека устроена так, что если с человеком поступили определенным способом, и он на нем сработал, то он решает, что идентичный подход не менее эффективно сработает и на других людях; значит, сам человек станет продолжать проделывать тот же трюк «информационного обмана» с людьми из собственного окружения. Таким образом запускается цепная реакция по всему миру.»

Продолжая дискуссию о самообмане, **Константин Слободянюк** привел пример, как люди стали последствием современной системы ценностей в понимании того, что такое «деловая репутация»: «В современном мире большинство людей начали оперировать абстрактными категориями. Самый ранний источник, который дает определение слову «репутация» — это словарь Михельсона 1866 года: «Репутация — это размышление, рассуждение, доброе имя, честь». Вероятнее всего, в то время в Европе у каждого сословия было свое представление о том, что такое репутация». К. Слободянюк добавляет, что термин «деловая репутация», начали обсуждать в 1980 году. В современном мире некоторые американские эксперты считают, что репутация — это первые 10 строчек в Гугле. Он заключает: «Так люди себя сами могут ввести в заблуждение: они заходят утром в Гугл и проверяют какова их репутация — не задумываясь над сутью самого явления. При этом все говорят о том, как восстановить репутацию, но никто не объясняет, как ее строить».

«Характер подобен дереву, а репутация — его тени.
Мы заботимся о тени, но на самом деле
надо думать о дереве».
Авраам Линкольн

Поднимая вопросы о самообмане, стоит отметить отдельный элемент, который играет одну из ключевых ролей при рассмотрении данного вопроса. Ученые и эксперты **Dr. Эмилио Виано**, **Prof. Алан Шапиро** и **Prof. Максим Лепский** акцентировали внимание на критическом влиянии СМИ на общество. **Dr. Эмилио Виано** подчеркнул роль СМИ в формировании искаженной картины мира для людей и описал функцию некоторых современных СМИ в качестве «привратников»: «…в их интерпретации и содержится главная опасность: вводимая как бы «подкожной иглой», интерпретация сообщения зависит от того, кто ее вводит, и формирует нашу социальную реальность, часто подавая искаженное видение. Особенно это касается пожилых людей, которые почти не выходят их дома и смотрят телевизор, в частности, новости, в которых сообщается в основном о преступлениях, жестокости и насилии. Соответственно, у пожилых людей формируется такая картина восприятия, что мир вокруг крайне опасный! Разрушительный потенциал сообщений по телевизору намного превышает таковой в межличностной коммуникации. Таковы последствия культивации влияния медиа, и культивации ими альтернативной реальности (посредством повторений) — той, которую описывал мыслитель Жан Бодрийяр. Это свойство медиа особенно важно при проведении избирательных кампаний, главной потребностью которых является влияние на аудиторию. Этика СМИ является безотлагательным вопросом, требующим регуляции.»

Prof. Алан Шапиро говоря о самообмане, отмечает, что мы живем в обществах, где доминирует массовая коммуникация как сила, независимая от ее содержания, ссылаясь на Ночензи, который приложил значительные усилия, чтобы показать, как риск передается массам через СМИ, через призмы влиятельных лиц в различных областях: «Особое внимание было уделено тому, как подрывается общественное доверие к источнику информации, когда «научные» эксперты расходятся во мнениях друг с другом, например, в отношении риска для людей употребления в пищу генетически модифицированных пищевых продуктов. Настороженная итальянская публика не доверяет экономическим, политическим институтам и средствам массовой информации (а сегодня это наблюдается и в Америке), поэтому неопределенность порождает еще больший риск и способствует росту культуры, в которой риск ожидаем как аспект повседневной жизни».

«В некотором смысле, только недоверие может спасти нас от гибели заживо».
Алан Н. Шапиро

В продолжении данной дискуссии **Prof. Максим Лепский** разделяет взгляд Dr. Эмилио Виано и Prof. Алана Шапиро о роли СМИ. Он также отметил, что СМИ максимально используют «соблазн», пытаясь воздействовать на все основные процессы, в том числе процессы бизнеса: «Обман в профессиональных кругах связан с кучей сертификатов и дипломов. Я встречал многих бизнесменов, которые говорят, что его сотрудники «и так все умеют». «Продажники» любят за счет коммуникаций привлечь внимание и соблазнить покупателя. В финансовом управлении соблазнение происходит в том, что мой коллега и друг Олег Мальцев описал в книге «Качающаяся сцена». Вместо науки предлагают тренинговые программы, вместо безопасности — ширмы больших людей с большими плечами и мускулами. Вместо бухгалтерии — налоговая отчетность.»

Говоря об обществе потребления в понимании Ж. Бодрийяра, стоит отметить, что существует огромное количество людей — профессоров, ученых, общественных деятелей, а также художников, композиторов и других деятелей культуры, которые черпали вдохновение из трудов Жана Бодрийяра. В своих докладах в рамках данной конференции участники и спикеры обратили свое внимание на отдельные элементы общества потребления.

Обращаясь к работам Бодрийяра об обществе потребления Олег Мальцев на дискуссионной панели поделился результатом своего исследования. Он рассмотрел место бизнесмена в этом обществе. Ключевым отличием бизнесмена является его нежелание, чтобы общество определяло его положение (статус, должность, возможности). Однако общество ставит перед ним ***сверхзадачу нулевой себестоимости***. О. Мальцев поясняет: «Нулевая себестоимость — это конфигурация, при которой бизнесмен ничего не вкладывает в то, что производит или продаёт. В обществе потребления такая конфигурация возможна только в том случае, когда индивид что-то украл. Однако подобный тактический ход не касается бизнесменов. Бизнесмены изобрели и воплотили потрясающий подход- политический маркетинг. Жан Бодрийяр достаточно подробно описал этот подход (схему), в своих книгах.»

В качестве примера ученый продемонстрировал, как с помощью частных армий государства силой захватывают полезные ископаемые других стран. С одной стороны, фактически государство не имеет прямого отношения к захвату, а значит нет мирового скандала, однако, финансируя эти армии, результат их труда — т.е. полезные ископаемые — достаются им бесплатно, обеспечивая нулевую себестоимость. Это работает на всех уровнях экономики. В заключении Dr. Мальцев добавляет: «Общество потребления ставит перед бизнесменом сверхзадачу нулевой себестоимости. И как он будет решать эту задачу — общество не интересует. Он сам должен найти способ решения этого вопроса. Если он не сможет этого сделать — его компанию объявят банкротом, а если ему удается найти решение — его компания становится процветающей и успешной.»

В продолжении рассмотрения «общества потребления» и его элементов **Марина Ильюша** на основе работ Dr. Мальцева в своем докладе отмечает, что главной ценностью человечества в обществе потребления стала человеческая жизнь: «Если такой ценности жизни нет, то нет и общества потребления, потому что оно спешит жить. «Общество потребления» — это реализация мечт, реализация жизни в том виде, в котором ее себе представляет человек. Иначе, нет общества потребления. Но эта жизнь убивает человека. По сути, человек превращается в некоего робота, о чем Жан Бодрийяр писал в книге «Система вещей». Она также отмечает, что философия Бодрийяра предшествует и является превосходной базой для изучения психологии ущербности — научной категории, введенной Олегом Мальцевым: «Ущербность — это уравниловка, навязанная социальными программами, стереотипами, неэффективными моделями поведения и т.д. И если человек ничего не сможет сделать со своей ущербностью, то он будет таким как все — «серой массой».

В своем докладе **Эндрю Маклаверти-Робинсон** рассмотрел один из элементов «общества потребления» — деньги, и отметил особую роль, которую они играют сегодня: «Деньги обретают жизненную силу — которая обязательно является внутренней, частью потока id — и делают эту силу переводимой и обмениваемой. Сегодня деньги стали единственной мерой ценности. Следовательно, капитал действует на том же магическом / символическом / интерпретационном уровне, что и сопротивление ему, и в качестве жизненной силы, которая была утрачена. Процесс абстракции частично истощает улавливаемую им жизненную силу. Вещи, которые превращаются в товар, часто теряют свой смысл, эмоциональную глубину, способность обеспечивать сильные переживания. Это «разочарование» или «декатексис», которое Бодрийяр назвал «прохладным», стало особенно распространенным в современности. Другая опасность заключается в том, что люди могут имитировать жизненную силу, просто «напечатав больше денег». Когда кто-то печатает больше денег, кажется, что он обладает магическим фрагментом жизненной силы. Ожерелье из раковин исчезло как валюта, когда европейские поселенцы научились массово производить бусы. Государства могут просто печатать банкноты, экономя государственные финансы, но при этом вызывая инфляцию. Современный основной метод «создания денег» — это кредит. (Возможно, поэтому в средние века ростовщичество считалось таким тяжким грехом). Все эти методы также имеют регрессивный распределительный эффект: влиятельные игроки могут получить большую долю денег, «напечатав» их, даже если они обесценены. Этот процесс мог бы иметь прогрессивные эффекты, если бы люди, «печатающие деньги», были бедными, но чаще всего это либо существующая элита, либо элита, проходящая этапы становления. В любом случае они выполняют своего рода трюк, передавая себе реальное богатство, а другим — его символ».

Рассматривая тему денег в обществе потребления, **Ph.D. Александр Сагайдак** отметил, что производство денег оторвано от потребностей: «Деньги уже давно, на протяжении нескольких десятилетий, из эквивалента реального производства товаров и услуг становятся психологическим стимулом.» **Ольга Панченко** обращает внимание, что в XXI веке существует следующая пропорция: в 90% случаев деньги будут отнимать, и лишь в 10% случаях их будут зарабатывать. Ссылаясь на книгу О. Мальцева «Качающаяся сцена», в которой подробно описано как работает такой способ приобретения денежных средств, как отъем, она также дает классификацию тех, кто способен таким способом приобретать денежные средства:

1. ***Правоохранительные органы;***
2. ***Криминал;***
3. ***Частные спецслужбы;***
4. ***Различные финансовые мошенничества*** с учетом тех технологических тенденций, которые существуют сегодня (в том числе и в сети Интернет).

В продолжении обсуждения «общества потребления» ряд вопросов касался того, какое влияние на него оказала пандемия и что же ждет нас в будущем. Отвечая на эти вопросы, **Эндрю Марк Крейгтон** в первую очередь отметил, что пандемия еще ярче продемонстрировала потребительский облик современного общества: «Для многих из нас — как и следовало ожидать за последние несколько лет, охваченных пандемией (хотя в течение последних трех или четырех десятилетий это достаточная распространенная тенденция) — мы увидели, что общество все больше зависит не только от онлайн-потребления и производства, но и производства и потребления онлайн-виртуальных предметов (например, видеоигры, предметы в видеоиграх, искусство, онлайн-недвижимость).»

Prof. Виталий Лунев и **Адам Мид** разделяют взгляды о том, что уже происходят серьезные изменения в обществе потребления в силу произошедших событий с пандемией. В своем докладе **Адам Мид** придерживается точки зрения, что общество потребления будет существовать всегда, поскольку это необходимая конструкция общества: «Пандемия, вероятно, только ускорит эволюцию рынков. Это может ускорить некоторые вещи, такие как удаленная работа, и замедлить другие, но в целом скорость изменений будет продолжаться, как и эволюция». **Prof. Виталий Лунев** в своем докладе делится результатами своих рассуждений на эту тему: «Общество потребления — это не что иное как общество, гонящееся за избытком, не тем конкретным соответствующим потребностям и желаниям, что необходимо реализовать, ментализировать или восполнить как место «отсутствия», чего-то недостающего, а тем, что станет избыточным. В этом сама суть общества потребления — избыточное наслаждение и сама суть выживаемости симулякры, ее долговечности — она не соответствует прямо ни одной потребности человека, и возможно, лишь благодаря спутанным влечениям». Обращаясь к работам Ж. Батая о жертвенности, которая присуща современной ситуации с пандемией, а также работам Лакана, он отмечает, что невозможно отрицать, что ее символическая функция — это некоторое импульсивное «отыгрывание» того, что стало излишним в «обороте» человеческих взаимоотношений. «А значит пандемия — это новый виток общества потребления»,— заключает Prof. Лунев.

Напротив, **Dr. Атина Каратцоджианни** отметила, что пандемия сильно отразилась на экономике, а в будущем произойдут еще большие изменения, которые могут привести к исчезновению общества потребления: «Я думаю, что в очень современном обществе не будет общества потребления. […] Становится все более реальным и актуальным думать о более сознательном обществе, поэтому есть школа мысли, которую следует исследовать, чтобы изменить наше потребительское поведение, чтобы мы потребляли меньше и рационально. Нам стоит помнить о том, что происходит с окружающей средой. Нам нужно реформировать отрасли, чтобы мы меньше потребляли… Я не думаю, что нас сделало очень счастливыми то, как мы потребляем, и само общество потребления.»

Prof. Мори Д. Коэн разделяет мнение Каратцоджианни о том, что вероятен конец обществу потребления. Он так же отмечает, что начали появляться группы людей, которые отказываются от потребления: «Сегодня есть множество примеров со всего мира, когда люди уходят от потребительского образа жизни и сложных обязательств, основанных на идее, что хорошая жизнь эффективно достигается за счет материального накопления. […] Как только акцент при оценке достижений политических партий станет меньше ориентироваться на стимулирование экономического роста, ориентированного на потребителя, и станет ориентирован на более надежные и эффективные меры благосостояния, мы, вероятно, начнем видеть увядание общества потребления.»

Принимая во внимание доклады участников конференции на тему самообмана, общества потребления и развития общества в будущем, в качестве заключения можно привести цитату из доклада Dr. A. Каротцоджианни на панели конференции: «Мы должны пересмотреть то, как мы живем, а не только то, как мы потребляем».

«Мы должны пересмотреть то, как мы живем,
а не только то, как мы потребляем».
Dr. Атина Каратцоджианни

Тайна происхождения экономики и бизнеса. Природа происхождения бизнес-консультантов и отрасли безопасности

Рассматривая вопрос о природе возникновения бизнес-консультантов и отрасли безопасности, мы сталкиваемся с длинной историей их формирования. Отрасли не возникли за один день, они стали ответом на потребности людей, которые старались решать те или иные задачи в бизнесе. При этом параллельно каждый период истории увековечивался своими бизнес-героями, которые имели отличия между собой.

По мнению **Prof. Элизабет Хаас Эдершайм**, обращаясь к истории, можно увидеть, как происходили изменения в этой отрасли. Например, еще в 1850 году менеджмент в компаниях не был достаточно известен. Но уже в 1886 году первая компания использовала в своем названии слово «консалтинг» — Arthur B. Little. Затем в 1890 начали появляться специалисты в этой сфере, затем Джеймс МакКензи основал McKinsey в 1926 и постепенно сфера превратилась в то, с чем мы имеем дело сегодня. Prof. Эдершайм поделилась своим определением: «Консультант — это не человек, который просто дает совет. Речь идет о том, чтобы быть агентом перемен, коучем, мыслящим партнером, решать проблемы, управлять проектами и пополнять штат.»

Говоря об истории бизнес-консультирования **Эдуардо Алмейда** отметил, что для него важной вехой является возникновение Школы научного менеджмента Фредерика Тейлора в конце XIX — начале XX в., а также на необходимые условия для появления данной сферы: «Лучший момент для бизнес-консультирования — всегда во время кризиса: все самые славные компании в этой сфере поднялись в Великую депрессию или в войны. Больше всего процветали они в моменты неопределенности. Расцвет того же McKinsey, например, пришелся на время после Второй мировой. Они поддерживали военных и правительства и организовывали возможности для граждан эволюционировать после этих больших кризисов и трансформировать общество.»

Продолжая тему истории сферы консалтинга, в своем докладе **Dr. Олег Мальцев** представил инструмент консультирования, состоящий из 8 ступеней. Данная модель поэтапно показывает стадии формирования отрасли и одновременно показывает стадии, через которые консультант проводит своего клиента.

1. **Методологический уровень.** Человек находится на таком уровне, его сложно консультировать без мифологем.

2. **Разочарование в науке.** На этом уровне человек, разочаровавшись, например, в том, чему его научили в университете, начинает искать человека, который смог бы ему все объяснить и научить.

3. **Уровень приверженности.** Человек привержен той или иной школе в своей сфере. Приверженность часто приводит к краху, так как человек видит ограниченно, а это опасно в мире, где все быстро меняется.

4. **Открытие отрасли или специализации.** Человек не может выбрать тех консультантов, которые ему нужны.

5. **Конфликт в отрасли.** Узкая специализация в этой отрасли не работает. Здесь нужен уровень энциклопедических знаний. Вы не можете решить проблему, зная какую-то одну отрасль и имея какие-то навыки. Если собрать группу консультантов, то адвокаты будут говорить одно, а бизнес-консультанты будут говорить другое. Так возникает конфликт отрасли.

6. **Фундаментальные научные основы.** Люди должны понимать ценность того, что вы делаете. Для этого их надо учить.

7. **Изменение философии.** Все проблемы у человека начинаются с его философии. И это прямо влияет на его навыки и систему управления предприятием.

8. **Альтернативная отрасль.** На этой стадии наконец приходит понимание, что существуют люди, которые лучше нас делают то, чем занимаемся мы. При этом они этим не занимаются.

По сути, представленный инструмент показывает, какие трудности ждут консультанта на пути к тому, чтобы перестать консультировать клиента — то есть достижения той точки, когда клиент может делать все самостоятельно. И самое главное, эта система дает четкое понимание, что нужно делать, в какой момент времени, в зависимости от стадии, на которой находится клиент. Dr. Мальцев говорит: **«Консультирование остается консультированием, а образование бизнесменов — это образование, нужно заниматься и тем, и другим одновременно.»**

Кроме бизнес-консалтинга на дискуссионной панели отдельно был поднят вопрос возникновения сферы безопасности. **Dr. Олег Мальцев** и **Dr. Джеймс Финкенауэр** отмечают, что обе функции — бизнес-консалтинга и безопасности сталкиваются и напрямую связаны между собой. Если вовремя не обратиться к консультантам по бизнесу, вскоре придется иметь дело с проблемами безопасности. В то же время даже государственные структуры зачастую передают функции безопасности предприятиям частного сектора. Рассуждая на эту тему, **Dr. Финкенауэр** делится результатами своего исследования относительно государственного подхода к проблемам безопасности: «Отстаивание справедливости и верховенства закона, а также защита прав человека заключенных — эти цели, очевидно, отличаются от поддержания рентабельной бизнес-модели, которая максимизирует размер прибыли. Так возникает дилемма». Также он отмечает, что привлечение внешних подрядчиков к вопросам обороны имеет давнюю историю — использование наемных армий, например «Блэкуотер», является одним из таких представителей. Он также отмечает, что основателя «Блэкуотер» Эрика Принса можно считать бизнес-героем своего времени, хотя для некоторых он — антигерой.

Говоря о бизнес-героях разных периодов **Dr. Олег Мальцев**, **Dr. Элизабет Хаас-Эдершайм**, **Сергей Свириденко** отмечают, что с течением времени в конкретных сферах появляются различные бизнес-герои. **Dr. Эдершайм** поделилась своим представлением о том, как выглядит бизнес-герой: «Бизнес-герой меняет наши ожидания относительно того, что бизнес может сделать хорошего и полезного для человечества. Это может быть что угодно: от Эндрю Карнеги, изменившего уже существующее, до Томаса Хасси, изменившего способ приобретения людьми обуви». Она также выделила и других бизнес-героев из разных времен: Брюс Хэндерсон; Джордж Истман; Генри Форд, который изменил способы поставки продуктов людям; Томас Уотсон, который показал, что необходимо смотреть не только в настоящее, но и на поколения, следующими за нашим поколением. Следующие бизнес-герои — Роберт Нойс, Питер Друкер, Фрэнсис Хессельбайн, Пол Полман, Хуберт Джоли, и заканчивая Илоном Маском и Стивом Джобсом. В докладе Prof. Эдершайм заключила: «Питер Друкер сказал, что чтобы прогнозировать, нужно создавать. Эти люди не нарушали законы, не придерживались законов — они их создавали. Ведь предсказать — значит создать. Бизнес для каждого из них был только лишь средством, но не целью. Цель — служить людям и сделать мир лучше».

Отвечая на вопрос о бизнес-героях, **Dr. Мальцев** построил свой доклад таким способом, что он полезен и понятен не только экспертам, но и обывателям. Посредством анализа мировой литературы он вывел персонажей-героев в хронологическом порядке, которые отражали эталонов делового человека той или иной эпохи: начиная от Робин Гуда, «Графа Монте-Кристо» А. Дюма, переходя к таким героям как «Гобсек» Оноре де Бальзака, к героям из сборника рассказов «Благородный жулик» О. Генри. После этого наступили времена героев Р.Л. Стивенсона в произведении «Остров сокровищ», Артура Конана Дойля в трудах «Сокровища Агры» и «Собака Баскервилей». Затем приходит эпоха Теодора Драйзера с его трилогией желаний («Финансист», «Титан», «Стоик»), который влюбил читателя в сферу финансов. После был Джек Лондон с его работой «Золотая лихорадка», и заканчивая «Крестным отцом» М. Пьюзо и произведением «Парк Авеню,79» Роббинса Гарольда. По мнению академика, прочитав эти книги, человек получит полное представление о том, в какие времена, какие люди являлись героями для большинства людей.

«Война, торговля и пиратство —
три вида сущности одной».
Гёте И. В., «Фауст»

В продолжении этой темы **Сергей Свириденко**, инвестиционный менеджер, подошел к вопросу бизнес-героев с точки зрения истории, предположив, что «ключевым элементом разных периодов становиться базовый ресурс (материальный / нематериальный), вокруг которого создается большой бизнес». Ряд бизнесменов, который отметил С. Свириденко, включает в себя пирата Моргана как охотника за золотом, Рокфеллера как охотника за полезными ископаемыми, и заканчивается охотниками за информацией периода после цифровой революции. Свириденко делает следующий прогноз: «В следующем периоде информация станет исключительно инструментом, который послужит для получения нового ресурса, возможно, для проявления мировой корпоратизации, когда влиять на политику государств будут компании, когда принадлежность к компании будет важнее национальности…»

«Зачем мне наука, которая не позволяет жить?»
В. П. Светлов

Эксперты из разных стран, среди которых **Dr. Олег Мальцев**, **Федерико Розо**, **Prof. Владимир Скворец**, **Prof. Максим Лепский**, **Prof. Арасели Альмарас Альварадо** и **Павел Педина** выразили обеспокоенность отсутствием надлежащего образования в разных отраслях, а также выделили важность научного подхода в них.

Prof. Максим Лепский считает, что «сейчас образование — это набор очень маленьких компетенций, непонятно каким образом собранных». При этом **Prof. Владимир Скворец**, сделав исторический обзор изменений в науке и образовании пришел к выводу, что произошло «искоренение знания и науки из государственного и социального управления». В свою очередь **Prof. Арасели Альмарас Альварадо** в своем исследовании выражает обеспокоенность отсутствием научного подхода в бизнесе: «Есть много программ по экономике, но такого направления, как история бизнеса, не существует в учебных программах». **Павел Педина** говорит: «Лично для меня и моей деятельности наука и технология — это очень важные элементы бизнес-конструкции». **Федерико Розо** на примере отрасли здравоохранения и безопасности, которые так актуальны сегодня, в своем докладе пишет о том, что сегодня в этом секторе фундаментальную роль играют тренинги, обучение персонала, а также оценка рисков.

Из докладов конференции ученых, исследователей и экспертов сформировалось определенное представление о том, что сегодня мы стоим на некоем перепутье, когда остро ощущается нужда в применении науки на практике во всех сферах деятельности, и в частности в бизнесе. И, к счастью, направления для исследований о том, как это сделать, существуют. Prof. Лепский отмечает, что работа в рамках «Экспедиционного корпуса» по всему миру, открыла глаза ученого на важность исследования науки средних веков. Dr. Мальцев обращает внимание на то, что умение применять науку и образованность — это две разные вещи. Исследование науки XVI–XVIII века позволит посмотреть на этот мир под другим углом, получая необходимые данные для практического применения. Согласно трудам академика Г. Попова, эта древняя наука была построена иным способом — вокруг ключевых навыков эпохи. Следовательно, раз бизнес и экономика стали неотъемлемой частью современного общества, отвечающего за его процветание и влияющие на ключевые навыки этой эпохи, то наука должна быть направлена на повышение эффективности именно в этих сферах.

«Бизнес как система сформирован согласно модели науки, предшествовавшей академической. Так, отрасль бизнес-знаний подразумевает следующую организацию: вокруг ключевых навыков группируется и систематизируется академическая наука; работа на стыке наук позволяет индивиду реализовывать данные навыки на высоком профессиональном уровне и фундаментальной научной основе. Цель — эффек*тивность*».
О. Мальцев

В этой резолюции международной междисциплинарной конференции «Настоящая жизнь и настоящая экономика» участники конференции —эксперты, ученые и практикующие бизнесмены — презентуют результаты своих исследований. В ней представлены основные проблемы, существующие в современном обществе, мешающие каждому индивиду добиваться успехов в своей жизни: самообман, отъем денег, отсутствие научного подхода и противоречия в самих академических кругах. Также на страницах резолюции можно познакомится с практическими инструментами, среди которых: линейка бизнеса, устройство бизнеса, концепция оптимизации организации. В резолюции также были представлены концепции и научные категории, такие как психология ущербности, субъективный провал и нулевая себестоимость, как некие направления для дальнейшего самостоятельного изучения. Также эксперты поделились своими прогнозами на будущее. Опираясь на эту резолюцию, как на некий путеводитель, человек сможет познакомится с актуальными проблемами, обратить внимание на важность постановки правильных вопросов, поиска ответов, получения качественных знаний, эффективного внедрения этих знаний в свою жизнь и совершенствования навыков, тем самым повышая уровень своего благосостояния.

«Чтобы добиться успеха, нужно либо изменить мечты,
либо усовершенствовать навыки».
Джефф Корнуолл

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REAL LIFE & REAL ECONOMICS

The Business of Commodifying Consumers

Prof. Dr. Jerome Krase

Introduction

Allow me, as is my habit, to reformulate the questions I have been asked in this discussion of "The Ideal Consumer and Business Design Elements" to those which I am better able, and willing, to coherently answer. The first of these regards the social and economic origins of "business" on which I will more briefly comment. The second, Baudrillardian, concern is the place of people in consumer society, whose thoughts as well as their bodies are themselves consumable that I think deserves more attention. In the following pages I will try to assemble a reasonable coherent argument, or perhaps a musing, as to why and how we, as empty vessels, are filled, emptied, and filled again.

Business

As to its origins, if we think of business simply as conducting work (i.e., engaging in labor and reaping its fruits), then it has always existed in human life, even when we may have merely hunted and gathered for ourselves. Business, however, is a peculiar and particular kind of social (and often anti-social) relationship that has evolved over human history. Unfortunately, social scientific analyses of business, employing either Marxian- or Weberian-derived perspectives, have been mostly about the morality (sociocultural evaluation) of particular systems of labor productivity and not of how they simply operate. For me and, I think, for many social scientists of my generation, business was also a somewhat alien form (*terra incognita*) of social engagement, as we tended not to think of academe as a "business," and, until recently, held our own work in higher esteem or more accurately "repute." The most recent indication of the tumble of the ivory tower into the lowest depths of our commonplace *Purgatoric* have been revealed by the touting of "celebrity" or rock star" professors at once-cherished universities such as Yale and Harvard. What ought to be an embarrassing glimpse into upper, privileged, echelons of American academe is provided here by Sarah Lyall and Stephanie Saul:

NEW HAVEN, Conn. — On March 26, a group of students at Yale Law School approached the dean's office with an unusual accusation: Amy Chua, one of the school's most popular but polarizing professors, had been hosting drunken dinner parties with students, and possibly federal judges, during the pandemic.

Ms. Chua, who rose to fame when she wrote "Battle Hymn of the Tiger Mother," is known for mentoring students from marginalized communities and helping would-be lawyers get coveted judicial clerkships. But she also has a reputation for unfiltered, boundary-pushing behavior, and in 2019 agreed not to drink or socialize with students outside of class. Her husband, Jed Rubenfeld, also a law professor, is virtually persona non grata on campus, having been suspended from teaching for two years after an investigation into accusations that he had committed sexual misconduct.

The dinner parties, the students said, appeared to violate Ms. Chua's no-socializing agreement, and were evidence that she was unfit to teach a "small group" — a class of 15 or so first-year students that is a hallmark of the Yale legal education, and to which she had recently been assigned — in the fall. "We believe that it is unsafe to give Professor Chua *(and her husband) such access to and control over first-year students," an officer of Yale Law Women, a student group, wrote to the dean, Heather K. Gerken. (2021 see also Li 2009)*

Getting back to the business of business; although, one can do work and carry out economic activity alone (that is; be autonomously involved in production and consumption) such activities are not generally considered business activities until we involve ourselves in social (socioeconomic) relations other persons. Therefore, to be successful in business (which is always the aim of honest, or not, businesspeople), the most important skill is to establish and maintain positive (profitable) social relationships with others. At base, business activities are exchanges between individuals or groups, and therefore we should ask, "Why do they take place?" As in "Exchange Theory," they derive from the desire, and possibility, of getting more (benefiting) from the relationship. (Homans *1961*, Blau 1964). Even contemporary philanthropy, it seems, has other-than-altruistic goals as it takes on the form of "Philocapitalism." *The Guardian* reporters Carl Rhodes and Peter Bloom Commented here on the The Chan Zuckerberg Initiative created by Facebook CEO Mark Zuckerberg and his wife Priscilla Chan:

It is easy to think of Zuckerberg as some kind of CEO hero – a once regular kid whose genius made him one of the richest men in the world, and who decided to use that wealth for the benefit of others. The image he projects is of altruism untainted by self-interest. A quick scratch of the surface reveals that the structure of Zuckerberg's charity enterprise is informed by much more than good-hearted altruism. Even while many have applauded Zuckerberg for his generosity, the nature of this apparent charity was openly questioned from the outset.

The wording of Zuckerberg's 2015 letter could easily have been interpreted as meaning that he was intending to donate $45bn to charity. As investigative reporter Jesse Eisinger reported at the time, the Chan Zuckerberg Initiative through which this giving was to be funnelled is not a not-for-profit charitable foundation, but a limited liability company. This legal status has significant practical implications, especially when it comes to tax. As a company, the Initiative can do much more than charitable activity: its legal status gives it rights to invest in other companies, and to make political donations. Effectively the company does not restrict Zuckerberg's decision-making as to what he wants to do with his money; he is very much the boss. Moreover, as Eisinger described it, Zuckerberg's bold move yielded a huge return on investment in terms of public relations for Facebook, even though it appeared that he simply "moved money from one pocket to the other" while being "likely never to pay any taxes on it". (Rhodes and Bloom 2018. See also: McGoey. 2015, Chan, Angela. 2015, Goldberg, Michael S. 2018)

In business relationships, although it may by chance occur, we don't intend to exchange things of equal value. These necessarily greater benefits intended from the exchanges ultimately depend on how participants differentially value the things that they give and take. In most voluntary exchanges, these values are assumed to be at the least equivalent. But, we must note that such equal exchanges - resulting in no profit - would hardly be referred to as "doing business." Prized business skills are those that help to create and maintain favorably unequal exchangs relationship. As noted by anthropologists, this is true even of barter in the understanding of the differential, social and/or economic, evaluations of what is equally exchanged.

Communication, Information, Consumption, and Consumers

This importance of exchange valuations, in turn, leads us to consider the role of valid and reliable information (TRUTH) in valuations; whether in business activity or not. How do we obtain knowledge upon which we base our actions in all social, political, and economic exchange relations? Why, for example, do we believe (TRUST THAT) some things are more valuable than others? In this regard efficiency/efficacy in communication is central to success, while deception in business seems to be normative for both the deceiver and deceived. Here we should consider one of the tenets of Symbolic Interactionism (SI). One SI pioneer, W.I. Thomas, is often quoted as arguing that "If people define things as real, then they are real in their consequences." And, as I would paraphrase it, "If people believe things to be true, then they are true in their consequences." This formulation helps me to understand the value of Jean Baudrillard's societal condition of "hyperreality" in which we cannot distinguish realities from their simulations. (1998) It seems to me that, despite marvelous advances in communication technology, since 500 BCE, we are still prisoners in Plato's Cave. (Plato) The digital/virtual revolution has provided nothing more than an advanced technological version of watching shadows created by puppeteers on a wall that we believe are our realities.

A Few Examples of Widely Accepted Untruthful Truths

Here I must relate some troubling experiences I have had in the course of learning and teaching "truths" for more than a half-century.

In 1964, when I was stationed in Germany with the U.S. Army, I travelled to Amsterdam with my wife and while there I visited the Anne Frank House. As a teenager, I had read the *Anne Frank: The Diary of Young Girl Story* and having had many Jewish friends as a child, I was drawn to the house to see the spaces that were vividly described in the book. At the house, there was a display of newspapers, one of which had a headline "*Die Juden sind unser Unglueck!*" (The Jews are our Misfortune!)

Decades later, while teaching an Introduction to Sociology class at Brooklyn College during the AIDS Epidemic, a young African American male student raised his hand, and when called upon unabashedly asked "Isn't it true Professor Krase that, in Africa, the Jews created AIDS to kill Africans?'

Not long after that, while teaching American Studies at the Jagiellonian University in Krakow, Poland, during an informal discussion after class a female student asked "Why do the Jews hate us?"

As an activist scholar, the role of media in all sorts of bigotry are frequent subjects of my work. In "Seeing Inclusion and the Right to the City" (2015), for example I included an image of "The Eternal Jew" along with equally hateful images of Muslims The Eternal Jew (1940) or *Der ewige Jude*. *Der ewige Jude* is a "classic" documentary style propaganda film that served to expound the menace of European Jewry. Jews are visually depicted as filthy, evil, and corrupt. Selective scenes of Jewish life and clips from Jewish cinema serve to visually "explain" the Jewish problem and the film ends with Adolf Hitler declaring that, if there is war, the Jewish race will be annihilated. In our conversion here we should also contemplate how we can have Antisemitism even without Jews. (Darnton 1981, Yegar 2006) As to another example of the role of visual media in Antisemitism was an exquisite Renaissance Blood Libel painting I saw in a Trento, Italy museum of a Jewish ritual killing of a gentile baby for Passover.

Whether documentary or fictional, the cinematic portrayal of despised minorities has much in common as to media technique. Marlon Riggs' documentary *Ethnic Notions* (1986) shows how powerful stereotypes have fed anti-black attitudes throughout

American history. The images she presented of loyal Uncle Toms, carefree Sambos, faithful Mammies, grinning Coons, savage Brutes, and wide-eyed Pickaninnies in cartoons, feature films, popular songs, minstrel shows, advertisements, folklore, household artifacts, and children's rhymes show how racial images have evolved. These caricatures were popular from the 1820s through the Civil Rights Movement (1955–1968) and, although somewhat muted, continue today. (See also: Wacquant 1993 and Peck 2021). If such powerful stereotypes and beliefs are so easily converted into consumable simulacra, how much more easily are other "facts." These are questions I have long pondered, beginning with my 1973 dissertation "The Presentation of Community in Urban Society." (Krase 1973)

As noted by Alan N. Shapiro in our on-line conversation about "The Ideal Consumer and Business Design Elements" there were great liberating hopes for the personal computer and the Internet "Utopian ideas about the Internet, information and knowledge free of charge for everyone - be a real platform for democracy and decentralization. On the other hand, there was a real deification of private enterprise, which showed the right wing of libertarianism in Silicon Valley: Steve Jobs and Bill Gates, today it is Elon Musk, Mark Zuckerberg or Jeff Bezos." (https://un-sci.com/ru/2021/05/18/idealnyj-potrebitel-i-elementy-biznes-konstrukczii/)

Obviously, this potentially progressive project failed in the same way as did the vainglorious predictions for Johannes Gutenberg's printing press, Alexander Graham Bell's telephone, Guglielmo's radio, Philo Taylor Farnsworth II's television, and jokingly – Al Gore's Internet. (Kessler 2013) I also wonder whether archeologists will eventually discover similar hopes for cuneiform and hieroglyphic media. Here I also must note the use by major religions of the visual arts in their proselytizing missions.

Why do people believe in lies, like the Blood Libel? Trusted media sources of truth have evolved, and have followed the same form as Weber's typology of authority ranging from authority, whose legitimacy derived from traditional rationality to that which is derived from legal-rationality. The third, a-rational, type is based on charisma which can be routinized. From which authority have so many Americans today become devoted to the untruths outlined by Kurt Anderson, roughly based on survey research from the past 20 years?:

By my reckoning, the solidly reality-based are a minority, maybe a third of us but almost certainly fewer than half. Only a third of us, for instance, don't believe that the tale of creation in Genesis is the word of God. Only a third strongly disbelieve in telepathy and ghosts. Two-thirds of Americans believe that "angels and demons are active in the world." More than half say they're absolutely certain heaven exists, and just as many are sure of the existence of a personal God—not a vague force or universal spirit or higher power, but some guy. A third of us believe not only that global warming is no big deal but that it's a hoax perpetrated by scientists, the government, and journalists. A third believe that our earliest ancestors were humans just like us; that the government has, in league with the pharmaceutical industry, hidden evidence of natural cancer cures; that extraterrestrials have visited or are visiting Earth. Almost a quarter believe that vaccines cause autism, and that Donald Trump won the popular vote in 2016. A quarter believe that our previous president maybe or definitely was (or is?) the anti-Christ. According to a survey by Public Policy Polling, 15 percent believe that the "media or the government adds secret mind-controlling technology to television broadcast signals," and another 15 percent think that's possible. A quarter of Americans believe in witches. Remarkably, the same fraction, *or maybe less, believes that the Bible consists mainly of legends and fables—the same proportion that believes U.S. officials were complicit in the 9/11 attacks. (2017)*

In the current Western media climate dominated by Amazon, Facebook, Google, Twitter, WhatsApp, and China's WeChat and TikTok, it would be extremely difficult to distinguish the source of the legitimacy of priests, rabbis, imams, shamans, gurus, prophets, cat videoers, royalty, rock stars, influencers, philosophers, scientists, bloggers, and podcasters who populate their cosmic universe. These "leaders of one sort or another," seem to guide the varied (mis)informed choices of "followers" of the same sort or another. Note: these choices also include political ones such as in voting in allegedly "free elections" in which the distance, for example, between crass political ambition and even motherhood has been eliminated; as I was reminded by a political spam greeting I received from Jill Biden on Mother's Day that was delivered to my Brooklyn College email account.

To: Dr. Jill Biden | re: "**Happy Mother's Day!**"

Sign Now: (via TurnoutPAC) [admin@turnoutpac.org]

Sent: Sunday, May 09, 2021 9:35 AM

To: Jerome Krase

CAUTION: This email is from outside BC, so examine it closely before opening attachments or clicking on links

The Progressive Turnout Project is proudly dedicated to doing what we do best -- connecting with voters one on one to increase Democratic voter turnout. If you'd like to receive fewer emails or unsubscribe, **click here >>**We are so excited!! This weekend is Mother's Day and we can't wait to celebrate our First Lady, Dr. Jill Biden! Will you be the first person from New York to sign our Mother's Day card for her??

SIGN THE CARD: Happy Mother's Day Dr. Biden!

->Dr. Jill Biden has given us so much to be thankful for! She's:• Continued to teach even as First Lady,• Advocated for policies that would help all Americans,• And has dedicated her life to public service! We can't wait to send her this card as a celebration of all she has done for our country. But we need [12] signatures from New York before we can send it! **This is going straight to Dr. Biden today, so will you sign on now?? (Don't miss this chance for Dr. Biden to see your signature!)** Thanks for celebrating Dr. Biden with us,- Progressive Turnout Project

It should be also noted that, increasingly, women are the broadcasters of televised news because they are culturally more "trustworthy"; and the younger and more attractive the better because they are visually less threatening. In this regard, more mature female newscasters have complained about losing their positions to newer model purveyors of more and less accurate and more and less truthful information.

Empty Vessels

Another important question to consider as to consumption, is from where do we get information, how does it get to us, and most importantly why do we get it? To adequately address this, allow me to propose my "Empty Vessel" thesis to which technology is merely a delivery vehicle. My simple learning theory is that you cannot "learn" anything unless you have questions that need answers. Otherwise, even well-targeted messages will either bounce off, ricochet, or totally miss their targeted minds.

Since we are empty vessels when we are born, (*tabula rasa*, sounds more scholarly) it is imperative to consider how we are subsequently filled, emptied and refilled.

Also, why are the most outrageous statements so commonly taken as truth or facts. In this regard, Manuel Castells noted that because power is information, societal "Spaces of Places" have been superseded by networks of information or "Spaces of Flows, which he felt had liberating potential. (1996) As we have seen however, these spaces have also been essentially appropriated by the usual suspects. Advanced digital technology has made it easier to produce false reality, fake news, alternative facts, and the perfect consumer. These simulation technologies also makes it possible to commodify "virtually" everything. Social, and non-social media like Facebook and virtual emporia like Amazon, produce followers (buyers) as well as influencers (sellers). Users, knowingly or not, share their personal data which are used to produce algorithms to which selective information flows. A major function of the mass media is the sale of advertising and the consumers themselves; simulated as algorithms. This process creates perfect consumers, who are themselves consumable. If fact, algorithms make it possible for us to consume each other and ourselves (auto-cannibalism). As opposed to George Orwell's *1984*, (1961) and Ray Bradbury's *Fahrenheit 451* (2012), because people have learned to share their personal data, we have moved toward an oppressive *voluntary*, as opposed to *involuntary*, surveillance society.

Speaking of freedom, for Juergen Habermas, social structures are free from constraint only when for all participants there is a symmetrical distribution of chances to select and employ speech acts, and an effective equality of chances to assume dialogue roles. In other words, the conditions of ideal speech situation must insure unlimited discussion which is free from all constraints of domination, whether their source is conscious strategic behavior or communication barriers secured in ideology and neurosis. "Truth," therefore, cannot be analyzed independently of "freedom" and "justice." (Habermas, 1975: xvii) Since we base our decisions on the information we have learned, even the freedom of free choices is problematic.

Not to be paranoid, but we must admit that powerful elites both create and control risk in contemporary society. Another way in which consumers are kept on edge is the constant cacophony of "Breaking News" on every communication channel. A favorite Breaking News personality is Britney Spears (https://www.independent.co.uk/topic/britney-spears) who resides in the same Pantheon as other World Leaders.

Much of this information can be considered as propaganda. I was tutored about its fine art by a distinguished colleague, Alfred Mcclung Lee who gave me a proof copy of his *The Fine Art of Propaganda*, co-authored by his wife Elizabeth Brian Lee. The book originally published in 1939, is a close analysis of the complex populist New Deal rhetoric of Charles E. Coughlin who was at the same time a fascist, anti-Semitic Roman Catholic priest. As to the power of his messaging in a period of great risk and uncertainty, "Father Coughlin" was one of the most influential personalities on American radio. At the height of his popularity in the early 1930s, he had about 30 million listeners. In the book, he outlined five interrelated approaches to propaganda analysis: societal, social-psychological, communicatory, psychological, and technical. Each lends itself different propaganda techniques. The Lees saw propaganda as not limited to ideology but as part any individual's or a group's drive to advance what it regards as its own interests. In essence, propaganda is advertising which has a similar array of techniques. (https://www.emmgroup.net/insights/the-five-principles-of-great-advertising) It should also be noted, that as for America, the fine arts of advertising infiltrated American propaganda during World War I. (Albig 1958)

Since, as you cannot learn anything until you have questions, doubt or uncertainty is required, so we should consider the insights of Tomatsu Shibutani in his study of rumor. (1966 See also Fishman 1980) Shibutani studied the development of rumors in 60 case studies of historically ambiguous events. He found that they were not, as many would think, irrational, pathological social traits, but the result the search for meaningful interpretations, especially in stressful situations. In the 1980s, Ulrich Beck offered another way of thinking about ambiguity and stress in contemporary society. He thought we were at the cusp of a transition between "industrial society" and "risk society." Risk Society is "an inescapable structural condition of advanced industrialization" and "Modern society has become a risk society in the sense that it is increasingly occupied with debating, preventing and managing risks that it itself has produced." Like Castell's misplaced optimism in spaces of flows, Beck saw in this new problem an opportunity for freedom from structural constraints and an opportunity for new forms of solidarity like the as of yet unfulfilled promise of Emile Durkheim's "Organic Solidarity." (1997)

Inconclusion (not a misprint but a suggestion for an endless endeavor)

In 2003 I reviewed and important book on uncertainty. (Krase 2003) In *Vivere l'incertezza*, Mariella Nocenzi analyzed the evolution of 'risk society' through which human beings have slowly crawled, and occasionally leaped, from living in a world where threats to their existence were beyond not only their knowledge but also beyond their competence to deal with toward a world in which the most enlightened and powerful individuals have learned to fear their own actions as well as their inaction. This is a world in which the dichotomy of decision makers and those others who are affected by their decisions begins to lose its relevance. It the book demonstrated her mastery of a wide spectrum of sociological literatures drawing out from each theorist from Auguste Comte to Pierpaolo Donati relevant ideas that help us to understand the ways that risk, uncertainty, and societal evolution are inexorably intertwined. Especially important to the structure of her argument were the threads that woven through the contributions of Emile Durkheim, Max Weber, Georg Simmel, Robert K. Merton, Ulrich Beck, Niklas Luhmann, Anthony Giddens, and Jurgen Habermas.

Because we increasingly live in societies dominated by mass communication as a force independent of its content, Nocenzi expended considerable effort showing how risk is conveyed to the masses via the media through the prisms of influentials in various fields. Special notice was taken of how public trust in the source of information is undermined when 'scientific' experts disagree with each other, for example, about the risk to people of eating genetically modified food products. As today in America, the ever-wary Italian public then already had come to mistrust economic, political and mass media institutions; therefore, uncertainty generated even more risk and added to the growth of a culture where risk comes to be expected as an aspect of everyday life.

I hope the reader has found this occasionally rambling discussion of the social and economic origins of "business" and Jean Baudrillard's concern for the (mis) placement of people in Consumer Society. Although I have tried, given the constraints of the publication, but more my own limitations, to assemble a reasonable coherent argument as to why and how we consumers, as empty vessels, are filled, emptied, and filled again. I think, in the end, we may always be at the mercy of the newest iteration of Plato's, or Robert A. Heinlein's, *Puppet Masters.* (1994) In a way, only mistrust can save us being consumed alive.

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Industrial and post-industrial modernism and their constructed narratives

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The great transformation of the West and the great macrostructural processes of industrial modernity began around 1800 in England, and they spread worldwide, with delays due to resistance from traditional institutions (Polanyi,1974). Keep in mind that the concepts of urbanization, industrialization, nation-states and of the great transformation itself are all constructed narratives. It is never possible to clearly distinguish between events and their story, between the description of reality and evaluation. Everything that in the public space takes on the value of a historical event was built by those who narrated it. Think, for example, of the various narratives of revolutions, uprisings, colonial conquests, the fight for independence, the building or unification of a country by uniting separate territories and more.

When it comes to industrial modernity, we can identify six phases:

1. Industrialization

In all industrializing countries, the workforce massively moved from the primary sector at the time, agriculture, to the developing, still secondary one, industry. The last two centuries have seen a steady migration from agriculture to the industry, so that recently the swap was concluded in developed countries with the industry having now an estimated 85% of the workforce and agriculture 2%. For example, in Germany and the United Kingdom, only one person in 100 is employed in agriculture; in the United States, 0.5%. With the word "industrialization," we generally mean the growing use of science and technology and the machinery, engines, and chemicals production that dramatically increased the return in value of human labor. We are witnessing the unfolding of the next phase, automatization, increasingly based on developing and harnessing artificial intelligence. It also generates a massive displacement of workers from the industrial and services sectors to automated production but with an added challenge: putting all that surplus workforce to work, earn and feel that their life has value.

2. Urbanization

Urbanization is the process of the continuing expansion of cities, in part planned, in part as the outcome of millions of individual decisions to move from the countryside to the urban center to accommodate various needs: career, proximity to the workplace, tertiary-level studying, access to several key services like those health-related, employment opportunities, social life, cultural life, entertainment and more. The city is seen as the place where one finds what is current and in fashion; that allows individualistic lifestyles that would be frowned upon and even rejected as deviant in a smaller settlement; that permits deviating from rigid and prescribed ways of thinking, acting and viewing reality with little or no room allowed for alternatives and flexibility; a refuge for those whose lifestyles, sexual preferences, religion, race or ethnic origin clash with the prevailing trends in smaller, tight communities. Predictions are that in this century, there will be a dramatic increase in the number of megacities. Projections expect that the biggest urban areas in 2100 will have more than 40 million inhabitants (Kii, 2021). These results highlight major challenges awaiting such growing cities, including enormous increases in housing demand and the need to invest in key infrastructure supporting transport, water, sewage, waste disposal, and other essential services. Urbanization generates a significant and growing demand for key services and goods like clean water, electricity, public transportation, food supplies, a large variety of governmental, business, and private services, security, crime control and prevention, and more. For example, until the 17th century, London was squeezed into one square mile; today, it occupies over 600; its population grew from 630,000 in the 18th century to 2 million in 1840 and then to over 8 million presently. According to David Galbraith (2009), the population of Rome during the Renaissance was quite small, irrespective of its global importance. When Michelangelo painted the Sistine Chapel's ceiling (1508-1512), Rome was smaller than 60,000 inhabitants. At its nadir, the city was 1/7th the size of the labor force of Google (135,301 employees) and 1/39th that of Amazon (798,000 employees). Thus, the growth of Rome during the Industrial era was much greater than the rise of Ancient Rome, reaching almost 3 million inhabitants presently.

3. The formation of the national industrial state

The nation-state is the most relevant corporate actor of modern times. This expression includes formal organizations not based on relationships between people but between traditional positions within a legal entity. The modern nation-state is expected to deliver four functions:

(i) forming a national unity by fostering the processes of coalescing, of joining the center and the peripheries, through the sharing of an education process that generates the loyalty of citizens, no longer based and justified by links with tangible communities like a family, tribe, ethnical belonging but rather built on an intangible cultural model that defines national identity. This is typically based on a Constitution, the building and adopting of a national language and of a common history with its heroes, battles and victories that do not always coincide with the reality of those events or previous ethnic affiliation. For example, in Europe, the mid-1800 saw some Constitutions being granted by previously absolute monarchies. The advent of the radio and especially the television in the 1900s substantially helped the diffusion and predominance of a national language and the weakening and eventual disappearance of local dialects, thus introducing and supporting a sense of national identity and unity.

(ii) fostering the participation of the people in the governance of the state by, first, establishing and protecting a public space that permits the citizens to exercise their rights peacefully. This is best exemplified by the First Amendment of the United States Constitution protecting freedom of speech and assembly. And, second, by remodeling the nation-state into a social state anchored on an inclusive ideal of citizenship. That is why, for example, even totalitarian regimes like fascism, nazism and marxism stressed the people's participation in supporting the government as a key element of their approach. However, such participation, often forced, was mostly exploited as attestation and validation of the state's power by moving the masses to participate in parades and celebratory gatherings. Totalitarian regimes astutely and effectively mimic the appearance of democracy by adopting a facade of carefully choreographed and controlled popular involvement.

(iii) ensuring the integration of the state and the economic activities of the citizens in the international economic order, for example, through treaties, conventions, and membership in international institutions. The movement to establish international organizations in Europe began at the cusp of the 19th and 20th centuries, with the industrial revolution fully underway. Examples are the Permanent Court of Arbitration, the International Court of Justice, the League of Nations and others.

(iv) answering the social question by supporting the establishment of an inclusive and dominating middle class from a political, economic and cultural perspective. The construction of a nation-state quickens the process of change. This, in turn, jointly with the development of commercial, financial and industrial capitalism, characterizes the transition to modernity. The concept of "social must be deeply understood. It is not only an indication of the unequal sharing of the riches generated by the Industrial Revolution. In a more profound meaning, it points to the conditions under which cooperation, collaboration, communication and coordination will occur to realize collective goals. It is the state that must invest in creating those dynamics. The most ruinous and enduring conflict of modernity, flaring up from time to time, is between labor and capital. Thus, settling the social question means identifying and establishing the conditions for cooperation between them.

And it is for this, both the revolutions and the counter-revolutions of industrial modernity are centered on the institutionalized cooperation between social classes. Examples are Fascist corporatism, Nazi socialism, and the interclass paternalism of Franquismo in Spain.

(v) guaranteeing governance of "flexible modernity."

With the expression "liquid modernity," Bauman (2000) in a book with the same title, the third volume in a trilogy including *Globalization: The Human Consequences* and *In Search of Politics,* examines how we have changed from a 'heavy' and 'solid' modernity, based on hardware to a 'light' and 'liquid,' software-based modernity. This transition, he argues, has brought profound changes to all aspects of the human condition. The remoteness and un-attainability of global systemic structures joined with the unstructured and under-defined, fluid state of politics and human togetherness require a re-examination of the concepts and cognitive frames used to narrate individual human experiences and their collective history. Bauman covers five basic concepts helpful in understanding shared human life: emancipation, individuality, time/space, work and community. He then traces their successive incarnations and changes of meaning.

Liquid modernity indicates the melting, under the pressure of the industrial revolution, of any permanent structures linked to a place and time. According to Bauman, this phenomenon is part of the wider shift from rigid, absolutistic and supposedly universal tenets in philosophy, theology, morality, politics and even personal relationships to the flexibility of relativism.

This melting changes the world into an open sky of possibilities, before unattainable for most people, offered for the free choice of individuals who mobilize, move, and change their status. They can acquire an education, learn new jobs, develop new skills, realize new possibilities and become upward mobile. The modern industrial state then becomes a society based on the free and rational choices of individuals who can study and educate themselves, learn new jobs, develop new skills and abilities to accomplish the many possibilities in front of them, ideally regardless of social class, race, and wealth at birth. Constant change and the need for retraining are major dynamics of today's labor markets.

Liquid modernity has three constitutive dimensions. First, the technology, t providing efficient means to achieve the goals; secondly, the reflexivity, or the ability to observe and evaluate one's choices to justify them in terms of value; thirdly, the predominance of elective action over the prescriptive one. Accordingly, Germani (1969) stresses that a fundamental characteristic of modernity is the ability of the individual to select his/her course of action without being forced to accept and conform to a pre-determined life pattern established by tradition and custom based on one's gender, race, age or social status or caste.

Modernization consists of the progressive and continuous expansion of options the individual can choose from according to his judgment and preferences. Nevertheless, there is still an ongoing battle to uncover, understand and eliminate the limits and monopolies based on race, caste, gender, wealth and political structures.

4. Interaction through the media

The birth of interaction through the media indicates the spread of the media in a very vast sense. "Media" is everything that allows us to interact at a distance, without having to share the place and the time in face-to-face interaction. The major consequence of this interaction pattern is that our identity and ability to act depend less and less on our location in space. Any place now can be our point of reference and our base of action. The Coronavirus epidemic has confirmed this and made it real for billions of people, especially professionals, from lawyers to doctors to professors to support staff. Any place and even any time are now open for activity mediated by our interaction network. The same applies to businesses. The "where" and even the "when" do not matter anymore or that much as long as our communication networks are available.

5. Post-industrialization

The competition between the Western alliance headed by the United States, the NATO countries, and their allies in the second half of the 1900s in opposition to the Soviet Union and its satellite countries, affecting crucial areas like the military; competing different ideologies - capitalism versus communism, and the technology and computer-based applications have overheated and skewed the development of industrial society producing major changes in its functioning and history. Some scholars have declared that humanity had reached the end of industrial society. Others, especially sociologists, began to use new conceptual frameworks to address the perceived discontinuity and analyze the new era in the history of capitalism. Several books published by respected authors covered these issues like Post-industrial Society by Daniel Bell (1973), Society of abundance or New industrial state by Kenneth Galbraith (1964, 1969), The era of discontinuity by Peter Drucker (1970), Inglehart's "Silent Revolution" (1970) and several others. The impending and eventual fall of the Soviet Union at the conclusion of the XXth century ignited again the view of that time as "the end of history." Several authors have stated that a particular systemic event is the "end of history." Among them are Thomas More in Utopia (1516), Georg Wilhelm Friedrich Hegel, Karl Marx, Vladimir Solovyov, and Alexander Kojève. Most recently, after the dissolution of the Soviet Union, Yoshihiro Francis Fukuyama wrote in 1992 The End of History and the Last Man in which he states that the spread all over the world of liberal democracies signaled the conclusion of humanity's sociocultural evolution and came to be indefinitely the final form of human government. Fukuyama (1992) bases his analysis on Georg Wilhelm Friedrich Hegel and Karl Marx, who saw human history as a linear progression from one socioeconomic period to another.

The key indicator of post-industrialization has been the growing importance of human capital, knowledge, and inventiveness for economic development supported and driven by increasing research and innovation investment. The key challenge for society's survival and domination has switched from emphasizing the production of scarce goods to the sale of goods and the dominance of international markets. A society of plenty was born, facilitated by the enormous production of cheap consumer goods flooding the retail markets, mostly manufactured in China. The system recovered its stability based on a strong technostructure while the trade unions wedded to the past were increasingly weakened by adverse legislation, for example, in various "right to work" states in the United States.

A quiet revolution was underway, leading to a big change in values in industrial countries, moving away from the values generated by concern about scarcity, respect for authority, and stressing success towards post-modern and post-materialist values based instead on research anti-authoritarianism and aimed at maximizing well-being.

Four key points can summarize this evolution:

(a) The production and distribution systems are now based on automation and enhancing the human factor in all fields. One can speak of a re-humanization of work concerning the de-humanization of work criticized since the origin of the industrial era as an existentially unsustainable aspect of industrial society.

(b) The most productive investment has become the investment in human resources and human capital training. Human labor must be upgraded to a high level of efficiency to succeed in the post-industrial era and ensure successful economic growth and positive development.

(c) To facilitate applying science to all areas in the knowledge-based society characteristic of the third industrial revolution, the state must invest in the sectors that stimulate human capital growth characterized above all by intelligence and creativity.

(d) The new centrality of the third sector - services, education, research - leads to forming a new middle class that acquires control of the industrial system.

The tension and conflictual situations between capital and labor are weakening.

6. Globalization

Globalization in all its different meanings can be defined as the acceleration of post-industrialization, caused by the end of the bipolar world, especially after the disintegration of the Soviet Union in 1991. One could say that post-industrialization in the post-bipolar world is characterized as globalization. The crash of the bipolar world resulted in a weakening of the nation-states. The radical economic deregulation brought competition to all industrialized countries, increased capital mobility, and gave impetus to expanding competitive markets to the whole planet. The demand for flexibility at all levels greatly increased. Nation-states were downgraded to mere support apparatuses that mostly serve to ensure order, low labor and ecological costs for businesses, especially for the multinationals that invest in their territory. This function of the nation-state is again being underlined and stressed in the post-Coronavirus period when certain business sectors demand that the governments reduce unemployment and emergency financial assistance to force workers to return to work, accepting again low wages and limited, if any, benefits. The reduction of tax pressure by the state was one of the central tenets of the "globalization of markets." We see now a pushback to this practice in the G-7 recent 2021 agreement to explore instituting a global minimum tax of 15% on earnings for multinationals that have found ways not to pay significant, if any, taxes on their earnings.

An important aspect of globalization has been its impact on American supremacy worldwide and the possible beginning of a unipolar world.

The most important consequence of globalization is the progressive weakening and even dissolution of the boundaries between nature, society, technology, culture.

A post-modern environment has been created made up of "collectives" (Latour, 1991,1998,1999) where the possibilities, specifically human, to cooperate and form communities are closely related to producing objects through technology.

In any case, a world society based on environmental, moral, social and political risks can be seen as the final stage of globalization.

The macrostructural processes that we have briefly described are opportunities and threats at the same time that raise big foundational questions that we can address only on condition of problematizing the historicity of a society, or rather how it represents itself. These issues pertain to modernization and the history of the values and collective consciousness of industrial societies.

7. The human sciences are a cultural apparatus

The planetary hegemony of Western civilization has three pillars: the industrial revolution, open public space and the humanities. The institutionalization of the human sciences, or rather of the "humanities" in the general area and the school system of the national industrial states made it possible to assert the collective critical consciousness, which allowed a "reflexive re-appropriation of traditions" by the masses.

In the process of modernization and searching for ways to govern it, a fundamental role is played by the human sciences, from which political movements draw their legitimacy.

We can conceive them as theories, narratives and stories, circulating in the public space. The human sciences are above all a cultural apparatus, a term coined by C. Wright Mills (1952) to indicate that most of what modern humans call "real facts, objective interpretations, sure knowledge, credible information, " depends on institutionalized observation points, on authorized centers of processing, on authoritative interpretations, and on the repositories of information which, jointly, constitute the "cultural apparatus."

"This apparatus is made up of all the organizations and environments, in which artistic, intellectual and scientific work is produced, and the means by which such work is made available to the media, the public and the masses. In this cultural apparatus, they create and spread art, science and culture, recreational activities, and information. It has an elaborate complex of institutions: schools, theaters, newspapers, census offices, studios, laboratories "(Wright Mills, 1952) and, these days, electronic and social media networks.

The human sciences are a cultural apparatus that produces and guarantees the circulation in the public space of the texts and speeches that highlight the threats caused by the pathological development of mass industrial civilization. Such apparatus is of fundamental importance in the industrial state. It includes research centers, universities, specialized publications, links with the media, specifically with the "big press," institutions specialized in empirical surveys and studies of society and more. These apparatuses carry out an essential project of modernity that we can summarize in the formula: "Transition from the unreflected continuity of traditions to the reflective appropriation of their contents. " The term unreflected continuity of tradition indicates the reproduction of a tradition over time, without changes motivated by critical reflection on this tradition itself by those who belong to it. The term reflexive appropriation instead refers to the transformation that traditions undergo due to exposure to the critical conscience of their bearers. This critical consciousness, and the consequent reflective appropriation of the content of traditions, would be impossible without experience of fragmentation, obliteration and degradation of traditions due to the "Great transformation" (Polanyi 1944) brought about by the industrial revolution.

The human sciences express the central aspiration of modernity, that is, of submitting growth processes in all sectors of society to rational direction, legitimized by a citizen's consent formed in the public space through free communication.

A constitutive feature of the human sciences is the uncertain boundary between the concept and the bias, between judgment and prejudice, between evaluation and description. Do the words like "class, flexibility, individualism, race, gender" and more express a concept or a preconception? One can never completely disengage and free the terminology of the human sciences from the values and prejudices of the communities from which the scientists who have invented it come. The concepts developed and disseminated in the public space by the human sciences are tainted and limited by the values and interests that have been transmitted to us by traditions, by our community, from the past, based on our social relationships, embedded in the groups within which we are raised and trained.

Current and vivid examples of these tensions and limitations are especially evident in the disinformation, manipulation of events, creation of "alternative facts," and emotionally charged disagreements and fights that have characterized the political and cultural life of various countries, including advanced democracies like the United States, some European countries and developing countries like in 2021 Peru in the aftermath of the very close June presidential election. Conspiracies, stolen elections, networks of powerful and wealthy people, and their machinations to control the masses and conceal their deviance are among the current themes deeply dividing public opinion and politics. Even the Coronavirus pandemic, what to do about it, wearing or not protection masks, observing social distancing and other rules, whether or not to be vaccinated, the origins of the pandemic and more are hot topics of debate, strong disagreements, breaking up of long-standing relationships and even family ties, reflecting the hold that preconceptions deeply rooted in religion, culture, ways of life, sheltered or internationally traveled lifestyles and experiences and widely divergent views of the role of government, definitions of individual or religious freedoms, and mutual responsibility in society have, impacting and distorting the perception of reality, the acceptance of science and its conclusion and guidelines, and the view of what is appropriate individual and social behavior or not.

Is "cancel culture" a key approach to attain social justice, a way of combatting, through collective action, at least some of the massive power imbalances that frequently exist between public figures with far-reaching platforms and audiences, and the people and communities that their words and actions may damage or, as conservative politicians and commentators describe it, not a way to speak truth to power but an unbridled form of mob rule and exploitation of the social media that has spun out of control?

8. Critical Race Theory

The strong backlash in many communities in the United States against critical race theory in general and integrating it into school curricula, anti-bias training in the government, schools, and corporations, public events and debates, university-level seminars and discussions is another contemporary illustration of the profound disengagement of certain groups, religious, and political orientations from the reality of the foundations of our social and economic system and the structural controls that limit access of many to the tools and pathways for personal advancement.

Critical race theory is an approach to issues of race in society, in this case, the United States, in use for over 40 years. Its central tenet is that racism is a social construct, not only the consequence of individual bias or prejudice but also a value system embedded in laws and policies affecting many key areas of life (Crenshaw et al., 1996).

Critical Race Theory is connected with other intellectual currents, including sociologists and literary theorists uncovering links between political power, social organization, and language. Its tenets have influenced other fields, like the humanities, the social sciences, and teacher education. (Stefancic, 2021). Recent events in the United States (and elsewhere) that have highlighted the systemic barriers, discrimination, the institutional violence by police at times blatant and fatal and the lack of fairness in the justice system towards minorities, especially the Afro-Americans, have given new impetus to the analysis and conclusions of the proponents of the Critical Race Theory. This has not been welcomed by more conservative people in the country who are lashing out at the movement and are trying to suppress it and discredit it (Ladson Billings, 1998).

In some cases, conservatives in state legislatures across the United States have proposed (and, in some cases, passed) legislation banning or restricting critical-race-theory instruction or seminars. One important variable to keep in mind in explaining the virulent rejection amidst the controversy about critical race theory is that reform itself creates its own backlash, which reconstitutes the problem in the first place.

One can never completely free the terminology of the human sciences from the prejudices of the communities to which the scientists who have developed them belong.

The concepts developed and disseminated in the public arena by the human sciences are limited by the values and interests that have been transmitted to us by traditions, by our community of life, from the past, from our social relationships, from the groups within which we are trained.

The effort to free the concepts that the human sciences use from the prejudices they necessarily contain consists of a dialogue implicit in those very concepts (Aronson & Laughter, 2016). This dialogue means making explicit its implicit content, unmasking the particular interests that promote it, and denouncing the privileges that the social and legal orders guarantee to certain groups, revealing hidden servitude and asymmetries. To conclude: the human sciences in general and modern sociology particularly are disciplines that arose mainly as a reflection on the threats related to the evolution of industrial civilization. The concepts elaborated by the human sciences became concrete projects of intervention supported by mass movements and adopted in different forms by political parties to search for majorities (Delgado et al., 2011).

Conclusion

We live in the post-industrial era, moving quickly to the next phase dominated by automated, artificial intelligence. This will continue the evolution of the world we live in, recently accelerated by the Coronavirus epidemic. A major outcome has been the inevitable adoption of existing real-time communications technology that revolutionizes our understanding and customs surrounding what it means "to go to work, shop, communicate, have a social life," and more. We can now go to work by staying home, operating under the umbrella of electronic communications that eliminate previously unbreakable barriers that mandated our physical presence "at the office" and limited our international contacts and full presence abroad to when we could travel. We now know by experience that we can be stationary in our customary living space while being anywhere in the world we need or want to be and effectively communicate, work, participate in meetings, teach, defend or charge the accused in court, and even meet that special person who may become our life companion and conduct a full-fledged courtship while physically far away. All of this introduces new dimensions of understanding who we are, our role in society, how to be productive members of the community, and even how to love and build a long-lasting relationship. We have not yet fully absorbed the meaning of all of this and the impact it will have on many facets of our personal, studying, working, career, community, advancement, loving, and performing life. Given the sizable differences in access to internet technology worldwide, human experiences in this brave new world will be substantially different. This will affect this phenomenon's social and historical construction and its impact as a change inducing innovation. While objectively, we will all per se use the same technology with varying degrees of complexity and sophistication, subjectively, there will be substantial differences in using, experiencing, accomplishing and benefitting from this electronically based transformation of how we operate at almost all levels of our lives. Thus, we can expect and should be prepared for widely different constructions of what is happening, continuing worldwide the polarity of perception, understanding, construction and evaluation of the human experience. The impact of the ever-growing application of artificial intelligence on every aspect of our lives as a person, citizen, community member, shopper, worker, professional, family member, patient, student and lover is just beginning to be felt. Its long-term consequences are still open to conjecture and speculation. Thus, a new chapter in the history of modernization has opened up, adding to the account of the great transformation of the West and the world and our understanding of the great macrostructural processes of post-industrial modernity.

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Origins of business consultants and "business heroes"

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Origins of business consultants

In this paper, I am going to focus on the business consulting field. We first have to define what a consultant is. A consultant generally works independently or with little supervision for a larger firm. The consultant has to be successful; he has to be trustworthy and be brought differently. A consultant is not a person who just gives advice. It is about being an agent of change, a coach, a thinking partner, a problem-solver, project manager, and a recruiting adviser (supplementing headcount). If we go back in time and begin to think about how management consulting emerged. We can reference Peter Drucker. In 1850, the largest company in the world had 300 people (the only exception being the East India Trading company) management was unknown.

In 1886 the first firm in the world to use "management consulting" in their name was Arthur B. Little. It was a spin-off from MIT, and they were a time management specialists and specialists in engineering. Up until 1890 there were no big names in management consulting. However it was not until 1914 that Booz from the Kellog School in Chicago and Allen launched an advisory firm James McKinsey, who was at the University of Chicago, launched McKinsey in 1926. It was about accounting, bookkeeping, and they had specialists.

Armour & Company was McKinsey's biggest client in 1923. They wanted budgetary controls, so they managed the numbers. I've written about Marvin Bower and Peter Drucker, and I share their opinion of management consulting today. Marvin Bower was a lawyer in Cleveland during the Great Depression, but he was the only one who also had an MBA. He was on the advisory committee to all the bankrupt companies in the Great Depression. He said that presidents of TRW or any of these companies aren't dumb. The Great Depression happened not because of their lack of knowledge, but because knowledge inside the firm did not go to the CEO. Marvin would go to talk to the CEOs, presidents, and vice presidents, but couldn't find an answer. When he went out to the field, he would find the answer.

People in the field working with customers knew what was happening, but they didn't tell the CEO. Hence, he believed there was a real need for an outsider to come in and begin to help break hierarchies. Comparably, Peter Drucker saw what the Great Depression did to Europe: when the economy isn't working, this can give rise to something like the advent of the Nazis. That is, because when nothing works, people use anything they can reach. The economy has to work for society. People have to feel good about what they're doing. With that drive, there has to be an understanding of the behavior inside organizations. Not much has been written about this. He forced people to think by asking questions.

The next big firm is the Boston Consulting Group of Bruce Henderson which was founded in the mid-60s. Henderson saw a need for strategy and different thinking. While this was going on, Booz Allen and McKinsey began to bring in not experts but smart people who could ask good questions and help somebody to think. So a lot of things evolved in the industries.

One of the best consultants is Roger Martin, the dean in the Toronto School of Management who worked with Procter and Gamble and Best Buy. He believed the role of a consultant was to be a "thought partner" for CEOs. Like an employee doesn't want to advise the CEO, it's hard for a CEO to ask for advice sometimes.

Because anything they say people take literally and go to do. Having a "thought partner" that they can think with is a great facilitator. Consultants outside management were trusted and they helped make organizations better. What is needed today is different from what was needed five or ten years ago, but there is still a need for effective consultancy.

"Business heroes" of different times

Business heroes change our expectations about what business can do in a good and healthy way for humanity. It could be anything: from Andrew Carnegie, who changed the approach in the steel industry, to Thomas Hussey, who changed the way we bought our shoes. These business heroes can be found in many countries, but my examples are centered on North America.

The first business hero is Andrew Carnegie, who came to the USA from Scotland with no money and died as the richest man in the world. But he didn't create the steel mill to achieve that. He saw opportunities to put things together in ways other people didn't, and he also believed in unions. As an early pioneer in the business world, he believed that the people he got would be better than he would be at doing the work. It was not a common way management was done during those times.

The next hero was George Eastman, who failed so many times and at the same time did so many inventions but never adhered to any constraint. In 1894, he hired a woman to be his chief engineer, which was unheard of for those times, she actually made the difference in developing the camera.

Henry Ford changed our sense of what could be delivered to everyone. Thomas Watson was probably the first business person in America who thought not of the next generation but the generations after that. He wasn't just a great salesman; he founded IBM and left it six months before he died. In 1926 Watson said in his speech that the business has a past which they're proud of, but it has a future that will go beyond lifetime. It has a future for the sons and grandsons and great-grandsons because it is an institution, not just an organization of the men that are here. It changed people's sense of what an organization's responsibilities were. Hence, he was a hero of mine.

Robert Noyce co-founded Intel and began what today is called Silicon Valley. He came from another firm, but he and his partner didn't break laws, didn't adhere to laws; they made laws. As Peter Drucker said, the best way to predict is to create. He created laws about how much data you can get on the chip and how fast it would grow. He created a concept that continues to be about breakthroughs.

My next hero is Frances Hesselbein; I spoke with her recently, she is 105 years old now. In 80s basically turned the girl scouts of America around. This organization was declining fast and had old principles, and she came in at the age of 65, never having run anything as CEO. She said that the first thing they have to do is provide an opportunity for every girl to see herself here. "Can they do that? No. How come? Let's make it." She said that leaders need to feel important. So they decided to get them trained at Harvard because girls need to feel they matter. We need to have the right badges. It is about the future, not about the past. So consequently, the organization that had been declining for eight years was turned around. Frances Hesselbein was the first woman on the cover of Business Week. Richard Kavanagh of Harvard would say the most important is that she was the first nonprofit leader that Business Week put on the cover. It changed how people thought about nonprofits that one could be talented and go into the nonprofit world. She did all of that. Her most recent book is titled "Work is love made visible." It very much describes her sense of what we do, and so many people have followed her.

More recently, some of my heroes who have changed things were Paul Polman, who led Unilever. In his first week on the job, he went to the board and said, "We're not going to do quarterly financial reporting anymore". And when he was asked why he did that the first week, he said, "If I waited for the second, they would fire me." He changed the norm about what they were doing and why they were doing things. He brought in a whole different sense of sustainability and the future.

Hubert Joly, who ran Best Buy, did that very recently when he said (58:30) "Price is the table stakes you bring in a price from Amazon will match it. What we need to do is empower employees so they can service." So he created the Geek squad that went to your home. And one of his favorite stories to tell is about the employee who saw a four-year-old boy. Boy was crying because he lost his dinosaur, so the employee gets on the floor and starts helping him find it because he was making his customer happy, not because he was selling. That's what Best Buy became.

Steve Jobs, Elon Musk… there are plenty more heroes. But for me, ***heroes are people that see business as their vehicle but not their purpose. Instead, their vehicle is to serve and to make the world a better place, and they do it in a way that changes our expectations.***

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REAL LIFE & REAL ECONOMICS

The Businessman in the Consumer Society and Self-Deception from the perspective of Jean Baudrillard

Dr. Oleg Maltsev

A high complexity task of a businessman is achieving zero prime cost

The philosophical category of "consumer society" was described in detail in Jean Baudrillard's works, the author of which is rightly called the godfather of postmodernism. Baudrillard authored more than 50 works and essays, some of which unsparingly scrutinize modern consumer society in depth. Some of the terms he used to describe this aspect of the society speak for themselves: "silent majority," "screened out," "electorate" and the "kingdom of the blind" among others. Baudrillard cannot be blamed for his sentiment regarding humans, nor for a biased attitude.

The author of this paper considers particularizing people within the consumer society into two general categories, one of which characterizes people in business.

For the purposes of the given paper, let's assume that consumer society divides people into two categories:

1) People who do not determine their place in society. A consumer society "inherently presumes" that it determines and bounds an individual's standing (status, position, level in the hierarchy of power and opportunities).

2) People who oppose being defined by consumer society choose the path of becoming businessmen (i.e., they decided to be entirely responsible for their wellbeing).

Consumer society offers only two options: either become a businessman or be placed by society according to its unknown rules. In the latter case, consumer society determines what you think, how you think, what you do and what you become.

Economics textbooks, be it by Campbell McConnell, Paul Samuelson, or any other classic book, communicates the central idea that "***resources are limited and people would like to consume more than it is possible to produce."*** But further comprehension of this paradigm is not a common trend within a consumer society.

What is demanded from a business person within the consumer society to become successful? Let us look into a problem faced by businessmen, which becomes a universal problem. Imagine a 20-30-year-old person who decides to launch a business. However, he finds out soon enough that "spots" are occupied and industries are already abundant in services and products. Thus, even if he succeeds in a particular sector, the consumer society always sets him a highly complex task: achieving zero prime cost.

Reaching zero prime cost is achieved when nothing is invested in what is produced and (or) sold. You might think that such a configuration is possible only when something is stolen. That is not always the case in business. People in business have developed a "tremendous tool" — political marketing. The aforementioned approached was implicitly described by Baudrillard in a number of his books.

For instance, some independent researchers wonder why a private military company such as Blackwater receives vast funds from the U.S. government to fight "for the U.S." in other parts of the world. Firstly, the U.S. does not need American soldiers dying in wars, as such deaths create resentment within society (which prompts other unpredictable consequences). Such a reaction from the American public has been observed in history before, and the government learned its lesson from the Vietnam War. Secondly, suppose that the U.S. government representatives have an economic interest in another country's natural resources and made an implicit tactical decision to appropriate them. These kinds of expansive undemocratic tactics will inevitably cause a global scandal. Therefore, instead of the U.S. Army, the role of an invader is played by Blackwater. In such a case, seemingly, there are no guilty parties. Nevertheless, the interested party gets the natural resources (the management passes into the hands of who hired Blackwater) at the expense of "minimal investment," which is not comparable with the resulting profits. Natural resources obtained free of charge (not bought) provide zero prime cost for potential projects, production and new businesses.

The description mentioned above of gaining zero net cost (one of the options) does not apply solely to the U.S. It is observed in many instances of the global market among players on the macroeconomic level. Speaking of an ordinary businessman who does not have the capacity to seize what he wants, for example, makes illegitimate negotiations with his friends from law enforcement agencies to imprison his business competitors and use these new conditions to strengthen his positions in a particular industry.

These are the ways of how unfair competition is implemented in markets. However, people call it "unfair competition" only if one's dirty play becomes known. Otherwise, if a person is unaware of what is happening in his country's business environment and economy, he regards this as "a part of life," naturally, as if by an unfortunate coincidence.

Generally, it is expected that business should be carried out honestly without the usage of such unfair methods. However, the consumer society sets the businessman with the super-objective of zero prime cost. At the same time, society is not interested in how he will solve this problem. Therefore, business people alone must find a way to solve it. If he fails to do this, his company will be declared bankrupt. On the contrary, if he finds a solution to achieve zero prime cost, his business flourishes.

Self-deception from Baudrillard's perspective

The second concept described by Baudrillard is the self-deception that governs this world. Self-deception is the subject of several chapters of my new book, "Enigma or Crime: Real Life and Economics," written for the "Real Life and Real Economics" conference. The beginning of this concept is traced in a short poetry book by Baudrillard titled "Stucco Angel." Speaking of analogs to Baudrillard's works, in the Russian-speaking world the works of the brothers Arkady and Boris Strugatsky, —fiction writers and outstanding sociologists of our time. To paraphrase their basic concept regarding self-deception: "There is no need to deceive us. We are glad to be deceived."

The average person wants to be deceived. Why? Baudrillard makes no assessment, he does not call for any change, but he encourages the reader and thinker to address this question himself.

People deceive and are deceived infinitely within a consumer society. For example, do you remember the last time when you were sold a product that was not fully functional or was not what you expected? If you were to return the product to the company, there is a chance that it will be sold in the same conditions to another person (who did not inspect the product properly).

Mass nature excludes competence and ethics. If ethics is excluded, the quality of goods and services provided to you does not matter. All of these factors create today's mainstream value system.

Self-deception in human life begins in childhood. Whatever a child is told by his parents, he/she takes it on faith. The "2*2 = 4" truth is known since childhood, but teachers at school do not teach (know) that this is only valid in the decimal number system. Nevertheless, the person does not bother to check this data. Consequently, this becomes a habit which forms his perception of this world based on fallacious data—a prism based on secondary data ("someone told me..."). This self-deception applies to everything, including the history of economics, business, technology and science in general.

Self-deception can be classified into four types:

1) *Crude work:* an unsubstantiated theory where the subject is offered to a person without any research methodology, reliable facts and evidence, without photography as an instrument of scientific research and without validating scientific data. It is a simple statement, a theory or hypothesis, unsupported by anything.

2) *Truth with "discount" conclusions. I*n this case, the data is conscientiously collected, and the source material is presented. Although collecting data is one part of the scientific work, there are other stages as data processing and conclusions that are not considered. At this stage self-deception begins. Despite having "accurate" raw data, conclusions that are made based on them can be absurd.

3) *Clean job:* the best historical example is the work of the Franciscan monks. These people were "experts" in rewriting history: they produced treatises, documents, and other material evidence at the highest level. It could be the case that even 100 years later, most people have no idea that they are dealing with a fake document.

4) *Enigmatic Mass:* the subject of research is secret and unknown. For example, UFOs are enigmatic, and it is an exciting topic for many. Since it is impossible to verify the authenticity of their existence, any information "wrapped" under this topic can be fed to people.

All of the above-mentioned techniques, methods, and ways of research are used against people in all areas on a daily basis. Meanwhile, provided a person wants to find out what is actually true and what is not—he can find that answer in most of the cases. But usually, he does not even pose questions as such. Consumer society's dish is "self-deception."

The automatic system of human memory is structured in a way that when one goes through an experience (usually a negative one), he automatically regards whatever was used against him as an "effective tool against others" (since he felt the effect of it). Therefore, he will continue to use the "informational deception" trick with others. This allows for a chain reaction to be set in motion globally, regarding deception.

This game without rules did not begin today. Its foundations and conditions, especially models in practice, have been known since the seventeenth century. The rules of the game of the modern environment are demonstrated by one of the mottos of consumer society, which could be conveyed in the words of the classic Russian poet Alexander Pushkin: **"Ah, it is easy to deceive me! I'm glad myself to be deceived."**

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Business consultants and the security field

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My personal experience with consultants – both in doing consulting myself and in working with retained consultants – has not been directly in the general world of business, but rather within the world of government. This involved working for governmental institutions that retained consultants for various purposes; consultants who often indeed did come from the business world. Thus, in my experience there has been a blend of government and business in the carrying out of various functions.

Before focusing specifically on the field of security, a few words about this kind of consulting more generally. When government entities use consultants, this is generally referred to as outsourcing. This means that what is a government function is outsourced – turned over to a private sector business entity. For example, from personal experience at the US Department of Justice's National Institute of Justice, that agency produced a large number of research reports and other documents. Rather than mounting a large publishing and marketing operation staffed inhouse by government employees, it was decided to outsource this activity to a private entity, one which specialized solely in publishing. This was considered to be cost-effective because the company that was retained had highly qualified specialists in publishing who could do the job better and faster than any government employees could. In part this was so because once the work was contracted out, that contractor was less bound by government rules and regulations. This feature, as will be seen, has advantages as well as disadvantages.

In general, outsourcing government functions has both pluses and minuses. On the plus side, the consultant/contractors are often more highly qualified specialists and are up to date on current developments and training than are their government counterparts. This is due in large part to the fact that the private sector offers higher pay – sometime much higher pay – than government employees make, and also has much greater flexibility in dismissing poor performers than does the government. On the minus side, outsourcing can be very expensive just because of the higher pay of private sector workers, and because companies have a profit motive. Outsourcing also can and has been used as a way of disguising the real size of government. Small government advocates have sometimes claimed to reduce the size of government by using contractors, when in fact what they have done is contract out government work to the more costly private sector. It thus only appears on the surface that government is operating more cheaply, when in fact the opposite may be true.

Business Consultants and the Security Field

Turning specifically to the security field, there are a number of additional, and in many cases thorny issues that arise. One must first define what is meant by security? Here it refers to protection, and logically to the question of protection from what and from whom? Then there is the matter of who or what is providing the protection and security? It should be immediately apparent that security and protection are a quite different matter altogether than the relatively benign production, marketing and distribution of documents and reports as was referred to above.

Protection from criminals and victimization, for example, is provided by such public entities as the police, and in the case of incarcerated criminals by prison guards. At the national level, protection of the country at large is provided by the armed forces. There are numerous instances of private sector security ranging from individuals hiring their own bodyguards, to banks and other financial entities hiring their own security personnel. Here the focus is on public sector security.

Where the matter of security and business consulting meet is when government entities outsource security functions to private sector businesses. Many experts argue that there are certain governmental functions that are and should remain inherent to government – public safety being one of them – and that therefore this is not something that can or should be outsourced. An example of the controversy surrounding this kind of outsourcing is the reliance in certain places in the US on private contractors to operate their jails and prisons (See e.g., Austin & Coventry, 2001). Those who argue in favor of this policy claim it is a cost-cutting measure and that private prisons can be operated more cheaply and effectively, and thus provide more public security than do publicly operated jails and prisons. On the other side, the critics of this policy argue that society's punishment of offenders is one of those inherent governmental functions that should not be outsourced. Correctional officials and employees, they point out, are governed by strict laws, rules, and regulations, including oaths to uphold the US and/or various state constitutions. The same is not true for consultants and contract employees. Upholding justice and the rule of law, and protecting the human rights of incarcerated individuals, are obviously different goals than is maintaining a cost-efficient business model that maximizes the profit margin. This dilemma becomes even more impactful when one turns to the issue of national security – the defense and protection of the country from a variety of threats and potential harms.

Engaging outside contractors in defense matters has a long history – use of mercenary armies being one such example. Of more recent vintage, over the past 20-25 years, we have seen a rise in the use of particular kinds of contractor/consultants in matters of national defense and foreign affairs. These are not usually mercenary armies as such, but rather companies often composed of ex-military or intelligence types who take on tasks outsourced to them by the defense and foreign policy government establishment. These instances, which will take up the remainder of the focus here, are perhaps the clearest examples of the problems and issues that arise when what have been traditionally inherent governmental functions are outsourced to the private sector. There are two such US companies in particular that come to mind in this regard – Blackwater and DynCorps. For reasons of space, we will here focus only on Blackwater.

A Case Example — Blackwater

First called Blackwater USA, this company was formed in 1997 by Erik Prince, himself an ex-Navy SEAL, and others. Their purpose was to provide training support to military and law enforcement organizations. In 2001, the company was transformed into Blackwater Security Consulting, and along with some 60 other private security firms received lucrative contracts during the Iraq War to guard officials and installations and to provide training and other forms of support. The company had similar contracts with the US government for work in Afghanistan as well as in the US following Hurricane KatrinauH. It is estimated that Blackwater received billions of dollars in U.S. government contracts over this period.

Erik Prince is himself an interesting character. Whether one would consider him to be a "hero" in the world of national security contracting or an "anti-hero," depends in large part on one's perspective and views about war and the military. His own military background seems to have imbued Prince with a kind of "warrior" mentality. This I would define as being a risk taker, being unafraid or courageous in the face of danger, as being what one might label "macho." Prince comes from a wealthy family and has had good political connections – both of which would certainly help his entrepreneurial success. But there is also the interesting question or hypothesis about the extent to which what I am calling the warrior mentality – being risk averse and having a "can do" attitude – is positively correlated with being a successful entrepreneur? On the face of it at least, it would seem that building a successful business demands risk-taking and having the kinds of characteristics associated with being a warrior. Erik Prince may be an example of this, or he may simply be an outlier?

It should be pointed out that Blackwater USA became Xe Services in 2009 and then Academi in 2011, and Prince is no longer involved with them. The latter company continues as a private primarily military support enterprise. Among its lucrative contracts is one to provide security guards for the US State Department.

Two examples of some of the problems identified with respect to private security consulting arose during the initial Blackwater iteration of the company. First, with respect to cost, a staff report compiled by the US House Committee on Oversight and Government Reform raised the issue of the cost-effectiveness of using Blackwater forces instead of U.S. troops in various settings. According to the report, Blackwater was charging the government about six times more per employee than the cost of an equivalent U.S. soldier. On the matter of questionable legality and morality, a lawsuit, Abtan v. Blackwater (2009), alleged that Blackwater had engaged in war crimes and created a culture of lawlessness in various of its activities. (For further discussion see, e.g., Stanton & Frank, 2020).

One important issue with respect to national security activities being outsourced to private contractors is that sometimes those contractors gain access to classified information. When they then move on to another job or company, they can take that classified information with them and use it to their financial advantage, although perhaps to the detriment of the interests of the government agency that first hired them.

With respect to the concern about outsourcing inherent governmental functions, the Blackwater experience in Iraq indeed provided troubling examples of problems. One of the more infamous was an incident in which Blackwater contractors got involved in a gunfight in which 20 seemingly innocent Iraqi civilians, including women and children, were killed. This incident in particular heightened national interest to the question of private forces being so-used, and critically, brought up the issues of legality, accountability, and oversight. To be clear, the issues and questions that arose regarding the use of private forces in Iraq and the cost both morally and financially of doing business this way was not and is not limited to Blackwater. There are several firms that were there right alongside them, but it was the above incident that primarily brought these questions to the surface.

The questions raised then continue today. There are financial, legal and moral considerations in the decision to outsource inherent governmental security functions to private sector consultants. The quandary is best expressed in the words of a former soldier who did security work in Iraq and reflected on the difference between acting as a soldier and then as a private consultant: “Being motivated, and also somehow restrained, by the trappings of history, and by being part of something large, collective, and, one hopes, right. But being a security contractor strips much of this sociological and political upholstery away, and replaces it with cash” (Burns, 2007). Thus, the dilemma!

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The Self-Deception of the Sciences of the Artificial

Alan N. Shapiro

How can we redirect ideas from the philosophy of science (which has focused in the past on physics, chemistry, astronomy, biology, earth science, etc...) to interrogating computer science and economics or what Herbert A. Simon called *The Sciences of the Artificial* – as opposed to sciences which study natural phenomena? *Is computer science a science? Is economics a science?* Let us consider the milestone 1969 book *The Sciences of the Artificial* by Nobel Prize-winning economist and professor of computer science and psychology Herbert A. Simon.[1] What is fundamentally and pragmatically at stake in the question of *the sciences of the artificial*? The stated mission of *modernist* science was to discover *the true nature of reality* via the scientific method of hypotheses and their experimental testing, empirical observation, rigorous skepticism, inductive and deductive reasoning, and the forming of community consensus among peers. But the *realities* about which scientists sought *the true nature* were domains of inquiry that existed prior to the advent of humanity, are part of *the world* or *universe* as *given* by *the world/universe*, and/or are exterior to man's contemplating mind: the physical sciences and (somewhat paradoxically) the life sciences (anatomy, biology, botany, ecology, neuroscience, virology, etc.).

What would be the epistemological status or self-understanding of a science when its domain of inquiry is an *artificial artefact* such as the computer which is an *invention* of humanity? It is not necessarily a *technological* invention (it is more axiomatic than that). Or perhaps – when all is said and done – the computer is indeed a *discovery* of some *objective reality* that was *always already and inherently existent*?

Simon was a professor for five decades at Carnegie Mellon University, one of America's most elite and important technology institutes of higher education. Simon won the Nobel Prize in economics and the Turing Award, which is the most prestigious citation for achievement in computer science. Simon's work was highly interdisciplinary, ranging from economics and psychology to *Artificial Intelligence* and the study of large organizations and complex systems. In his book *The Sciences of the Artificial* (a pioneering work first published in 1969, then subsequently revised in 1981 and 1996), Simon does not seek to formulate any fundamental philosophical definition of the array of sciences which study – to invoke his terms – the *man-made* as opposed to what is *given by nature*. He is rather oriented towards searching for ways to *pragmatically* identify the characteristics of the *artificial sciences*. His approach is thoroughly imbued by *American pragmatism*.

What makes some phenomena and systems *artificial*, according to Simon, is not only or primarily the fact that they come into existence through artifice, design, engineering, or other human cultural activities, but rather *the pragmatic and operational circumstance* that they *interact with their environment*. This quality of the objects studied by the *sciences of the artificial* continually *engaging with their environment* renders them much more dynamic and changeable over time than the respective phenomena studied by the natural sciences. It is thus more difficult to make statements about these *synthetic* entities that remain valid for a long duration of time and which contribute to knowledge. The *contingency* and *malleability* of artificial phenomena, according to Simon, are due to their deep and continuous involvement with their environment, in contrast to *necessity* – a chief property of natural phenomena which exist in a subordinate relationship to the *power of natural laws*. This basic difference has unfortunately often led scholars and thinkers to mistakenly regard artificial materials and systems as not "falling properly within the compass of science."[2] The challenge that Simon sets for himself is to pinpoint exactly how can one make valid empirical propositions about things and systems which behave varyingly in their constantly changing circumstances and whose behavior might be different if observed at a different time.

According to Simon, the problem of *artificiality* – which affects many disciplines extending from economics, management, and information processing to education, engineering, and the cognitive psychology understanding of thinking and problem solving – is also due to the *normative* character of the objects inquired into by these fields. These sciences are concerned not only with "how things are but with how they might be."[3] There is some sort of ethical, political, economic, or purposive-rational goal involved in the *coming-to-be* and *performance* of the investigated occurrences. For this reason, Simon elevates *design* as central to his framework. The mission of creating a *science of the artificial* is inseparable from the task of creating a *science of design*. Design is the key to grasping and making interventions into how complex systems abide in complex environments.

In her 2009 book *Simulation and Its Discontents*, MIT professor of the *social study of science and technology* Sherry Turkle reflects on the transformations in scientific, engineering, and design education at MIT that occurred when computers and software were introduced to all fields of study in the 1980s and 1990s as major and intensive components of the learning curriculum.[4] Turkle concludes pessimistically and with regret that many thinking skills and significant aspects of knowledge were lost in the training of scientists and professionals when all disciplines came to increasingly resemble each other in their shared emphases on *simulation* and *visualization*. The way of working – without computers – of older professors who were retiring was more direct and less *mediated*. Simon, contrary to Turkle, sees the computer as being a fantastic development for its stimulus of interdisciplinarity. He praises "the growing communication among intellectual disciplines that takes places around the computer."[5] The computer becomes the tool *par excellence* for transdisciplinary design. Simon writes: "All who use computers in complex ways are using computers to design or to participate in the process of design."[6] In his vision of the inter- or trans-disciplinary, there is no place for the abiding value of the mono-disciplines.

What is important about artificial systems for Simon is their goals, functionality, self-organization, normativity, capability to adapt to new circumstances, and their orientation towards *how things should be*. The artefact is *performative* in its interaction with its environment. Simon sums up his position with the concept of *interface*. There is an interface or *meeting point* between the inner organization and the outer environment of the artificial entity which underlies its design or intended purpose. Simon asserts that the conceptual framework that he is advancing has the benefit of being *predictive*. Insights into the goals and behavior of the artifice and its manifestations enable an anticipatory advantage in foreseeing what is going to happen in the future. He cites the state of *homeostasis* in biology (the steady internal conditions maintained by living systems) as an example to support his thesis.

Simon recommends conceptually establishing an invariant relationship between inside and outside for heuristic purposes, isolating the inner system from its outer environment in a temporary bracketed way. The *interface* between inside and outside should be designed simply and elegantly, therefore strengthening its qualities of powerful abstraction and general applicability. The priority of *interface* then leads to *the potency of simulation*. Once we have a clear and forceful comprehension of what the interface is, then that interface can be *simulated* "as a technique for achieving understanding and predicting the behavior of systems."[7] The computer, with its ability to *simulate* and *model* and try things out over and over, becomes the ideal tool for *the sciences of the artificial*.

Simulation, according to Simon, can provide amazing amounts of new knowledge. Software can imitate human behavior in a wide variety of domains, provided that an algorithmic description of the given behavior is available. He writes: "No artifact devised by man is so convenient for this kind of functional description as a digital computer."[8] It is the ideal device for the empirical social sciences, the exploring of the consequences of alternative independent variable values and organizational assumptions. The design of software, according to Simon, is a very behavioral process. The software program is a logical arrangement of symbols to be manipulated by a program-control component (a *Turing machine*). In any purely design or conceptual phase of the software development cycle, not much can be known about how the software is really going to behave. You build the software and then you see how it behaves. Things becomes known only in the doing, in the trying out, in the observing of what happens when the software is up and running and interacting with its environment.

Herbert A. Simon provides an empirical methodology for the unification of the social and informational sciences. Jean Baudrillard provides a poetic sensibility for a *change-the-world post-science*. Simon wants predictability of the *entire artificial world-ambience*. This is the gist of what we learn at universities in the social and informational sciences. What would a different intellectual culture that would take an alternative and more poetic approach look like? Could a poetic approach become a *post-scientific paradigm*? Against the empirical methodology and the will to systematization of a scholar like Simon, Baudrillard offers the alternative of *poetic resolution* – to make both the natural and man-made worlds intelligible based on perception of their enigmas and unintelligibility. Simon's argument is a visceral, inaugural, and highly influential rejection of any philosophical approach. He is interested in the acquisition of useful knowledge for the *scientific management* of that *simulation model* that we call *society* or *the social world*. It is one giant roadblock set up to dissuade us from asking the question: *how can the philosophy of science be applied to computer science*?

NOTES

1 – Herbert A. Simon, *The Science of the Artificial*, Third Edition (Cambridge, MA: The MIT Press, 1996).

2 – Ibid; p. xi.

3 – Ibid; p. xii.

4 – Sherry Turkle, *Simulation and Its Discontents* (Cambridge, MA: The MIT Press, 2009).

5 – Simon, *The Science of the Artificial*; p.137.

6 – Ibid.

7 – Ibid; p.13.

8 – Ibid; p.17.

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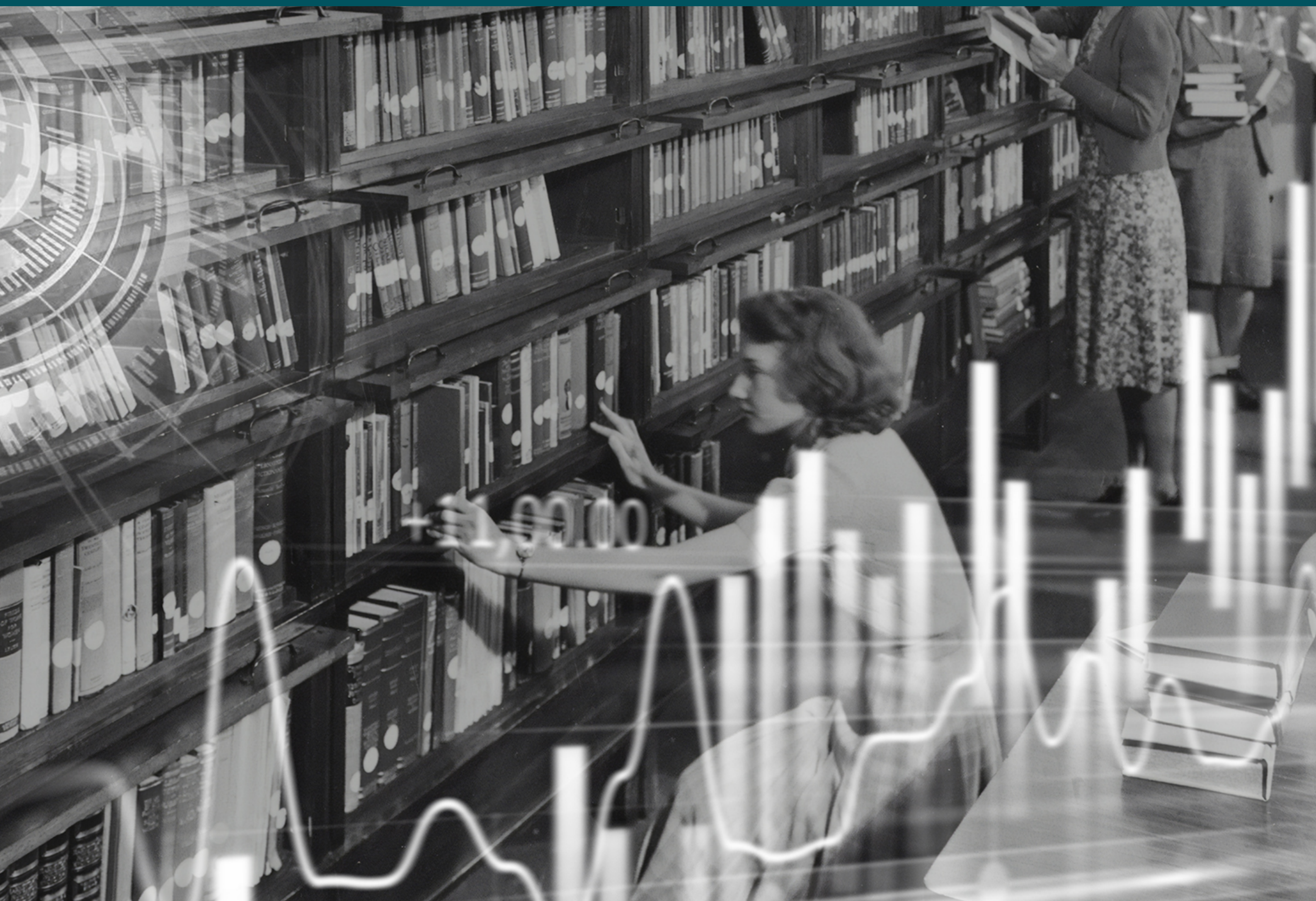
"Good business leaders create a vision, articulate the vision, passionately own the vision, and relentlessly drive it to completion."

Jack Welch



Consumer Society Through the Lens of the Natural World Using a Multidisciplinary Framework

Adam J Mead

Where are we at? Who controls the rate of change in industries?

The question, 'where are we?' requires a reference point. In terms of years – the year 2021 – we're about 10,000 years from the dawning of human civilization, 2000 years from more modern urbanized living, and maybe 200 years from the start of industrialized society.

And yet, we're still physically in the same place. We humans still occupy the same streets of Athens, Rome, Moscow, London, and New York. That is to say, we are the same and yet different. The same basic biological system operating in a different external system shaped by our own hands. As Churchill said, "We shape our buildings, thereafter they shape us."

Our social systems are the byproduct of the unintended consequences of intended progress. We created the transistor, which led to the computer, which led to the smartphone, which led to the application. Each was an innovation in its own right but built on the framework of what came before it.

So in a sense we control some things and others we must leave to the complex web of evolution. Capitalism drives continual improvement but it's not a steady upward line. The book Factfulness has a good saying which is, "Things can be bad but getting better." Collectively we're living much better than ever in terms of human history but we have a way to go.

The pandemic is likely only to be a speedbump in the evolution of markets. It may speed up some things, such as remote working, and slow down others, but by and large the rate of change will continue unabated just like evolution continues unabated.

How long will consumer society last? Could the ongoing consequences of the pandemic end its existence?

In a sense the consumer society will never leave us because it's a necessary construct of human society. What we mean by consumer society is too much consumption. It's frivolous consumption that is harmful in some way, either to the individual or the society at large. The question I have is who gets to decide what's too much? I see three factors involved that might properly address that question. One is proper accounting, the second relates to growth, and the third is an analogy from complex systems within the domain of biology.

What I mean by accounting is pricing in what economists call externalities. One of the problems with consumerism is that all costs aren't always factored into the price. If I buy a new automobile the cost should include the cost of remediating any environmental impact from producing and recycling that automobile. During the early textile manufacturing years, for example, the cost of depreciation wasn't properly factored into the cost of running the plants. What happened was they broke down. We need to make sure our system is sustainable and doesn't break down.

Growth is fine so long as it satisfies the first law of thermodynamics. We cannot live assuming our resources are infinite if they in fact aren't. Humans have spent so much time focusing on how to grow and how to do better. In some ways we need to learn how to deal with death. Death is a natural progress which humans don't like to think about but it has certain processes by which resources are recycled and reused. We need to have a better understanding of the complete cycle of every product.

On the other hand, we have to recognize that we can't eliminate all so-called waste. We need to be realistic and recognize that we won't be perfect consumers because tastes/styles/trends and competition all drive it. We're talking about human systems and human systems are messy.

And some waste is necessary for progress. Look at the natural world. Does the peacock need its ornamentation? Strictly speaking no. But it's there. And we see lots of examples like that throughout the natural world. So it's natural to expect that we should model the natural world. Perhaps the answer is that we let systems operate, interact, and evolve as they wish but while making sure to account for all the costs that include the complete lifecycle.

The outcome we should strive for is to shape the future to our liking while maintaining a sustainable balance with the world. We have to remember what the ecologist Garrett Hardin said when he said we're living on a spaceship traveling through space, which happens to be earth.

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REAL **LIFE** & REAL **ECONOMICS**

Business as History and Biology

Andrew Wagner

Examples of contradictions in the history of business and technological history

I see the history of technology and the history of business as two related subjects with separate tracks, and a focus on one side will sometimes miss the value of the other. From this view, I see two types of similar historical contradictions from modern history. The first contradiction is the difference between a new technology and a new business market. Important technological achievements are not always recognized as a business success, and business growth does not always come from new technology. A business focus will not care about technology unless it has an obvious significant market value.

The second contradiction is similar to the first. It is about who gets the credit for a new innovation: is it the inventor who figured out how to do it, or is it the business that built it, or is it the customer that demanded it? In most historical cases, a new technology will come many years before the business market is ready for it. Modern history has countless examples. The time period known as the Golden Age of American Radio began a few decades after the first radio was invented. The time period known as the Golden Age of Television came a few decades after the first television was invented. The first demonstration of a truly modern computer, complete with a mouse, graphics, and online collaboration, was presented in an event called "The Mother of All Demos" in 1968. It took about 20 to 30 years before the Internet and the personal computer revolution made this technology into a market for the average person. It takes time for technology to become useful and affordable as a consumer market. The contradiction is that maybe these periods that we call a "golden age" should be extended or redefined to include the time from when the technology was first invented to when the market became big.

This is also true for more recent history. When you think about the history of smart phones, the introduction of the iPhone marks the beginning of the rise of the smart phone business. But the iPhone was not the first smart phone. The first phone that would fit the definition of a smart phone was actually made by IBM about 15 years before the iPhone. No one is talking about the technological achievement of IBM's smart phone because the consumer market was not ready. This is a contradiction in the history of business and technology. The first is not always the most successful, and business highlights what is successful.

For the second type of historical contradiction, the way that a technological achievement is framed is what determines who is recognized as the source of a big idea. For example, if we go back to the development of the massive mainframe computers, IBM gets the glory. But the funding for these computers came with a lot of help from the federal government. The largest source of demand for this computational power also came from the government. This is where we find the contradiction between technology and business histories: If there was not such a big customer asking for these products and providing the funding to get them done, then would this technology still be developed? In some cases, the answer to that question is no, but the IBM mainframes mostly carry IBM names.

But it is not always a business that gets credit for a customer's idea. The development of ARPANET, the precursor to the Internet, has the same type contradiction. The name itself includes the government agency that demanded it: the Advanced Research Projects Agency, or ARPA. ARPA was the organization that came up with the big ideas for ARPANET and coordinated with all of the companies that made it possible, so it certainly deserves credit for its part in the development of ARPANET. But we also overlook the businesses that actually built the machines and the engineers who designed them. ARPANET was a government technology program made possible by private business. Both of them were needed.

There are also examples where both of these contradictions exist at the same time. This happens in the basic research that makes an industry possible. For example, in the history of business, private companies sending rockets into space are celebrated as major business and technological events. But these companies are standing on the shoulders of government agencies like NASA. Government research and government risk-taking made it possible and private business made it cheap. They all deserve credit for the parts that they played, but looking at this history from only the business side would miss NASA's contributions.

And that is where I see these contradictions coming from. They happen when there is a gap in time from when a technology is new and when it becomes useful for business, and they happen when there is a conflict in who gets credit for a new technological achievement. I believe that these contradictions will always exist because history is complicated, and the challenge for understanding history is to find the balance between the technology side and the business side.

What is the formula of a business? (Which sciences compose it?)

When I look at companies, I look at how they compete and cooperate, and how that changes over time, so that is where I am coming from when I think about this question. When I began studying economics in graduate school, I had one professor who insisted that economics and business is just math. Not even psychology, but just math. You put in some numbers and some new numbers come out. To pass this professor's class, I was required to write an essay defending this mathematical philosophy. It was a very painful essay to write, because I do not agree with that philosophy.

I am not the only person in the field of economics who has this concern. I had another graduate professor who confided with me that when he was studying economics, he wrote a paper about the economics profession using too much math. He said that when he showed his professors this paper, they told him to bury that paper and never speak to anyone about it, because they thought it would hurt his ability to get a job in the field.

This pressure is a very powerful force that keeps economics and the study of business stuck in a world of math. But business and economics relies on understanding how people behave. They are made from people making choices, and for that reason psychology must be included as well. But I also believe that you can pull useful ideas from every field of study and combine them to look at business in different ways. From my own perspective, there are two very powerful subjects that help me understand business. The first one is history and the second one is biology.

From a historical perspective, the evaluation of a business should compare it to other businesses in the past. This is most true when a company claims to have an amazing new idea. They are almost certainly not the first ones to think of this amazing new idea, and looking at other businesses that had the same idea will reveal a lot of important information. We can understand why those ideas worked or did not work, and think about why this time might be different.

So history is useful, but I think the most powerful way to explore business is by thinking about biology. More specifically, business markets develop through an evolutionary process. The way that different companies compete and cooperate with each other is directly comparable to the way that different species compete and cooperate to survive. My favorite example of this comes from the video game industry.

When you talk about evolution, the basic idea is that an organism that successfully creates a new generation will pass on the traits that made them successful. The next generation will have some differences from the previous generation, but it will be very similar. The features that worked best for survival will continue while new adaptations are added. The reason that I like to use the video game industry as a comparison is because the video game market is described in terms of generations. Each new group of video game consoles (the hardware that it used to play games) is known as a new generation. Every new generation has something new, but it also carries forward designs and ideas that were successful in past generations. And this is true for broader business markets as well. As they develop, they carry forward ideas from the past. This view is usually summarized by the phrase "adapt or die". I think this is an appropriate way to look at business, and I would emphasize that competition is not the only kind of adaptation. Competition and cooperation are both adaptations. Business is history and biology, not just math and psychology.

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REAL **LIFE** & REAL **ECONOMICS**

Historically, political interference produces more economic contradictions in the end

Dr. Lucien Oulahbib

"We People", as human beings and citizens, "we" believe without doubt sometimes and therefore certainly naively, that the Political system, especially seen in the ancient Greek acceptance as *politeia,* always consisted, above all in the Modern way, to support each individual liberty and behavior corresponding with; if, of course, there is no legal objection against that. But it appears somewhere it's not always true because some interests of power, and not necessary only private ones, don't want that. There are three examples that can characterize this purpose.

For instance, the Concorde supersonic plane adventure manufactured by UK and France, and his "brother" the Tupolev USSR plane (which is not a "copy" contrary to the bad buzz[2]). Initially, the idea was to significantly reduce travel time. Still, it appears, overall the constant mechanical fragility (which can be somehow resolved in the long term) of this plane, according to critics, made too serious environmental damage like pollution and noise; therefore, the landing of this plane was forbidden at some Americans airports, especially in New York. But on second thought, it is a very cautious reason because, at this time, the Boeing 747 made the same inconvenient noises and pollution, for instance.

After that, some other reasons were given such as the excessively high price of kerosene during the 1973 oil crisis when oil producers decided to punish the Western states who supported Israel after the Kippur War.

On the other hand, you also have more insidious facts which undermine this kind of brutal, even violent shutdown, of the plane's production: the political pressure; it was indeed not really clear why, in front of the USSR and UK/France supersonic plane, the US made their "environmental" decision to halt flights. Probably they wanted to hide their inferiority about this fabulous aeronautical innovation on Aeroplan area rather; even if, secondly, it was difficult also to continue this adventure for the reasons enumerated before. Nevertheless, this is because all "production" is also and always a prestige ("symbolic") affair (as Baudrillard analyzed) and not just a marketing question. Currently (1969), we were in the middle of the Cold War, and the US didn't want to lose their leadership in the West, even after the successful landing on the moon. And even after that, when URSS became Russia, the political reason to stop the Tupolev supersonic production had also been linked to the weakness of Russian financing to oppose absolute US power to stay Number One. That is why this kind of "sacrifice" will become necessary.

But it was not the only (bad) interference between politics and economics.

Let's compare, for instance, the nuclear, gas, oil, energy products with the actual desire to impose solar and wind energy instead. The world, especially the younger countries which need more energy, knows that this kind of production is safer and proper. It appears an irrational ideology improved its domination in this matter by demonizing not only fossil energy but nuclear as well. This is because we had been nearly fifty years with very few nuclear accidents, with a small number of victims, even on the Chernobyl accident which was caused by the lack of operational supervision than the difficulty to handle this kind of technology[2]; not to mention the Fukushima event which the number of deaths is more linked with the tsunami than anything else[3]. And we also have to notice the high price and, at the same time, the inefficiency of so-called "new energy"[4]. We now see an increasing connection between central gas energy and wind/solar infrastructures when those don't work so as not to perturb the electrical grid. You have even an ONG than Greenpeace Energy has now in its grid[5].

In other words, while we see that the nuclear industry is now safer, cleaner and reverses "climate change," it turns out that the alliance between some ideology groups, State institutions, and some greedy industrialists have worked against public interest as powerful opponents.

This kind of actual distortion can also be pointed out between some prophylactic therapy[6] or earlier medicine (as ivermectin, for instance[7]) and the will to impose only chemical or genetic responses, and not to permit some alternative medicine like natural therapy homeopathy that has the purpose to reinforce our immunity system and not the reverse. For instance, the digression of Anthony Fauci's emails[8] showed the inefficiency of masks when you are not infected; asymptomatic people can transmit the illness. His criticism is not very clear against Didier Raoult's contrary recommendation as we can see in some websites[9], and, now (June 21), some studies divulged in mainstream media[10]… Nevertheless, this kind of digression can prove in some levels the very collision of interests between some State Institution, big high-tech firms and networks, and some "Big Pharma" structures as financing, for instance, the "gain of function" for certain coronavirus even if they can "escaped" from the high-level lab after that…[11].

But some people also said that the very sudden leak about Fauci emails and his connection with Wuhan P.4 Lab are now very orchestrated to prevent the buying of the Chinese vaccine and therefore permits Western vaccine industries to appear as comic book superheroes saving the World…

Finally, it's very rare to not interfere between State and private activity; sometimes it can be good, as Christopher Columbus did when he got money to explore fundamental research on Health when the private sector can't or doesn't want to do it. Still, sometimes the interference is so powerful they put aside all these good benefits to the collectivity. That's why the balance of power is still so important to vivify all their interactions.

Good guidance as an indispensable tool in business area

This kind of "balance of power" seen earlier is also necessary inside of the business area, and maybe we are living through a big revolution within the management field. Indeed, the optimization of its performance is linked with the capacity to well manage all the resources. But in what way?...

We have had many concepts about it for several decades, like synergy retroaction, horizontal and vertical dynamism, but it's only words if you have not an actual practical dimension about it. One of my research activities in this field consisted of thoughts about the optimization concept that must be perceived not only in the quantitative but also qualitative.

It means that the very purpose "to feel good" in this area is to consider the so-called "optimum point" as harmony between all the members attached to a goal, when, for instance, all the people who work with you are very happy to be here and not necessarily or only because you paid them very well. They are happy because - and maybe in the first place - they are recognized, even loved, not like a "sect" but a "family". It means not just talk, but support and sharing vertically and horizontally inside the enterprise hierarchy.

How else do we "manage" the envies, jealousy, eternal confrontations, gossips, demurs and so on?... How do we find solutions to three fundamental items (goal, tools, results) that rhythms each action? In the first place by visualizing four levels or steps:

1. Conservation. It means to reinforce the foundations by remembering the "legacy" or the history of the spirit which has prevailed to create the enterprise ;
2. Sharpening all sorts of skills or how to innovate and to integrate those new creations (habits, assets, methods…) inside the first step or foundations ;
3. Diversifying of all of this and, above all, the profile of each person in every team to gather all kind of characters and temperaments, indeed not uniformized but unified, to win not against the "others" but the difficulty to grow forward;
4. Organizing the optimization of this by efficient synthesis incarnated by solid and empathic managers able to dissolve all "things" that are not adequately confronting at each goal and purpose considered.

To accomplish that, you also need three "limits" in this kind of model (I named it the "auto development" method[12]):

A. The "eschatology" frontier or final purpose "sacralized", for instance, to be constant and loyal about the legacy which permits the building of the enterprise;
B. The "teleology" category or how to finalize the links between the "tools" in your possession (assets, teams…) and the goals you figure out;
C. The "entelechy" result, which is both the final form of your work or product and the incarnation of the "soul" (as Aristoteles said), which animates or gives spirit (*pneuma*); it means a *dynamic* in all your activities.

With these seven items, you can resolve the three first items (goals, tools, results) necessary to accomplish every action inside or outside the Self.

Of course, this kind of model is dynamic in the sense that you have to integrate constantly the modification you found as during a ship's course on the ocean, especially now inside the new space composed of images, theory, artifacts, the "Third Order" as Baudrillard said in "Symbolic Exchange and Death " (1976, Paris, France, Gallimard, II, p.77).

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Is a Transition Beyond Consumer Society a Realistic Prospect?

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1. Introduction

This chapter considers a growing pattern of speculation over the past two decades about the pending end of consumer society as a predominant mode of social and economic organization. While such conjecture has long been a staple of certain modes of eco-catastrophic and related modes of thought, it began to assume greater prevalence at the start of the new millennium (Ekins 1998; Schwarz and Schwarz 1999; Kaza 2000; Scott 2001; Trentmann 2004; Princen 2005; c.f. Stiglitz 2008). The 2007 financial collapse — which exposed in especially graphic form the fragility of the international banking system and the fecklessness of its most prominent institutions — gave this work newfound relevance (Benett and O'Reilly 2009; Frank 2009; Hamilton 2009; Perez and Esposito 2010; Etzioni 2011). Also important have been supplementary modes of thinking that have considered the failing imagination and adaptability of mainstream media and marketing industries (Lewis 2013), new forms of hedonism (Soper 2013), and several so-called "headwinds" due to demographic contraction, income inequality, and slowdown in productivity improvements (Heinberg 2011; Galbraith 2014; Gordon 2017; King 2018). Other scholars have ventured ambitious views and sweeping assessments of pending futures both as a result of evolving processes of social change (Silla 2017, Vänskä 2018; c.f. Pérez and Esposito 2010) and disruptive economic and environmental upheavals (Campbell et al 2019). The COVID-19 pandemic provided a new and mostly unanticipated jolt to this speculation as governments implemented lockdowns, workers vacated central cities, and shoppers abandoned their customary practices (Cohen 2020, Goffman 2020; Wells 2020; Bodenheimer and Leidenberger 2020).

This series of recent disruptions has generated a modest literature focused on the related themes of "post-consumerism," "beyond consumerism," and "end of consumer society." Authors variously suggest that it is not unreasonable to anticipate a transformation of historic proportions where frantic shopping and consumption-fueled status acquisition fades away and are replaced by new practices and aspirations (Varey and McKie 2010; Cohen 2013; 2015a, 2015b; Cohen et al 2017; Blühdorn 2017).[1] Importantly, and perhaps unsurprisingly, there is quite a bit of divergence — and indeed polarization — on the basic contours of the era that might replace consumer society. Some commentators foresee a dystopic future characterized by multitudes of economically precarious neo-peasants and depleted natural environments (Standing 2011; Wallace-Wells 2019; McKibben 2019) while others offer more optimistic portrayals premised on, for instance, a digitally-driven leisure society (Rifkin 1995; Ferris 2009; Srnicek and Williams 2015).

This chapter traces out several of the main features of an anticipated transition beyond consumerism. The next section situates the discussion within the context of the familiar Stages of Economic Growth model originally introduced in the 1960s by the American economist, political theorist, and presidential advisor W. W. Rostow. The third section highlights how demographic contraction in most affluent countries will make it more difficult to achieve requisite annual increments of economic growth and this situation will lead to the active implementation of new metrics that supplant GDP. The chapter concludes with a few brief comments about the importance of governance in an eventual transition.

2. The Rise of Consumer Society

One does not need to be a strict adherent of Rostow's Stages of Economic Growth model to accept its basic premise that societal development in many countries over the past approximately 200 years has tended to follow a broadly generic pattern of modernization (Rostow 1960; see also Rist 1997) (see Figure 1). Despite its neo-colonial conceptual underpinnings, the approach continues to attract considerable contemporary attention on the part of mainstream institutions and policy makers more than a half century after its initial formulation (see, e.g., Costa and Kehoe 2016). Starting from a baseline condition of "traditional society," countries are envisioned to proceed to the "pre-take-off" stage and then to the "take-off" stage. Stability is achieved during the "maturity" stage and the process culminates with the "high-mass consumption" stage. To be sure, some nations have moved more steadily through the various phases and others more sluggishly; there are even indications of cases — Pakistan is a prominent example — of societies stalling out at a mid-stage of the progression. Further, there are instances that suggest it is possible under certain propitious circumstances to leapfrog particular stages of the sequential process (Soete 1985; Steinmueller 2001). The immediate point, however, centers on Rostow's contention that the end-state of the linear evolution is achievement of a "high mass consumption" society.[2]

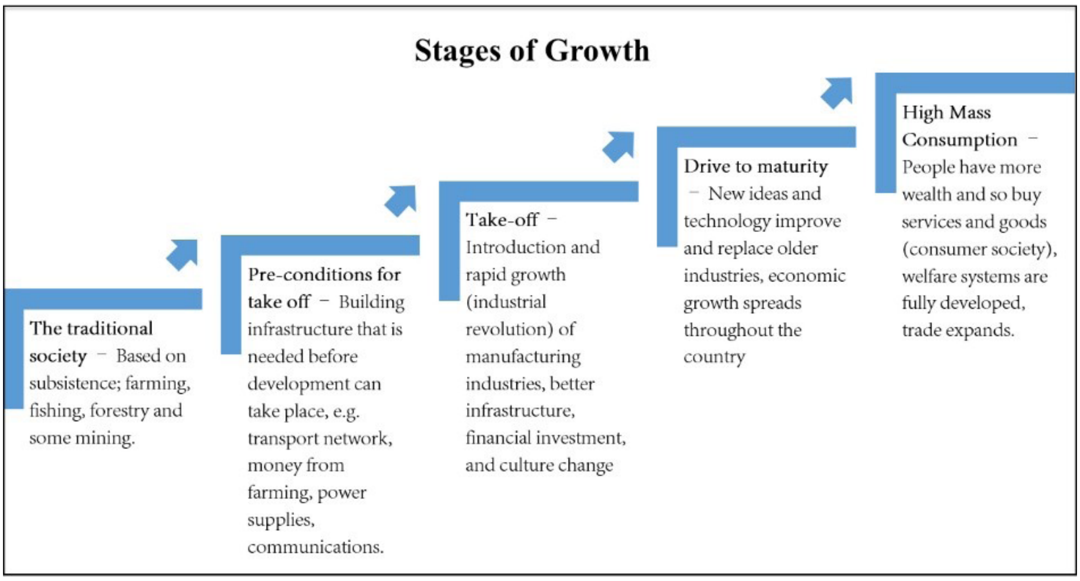

Figure 1: Rostow's Stages of Economic Growth Model

(Source:https://www.worldeconomicsassociation.org/newsletterarticles/utopia-and-economic-development/)

What is for current purposes especially pertinent about Rostow's model is that the "developmental" process terminates with the high-mass consumption phase.[3] The framework does not consider what might happen when the structural underpinnings of this stage began to erode and what might supplant consumption as the organizational logic under such conditions (see Soper 2017; Trebeck and Williams 2019). While Rostow may have regarded mass consumption as the zenith of human civilization, other modernization theorists have long anticipated industrial revolutions that would supplant prevalent forms of consumerism (Bell 1976; Toffler 1980; see also Harrison 2016). Especially notable in this regard are the so-called "long-wave theories" of Nikolai

Kondratieff (2010 [1935]) and Joseph Schumpeter (1994 [1942]) that posit the unfolding of sequential upsurges and downfalls of technologically driven development (see Figure 2). These conceptions have contributed to various expressions of techno-utopianism of which the most familiar manifestation today is Industry 4.0 that anticipates a future propelled by artificial intelligence, intelligent manufacturing and cyber-physical innovations (Schwab 2017) (see figure 3). Popularized by the World Economic Forum, the proposition is that we are on the verge of a massive wave of technoscientific change driven by advanced robotics, big data analytics, 3-D printing, the Internet of things, and more.

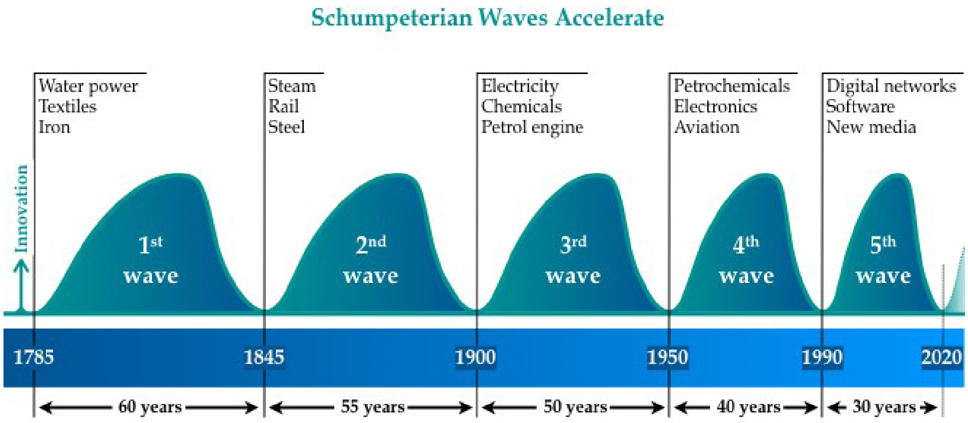

Figure 2: Schumpeterian Waves
(Source: https://understandinginnovation.blog/2016/09/13/cities-companies-and-innovation-accelerate/)

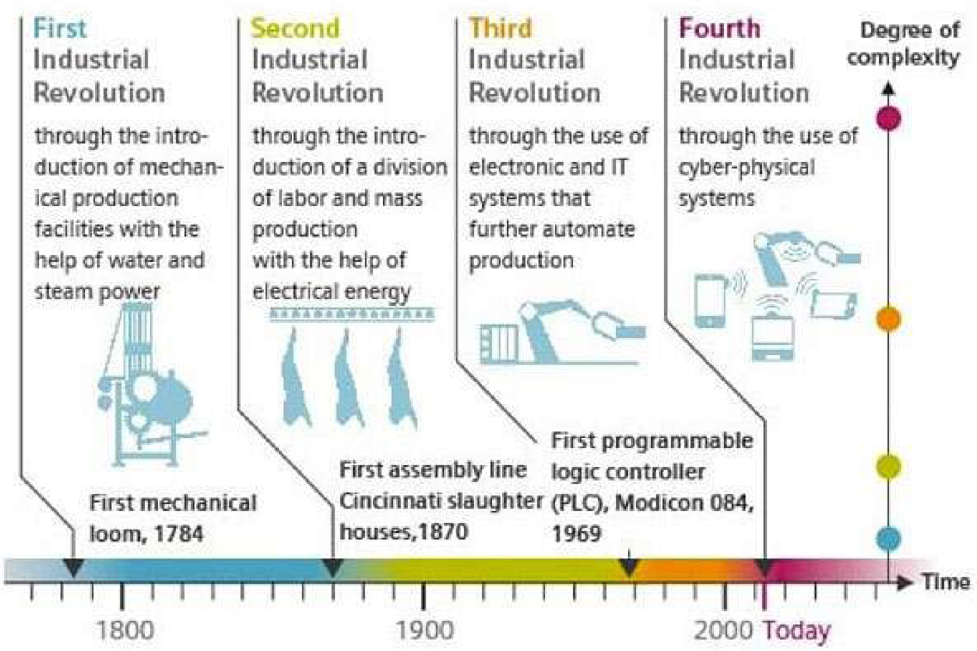

Figure 3: Timeline from Industry 1.0 to Industry 4.0
(Source: https://www.edn.com/industry-4-0-is-closer-than-you-think/)

It merits stressing here that a high-mass consumption society is not, as implied by Rostow, the inevitable endpoint of a developmental process. More specifically, the entrenchment of consumerism is attributable to massive assistance the part of policy makers, economic planners, and numerous others beginning in the early decades of the twentieth century. In the first instance, specific strategies were implemented to shift long-standing and deeply engrained propensities of would-be consumers to save surplus income rather than spend it on what in prior times were regarded as mostly superfluous goods. In other words, a prerequisite of consumerist lifestyles was the establishment and diffusion of a more present-oriented mindset. This shift entailed the implementation of publicly provided systems of social security, the assurance of a living wage for most workers, and the encouragement of lenient lending standards by financial institutions (Glickman 1997; Hayden 2002; Cohen 2003; De Grazia 2006; Hyman 2012; Cogan 2017). In addition, a consumer society rests on interdependent infrastructural and provisioning systems for housing, transportation, agriculture, and so forth to ensure cost-effective production and delivery over long distances (Lewis 1997; Rubenstein 2001; see also Petroski 2016). In addition, consumerism requires communications networks that allow — and indeed encourage — the permissive dissemination of promotional inducements to enliven and maintain demand (Jacobson and Mazur 1995; Schor 2004). And schools and other educational facilities need to adapt their curricula to emphasize instructional content that stimulates among students a desire to consume both presently and in the future (Molnar 1996; Spring 2003; Lin 2004).

To put these factors into a historical context, the contemporary consumer society — at least the vanguard manifestation of it that exists in the United States — arose from many of the same factors that gave rise to the Roosevelt-era New Deal. Chief among these catalysts was the need to incentivize consumers to absorb the surplus output of increasingly productive manufacturers and farms and to avoid the over-accumulation crisis that contributed to the onset of the Great Depression in 1929 (Douglas 1934; Jacobs 1999; Robbins 2017). Many of these same policies were then amplified following World War II to ensure stable and vigorous demand for houses, automobiles, and other durable consumer goods (Walker 2012; see also Harvey 2012).[4]

While there has been variation across different countries, a unified storyline has in recent decades persisted across virtually all countries of the global North in which economics, politics, and policy making have been impelled by an expansionary logic. Central to this logic has been the expectation that population, affluence, energy use, and material consumption, would continue to increase into the indefinite future (Collins 2000; Schmelzer 2016). It was generally acknowledged that recessions of differing lengths of time were unavoidable but the general expectation was that economic growth was the accelerant of human well-being. Sustainability scientists, historians, and others have described this period as the "Great Acceleration" and have documented its implications across a wide range of material flows (Steffen et al 2007; McNeill and Engelke 2014).

3. Anticipating a Future Beyond Consumer Society

Over the past approximately thirty years, new sensibilities have gradually begun to creep in and it is no longer heretical to speculate about the demise of consumer society. Separate from — but in some cases in reaction to — there are today numerous examples from around the world of people turning away from consumerist lifestyles and challenging long-standing commitments predicated on the idea that a good life is effectively achieved through material accumulation. Some lapsed consumers are joining communal networks that encourage participants to share a diverse range of products rather than purchase their own (Sekulova et al 2013; Schor 2010; Cohen 2017). Oher putative post-consumers are purposefully downshifting by cutting back on working hours while making proportionate reductions in consumption (Alexander and Ussher 2012; Kennedy et al 2013; but see also Lindsay at al 2020 and Antal 2020).

These defiant efforts are notable and represent what transitions researchers refer to as "niche-based" innovations (Cohen et al 2013; Geels et al 2015; Greene 2018; Welch and Southerton 2019). However, it requires ambitious vision — and a big leap of faith — to envisage how they might scale up and become more than interesting countercultural social experiments.[5] Not infrequently, these initiatives encounter indifference, but they can also become targets for vociferous opposition because they fly forcefully in the face of existing societal arrangements and raise difficult questions about the efficacy of the prevailing political and macroeconomic order (see, for example, Kaufman 2009; Berry and Portney 2017).

Whole counties, regardless of the underlying reasons, can also find themselves impugned for diverting from the customary expansionary path. Especially notable in this regard is Japan which despite having the third largest economy in the world as measured by gross domestic product (GDP), has consistently struggled over the past three decades to meet standard growth expectations for affluent nations (Berman 2015; Pilling 2018; see also Klien 2016). The reasons for the country's negligible rates of economic growth are complicated but the situation stems in large part from low fertility and demographic aging. Since the collapse of its widely celebrated "bubble economy" of the late 1980s, Japan has been trapped in a mostly unremitting process of contraction that has extended from the "lost decade" of the 1990s to the "lost decades" of the 2000s and 2010s (Fletcher and von Staden 2014; Funabashi and Kushner 2015). Most policy efforts to reverse this pattern — for instance by incentivizing families to increase reproduction — have failed to achieve their objectives.

Japan, however, is not alone and across large parts of Asia (Korea, Taiwan, Hong Kong, Singapore) extremely low fertility rates have become normalized and — unless there is a highly unlikely reversal — these nations will continue to follow in the path of their regional neighbor (Eggleston and Tuljapurkar 2011; Suzuki 2013; Pesek 2014). Recent demographic evidence from China suggests that even in the world's most populous country, the future is apt to entail demographic (and economic) shrinkage in future decades. This is realization of the long-anticipated problem whereby the country is not able to become rich before it gets old (England 2005; Eberstadt and Verdery 2021)

Demographic contraction is by no means an exclusively Asian phenomenon. Most of Europe and North America is following a similar trajectory and absent significant changes in immigration policy will find themselves with smaller populations by the middle of the current century (Last 2013; Cohen 2016; Douglas 2020). It becomes extremely difficult, as the forerunner case of Japan demonstrates, to maintain positive rates of economic growth when population is shrinking.

As it becomes more challenging for countries of the global North to achieve satisfactory rates of consumer-driven economic growth, the extant circumstances will become discomfiting and will eventually become politically necessary to find new measures with which to demonstrate achievement. This pressure will be even more intense if nations such as Bangladesh, Egypt, and Vietnam continue to lead the international competition as they did in 2020.[6] It is thus likely that governments of already affluent nations will need to deploy a new yardstick with which to demonstrate distinction. This situation brings to mind the economist Milton Friedman's famous dictum that "Only a crisis — actual or perceived — produces real change. When that crisis occurs, the actions that are taken depend on the ideas that are lying around."

There is currently no shortage of alternatives "laying around." Over the past three decades, economists and others have formulated novel measures that do not merely measure the aggregate size of a country's output, but that rather focus on criteria that are more meaningful and important for enhancing credible conceptions of well-being (Fioramonti 2013; Lepenies 2016). Already familiar alternatives include the human development index (HDI), the index of healthy life expectancy (HLE), the genuine progress indicator (GPI), and index of sustainable economic welfare (ISEW) (Stockhammer et al 1997; Bleys 2012; Giannetti et al 2015). Interestingly (and probably a precursor of what is to come), several countries have already begun to calculate and publicize their performance on these alternative measures. Probably most famous is case of Bhutan that has long relied on its National Happiness Index (NHI) to assess societal progress (Bok 2013; Hayden 2015). In 2010, the French government sponsored a commission led by Joseph Stiglitz, Amartya Sen, and Jean-Paul Fitoussi that produced a report entitled *Mismeasuring Our Lives: Why GDP Doesn't Add Up* that received a great deal of international attention (Stiglitz et al 2010; see also Thomas and Evans 2010 and Bijl 2011). The same year, the UK Office for National Statistics launched its Measuring National Wellbeing Programme and the results of an annual survey are published on an online dashboard and distributed through other means (Hicks et al 2013; Everett 2015). In 2019, the government of New Zealand began to use a wellbeing measure to set its national budget priorities (Roy 2019; Charlton 2019).

This is only a partial list of initiatives that have started to sideline GDP as the primary headline indicator of national progress and it seems inevitable that more governments across the global North will take similar action as they continue to encounter difficulty delivering on customary notions of success. In an effort to demonstrate that they "can get the job done" the goalposts will shift and new indices will gain greater prominence, over time supplanting GDP from its preeminent position.

Once the focus for evaluating the achievements of political parties becomes oriented less around impelling consumer-driven economic growth and more toward robust and effectual measures of well-being, we will likely start to see the withering of consumer society. This mode of socioeconomic organization will not be able to survive without the pump-priming public investments, enabling policy inducements, and tireless boosterism that governments have regularly been able to confer.

4. Conclusion

The foregoing discussion arguably helps to provide some insights into how consumerist lifestyles could recede but questions remain about what will follow. It remains difficult to discern whether the eventual demise of consumer society will give rise to a successor that privileges solidarity, equity, and inclusivity as opposed to disharmony, inequality and exclusivity. Much will depend on how we govern a transition beyond consumerist lifestyles and the choices we make along the way.[7] This will mean purposeful planning of social change and dispensing with outmoded doctrines that have long ceased to provide useful guidance. We will likely need to develop new frameworks and vocabularies for talking about sufficiency, planetary boundaries, and societal obligations in novel and innovative ways.

Notes:

[1] It merits noting that interest in post-consumerism tends to overlap with a number of other contemporary concepts involving the end of economic growth (post-growth, degrowth, and beyond growth), the winding down of capitalism, and the emergence of alternative conceptions of both prosperity and well-being. See Speth and Courrier (2021) for a useful synthesis of this complex and extensive literature. Also relevant here is research carried out over many years by Ronald Inglehart (1977) on "post-materialism" and more recent work by Amitai Etzioni (2004) on the "post-affluent society."

[2] It is difficult to overestimate the extent to which Rostow's conception has shaped thinking about the rocess of modernization over more than a half century (see, for example, Gilman 2004). It also merits notating that related conceptions such as the Kuznets Curve (and the Environmental Kuznets Curve) share many of the same tenets.

[3] This apparent termination, of course, brings to mind the famous and ferocious debate over Francis Fukuyama's (1992) post-Cold War contention about the "end of history."

[4] In addition to rising incomes, favorable consumer-finance arrangements (especially for home mortgages), ample supplies of consumer goods, and public investment in infrastructure it is important to acknowledge the role of industrial designers in facilitating the manufacture of products purposefully intended to prematurely breakdown and become obsolescent. The success of this business model was further abetted by an associated strategy whereby goods were (and continue to be) designed to need replacement because they are no longer fashionable. For detailed discussion of this issue, see Slade (2006).

[5] Popular expressions of moves away from consumerism include minimalism, small-scale living, zero waste, car-free lifestyles, shopping avoidance, plastic-free living, capsule wardrobes, meat-free diets, slow food and travel, and overcoming fast fashion (see Mackinnon 2021 for a useful overview).

[6] According to the World Bank, the five countries with the fastest growing economies over the five-year span 2013-2018 were Ethiopia (9.4%), Ireland (8.6%), Ivory Coast (8.3%), Djibouti (7.7%), and Turkmenistan (7.6%).

[7] The literature on sustainable consumption governance provides a useful point of departure. See, for example, Fuchs and Lorek 2005; O'Rourke and Lollo (2015); Keller et al (2016); and Bengtsson et al (2018).

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Opportunities of business consulting in the crisis and "business heroes"

Eduardo Almeida

Origins of business consultants and the security field

If we are talking about business consulting we should start with some background. If you consider business consulting as it is today, it comes from the traditional scientific management school, which was basically defined by Frederick Taylor in the latter part of the 19th and early 20th century. At that time there was a momentum of industrialization.

It is important to notice as well, that business consultancy (as well as scientific management or consultancy) has its best momentum during a crisis.

If you see what happened during the great depression in the US during the New Deal, the Second World War and the First World War, all those companies really prospered a lot during these uncertainties. If you realize how much companies like Booz Allen and McKinsey grew after the war it's very impressive. So the US government was really hiring "thought leaders" in specialized companies to support society, military and government to evolve after this big crisis. They opened opportunities to citizens and provided knowledge to transform the society.

This model is the basis of consultant services. Now when it comes to the business side we also see a lot of opportunities for these companies during times of prosperity. (What happened after the New Deal was a great momentum for consulting companies). When President Franklin D. Roosevelt broke the monopoly of different types of sectors, he opened up many opportunities for companies to apply their knowledge and support this spin-off, which in turn grew their businesses.

We also see these companies are very active applying thought leadership and applying best practices in different sectors, like hiring for instance. Whenever a company in expansion mode needs to find a certain professional type of executive they will rely on searching for consulting in a different way to attract and retain talents. The security space has a big opportunity for security companies and they are working very hard on it.

The European legislation for data protection requires a lot of standardization and a lot of regulations by companies in different sectors. The same applies in different countries like Brazil, which has similar regulations as Europe in terms of security. Security basically has two different trends: one is the technical requirements (for example one has to have it in order to be compliant, to be protected against additional threats) and the other one is what one needs to do in terms of process improvement in order to have the best protection of assets against criminals. Companies can't be good in everything, so they need consultants from the outside. Consultants bring a particular type of expertise: for example, a car manufacturer, a retailer, a broker - all have to be compliant about security data regulation. They would have to rely on someone else to bring the best practices that they have to implement in the company in order to be compliant. As threats evolve in society, they also bring opportunities for growth. Companies rely on consulting firms to bring the expertise needed to implement the necessary changes in their companies in order to be effective, more competitive, and be able to protect against crimes like civil threats for instance.

“Business heroes” of different times

Business heroes can have some qualities in common, for instance strong leadership and strong sense of purpose. For example, Walt Disney changed forever the way people entertain. They also are relentless. Thomas Edison had more than one thousand and one hundred patents but this is not the merit. The merit is how many times he failed in order to have eleven hundred patents and how persistent he was to get it done and really believing that it was possible. Curiosity is also an ingredient for success in business. Elon Musk is really curious, he is relentless in this sense. He probably is more curious than anyone else in this list because he talks about moving or going to Mars. The Earth is not enough for him, so in his opinion we have to go above and beyond boundaries to get things done.

Another point of interest is the vision. Those men are ahead of their time. They understand how they can change the way people live, learn, work, and play by inventing new things. They really anticipate trends and they produce something - it could be a dream, a product or something else, but they make it possible.

To summarize, the most important thing is legacy. What is left behind when they go? What do they leave to society? How did they change society? What was the impact of their creations and inventions to society?

Some companies are there forever. For example, the work that was done by Andrew Carnegie or John Rockefeller is there forever. They employ people, they improve wellness, and they create value to companies and to society--this is what is important. These companies are driven by values. They impact society in different ways and they leave a beautiful legacy to future generations.

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An Idless World? The Origins of Modern Business, Consumer Society, and Pseudo-Knowledge

Andrew McLaverty-Robinson

This conference/volume focuses on the origins of consumer society and business, and relates these to Oleg Maltsev's (2021) work, inspired by Baudrillard's theories of consumer society. This contribution explores other analyses which overlap usefully with these approaches, analysing the psychological structure of consumer society in terms of its impacts on psychodynamic forces within individuals. It focuses on the contributions of five scholars: A.O. Hirschman's work on the taming of "passions" as "interests", Elias's overlapping work on the "civilising process", Erich Fromm's analysis of the Reformation, Nietzsche's account of the origins of punishment, and Hakim Bey/Peter Lamborn Wilson's wide-ranging analyses of "cyber-gnostic" capitalism. It shows that simulation is closely linked to a propensity to purge the id from social life, or at least to deny its presence. Modern society and knowledge were formed as an alliance of ego and superego to exclude the unruly id. This unleashed a process of disenchantment, decathexis and loss of meaning which has now reached crisis performances. It ultimately generates a simulated, false reality, because it is unable to connect with the true sources of meaning, knowledge and life in vital forces.

History and Psychology

Maltsev's work has shown how late-medieval society was far more knowledgeable than moderns give it credit for, and had capabilities lost sometime between 1700 and today. This coincides with a move from qualitative, vitalist and pragmatic views of science/knowledge, similar to indigenous/local knowledge systems, to science-as-simulation, in which knowledge is produced abstractly from models and formulae (what Baudrillard terms simulation). This has corrupted science, which no longer engages with actual processes of life - either in terms of social practices or energetic flows - and tends to degenerate into tautology and ego-boosting. This is borne-out in studies of local knowledge. Local, premodern and indigenous knowledge-systems are very diverse, but they are generally more open to the flow-state level of reality, which is associated with the "lower" body and desire, than is modern reason (Deleuze and Guattari, 1983:367-74; Foucault, 1980:79-84; Usher, 2000; Berkes, 1999; Stevenson, 1995; Smith, 2007).

This paper argues that the degeneration into a simulated reality is broadly captured by the Situationist/immediatist idea that people are induced to live through images and information systems, and to either ignore or recuperate/sublimate their bodily/affective, social and imaginal experience and creativity. More fundamentally, it argues that simulation lacks meaning and intensity because it is in large part an *idless world*. Consumer society is *simulated* because it is *idless*. This is not exactly what Baudrillard says, but it is implicit in his critique of the loss of symbolic exchange. In Freud's and Reich's theory of the (modern) psyche, there are three main operative forces: the id, ego and superego. The id is the most basic, appearing even in infants and animals. It operates as a flux and flow-state which, according to Deleuze and Guattari, forms assemblages of desiring- and social-production with elements of its environment. It is driven by bodily experiences of pleasure, and drives such as hunger, defensive aggression and sexual enjoyment. The ego is carved out later from the aspect of the id which is concerned with self-preservation (and arguably also with deferred gratification). It pursues reality-testing and distinguishes real from illusory satisfactions, and it is also concerned with instrumental calculation and knowledge.

The superego is later carved-out from the ego, usually as an introjection of parental commands and morals. Initially obedience is also an ego-function, used to avoid punishment, but it mutates into a separate internal moral force which is largely independent of reality-checking and self-interest. Crucially, this psychological topography means that the elements are not equal: the superego necessarily draws on the energy of the ego as it is an overdeveloped sub-component of it, and in the same way, the ego gets all its energy from the id. It is not known to what extent all three functions exist in all social systems or if they are specific to modernity. It is widely observed (eg. in decolonial theory) that modern European thought (Descartes, Kant) involves an overblown ego, comparatively speaking. However, these scholars do not use a psychoanalytic model and all too often attempt to cure excessive ego with injections of superego, bashed by humility/humiliation and ego-bashing. This necessarily fails, as the superego draws all of its energy from the ego: if the ego collapses, then so does the superego.

My hypothesis here is that the original basis of life was the id (or passions), and these have been alienated twice over. They were first alienated in the medieval period and other premodern systems by means of religion as a superego assemblage functioning through reactive force, as theorised by Nietzsche. However, the decline of religious power in the late medieval period (accompanied by the Thirty Years' War, the Reformation, the legalisation of usury, and the military primacy of expensive weapons) led to a period of ego-driven absolutism. Following this period, the superego function was re-established as liberalism, which closely enmeshes ego and superego functions to the disadvantage of the id. I shall trace this process through readings of a series of historical investigations, mostly focused on the late-medieval/early-modern periods.

In many ways, it is bizarre that Freud had to "discover" the id and the unconscious, which premodern people already knew about. It is also bizarre that so much of today's academia and theory ignores this discovery: Rawls's "persons", for example, are strangely idless, as are the signal-responsive nodes of cybernetics, the positionalities of identity politics, rational-choice theory and behavioural economics, the risk-groups of criminology, cognitive-behavioural psychology (where thoughts are assumed to cause feelings), cultural studies and ideology-critique, poststructuralist theories of language, posthumanist theories of interconnected assemblages, etc. If id appears at all, it either gets misread as ego or superego (for instance, tamed into "preferences" or "interests"), demonised as a monstrous deviation from the ego/superego-derived cosmic order (as in the "bad thoughts" or thoughtcrimes deemed to produce "radicalisation", "criminal thinking styles", "male fragility", etc.), or idealised into a truth-like role with a superego function (for instance, the cult of the "experience of victims" or of the oppressed).

For consumer society, only the "higher" - money, reason, interest, spirit - exists. Of course, people *may* manage to libidinally cathect either objects available in consumer society or the entirety of the current system; the point is that, if this happens, it is in a sense unintended, or intended only at the level of effects. Indeed, the system quietly *depends* on people finding their own ways to cathect what it offers (duly summarised in Rawls's "responsibility for ends"); however, it is not organised around this, and disavows it at every opportunity.

Money and Alienation

The idea of money as alienation (commodity fetishism) is best-known from (early) Marx, although money is much older than the starting-point Marxists set for capitalism. Money was likely itself originally a form of symbolic exchange expressing vital force, but one which has been sapped of vitality over time. Sublimation/phantasy allows different things to be identified, so that an image or representation can be taken as the thing itself. Aboriginal Australians traditionally believed that pictures *are* the things they represent. Some Polynesian societies circulated items believed to contain concentrations of the *mana*, or creative vital force, of the creator, thus bonding different groups to one another. Some Native Americans used *wampum*, or beads tied together in culturally meaningful ways, as currency. In the Sahel and Sahara, cows, which were not originally "owned" but merely herded away from farmlands, were sources of status similar to money. This would initially have marked a skill in luring and herding the animals, thus a sign of mana. Hence money starts as a way of symbolising creative force or aspects of the self which have already been mixed with objects, to facilitate giving, exchanging or circulating these fragments of creative force.

Money in the modern sense seems to have started as visual representations of cows held in a temple, which could be given to others and then exchanged for actual cows (Wilson, 1998:81-3): in a sense, they were part of the "substance" of the cow, tied to it imaginally in phantasy. Early money is also intensely symbolic, often referring to the divine sun and moon (the origins of gold and silver coinage) as well as the then mythically-endowed ruler. In short, money was a *fragment of vital force*, of the power of production and creativity. This is what Marx intuited with the idea that money is congealed labour-power. However, money becomes more and more abstract. While it initially *expresses* vital force, actual wealth, attributes of gods, etc., once established as a system it can be *simulated*: someone can possess the symbols without the underlying realities. Money becomes increasingly abstract and can be accumulated without reference to what it represents. It is modelled libidinally on a "sexuality of the dead" (Bey, 1996), chaos without the vital life-force, operating as inorganic reproduction via constant splitting. Money begets more money (M-C-M'). This mode of reproduction eliminates sexuality, the id, and difference from reproduction, providing the basis for an idless human reality in which the id-functions are alienated to money/virtuality.

Bey believes this approach stems from gnostic mind/body dualism and later, from Puritanism, both of which maintained that the body, flesh, passions and desires are products of the devil, but that (some) humans contain fragments of a higher, divine principle which should subordinate or destroy the lower nature. The resultant renunciation of bodily pleasures leads to a pursuit of the purely mental or spiritual. (All too often, critics of dominant systems also adopt this same valorisation of the "higher" against the "lower", whether in the idless "liberation" of orthodox Marxism, the language-fixated positionality-politics and Buddhist-like ascension of identity-oriented poststructuralism, the purely *moral* critique offered by fundamentalists and decolonialists, the illusion that education or therapy or spirituality can redeem modernity, the image of the nation as providing what is lacking in mercantile instrumentalism, etc). Although modern capitalism aspires to be idless, it also captures fragments of id if they are subordinated to ego or superego. This is the source of the dynamic of recuperation. Capitalism tends to corrupt hermetic practices designed initially for immediacy and liberation, instead using them for control. The effect is that people are alienated, put in a bad trance, rather than enchanted (Wilson, 1998:132).

Money takes vital force - which is necessarily local, part of the id-flow - and makes it transferrable and exchangeable. Today it has instead become the *only* register of value. Hence, capital operates on the same magical/symbolic/interpretative level as resistance to it, and as the vital force which has been lost (Bey, 1996:61). The process of abstraction saps some of the vital force it captures. Things which are commodified often lose their meanings, their emotional intensity, their ability to provide peak experiences. This "disenchantment", or decathexis, is termed "cool" by Baudrillard and has become especially widespread in modernity. Another of the dangers is that people can simulate vital force by simply "printing more money". When someone prints more money, they appear to possess - to summon magically - a fragment of the cosmic life-force. Wampum disappeared as currency when European settlers learned to mass-produce beads. States can simply print banknotes, saving state finances but causing inflation. Today the main method of "printing money" is credit. (This may be why usury was seen as so dangerous and sinful in the Middle Ages). All these methods also have regressive distributive effects: powerful actors can capture a larger share of money by "printing" it, even if it is devalued. This process could have progressive effects if the people "printing money" were the poor, but most often, it is either the existing elite or an emerging elite. Either way, they perform a kind of parlour trick to transfer real wealth to themselves by transferring its signifier.

This also explains the difference between good and bad art, science, or theory. Immediate practices are often *expressive*: they draw on the id directly, sublimating it only minimally so as to render it communicable. The best creative productions are minimally sublimated products of the id (cf. Heshusius, 1994). However, expressive creations can be *simulated* by people who know how the life-force works *from the outside*, for instance by observing human "behaviour", or who copy and duplicate the models used by genuinely expressive creators. For example, a person (or an algorithm) can observe that people enjoy stories about wizards, tear-jerkers, romances, and mass-produce these to a formula (leading to cliched genre fiction); scientists can mechanically reapply methods which were intuited previously. As a result, a powerful system can create entire realms of images which *seem to come from the life-force but do not* (or which mix things which partially come from, but capture, this force with others which do not). This is Baudrillard's world of simulation, or consumer society. This tends to falsify the leftist dogma that excludes the idea of genius in favour of collective and participatory creativity. It is true that everyone has an id, that this comes out in collective processes, and that these collective effervescences are wrongly attributed to individuals. However, it is also true that a person in touch with their id (generally a pre-Oedipal type) can create expressively, and their work differs qualitatively from that of people producing similar "creations" at the levels of ego and superego only (or with only marginal quantities of id). Today's academia, culture industry, etc. are structured so as to filter out the id-driven, who typically cannot cope with the endless performance demands, hoop-jumping, virtue-signalling, requirements to submit and obey so as to be validated, etc. This is why creativity is drying up: there is no "peak libido", only blocked libido. The rare exceptions (eg. in tech industries) prove the rule.

Morality and Superego

The rise of the superego is distinct from the rise of money but also similar. It happens earlier, and produces an initial form of superego already present in the Middle Ages, but it gains its malevolent power only recently, with the fusion of superego and ego in alliance against the id. The origin of superego is subordination, powerlessness. For Nietzsche (1887/1996), every animal, including humans, strives for optimal conditions to release its power and feel its strength. Deleuze reads Nietzsche as primarily meaning *power-to*, in which case Nietzsche's view posits a striving for peak experience and flow-states (though Nietzsche sometimes seems to confuse power-to and power-over). This striving can be turned against itself - turned reactive - in ways which block its functioning (Deleuze, 1983). In Freudian terms, the id and ego aspire to power-to but the superego comes to value powerlessness, to act against the will-to-power of the other parts.

Moral language, such as "good" and "right", was for Nietzsche self-definition by the "noble" or powerful, in the sense of those with peak experience. I would add that classical ethical theory associates moral language strongly with an image of cosmic order and the idea that a well-lived life will bring a certain kind of ultimate satisfaction because it accords with one's cosmic nature, or optimally arranges the vital forces. Nietzsche theorises punishment as a capture of the sadistic type of id-energy. The later ideas of guilt and deterrence are overwritten on a practice which was initially fatalistic (people experienced the threat of punishment much like occupational hazards, natural disasters, etc). Punishment arises from a relationship of debt - which I would add, was probably rooted in early views of cosmic order in which balance could be restored by an equal and opposite reaction in the reverse direction to an initial imbalancing (the process operating energetically and impersonally). The archetypal binary is the creditor and debtor, and punishment consists in the creditor (the so-called victim or survivor) extracting 'a sort of pleasure' (1996:47) from the debtor (the so-called criminal). It gives the feeling of having defeated an enemy and treating them as one wishes, a joy which has its original root in power-to (in the fact of victory), but which in punishment is simulated through *vicarious* enjoyment of the victories of the powerful.

Punishment has a central role in the emergence of modern humans, because, while it rarely deters or instils guilt, it "hardens" people and makes them more cautious (put simply: they try not to get caught). It thus strengthens the ego as self-preservation force. Punishment inscribes memories more strongly, "contracts" experience onto particular dangers, and thus strengthens identities (as opposed to the identity-loosening effects of relaxation; one can here compare Bergson). People's identities as separate, distinct persons are stronger in fight-or-flight, survival situations where self-preservation is paramount, than in situations of relaxation or enjoyment. (The present, widespread dogma that discomfort and anxiety encourage existential openness to the other is not empirically valid, a practice validating what are functionally violent technologies of hardening by pretending they are technologies of opening).

Superego is a secondary phenomenon which Nietzsche suggests is derived from the need of disempowered people for meaning, ie. an attempt to restore the lost id. Slaves need strong egos to survive. The social straitjacket of fear makes people more calculable, and thus allows them to be treated as objects. (Today, via techniques of "nudging", this can even be done in systems which are not explicitly coercive: these systems rely on the predictable "individual" having already been moulded). Emotional lability decreases. Stronger "walls of affects" are built - what Reich calls character-armour - serving as strong interpersonal boundaries splitting each person from the others. Slaves cannot vent their aggression outwardly, because of fear. (We see in Fanon, Solomon, and others how empowering it is when this inhibition is overcome). Aggression therefore turns reactive and turns inwards.

People seek meaning in life. Yet the masters' world seems to slaves as hard, cold, cruel, unfeeling, amoral, and bloody (indications in Kleinian interpretation of the bad-mother archetype). Denied the pursuit of meaning through pleasure or self-empowerment, subordinates instead find it in asceticism, *ressentiment* and slave morality (1996:136) - the will-to-power turned against itself. This will to self-torture leads people into *sin-hunting*, the practice of hunting for sin inside themselves (1996:118), and usually in others too. This can be very fulfilling, as every misery of the world can be taken to be a product of sin. The powerless do not thereby regain their power and their id; everywhere except a few millenarian and esoteric heresies, sin is identified with the id (as well as or instead of the ego). The weak remain weak - they obtain neither id-satisfactions nor ego-power - but they seek counter-power at the level of the superego. They conceal weakness behind goodness, attaching positive moral values to weakness and positing their own superiority to the masters, whose less-constrained ids and egos make them "evil".

This leads to a bizarre situation where a sovereign bar - the bar separating morally-valued from "bare" life, which necessarily relies on the strength of the sovereign - is directed *against* noble traits and *for* those of slaves. In the end there are no nobles, the id is everywhere repressed or besieged. A system of slave-morality may check the extremes of absolutism which warlords left to their own devices engage in. However, it also generates threats of death, or of social death, against anyone who is unable or unwilling to perform the required degree of self-control - a degree which constantly becomes more rigid and more exacting. The system operates, in effect, as a system of privilege accruing to the most self-controlled, those with the least id (and of course, this also means nobody enjoys life or gets much meaning from it).

During the Middle Ages, the process was incomplete. It seems the European peasants in the early medieval period were beset by bandits and warrior-bands arising from the collapse of Rome. They made peace with individual bandits/warlords, gaining access to the powerful defensive technology of castles in return for paying part of their crop. This suited both sides, as bandits preferred a regular but recurring income to the unpredictability of raiding. The balance between peasant and lord differed across time and place, with lords trying to reduce peasants to a slave-like status and peasants trying to make the relationship more reciprocal. The warlords/landlords were still prone to violence (glory-seeking, war, cruel punishment), and religious organisations emerged nearly everywhere to check this tendency (the Catholic and Orthodox Churches in Europe, the *ulema* of scholars in the Muslim world, the Buddhist approach - for instance in the *Ratnavali* - in India, etc). At an elite level, this led to a power-balance between priest and warrior castes (respectively, superego and ego castes) within medieval society; merchants were a third, and rather low-ranking, group.

These elites hovered over a subsistence/artisanal society in which the life-force persisted strongly. In the ancient and medieval worlds, everyone had a fairly active id, and superegos had less force. All but the most poor owned or had stable access to a house and either land or a trade providing a stable income (guilds restricted entry to ensure work always guaranteed a given standard of living). The usual peasant morality was that, so long as one lived a good/normal/decent life and refrained from certain outrageous (but easily avoided) transgressions, one was destined for salvation. Trade took place within a "moral economy" (Scott, 1979; Thompson, 1971) oriented to maintaining a subsistence minimum and meaningful lives. Peasants' superegos were thus not especially demanding or persecutory. They would use infrapolitics to resist most of the demands for subordination made by the two elites (see Scott, 1990).

The Rise of Modernity

The situation worsens with the rise of modernity: the new merchant elite seeks to drive the id from public life. This is shown for instance in Elias's research on the "civilising process". Feudal lords controlled populations as landlords, and held land based on conquest. It was not expected that lords would inhibit themselves: they could be violent, cruel, sexually insatiable, gluttonous, proud, etc. In early modernity, the mercantile bourgeoisie began to displace the warlord elite. Elias (1939) studies books on manners/etiquette, and finds a strong tendency over time towards increasingly rigid self-control. For instance, eating with fingers is first limited to separate plates, then replaced by knives and forks, then the "polite" handling of knives and forks became increasingly precise. This seems to be associated with the merchants' attempts to distinguish themselves from the warlords. In particular, this process involved intensified self-control of 'short-term affects' (1937:417) such as hunger, aggression and sexual desire, and the exclusion of certain bodily flows and activities (including killing and punishing, as well as shitting, pissing and fucking) from public space and polite discourse. Animal slaughter moves from streets to abattoirs; punishment moves from town squares to prisons; the "mad" are confined; sex and nudity are restricted to "private" spaces; shitting and pissing are restricted to the bathroom/toilet. In effect, the id is excluded from public life; "society" from now on is limited to egos and superegos. However, this is achieved not by overcoming the id, but by repressing it both socially and (later) in the individual psyche. Civilisation does not remove violence; it hides it. It still depends on constant threats, punishment, compulsion, and pressure.

In Elias's account, the power of the superego increases greatly during the "civilising process". States identified with superego functions begin to predominate over lords and religious bodies. If a society is state-dominated, inner selves tend to be ruled by superegos identified with the will of the state. The system also becomes capable of using "cold" violence more and more wantonly, since it completely disregards human needs and desires. Berardi's (2016) statement that the current neoliberal system reserves no sympathy whatsoever for suffering human bodies is completely to the point, but it is not a *moral* failing; it is an incapacity to see the id, because of cyber-gnosis. A person who cannot feel pain, may not intuit why they should not do something painful to someone else; the psychological equivalent of this situation is today widespread, and often intensified by trance-like "hallucinations" of what an actual situation is (from police imagining guns in the hands of black men, to rapists believing sex is consensual). Incapacity to feel one's own id leads to insensitivity to others' ids; no amount of "emotional literacy/intelligence" or "social skills" (abstract knowledge of idless beings and/or learned scripts) will substitute for the id. In addition, conditions of fear and insecurity combined with (often justified) distrust of the state tend to generate a decivilising process which puts the general trend in reverse. Elias uses this concept mainly in relation to fascism, but it also characterises moral panics and authoritarian populism more broadly. The gains of the "civilising process" are thus not very great: violence is not reduced, but hidden, and even this hiding is precarious and often reversed. This also explains why modern, "civilised" humans would lose connection with vital forces and geometries in the natural/physical world, since there is now a barrier between their own vital forces and those of the world. One might even say that lockdowns are the "civilising process" taken to its natural conclusion: the attempted elimination of *all* human-to-human contact, from handshakes to raves.

Foucault (1977) suggests that *ressentiment* has increased in the transition from sovereign to disciplinary power - a transition also situated in early modernity. In particular, disciplinary power aims to control and disempower others - a theme also found in Virilio's work (eg. Virilio, 2012). Confinement brings with it control. Not only must people learn self-control to confine given activities to invisible spaces; the spaces of confinement provide opportunities to surveil, psychologically manipulate, and (in phantasy at least) to remould the confined people. "Criminals", "madmen", hospital patients, schoolchildren, military conscripts, are held in total austere institutions so as to mould them into people useful for the powerful or suited to a desired type of society. Where the process partially succeeds, it installs a persona oriented entirely to the gaze of the imagined observer. The underlying person is not remoulded, but a secondary, fake self is placed over the top of their previous self as an interface between self and world. While specific forms of torturous punishment have been partly eliminated, sadists within the state machine keep finding new ways to break the wills and personalities of those under their control. Ultimately, the entire process is necessarily abusive: it is not possible to force a person to imagine they are just a persona, or a node in a cybernetic network, without traumatising them so much as to shatter their sense of self.

In the Absolutist period, the cult of control fused with the older warlord orientation to produce a new wave of tyrannies. In his study of theatrical norms through time, Boal (2008:49-69) argues that the early bourgeoisie promoted an ethic of Machiavellian *virtù*, in which shrewd manipulation of others, self-control and doing what is necessary are the ultimate goods. This ethos has disguised itself, moving outside ethical theory and into the realm of business and self-improvement literature ("How to Win Friends and Influence People"). While hardly anyone professes the ethos, it is still often what is looked for in "strong" leaders, and is often dramatised in movies, novels and the like: Jack Bauer, Christian Gray, Donald Trump. (Historically westerns were a major site for such phantasies; today it is more common for the hero to be a grizzled special forces veteran or - most often - a cop). This layer of ruthless ego-performance persists as an implicit norm, contrasted with the passions of villains. The political right is particularly good at exploiting this quasi-moralised ego-level without seeming to be outright amoral, or hostile to the "public good".

In a different vein, Fromm (1973) suggests that malignant aggression only appears in modernity. Malignant aggression is a particular mixture of necrophilia - a preference for dead, object-like matter over living matter - with the exterminatory (rather than controlling) subtype of sadism. Theweleit shows, at least for a subset of fascistic soldier-males, that life is associated with unpredictability and with being "flooded" with unwanted affect/id; in today's jargon, killing "eliminates a threat". Necrophilia becomes common as social systems focus on making people machine-like or subordinating them to machines (an issue also raised by Mumford, Illich, Perlman, etc). Theweleit also shows that this orientation arises from a subset of contexts in which the future fascists are exposed to extreme violence or abuse, such that the body is experienced mainly as a site of pain, not pleasure. Such a pain-body can become a source of meaning only indirectly, through the flood/dam complex: repression of bodily flows as potentially painful and anxiety-inducing, and valuing of the dams or rocks which contain the floods.

Liberal ideology arises in the same period, and is clearly associated with superego functions. Reich (1972:xii-xiii) specifically analyses liberalism as an attempt to tame ego-level impulses with superego, and believes it fails against fascism for this very reason: fascism returns to the more basic, ego level, though not all the way down to the id. This is probably what happens in all the "decivilising processes": the underlying ego re-emerges with a vengeance, loaded with reactive affects. Modern politics thus takes place between parties of the ego (rightist) and the superego (liberal/leftist), in which the former has an unfair advantage. The id remains unrepresented; politically, it is the domain of countercultures, direct action, etc.

Passions and Interests

Hirschman's *The Passions and the Interests* (1977) provides a particularly insightful account of the modern transformation of values, which throws much light on the psychodynamic forces involved. In the Middle Ages, aristocratic and heroic ideals of chivalry were prominent, and religious discourse juxtaposed the passions/vices to the virtues, with faith in the strength of the latter. Glory, not money, was the goal of elite life. Money-making activities were at best tolerated. In Augustine for instance, there are three major lusts: for sex, for money/possessions and for power. All are roughly equal in their virulence; if any is a "lesser evil", it is the lust for power.

In the Renaissance and Absolutist period, the church receded and the pursuit of glory took central place in social life. However, both the heroic ideal and the constraint of passions by religious virtues became unpopular ideas, since they did not constrain the princes of the era. Theorists instead started articulating statecraft based on ostensibly realist views of "men as they are". They relied either on reason as restraint on passions, or on behavioural manipulation. With Hobbesian repression proving ineffective (partly because rulers remained unconstrained), theorists looked to harness or sublimate passions, with a vision of the state as civiliser, moulding good from evil through intelligent lawmaking - the same project expressed today in cybernetic nudging, good governance discourses, analytical liberalism, etc.

Hirschman shows that the idea of interest evolved over time. In the earliest works, writers like Spinoza, Bacon, Hume and Mandeville talk openly about harnessing some passions to constrain others. Later, in writers like Adam Smith and Helvetius, the "passions" are toned-down into a distinct concept of "interest" or "advantage". The term "interest" is initially assigned to the passion which happens to be given the countervailing function. Later, it involved a passion plus 'an element of reflection and calculation' (1977:32): in other words, 'interest' meant a mixture of id and ego. It gradually came to refer only to the desire for money/wealth. The result was an idea of reasonable self-love which was a hybrid of id and ego. This was later further refined, with the "calm" desire for wealth (interest) contrasted with outright greed (passion).

This interacted closely with the "civilising process". It was believed that pursuit of money was an innocent, nonviolent, calm, harmless passion, associated with the gentle, polite or polished (*douceur*), as opposed to the rude and barbarous passions of the warlord class (a binary which Hirschman sees as the root of the later developed/underdeveloped). At the time, the *doux*, peaceful, inoffensive trader could easily be contrasted with looting armies and murderous pirates. For many writers such as Montesquieu, the passions of the powerful for glory/power are the most dangerous. Interest is meant to force states and rulers to be more restrained and less arbitrary. Interest is meant to create a web of interdependence which restrains everyone from conflict and from other passions. (This argument, most often mobilised *against* capitalism by communitarians, ecologists, relationalists, Levinasians and so on - "we need to realise that we are all interconnected and constituted by our relations!" - is actually part of the intent behind capitalism from the start).

There were always countervailing views, either that such a powerful passion as "greed" would destroy everything else (prefiguring Marx), or that it is not strong enough to restrain the other passions. It was also gradually realised that self-interest can also cause authoritarianism through a fear of loss or a desire to keep the economy running at any cost and the depoliticisation of society. In the twentieth century, a heavily mercantile world proved not to be immunised against war *or* despotism. The "greed restrains glory" theory was already largely abandoned after the Napoleonic Wars. Later theorists such as Smith substitute the previously implausible idea that interests themselves are natural and identical to passions, which later expands into rational-choice/neoclassical economics. Interest has to be moulded violently from passions, but the more this process of moulding is naturalised, the more interest can be assumed to be basic.

Also, the interests have not proven strong enough to restrain "dangerous" passions, especially fear (consider the economic disruption caused by COVID-19 lockdowns: this is one evil which self-interest certainly *would* have prevented). Later critiques have also increasingly seen the harms of alienation, boredom, emptiness, inhibition/repression, one-dimensionality and so on - although these paradoxically refer to things self-interest was *meant* to cause. With the id marginalised in social life, the formation of meaning became increasingly difficult. People came to interact as artificial personas, to produce a social "consensus" which is simply an aggregation of trace-states, and to become increasingly alienated from their own psychological structures. By extension, people also became less sensitive to the vital forces in others, and to the operation of vital forces in nature. It is, however, difficult to reverse or modify these kinds of historical processes: by the time the early justifications for the "civilising process" were falsified, the process was entrenched, and elites had vested interests in its continuation. New rationalisations were found, although the old ones periodically resurface: the 1980s-90s arguments for "globalisation" involved such repetitions as "democratic peace theory", the taming of states through enmeshment, the Internet as force for radical democratisation, and even the idea that capitalist relations will open people's minds by exposing them (whether they like it or not) to other cultures and ways of seeing. Not surprisingly, these bubbles have also largely burst.

The process of using passions to neutralise one another may well have produced the modern ego and superego, as found in Theweleit, Reich and Lowen. The ego is rooted in self-preservation and in the pursuit of status and riches as substitutes for pleasure. It thus develops more strongly in circumstances of austerity and insecurity, provided its formation is not disrupted too much by traumas. Interest also serves to make people calculable and governable, leading eventually to cybernetic forms of power. Ultimately therefore, the ego and superego ally against the id: the ego tames the id by means of rational calculation of interest, which is then manipulated by the superego by altering the incentive-structure to produce "moral" effects.

Puritanism and Repression

The repression of the id is implicit in Hirschman's history, but becomes explicit in Fromm. Fromm suggests that medieval people were both constrained - tied to their roles - and secure, with sources of meaning and social life. Modern humans are less constrained, but insecure, meaning-deprived and isolated. By early modernity, artisans and businesspeople started falling through the cracks of medieval social security, engaging in a fierce life-and-death struggle to preserve their power and 'squeeze... pleasure out of life' (1942:40). Traders faced the world alone, depended on effort and luck, and were threatened on all sides by competitors, more powerful elites, and a radical "rabble". Their overwhelming affects were feelings of insecurity, powerlessness, aloneness, doubt, anxiety and being helpless or "nothing".

The Reformation arose because it met their psychological needs. Luther and Calvin offered solutions through masochistic submission. Humans are naturally powerless and wicked; their actions are determined by the will of God or of Satan. In Calvin especially, the main road to salvation is self-humiliation and the destruction of human pride. When dignity, including the source of meaning in pleasure or empowerment, is absent, human goals - even religious salvation - cannot be the goal of life. People then submit to external forces: an uncaring God, capitalism, fascism, etc. The older religious view that humans are (at least potentially) good and have free will - that sin is a forgiveable frailty - starts to be challenged by doctrines positing basic evil and powerlessness. People find certainty by obliterating their individuality and submitting to an overwhelmingly strong power. This, for Fromm, is the source of the modern superego.

These doctrines do not in fact eliminate doubt or its sources, but they destroy *awareness* of doubt. As Weber already observed, Calvinists take worldly success as a sign of salvation, even though they are determinists and do not believe in good works: they prove to themselves that they are among the chosen (an approach which is also "strict liability" so to speak, ie. intent is irrelevant). They engage in compulsive activity to escape anxiety, and they express their hostility either inwards, in self-flagellation, or through projection, in the form of the malevolence of a despotic God. Suffering is rendered tolerable by conceiving it as collective atonement for humanity's basic evil; anxiety, insecurity and powerlessness are managed through self-humiliation.

The key virtues here are unceasing effort, sobriety, justice (reciprocity) and piety - not generosity, tolerance or compassion. Fromm believes this solution to an existential condition is the source of the compulsive work-ethic, the functioning of work as compulsion (or "workaholism"), which he thinks is new in modernity. Medieval people either worked from sheer necessity (thus as little as they could get away with), or to gain fulfilment through work-activity. In modernity, the superego becomes a slave-driver, acting-out hostility against the self, promoting values which seem to be one's own but are actually introjections of external pressures. Such a superego can act *in place of*, but in an equivalent role to, an external slave-driver, harnessing a greater amount of effort (and life-force) for the work process.

Historians (eg. Oldridge, 2000) have shown that Calvinism/Puritanism leads to an experience of life as a constant struggle against one's own id. The more people dissociate from and try to utterly deny their impulses, the more these tend to take an intrusive, compulsive and hostile form. A Puritan thus comes to feel besieged by "the devil" inside their own body. One can see here the roots of the dam/flood complex theorised by Theweleit: the experience of the id as a threatening flood which brings decomposition and death and is coded as evil, against which one devivifies, erects dams, tenses up like a rock, and so on. There is an entire existential choice against pleasure and desire involved in this orientation.

There are strange similarities in today's supposedly progressive, identitarian ideologies, which repeat the Calvinist mixture of determinism plus responsibility, being possessed either by evil or good, inherent evil (here "evil" is replaced by supposedly determinant structures such as masculinity and whiteness, which implant conditioned habitual behaviours and biased preconscious thoughts *which in practice are identified with the id*), ego-bashing and effacement of ego, a seeking for salvation/justice as something received passively from someone radically other, and a secret security arising from the conviction that, by reacting impulsively on the "right" side, one is actually one of the saved. More subtly, one finds similar phenomena in Third Way and post-Washington Consensus ideology (for example, the publications of the WEF). These works often seek to forecast and adapt to a fate or process of change which they conceive as inevitable and involuntary, with resistance to such changes (for example, "globalisation" or the 4th Industrial Revolution) deemed both futile and harmful. History is thus turned into a series of challenges or tests which one passes or fails, usually through "good leadership". The COVID-19 medical technocrats use a similar approach, with reliable knowledge replaced by abstract computer modelling which is never reality-checked, and then invoked as a fatalistic reality to which others must submit: the death of western democracy is a "medical necessity". It is also no coincidence that this kind of "pawn of history" stance is found both in Stalinism and in Nazism. What these apparently diverse ideologies have in common is renunciation of desire as the source of life and submission to a hostile destiny as source of salvation.

Desire in a Simulated Society

The problems arising from the suppression of the id have been widely documented from Freud onwards. For instance, Lowen (1971, 1984) shows that modern people suffer a loss of meaning due to disidentification with pleasure and systematic blockages of vital force in the body. Pleasure, with a tendency to flow-state, is the most basic drive; power and wealth are secondary, ego drives. Children are trained by systems of conditional love into suppressing pleasure and authenticity, instead putting up an act in an attempt to "earn" love - an attempt which necessarily fails, since it is earned by the persona and is conditional. In later life, the pursuit of status, fame, money, and other such goals is valued as an imagined means to pleasure, but the pleasure cannot be achieved, as the entire process is linked to renunciation of pleasure. The solution is returning *downwards* to the id and pleasure, rather than *upwards* to the superego. However, much of mainstream psychology remains committed either to the "car mechanic" model of psychological problems as fixable flaws (Miller, 2007), or the flight to superego, numisphere, wishful ("optimistic" or "realistic") thinking and "higher" meaning as the solution.

The media-trance generates a state of inattention to one's own life, one's immediate habitat, one's emotional states and their sources, the repression or frustration of one's id, to the point where one may be completely unaware that they are happening. Fromm recounts the case of a mass-citizen who believes he is happily attending parties, when his unconscious meanings (revealed in dream-interpretation) show he is actually deeply dissatisfied and anxious, and is attending the parties only for status reasons. His persona - his artificial secondary self - is so dominant in his personality that he is not even able to distinguish it from his actual feelings (1942:168-71). Situationism reaches similar conclusions: people attach more reality to passively-observed images of their lives than to their feelings, desires or experiences.

This is how consumer society works. It is not a hedonistic system, it is a system of manufacture and satisfaction of false needs - needs which happen to conform to the products the system offers (cf. Illich, 1971, 1973). Consumer society provides the illusion that people can express themselves - at the id level - either by appearing in representations (eg. posting on social media, being represented in politics or art or sociology, "speaking truth to power") or by adopting a lifestyle consisting of particular commodities. However, this promise is a lie, because commodification saps things of meaning and substance. The system also tends more and more to ban and interfere with unmediated pleasures - everything from drugs and sex to living in nature. Capitalism itself seeks, not to satisfy desire, but to exacerbate longing, deferring gratification endlessly so as to stimulate product turnover (Bey, 1996:32, 61).

Like Baudrillard, Bey suggests modern life has been reduced to de-intensified simulation. At its current stage, capitalism has become a 'trance-like state', a 'bad consciousness', a false consensus based on information and images (Wilson, 1998:132), lacking affective immediacy and tending to vampirise whatever it absorbs. Someone inside this consciousness sees what is represented (and thus emptied), not what is present or existentially meaningful; consensus perception filters out much of what exists. Capital is seeking to transcend the body into a pure spirit of information (Bey, nd.a). Today, money escapes production as pure symbolisation (1996:91). Capital has escaped into a 'CyberGnostic heaven or numisphere' (Wilson, 1998:39) which now contains over 90% of money. This sphere is self-enclosed and self-referential. It cannot really escape production, but puts up a good show of doing so. The 90% Bey refers to here is the same (roughly) 90% which according to Harvey, now takes the form of fictitious capital.

The result is a kind of socio-demographic partition. The world is split between those who can accompany capital into cyber-gnosis, and others who are socially triaged-out or depleted (Bey, nd.a). Debt prevents most people from ever reaching cybergnostic heaven (Wilson, 1998:39). The global is not truly global: a company claiming to be a "global brand" will often have no branches in Africa or the Middle East. The signifier "global" is identical with the numisphere. The absurd hopes that globalisation will bring a global ethical conversation or a subversion of western identities fall down utterly on this fact.

Ideologically, cyber-gnosis relies on disembodiment, even when it is full of references to bodies, passions, "real" selves, etc. In the cybernetic fantasy, people are just nodes (Terranova, 2004; McLaverty-Robinson, 2012), *idless* nodes, responding solely to external signals in an endless feedback cycle tending towards homeostasis. This still relies on people being creatures of self-interest, or alternatively, having predictable, nudgable emotional reactions, to be managed by the state and opinion leaders into a superego-valued outcome. Like the people susceptible to Calvinism, people today are not entirely unfree, but are insecure and held responsible for their own success or failure in a harsh world where they are alone and besieged. The result is similar: pleasure, meaning, and empowerment are insufficient sources of fulfilment, so people turn to masochistic submission to cruel masters (whether these are medical technocrats during COVID-19 or strongmen like Trump, or the crowdsourced cruelty of self-policing identity-political movements).

The system is crisis-ridden because it is also out-of-control. Even the elite have now lost control of virtual capital. Many of the calculations are now done by computers. There is no need for a technological singularity when businesses needing investment effectively have to fool computers into thinking they are a good gamble. However, modernity is not going down quietly; the system's decline is marked by death-spasms of control-by-terror (Bey, nd.b). The more the system loses control, the more it lashes out against anything which escapes its control - the forces of the id, of life. This reaches its culmination in ecstatic media events (Chouliaraki, 2006) in which populations can be intensively drawn into manufactured emotional worlds through emotive, propagandistic media coverage. According to Bey, people were hypnotised by the media for two or three weeks after 9/11. This produced a 'neurotic, obsessive, trance-like consciousness' (Bey, 2002). Propaganda is not new, but such herd-psychoses were previously hard to produce. Today they are endlessly repeated.

The situation has proven hard to fight because there is no clear adversary, and nobody knows what is true and what is "fake news" or "alternative facts". The system works partly by suggestion or placebo effect. The system's weakness is that it is not reflected in everyday life; it does not register in affect or bodies, and experiences are far from the images in the Spectacle. It has to keep people distracted from their life-conditions to survive. The mechanisms used to propel Trump to power, are simply a refined version of the technologies which are used day-to-day to manage perceptions. Most people cannot understand or theorise the current system of rule by virtual capital which is itself largely invisible. This leads to scapegoating, and divide-and-rule strategies (left and right typically both see aspects of the problem, but ignore others) (Globalism, Tribalism). Knowledge today is an empty shell, because certain important advances (notably those of Freud and Marx) are systematically denied or warded-off.

Debt is absolutely central here, along with the new "vectoral" technologies. 90% of capital is now fictitious (Harvey, 2003:61, 114). Rates of profit in non-financial capitalism have been falling steeply since the 1980s (Wade, 2008:11). This means banks are lending nine times the amount of money that is present in the sectors from which they expect repayment. Even if the entire value of these sectors was used for repayment, less than 1 in 9 loans would be profitable. 8 of 9 will never be paid back. These loans have spread out across the whole economy, encompassing productive companies, governments (particularly after the US started borrowing in the 1980s), and consumer debts such as mortgages. Bankers/investors (or the algorithms they rely on) would be foolish to invest at such long odds, and are either unrealistically optimistic or just playing the game.

So long as people keep borrowing to pay back their loans, lenders keep up the performance. In practice, debt turns into a behavioural management system: banks keep giving loans to those individuals, companies and governments which seem creditworthy, ie. which put up a performance of conforming to a *normative* model of creditworthiness (which necessarily bears little resemblance to the minuscule odds of repayment). This in practice gives banks a great deal of control, similar to that exercised by the IMF and World Bank in imposing structural adjustment in the 1980s-90s. Debt as social control has been widely discussed (* Gill global panopticon;

Graeber; Salt). Authors like Harvey (2003:129) and Konings and Panitch (2008) also show how American elites can use Wall Street, the IMF/World Bank and the US Treasury to make or break poorer countries, leveraging credit for *political* control. For Harvey, this makes the US an unproductive rentier power. This is also tied-in with the emergence of what Wark (2004) calls the vectoralist class, including financiers as well as owners of technological platforms and gig economy sites. Vectoralists do not exploit labour-power or land, but instead, exploit flows of information passing through bottlenecks they control. China is positioned as the next hegemonic challenger by a further innovation. In China, the banks themselves are government-owned, and effectively print money for government-favoured companies. Exporters have capital costs close to zero, an economic 'nonsense' but one which, with government support, can continue indefinitely (Anon., 2005).

Debt as social control is more indirect than either command or wage-labour. The system's role in judging and ranking is concealed; individuals are instead perceived as having "failed" relative to an impersonal reality like Calvin's God or fate, and are either subject to social waste-disposal (such as mass incarceration) or to endless commandist reconditioning (education, therapy, spiritual practice, retraining...). This further conceals coercion relative both to direct command and to wage-labour (which is modelled as a transaction, but a compulsory one). This extends into a general obligation to be communicable, to self-brand, market oneself, network, manage appearances, an entire array of practices which are unproductive in the traditional sense, but necessary to be part of a *simulated* economy. Studies of selfie-takers suggest that people present primarily an ideal self, a persona; for instance, most select and even edit or filter their images (Chua and Chang, 2015; Grogan et al., 2018; Seehafer, 2017; Uski and Lampinen, 2014; Vainakka et al., 2017). However, people perceive this ideal self as their authentic self, even as more real than their bodily or emotional self. Some go as far as to turn up at plastic surgeons, wanting to look like their filtered online persona. This is the depth alienation has now reached.

This further creeps across into wider social parctices of risk-management/risk-society, preventionism, and so on: requirements to jump through hoops to appear "safe" to powerful others. A constant duty to prove one's innocence and avoid arousing suspicion is today replacing any presumption of innocence. Instead, absence of proven innocence indicates guilt. People try to "prove their innocence" with endless supererogatory conformisms, virtue-signalling, joining witch-hunts against anyone caught-out, etc. It is like a globalised re-run of the Chinese Cultural Revolution, but with liberal/conservative slogans switched-in for socialist ones. The need for a "reasonable excuse" to go out in 2020 - to prove one's right even to the exceptions allowed by governments - is only the latest in a series of such measures, from suspicion-based no-fly lists to widespread police searches, indirect and risk-based offences, measures of the ASBO type, "danger zone" legislation, etc. There are also now tides of behavioural manipulation initiatives using opportunity structures, incentive/deterrence structures, nudges, signalling, information management and so on, to trick or coerce "free" actors into doing the wishes of the powerful. The next stage is the Chinese idea of "social credit", which distributes rights/privileges to citizens based on a social/moral performance ranking calculated similarly to credit scores. Petty deviance, dissident views, "bad" friends and so on, lower one's rating.

We have thus come full-circle. Debt is associated psychoanalytically with guilt, and thus with the superego. People feel themselves to be guilty in response to the introjected demands of parents and other authority-figures, and their resistance to or incapacity for carrying out these demands. This brings us right back to Nietzsche and the origins of punishment. However, the system also relies on the taming of passions as interests. Baudrillardian masses have no interests (hence their black-hole-like subversion of sociometry), and their passions either escape or implode the system. The stability of consumer society has two sources: people's failure to test the system in relation to their own (or others') needs, desires, or pleasure, and the prevalence of certain negative emotional states which prevent people from acting (for example, anxiety and fear). The moment the trance-state lifts, people find themselves in a sharp antagonism between tendencies to autonomy and systems of control which are now seen from the outside. It is in this field that counterinsurgency ideology comes into play. The trance and the counterinsurgency state are what separate us from the id, from vital energy forces, and from happiness.

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Mechanisms of consumption and the COVID-19 pandemic within the consumer society

Andrew Mark Creighton

The longevity of consumer society in general have been a major theoretical and practical area of inquiry, in one form or another, over the last and this century. However, a quick overview of literature on consumption and formal rationalization (McDonaldization) shows that consumer society has a number of mechanisms that allow for it to maintain consumption. David Riesman, Nathan Glazer, and Reuel Denney (1989) demonstrated a socio-cultural mechanism that at once maintains high levels of consumption, while also preventing overspending (ensuring consumers can continue consuming into the future):

The consumer today has most of his potential individuality trained out of him by his membership in the consumers' union. He is kept within limits on his consumption not by goal-directed but by other-directed guidance, kept from splurging too much by fear of others' envy, and from consuming too little by his own envy of the others. (Riesman, Glazer and Denney, 1989, p. 79).

Further on this point, George Ritzer (2019) — Chris Rojak (1993) also discusses this — argues that the means of escape from McDonaldization and consumption have been rationalized, so means of experiencing the world, free of consumption and formalized systems, now require engaging with both (i.e., fishing requires a fishing license and complying to various regulations, as well as consuming fishing equipment). Stjepan Meštrović (1997) argues that emotions themselves have been McDonaldized, and as such transformed to maintain and facilitate consumption: meaning our social and personal emotional interpretations of reality have been socialized and culturalized to enforce consumption and rationalization. The spectacle, according to Guy Debord (2005), completely dominates perceptions of reality. A network of social relations mediated through images, the spectacle within society "[…] presents itself simultaneously as society itself, as a part of society, and as a means of unification. As a part of society, it is the focal point of all vision and all consciousness." (Debord, 2005, p. 7). Ultimately, the spectacle justifies consumption and production. Jean Baudrillard demonstrates quite heavily, how consumer societies makes use of a number of mechanisms to further consumerism indefinitely. The simulation of nature for instance, being quite like Debord's spectacle, demonstrates how the restructuring of nature, for the means of consumer functionality, facilitates an illusion of nature, as such it is a misperception of influences of consumption. In other words, consumer nature is presented as being true nature, while it is actually a heavily regulated and socially and culturally structured simulation of nature. The implosion of formally differentiated spheres within society also facilitate consumption, seemingly continuously. As Baudrillard states:

What affects the meaning of the works is the fact that all significations have become cyclical. In other words that, through the very system of communication, a particular mode of succession and alternation has been imposed upon them, a combinatorial modulation which is precisely that of hemlines and television programmes (cf. below, `Medium is Message'). And also the fact that, given this situation, culture, like the pseudo-event in `public information', like the pseudo-object in advertising, can be produced (and virtually is produced) out of the medium itself, out of the code of reference. (Baudrillard, 1998, p. 102).

This stems from production and work, that:

The decisive factor is not whether millions or only a few thousand partake of a particular work, but that that work, like the car of the year, or nature in parklands, is condemned to be merely an ephemeral sign because it is produced, deliberately or otherwise, in what is today the universal dimension of production: the dimension of the cycle and recycling. Culture is no longer made to last. It keeps up its claim to universality, of course, and to being an ideal reference, doing so all the more strongly for the fact that it is losing its semantic substance (just as Nature was never glorified quite so much before it was everywhere laid waste). (Baudrillard, 1998, p. 101).

Ultimately this implodes the meanings between objects, organizations, etc., allowing for the continuous reuse and restructuring of consumer goods and products. So, based on the above works it is quite evident consumer society has developed quite effective, controlling, and invasive, yet often happily accepted according to Meštrović (1997), means to further consumption and consumer society. However, can a disaster disrupt and end consumer society? An intuitive answer would be yes, if the environmental conditions created by a disaster disrupt the means of production and consumption, such a society would end. However, the reliance on the image within consumer society, and the logics of consumption, means that such aspects of consumer society 'live' within our habits, logics, emotions, myths and cognitions, and as such can survive the destruction of economic systems. Moreover, the proliferation of consumer logic within written, digital, and other forms of recorded media, means that such consumer logic has the potential to survive even the destruction of humanity. Though this is verging on science fiction and, a more recent disaster, the COVID-19 pandemic, is a much better phenomenon to examine here, regarding its influence on the continuation of a consumer society.

However, first, let us look at how contemporary consumer society, in some regards, takes its current form. For many of us, — expectedly over the last few pandemic ridden years, though this has been an increasingly prevalent trend more or less globally for the past three or four decades — we have seen that society is increasingly reliant not only on online consumption and production, but the production and consumption of online virtual artifacts (e.g., video games, material within video games, art, online real-estate). These artifacts, materially speaking, are relatively inexpensive to reproduce, and in some cases to make. Moreover, in many instances such artifacts can be copied or replicated an indefinite number of times, but these actions are restricted and policed to create an illusion of scarcity to facilitate further consumption. This takes Baudrillard's discussion about the image and logics of consumption to an almost complete idealization, as once the object, in its material form — while subordinated to the image — still existed in one physical form or another, even as a simulation. While now, the image in a sense, is all that is left, and the physical has been rendered to memory on a computer, or even a cloud. This mechanism of producing objects in computer and online space, could, theoretically at least, prolong consumption for an indefinite amount of time, and into periods of true scarcity where the abilities to consume more physically tangible based goods is difficult or even impossible. Further on this point, Ritzer (2005) has noted that consumption and production have entered the domestic sphere, and that our homes have become areas targeted by advertisements, and places to purchase products. However, consumption and production have penetrated further into our personal spheres than that, they have entered, as Alfred Schutz and Thomas Luckmann (1973) would term it, the everyday life-world and the natural attitude, and perhaps even other spheres of our finite understandings of reality (i.e., how many people check their phone in a haze of sleep? Buy products through an online store while inebriated at a pub? Browse online boutiques in between paragraphs while studying?). Thanks to mobile devices, we view and interact as consumers on an almost continuous bases, we have accepted these implosions and consumption into almost all areas of our personal and professional lives, and perhaps take these relationships as for granted, in fact, Ritzer (2005) argues many of us personally think of them as beneficial.

The pandemic in many ways has forced us into these new means of consumption. Where over a period of almost two years, we experienced on a collective level, the implosion of almost all our social, cultural, and economic spheres into the function of computers, the internet, and online spaces. This has resulted in our reliance for almost all of our needs, desires, and wants, to be focused through the medium of online spaces, resulting in a proliferation of consumption through these spheres; this includes forms of more traditional consumption being facilitated through the internet (online food ordering, shopping for clothes, books etc.) or the consumption of purely online artifacts (games, art, etc.), or communication and labor (Zoom, Microsoft teams etc.). So, it is apparent that technological innovation within more contemporary consumer societies has reached a level where the physical aspects of consumer goods, in many cases, almost entirely relates to the image and logic of consumerism itself. Though of course, you still need computers, tablets, and mobile devices to access them, however Baudrillard's thesis still remains firm in these instances. When the recent(current) pandemic is considered, the effectiveness of consumerism in maintaining itself and continuously facilitating consumption also becomes apparent, as I will demonstrate below, consumption continued to thrive during this global tragedy.

During the pandemic, innumerous individuals lost their jobs, and many businesses and companies went bankrupt or were liquidated, but how did consumer society continue to flourish during this time? This continued flourishing can in part be related to an inherent seemingly paradoxical element that constructs contemporary consumption. Generally speaking, most means of consumption and production are relatively rigid, their McDonaldized traits tend to lead to irrational rationalities, and they eventually fall under the weight of their own contradictions or are unable to maintain relevance within changing social environments (Ritzer 2019). However, consumer society as a whole maintains some flexibility, in that it changes, grows, and develops, though as do the most successful companies, and many unsuccessful ones too. This paradox can perhaps be best exemplified by using a metaphor of evolutionary life to create an analogy between consumption and life. Biological entities either evolve to fit within an ecological niche, or go extinct, but either way life itself is always maintained if at least one species continues its existence. If companies and corporations here are seen as biological entities, and consumer society itself is seen as life and the evolutionary process, then the logic of this paradox becomes apparent and less contradictory. While the individual entity or even a species of consumption is liable to extinction, the extinction of consumption and the consumer society itself, is a completely different matter, needing the extinction of all 'life' to be concluded; as such, the flexibility of consumer society stems from its willingness to sacrifice the micro and meso to extend the continuation of the macro. The elements of consumer society continue to evolve or go extinct, facilitating flexibility for the continuation of consumerism. However, this flexibility does not extend to the virtues of consumer society, the most prominent of which is to facilitate the function of consuming, which in turn allows for a rigid structure of consumption to remain influential, through sacrificing and experimentation with more micro and meso structures. As such, a dominant rigid structure is able to make use of more micro-structures to create flexibility and allow for the continuation of its domination. Of course, this is only a metaphoric analogy, and an ironic one as well, as consumption may very well lead to the complete extinction of life on Earth, and perhaps consumer society too in that case. Moreover, as we all know, the evolutionary process, and most species in this world, do not need a consumer society to survive or thrive. We have seen during the pandemic, and with the commodification of the various corona virus vaccinations, that reliance on consumption very much puts lives at risk, in this case especially the economically and socially disenfranchised of the world (Berghs, 2021; Katz et al. 2021; Sell 2020). While the pandemic has demonstrated the inadequacies of consumer logic in maintaining human life in times of crisis, it has also demonstrated how consumer logic is able to maintain itself in such situations as well, through reliance on the new 'species' of consumption or the new means of consumption as Ritzer terms it. While brick-and-mortar consumer establishments in large part saw a decline in the consumption of their products, online establishments had a quantitatively different experience, in which consumption through online means brought high levels of sales (George, Lakhani and Puranam, 2020; Mohsin, Hongzhen and Hossain, 2021) and technological innovations (Gholamreza 2020) that allowed for further experimentation and intrusion of consumption within domestic and personal spheres. Some examples of these technologies, relate to education and labor itself. Using commercial products like Zoom and Microsoft groups, labor and education have not only been McDonaldized, to a greater degree than before, through the use of technologies that create more control, efficiency, predictability, and calculability within communication and labor, but they have also been further commodified within the context of the internet. Institutions had to consume these products to allow for the furtherance of their operations during pandemic lockdowns. Moreover, in education settings or even family settings, where the option to use Zoom for free is chosen, such communication is still commodified, as the use of Zoom entails the collection of users' personal information, the devices used, etc., which are in turn is used as a product to be sold (Zoom Video Communications Inc., 2021). In these instances, consumption has grown to encompass the internet spheres of communication, education, and labor through the innovations of Zoom and Microsoft Teams and similar products. Moreover, leisure has also been heavily recentered towards online spheres, subscriptions to Netflix, Disney Plus, Hulu, and many other online film and series subscription services, as well as video game consumption, has increased dramatically during the online pandemic, while other forms of leisure such as playing sports, socializing in clubs and bars, and other face-to-face interactions experienced a dramatic decline (Gupta, Singharia 2021; Vlassis 2021). Once again, a shift from largely physical, face-to-face interactions have been transitioned towards innovations in online and heavily commodified interactions moderated through internet information technologies. The reasons for these shifts are obvious, interaction through purely corporeal means within wider society had been, and in many areas still is, restricted, so a mediation through the internet was needed.

However, this mediation has shown that consumerism is not only adaptable to changes in cultural, social, and economic trends, but adaptable to sudden, unexpected, and global tragedies. The consumer society is able to simulate education, labor, leisure, and family communication to an extent that allows for the continuation of the production, family ties, and feelings of leisure through innovations in internet technologies. However, these innovations were only able to succeed, as consumer society's logic places emphasis on the simulation, or the image and not the object itself. It has been widely discussed that online education is not, the same as face-to-face education (Bączek et al. 2021; O'Donoghue, Singh and Green 2004), and the same can be said for all of the above points, however, they suffice, not necessarily because they are suitable substitutes for such relationships, but also because these relationships only need to be seen through the image of said relationships to be continued for many.

Concluding, it is apparent, as Baudrillard discussed, that consumer society's reliance on the image and logic of consumption, allows for a removal of the object, or relationship in the above examples, to the extent that they can exist almost entirely as an image, and the object can be in large part be removed or reduced. This allowed for the furthering of consumption during the COVID-19 pandemic, by facilitating consumption within online spheres, while also continuing the consumer society by allowing for further areas of experimentation and growth for the new means of consumption; ultimately continuing consumer society. Online technologies and interactions, within the confines of consumer society have allowed for consumer society to not only survive, but to continue to develop, flourish, and further entrench itself into our everyday lives. This makes it extremely difficult to determine when the consumer society will exist out world, as seen with the COVID-19 disaster, this system has strengthened in many regards and has become more tightly woven it into our lives.

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Breve storia della salute e sicurezza nei luoghi di lavoro e la conseguente creazione di tre categorie di consulenti specifici

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La normativa che tratta la materia della salute e la sicurezza nei luoghi di lavoro ha origini antichissime, il versetto Biblico del Deuteronomio 22:08 dice: "Quando si costruisce una casa nuova, farai un parapetto, per il vostro tetto, in modo che non porterà' la colpa di sangue sulla tua casa, se qualcuno cade da esso". Nel IV secolo a.c Ippocrate studiava il rapporto che esiste fra la malattia e le varie categorie di lavoro e diceva ai suoi allievi che dovevano sempre chiedere ai loro pazienti che lavoro facessero, per poter diagnosticare meglio le malattie secondo scienza e coscienza. Nel I secolo d.c l'imperatore Tiberio Claudio Druso si occupo' di migliorare ed alleviare le condizioni di lavoro degli schiavi. Gli schiavi ammalati che guarivano dovevano essere considerati liberi, se i padroni avessero ucciso i loro schiavi per questo motivo sarebbero stati processati per omicidio. Nel medioevo invece iniziarono ad operare le corporazioni di arti e mestieri che si occupavano dei propri associati garantendo loro cure ed assistenza. Nel 1700 Bernardino Ramazzoni professore di medicina presso l'Università' di Modena pubblico il trattato ''De Morbis Artificum Diatriba, un libro che analizzava le malattie del lavoro, questo illustrissimo medico si reco' personalmente in diversi luoghi di lavoro, analizzando in modo specifico circa 40 tipologie di lavori diversi, descrivendo per ciascuna mansione i rischi connessi alla salute dei lavoratori, elencando anche i possibili rimedi. Nel 1700 nelle città' ebbe inizio la '' Rivoluzione industriale", le invenzioni del telaio meccanico e della macchina a vapore, trasformarono il lavoro da artigianale a industriale. Qui sorsero le prime officine dove andavano a lavorare uomini, donne, adolescenti e bambini, lavorando tantissime ore in scarse condizioni di sicurezza ed in pessime condizioni igienico sanitarie. In questo periodo molte persone abbandonano le campagne e si riversano nelle città' per lavorare nelle nuove fabbriche che avevano bisogno di manodopera a basso costo, scarsamente specializzata. Con il passare del tempo a causa delle turnazioni massacranti, delle condizioni insalubri degli ambienti di lavoro e dei salari molto bassi le maestranze iniziarono ad organizzarsi sindacalmente facendo numerosi scioperi ed azioni di protesta per migliore le loro condizioni lavorative ed avere dei salari più' alti. Per questo motivo a partire dal 1800 in tutta Europa inizieranno ad essere emanate le prime norme specifiche nel campo della sicurezza e degli infortuni sul lavoro. Adesso riporterò' alcune date significative che hanno contribuito a migliorare le condizioni dei lavoratori in Italia: nel 1833 viene regolamentato il lavoro minorile, nel 1898 vengono attuate le prime norme per l'assicurazione obbligatoria contro gli infortuni e malattie professionali, nel 1899 vengono attuati i primi regolamenti generali per la prevenzione degli infortuni, nel 1906 a Milano il medico Luigi Devoto organizza il primo Congresso Internazionale di Medicina del Lavoro per malattie professionali e l'anno successivo il primo Congresso Nazionale di Medicina del Lavoro a Palermo, fra il 1908 e il 1945 vengono promulgati diversi decreti sull'igiene, sulla prevenzione degli infortuni e sulla tutela assicurativa negli ambienti professionali, nel 1930 viene emanato il Codice Penale ancora vigente, nel 1934 il testo unico sulle leggi sanitarie, nel 1942 viene emanato il nuovo Codice Civile ancora oggi in vigore. In Italia negli anni 50 vi e' una formidabile crescita economica, ma anche un grosso aumento degli infortuni e delle malattie professionali. Per risolvere tali problematiche vengono emanate ulteriori disposizioni, anche in questo caso vi elencherò' le più' significative: nel 1958 il Registro Infortuni, nel 1970 lo Statuto dei Lavoratori, nel 1978 viene istituito il Servizio Sanitario Nazionale. Il 1994 assume una data significativa purché' viene emanato il decreto legislativo n. 626 che trasferì' l'attenzione degli operatori del settore sui rischi di natura soggettiva, finalizzando le misure agli aspetti della prevenzione ed alle responsabilità' dei soggetti tenuti a rispettarle, tale decreto introduce l'obbligo per il datore di lavoro di valutare i rischi. Viene istituita la figura del Rappresentante dei Lavoratori per la Sicurezza eletto dai lavoratori, il servizio di prevenzione e protezione e il principio di autotutela dei lavoratori. Nel corso degli anni il decreto legislativo 626/94 e' stato modificato molte volte ed infine abrogato dal decreto legislativo 81/2008.

Il testo unico sulla salute e sicurezza nei luoghi di lavoro (D.Lgs. 81/2008) delinea in modo specifico le misure di tutela del sistema di sicurezza delle varie aziende , per questo motivo viene data molta importanza all'analisi dei rischi specifici presenti nelle varie unità produttive. In questo settore un ruolo fondamentale lo hanno le attività' di formazione, addestramento del personale ed anche la valutazione dei rischi. L'elenco dei principali obblighi che tutti i datori di lavoro sono tenuti a rispettare sono i seguenti: redigere il documento di valutazione dei rischi, nominare il responsabile del servizio di prevenzione e protezione dai rischi professionali (RSPP), designazione e formazione del rappresentante dei lavoratori per la sicurezza (RLS), designazione e formazione della squadra antincendio, designazione e formazione della squadra di primo soccorso, nomina del medico competente. Grazie all'evoluzione delle normative che tutelano la salute e sicurezza dei luoghi di lavoro in questo settore possono trovare occupazione le seguenti categorie di consulenti: Responsabile del servizio di prevenzione e protezione (RSPP), formatore per la salute e sicurezza nei luoghi di lavoro e il medico specialista in medicina del lavoro. Questa risulta essere una splendida opportunità' di guadagno e crescita professionale per molti liberi professionisti.

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СБОРНИК СТАТЕЙ

МЕЖДУНАРОДНАЯ МЕЖДИСЦИПЛИНАРНАЯ КОНФЕРЕНЦИЯ

НАСТОЯЩАЯ ЖИЗНЬ И НАСТОЯЩАЯ ЭКОНОМИКА

REAL LIFE & REAL ECONOMICS

Бизнесмен в обществе потребления и самообман с точки зрения Ж. Бодрийяра

Dr. Олег Мальцев

Сверхзадача для бизнесмена – нулевая себестоимость

Философская категория «общество потребления» весьма подробно раскрыта в работах Жана Бодрийяра, которого недаром называют последним пророком Европы. Выдающийся социолог и мыслитель ввёл ряд синонимичных обозначений терминов для описания представителей данного слоя общества: «молчаливое большинство», «отсканированные», «электорат» и т.д. Ж. Бодрийяра невозможно упрекнуть в особой «любви к людям», однако и в необъективном отношении – тоже. Главенствующим в данном ключе является тот факт, что Бодрийяр достаточно точно и практически описал эту категорию лиц. Однако с точки зрения экономики, стоит также обратить особое внимание на бизнесменов.

Итак, общество потребления делит людей на две категории:

1) Люди, которым общество не позволяет определять своё место, поскольку правила общества потребления непосредственно предполагают, что именно *общество* определяет место индивида в нем (статус, должность, уровень в иерархии власти и возможностей и пр.).

2) Люди, которые не желают, чтобы общество потребления определяло их место – и это бизнесмены.

В обществе потребления у человека нет выбора: либо он становится бизнесменом, либо общество будет определять его место в иерархии социума, и даже больше – оно будет определять, о чем ему думать, куда ходить и что делать.

С точки зрения исследования причин и предпосылок формирования среды бизнеса и экономики, любой учебник – будь то книга Кэмпбелла Макконнелла, Пола Самуэльсона, или любая другая классическая книга – начинается с описания парадигмы «ресурсов мало, а желаний их потреблять намного больше», то есть «все ресурсы ограничены». Дальнейшее осмысление этой парадигмы в обществе потребления не является общепринятой тенденцией.

На данном этапе рассуждения возникает вопрос: *в чём цель бизнесмена в обществе потребления?* Рассмотрим, как проблема одного бизнесмена становится всеобщей проблемой. Приведу пример: допустим, есть парень, ему 20 лет, он решил стать бизнесменом. Однако все виды деятельности в бизнесе придуманы, и все отрасли уже заняты. Даже если он открывает новый бизнес и у него что-то получается, общество потребления обязательно в ответ ставит ему сверхзадачу – стремление к нулевой себестоимости.

Что такое нулевая себестоимость? Нулевая себестоимость **–** это конфигурация, при которой бизнесмен ничего не вкладывает в то, что производит или продаёт. В обществе потребления такая конфигурация возможна только в том случае, когда индивид что-то украл. Однако подобный тактический ход не касается бизнесменов. Бизнесмены изобрели и воплотили потрясающий подход-политический маркетинг. Жан Бодрийяр достаточно подробно описал этот подход (схему), в своих книгах.

Например, рассмотрим компанию Blackwater. У многих независимых исследователей возникает вопрос: почему эта частная военная компания получает огромные деньги от правительства США за то, что воюет «вместо США» в других регионах мира. Дело в том, что Америке погибшие американские солдаты не нужны, такой исход поднимет немалое негодование в обществе (что грозит прочими непрогнозируемыми последствиями). Идентичная реакция со стороны американской общественности уже наблюдалась в истории ранее (так, правительство США извлекло уроки из войны во Вьетнаме).

Что же происходит и как работает схема? Предположим, что неким представителям американского правительства интересны с экономической точки зрения полезные ископаемые в какой-то другой стране – и заинтересованные лица принимают негласное тактическое решение просто захватить и присвоить эти ресурсы. Однако подобного рода экспансивная недемократическая тактика неминуемо вызовет мировой скандал. Поэтому вместо американской армии захватчиком выступает частная компания типа Blackwater. В итоге получается, что виноватых нет, а полезные ископаемые – есть (менеджмент переходит в руки представителей заинтересованных лиц, оплачивающих услуги компании класса Blackwater), и причём – ценою минимальных вложений, несопоставимых с итоговой прибылью. А затем полезные ископаемые, получаемые бесплатно, обеспечивают нулевую себестоимость новых проектов, производств, бизнесов.

Таких примеров можно привести немалое число. И данная тенденция присуща не только США, но и прочих игроков мирового рынка, а также игроков макроэкономического уровня. В частности, обычный бизнесмен не может кого-то захватить, но он может обратиться к своим знакомым в правоохранительных органах и попросить посадить в тюрьму своих конкурентов, а их рынок забрать себе.

С одной стороны, так процветает и реализуется «недобросовестная конкуренция», однако только в том случае, если о действиях бизнесмена, направленных на захват рынка, становится известно. В противном случае, если лицо не знает о том, что происходит в среде бизнеса и экономики его страны, ему непосредственно кажется, что «все происходит само собой», естественным путём, словно по неудачному стечению обстоятельств.

Существует позиция о том, что можно вести бизнес честно и не пользоваться такими недобросовестными способами. Однако общество потребления ставит перед бизнесменом сверхзадачу нулевой себестоимости. И как он будет решать эту задачу – общество не интересует. Он сам должен найти способ решения этого вопроса. Если он не сможет этого сделать – его компанию объявят банкротом, а если ему удается найти решение – то его компания становится процветающей и успешной. Другого способа нет.

Самообман с точки зрения Бодрийяра

Вторая концепция, которую описывал Бодрийяр – это самообман, который правит этим миром. Самообману посвящены несколько глав моей новой книги «Тайны или преступления. Настоящая жизнь и экономика», которая написана к конференции «Настоящая жизнь и настоящая экономика».

Эта концепция начиналась в маленькой стихотворной книги «Гипсовый ангел». Если рассмотреть аналоги работ Бодрийяра на русскоязычном пространстве, таковыми выступают работы писателей-фантастов, выдающихся социологов нашего времени – братьев Аркадия и Бориса Стругацких. Их основная концепция, в перифразе, звучит так: «Нас обманывать не надо, мы сами обманываться рады».

Среднестатистический человек желает быть обманутым. Возникает вопрос: «Почему?». Бодрийяр не даёт оценок, он не призывает к каким-либо изменениям, но побуждает читателя и мыслителя адресовать данный вопрос самому себе. Приведу пример из собственной жизни, поскольку я – не исключение. Недавно я стал заложником ситуации, после которой сильно задумался над собой. Я всегда досконально проверяю любую технику перед ее покупкой, однако недавно я купил мотоцикл, не проверив его. В результате мне пришлось 4 месяца его ремонтировать. Почему? Потому что он мне очень понравился. А если человеку что-то нравится – он не смотрит на содержание. Другими словами, человека интересует не содержание, а обертка. В этом суть и основа самообмана.

Если любой предмет завернуть в красивую бумагу (например, силикатный кирпич), его можно даже выдать за тульский пряник. Известно, что закон Мерфи гласит: горячий чайник выглядит точно так же, как и холодный. Обратите внимание, когда человек обжигается, он говорит себе: «Я больше никогда не буду сразу прикасаться к чайнику, буду сначала проверять». Но людей много, и каждый дотрагивается к горячему чайнику как минимум один раз в жизни. А значит всегда найдется человек, который к нему прикоснется, не проверив. Однако самообман в истории с мотоциклом намного тоньше. Я поверил на слово продавцам, которым, по сути, не выгодно меня обманывать, потому что я – их добропорядочный клиент. Но, как выяснилось, даже подобного рода параметры в современной маркетинговой среде никого не останавливают, поскольку если я и верну дистрибьюторской компании мотоцикл, завтра они просто продадут его другому человеку в том же состоянии.

Массовость исключает компетентность и этику. А если этика исключена, то какого качества товары и услуги вам предоставляют – не имеет значения. По сути, все эти факторы создают современную систему ценностей.

Самообман в жизни человека начинается с самого детства. Что бы ни говорили ребенку его родители, он принимает на веру. В школе говорят: «Дважды два = четыре» – истина, известная с детства, однако это верно лишь в десятичной системе счисления. Тем не менее, человек не утруждает себя проверкой этих данных, а следовательно, так человек начинает обманывать себя с самого детства, что формирует его восприятие этого мира – некую призму, которая основана исключительно на вторичных данных («кто-то сказал…»). Это самообман касается всего, в том числе истории экономики, бизнеса, технологий, да и науки в целом.

На примере научных исследований можно выделить 4 вида обмана, в капкан которых самоотверженно и добровольно попадает человек:

1) *Грубая работа*. Человеку предлагается ничем не подкрепленная теория относительно чего-либо, без методологии исследования, надежных фактов и доказательств, без работы с фотографией как инструментом научного осмысления и без валидизации научных данных. Это простое заявление, теория или гипотеза, не подтвержденная ничем.

2) *Правда с дисконтными выводами*. В этом случае человек сталкивается, например, с добросовестно собранными и четко представленными исходными материалами. Однако собрать данные – это лишь часть научной работы, существуют и другие этапы – обработка данных и выводы. Именно на этом этапе возникает обман, потому что при наличии «чистых» исходных данных, выводы могут делаться откровенно абсурдные.

3) *Чистая работа.* Самый яркий исторический пример – работа монахов-францисканцев. Эти люди переписывали историю со знанием дела: готовили трактаты, документы и создавали иные материальные свидетельства на таком высоком уровне, что даже спустя 100 лет у большинства людей не возникает мысли, что перед ними фейк.

4) *Тайная масса.* Речь идет о том, что тайно и никому не ведомо. К этому типу относится, например, НЛО. Это тайно и интересно. И поскольку проверить достоверность существования НЛО не представляется возможным, под его видом – как под «обёрткой» – выдаётся любая информация. Такая, какая нужна.

Все перечисленные приемы, методы и способы применяются к человеку ежедневно во всех сферах и отраслях. При этом, в большинстве случаев, человек мог бы разобраться и выяснить для себя, что правда, а что – нет. Но часто он даже не задается такими вопросами. Так общество потребляет блюдо под названием «самообман».

При этом автоматика памяти человека устроена так, что если такое проделали с ним, и это сработало, то он решает, что идентичный подход не менее эффективно сработает и на других людях; значит, сам человек станет продолжать проделывать тот же трюк «информационного обмана» с людьми из собственного окружения. Таким образом запускается цепная реакция по всему миру.

Игра без правил началась не сегодня, её основы и предпосылки, и особенно примеры непосредственного применения известны ещё с XVII века. Более того, достаточно точно правила игры современной среды демонстрирует один из девизов общества потребления, который можно было бы передать словами классика А. С. Пушкина: *«Ах, обмануть меня не трудно!.. Я сам обманываться рад…»*

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Политэкономия реальности и гиперреальности бизнеса

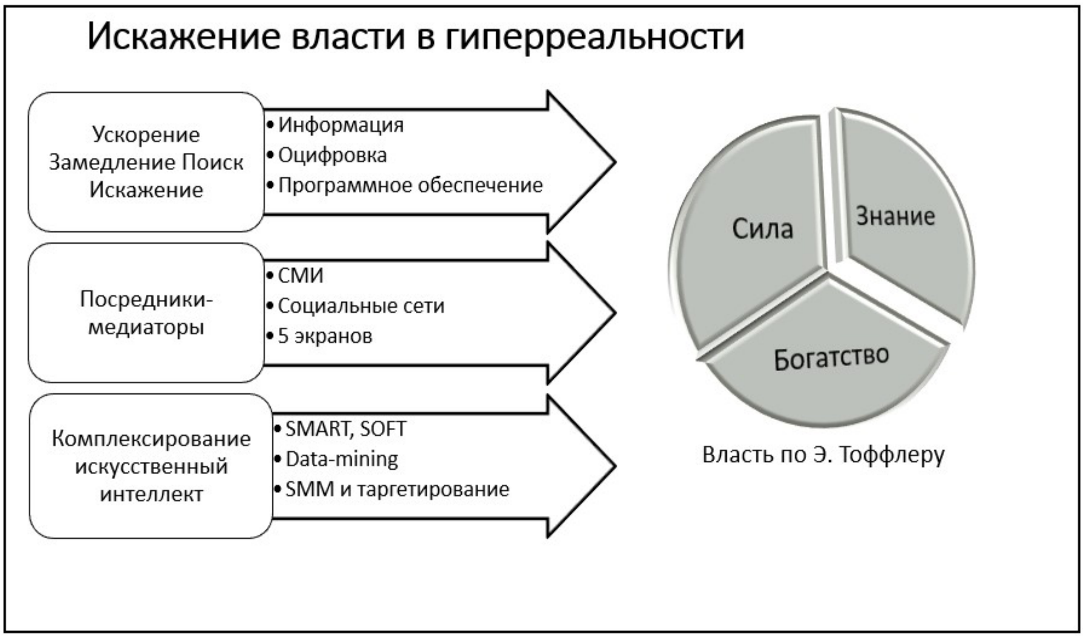
Prof. Максим Лепский

Поставленная проблематика о противоречиях, искажениях и придуманности истории бизнеса и технологической истории мне видится крайне важной в силу необходимости определения не только движущих сил и того, что развивается в результате разрешения современного противоречия реальности и гиперреальности. Искажения, фикции, фантазмы становятся препятствиями на пути развития реального мира. Поэтому только выход на понимание реальности позволяет верифицировать происходящее, разоблачать гиперреальность. Через верификацию информационных событий и идентификации гиперреальности, как связанной фикции, ложной картины мира, при этом, что самое страшное, положенной в основу практической деятельности.

Для рассмотрения истории бизнеса, как «практики осуществления», «целеполагания», «предприятия», «занятости», «работы», «дела», «предпринимательства», мы должны рассмотреть, как минимум, что стоит до «приятия», отраженного в приставке «пред», и что, собственно, означает «приятие» как цель общественной или социальной деятельности.

На наш взгляд, убедительной методологией рассмотрения этой проблематики является политэкономия, в которой соединены в разных концептуальных подходах основные центральные категории «власть» и «богатство», со своими различными видами и формами, проистекающими из силы (а часто и насилия), а также получения, производства, организации и управления материальными и духовными средствами и ресурсами. В политэкономии нереального ведет то, что Жан Бодрийяр исследовал в работе политэкономия знака [1], тех самых искажений соблазнением вплоть до формирования гиперреальности, что исследовалось в последующих его работах.

Рассмотрение власти и ее метаморфозы изучал известный футуролог Элвин Тоффлер, который обосновал власть как «силу», «знания» и «богатство» [2]. И конфигурация как минимум из двух составных уже существенно или даже полностью меняет ситуацию. Так, например, в вестернах «насилие» и «богатство» теряют власть, когда появляется учитель или священник (знания) и благородный (ые) бандит (ы) или шериф. Позже вместе с Хейди Тоффлер они сформулировали концепцию революционного богатства: «Чтобы богатство можно было назвать революционным, оно должно трансформироваться не только в отношении количества, но и в том, как оно создается, накапливается, циркулирует, расходуется, сберегается и инвестируется. Кроме того, как мы покажем ниже, должна измениться и та мера, в которой богатство ощущается или не ощущается. Если изменения произойдут на всех этих уровнях, только тогда мы будем иметь основание называть богатство революционным» [3, С.7]. При этом они сделали вывод – «ирреальность усиливается».



В последнее время активными посредниками, которые могут продемонстрировать изменения или исказить власть «силы», «знаний» и «богатства» являются средства массовой информации, а также Интернет и оцифровка, которые находятся в единстве информационно-поисковых процессов, а часто и главнейшими механизмами гиперреальности.

Изложим свое понимание обсуждаемой темы в следующих последовательных атрибуциях политэкономии как связанность власти (силы, знания, богатства), деятельности, процесса, рычага (механизма), субстанционального образа и профессии. (Табл.1)

Во-первых, важнейшим политэкономическим процессом является производство, которое развертывается в механизме производственной деятельности, которая может быть новаторской, производящей и воспроизводящей). Основной образ, который отражает и формирует производство, – это цех, совокупность которых рассматривается как завод, фабрика, производственное объединение. Основными профессиями являются технические специалисты, технологи, инженеры и т.д. Это все то, что у нас в Украине эксперты любят называть как «реальный сектор» экономики.

2. Обмен как процесс определяет, прежде всего, два основных механизма. Первый это торговля, образом которой является рынок, а профессиями продажник (раньше купец и торговец), маркетолог (раньше зазывала), ритейл. Второй процесс – это финансы или финансовый рынок, образом которого является банк (институт обмена, распределения и т.д.), что определяет весь набор профессий финансиста, финансового директора, финансового управления и операционалиста, и т.д.

Безусловно, все процессы, дифференцируемые в политэкономии, не были так «разорваны» в историческом процессе. Так, историки утверждают, что эффективное производство, обмен, как торговля и банковская сфера, учет были серьезно развиты у тамплиеров. А в период формирования национальных государств в XIX веке одной из основных проблем было формирование общенационального рынка, что активно изучается историками, специализирующимися на этом периоде.

Процесс	Механизм	Образ	Современная профессия в бизнесе
1. Производство	Производственная деятельность	Цех, совокупность цехов - завод, фабрика производственное объединение	Технические специалисты, технологи, инженеры, рабочие
2. Обмен	Торговля	Рынок	«Продажники», сбыт, маркетинг, ритейл
	Финансы	Банк (обмен и распределение)	Банкиры, биржевики, финансовое управление
3. Понимание, расчет, измерение	Военная сфера	Подразделение (отряд, армия) – узаконенное насилие	Отделы безопасности
	Правовая сфера	Суд – узаконенное насилие	Юридические отделы
	Наука	Университет, лаборатория, научно-исследовательский институт, «фабрика мысли»	НИОКР, аналитики, консультанты
4. Распределение (основано на понимании расчете, измерении)	Государство	Налог (подать)	Отдел снабжения, бухгалтерия и налоговая отчетность
	Криминал как организованная преступность		
5. Потребление	Искусство	Шедевр (сверхприбавочная стоимость, соблазнение)	Реклама

Таблица 1. Политэкономия и бизнес (Лепский М., 2021)

3. Познание, расчет и измерения обладали своими механизмами в виде научной, военной и правовой сферы, т.е. науки и силовыми механизмами.

Военная и правовая сферы отражались в образах военного подразделения (отрядах, армии), а правовая сфера в образе суда и следствия, что сейчас превратилось в бизнесе в профессии сферы безопасности и права.

Научная деятельность как механизм обладает своими образами – «университет», «лаборатория» (НИИ – научно-исследовательский институт) позже «фабрики мысли». Ее профессии в бизнесе и производстве презентовали НИОКР (научно-исследовательская организация и конструкторские работы) или современные проекты или стартапы, сейчас научно-консультационная функция представлена в консалтинге.

4. Такой процесс как распределение всегда был непосредственно связан с властью «силы» – военной и правовой сфер, узаконенного насилия; «знания» – науки и духовной сферы; «богатства» – производства, торговли и финансов. Распределение, как правило, определено институтом государства, регулирование определено различными механизмами, но основным образом является налог (подать), поскольку на первых этапах был сбор дани как перемещение по территории или даже походы, на поздних этапах это учреждения (стационарные), то, что позже определено системой бюрократии.

В бизнесе процесс организации распределения выполняют организационные отделы (например, офисы исполнительных директоров, SEO), бухгалтерии. Отдельной функцией государства или организационного ядра в бизнесе является набор, обучение, распределения и перемещения кадров, что в бизнесе превратилось у управление персоналом или кадрами) – HR.

При этом государство выступает как «дневная», открытая, презентационная часть распределения, «теневая» часть распределения представлена «криминалом» – организованной преступностью.

5. Процесс потребления разворачивается в таком механизме и деятельности как искусство, образом которого является «мастерская» и «сцена», результатом которого является шедевр, как продукт не только с прибавочной, но и сверхприбавочной стоимостью, в основе которого лежит «соблазнение» и «уникальность». Именно во Флоренции впервые были системно отработаны технологии этого процесса, введены специалисты (искусствоведы), которые определяли уровень сверхприбавочной стоимости произведений искусства. Примером такого теоретика был Варзари. В современном бизнесе были введены профессии рекламиста, брендмейкера, оценщиков и т.п.

В информационно-поисковом мировоззрении современного мира активно используют посредников – медиаторов (начиная со средств массовой информации до ускорителей информационных процессов с помощью программного обеспечения производства, обмена, распределения, потребления, так и понимания, расчета и измерения, получения информации и организации процессов и их управления. Отсюда популярность всех интернет-оцифрованных систем, часто с названием «SMART» и «SOFT» и т.п. При этом, если раньше ускорении и замедление связывались со средствами массовой информации, то теперь посредниками стало программное обеспечение, игры, дополненная и виртуальная имитации реальности в различных девайсах, устройствах с программным обеспечением, так называемые «пять экранов» (компьютер, ноутбук, телевизор, планшет, смартфон).

Эти посредники напрямую работают с мифологическим мировоззрением, которое технологизировала реклама со своими процессами соблазнения через СМИ, эмоциональное заражение и формирование фиктивного мира, гиперреальности по Ж. Бодрийяру.

Отсюда и популярность всех теорий коммуникаций, которые сменили теории общения, основываясь на них.

Именно противоречия между властью, бизнесом, гражданским обществом; между реальной и гиперреальной экономикой, между деятельностью (с ее целеполаганием и результативностью) и эмоциональной окраской (соблазнением) формируют поля реальности, действительности, фикции и гиперреальности.

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REAL LIFE & REAL ECONOMICS

К вопросу настоящей науки в контекстах настоящей жизни и настоящей экономики. Может быть иначе?

Prof. Виталий Лунев

Мое внимание сосредоточено на вопросе «Сколько еще просуществует общество потребления, или пандемия – это конец общества потребления?».

Общество потребления – это не что иное как общество, гонящееся за избытком, не тем конкретным соответствующим потребностям и желаниям, что необходимо реализовать, ментализировать или восполнить как место «отсутствия», чего-то недостающего, а тем, что станет избыточным. В этом сама суть общества потребления – избыточное наслаждение и сама суть выживаемости симулякры, ее долговечности – она не соответствует прямо ни одной потребности человека, и возможно, лишь благодаря спутанным влечениям. Вот почему ее практически невозможно оценить и опредметить.

Пандемия – это время, когда потребительство становится поиском «реального».

Сама идея пандемии перекликается с идеей жертвенности. Одномоментно все стали жертвами.

Это в какой-то мере «жертвенный праксис»[1] как некоторая форма человеческого опыта, благодаря которому, человек дифференцируется от природного бытия. Согласно Ж.Батаю «жест жертвоприношения образует то, что в нем есть человеческого, а зрелище жертвоприношения обнаруживает его человечность»[2]. В жертвенном праксисе человек находит и рефлексирует свою смертность, находя ее в себе живущем, совершая акт символического означивания реальности.

Символическое по Жаку Лакану не что иное как акт обмена и социальное отношение, кладущее конец реальному, разрешающее в себе реальное, а заодно и оппозицию реального и воображаемого[3], а символическая функция - некоторое импульсивное «отыгрыванием» того, что стало излишним в «обороте» человеческих взаимоотношений[4]. Разве этого нет в рефлексии и символизации пандемии?

Поэтому могу предположить, что пандемия стала новым витком общества потребления.

В отношении вопроса о науке и сравнении парадигм прошлых веков и наших дней скажу следующее (рассуждения основываю на источнике[5]).

Известно, что эпоха XVI-XIX веков это период невероятной уверенности в универсальности научного разума, частично или преимущественно отрицаемого наукой XX и XXI веков. Так, эпоха Просвещения детерминирует отношение к исследовательским программам исходя из конкретных свойств науки, ведущими из которых являются идеал автоматики и механицистского исследования природы. Это период, который можно считать лучшим проявлением западноевропейского мистицизма, противопоставляющего себя церковности и реализующимся в автоматике и механике на смену чему пришла перепуганность и идеализация рефлекторности. Это время унификации биологического, физиологического и философского в концепте натурфилософии. И это время идеала скептицизма, витализма.

Нынешнее общество постиндустриальное, а современная культура - постмодернистская. В связи с этим основные научные парадигмы неизбежно ориентированы на этап перехода от неклассической рациональности к рациональности постнеклассической. Известно, что сама идея современной науки зиждется на понимании принципа развития как нелинейного, вероятностного и необратимого процесса, который характеризуется относительной непредсказуемостью результата. Для человека, исторически, онтогенетически и филогенетически сложившегося в идеях механики и автоматики (что реально соответствует классическим моделям образования XX-XXI веков, ориентированных на автоматизм и механику навыков) такая идея является вызовом.

Следует учесть еще один момент – тяготение человека к месту и времени наибольшего инвестирование идеалами, посредством его «Я». Поэтому, ученые, как обычные люди-человеки неизбежно будут поляризироваться к идеализации некой «эпохи Золотого императора», такого вот «потерянного Рая», к которому необходимо возвращаться, или ожидания «прихода Миссии», но постнеклассического, или как сейчас принято говорить – пост-постнеклассического. Как говорится «далі буде».

Вместе с тем, стоит заметить, что идеал автоматики и механики в сочетании с западноевропейским мистицизмом, противопоставляющим себя церковности, созвучной идеям нелинейности (неисповедимы пути Господни) в наибольшей степени нивелировал симулякры и максимальным образом кооперировал потребности и навыки человека своей эпохи.

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Формула экономики или «как по-настоящему выглядит экономика»

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Война, торговля и пиратство **–** *три лика сущности одной.*
Иоганн Вольфганг Гёте

В данном тезисном докладе авторы в качестве основной цели преследуют праксеологическое и гносеологическое осмысление формулы, призванной ответить на следующий вопрос: **«Как в действительности в XXI веке выглядит ЭКОНОМИКА?»**

Двигаясь в представлении результатов научной рефлексии «с конца – в начало», прежде чем предоставить финальную соответствующую формулу, способствующую комплексному пониманию феномена «экономика», рассмотрим составные элементы потенциальной формулы:

1) Общественные условия;
2) Комплексное общественное соглашение;
3) Некие институты и механизмы;
4) Пользователи/участники (с разными статусами).
5) Объём, что, по сути, образует особую экономическую среду.

Также обратим внимание, что данные элементы призваны отразить и выразить суть феномена «экономика» без воздействия государственной системы на этот феномен.

Итак, на первом такте развития исследуемого феномена рассмотрим некие общественные условия.

Как это происходит? В качестве аналитического материала к анализу среды экономики предлагается обратиться к значимому труду из альтернативной плоскости, достоверность которого проверена временем и практикой. Речь идёт о труде криминологического толка «Каморра: исследование криминальной социологии», автор – Джузеппе Алонги (1890 год издания).

Обыкновенно в трудах современного академического масштаба, при определённом подходе к исследованию, автор первые главы начинает либо с истории, либо с анализа предпосылок, либо с лоббирования определения, что некое явление обозначает с его точки зрения. Джузеппе Алонги выбирает иной подход: чтобы читатель получил беспристрастное представление о том, что такое «каморра», он начинает повествование с анализа физической среды, той самой среды, без которой рождение Каморры – неаполитанской организованной преступности – в истории не состоялось бы.

Первая глава труда Алонги начинается с описания физической среды, в которой образуются предпосылки формирования исследуемого явления.

Так, экономика рассматривается в качестве единой системы, представляющей сплав технологических машин и механизмов, регулируемых и используемых людьми, некими пользователями, институтами, общественными соглашениями. Однако непосредственно изучение среды позволяет осмыслить условия, в которых развивается система.

Отметим, что ещё в 1860 году для людей науки не вызывала сомнений ***обязательность изучения среды как регулятора условий***. Соответственно, аналогично принципу «среда определяет условия»: ***чтобы возникла экономика, тоже требуются определённые условия***, например, такие как: отсутствие оружия у людей в свободном обороте, и возможность его применять в любой момент времени. Более того, в новой среде должен возникнуть некий новый класс, с «новыми ценностями и ориентирами» – класс буржуазии, представители которого хотели бы использовать данные условия по собственной выгоде.

Итак, условия требуется создавать или использовать уже созданные. Можно ли их создать случайно? Полагаю, нет. Сообразно примеру исследований Д. Алонги, в Неаполе (в силу среды) изначально существовали уникальные условия, породившие одну из самых известных криминальных субкультур –Каморру.

Существует расхожее мнение, что подобные описанные условия (теплый и мягкий климат, море, портовая инфраструктура) – нечто само собою разумеющееся. Таковые условия, мол, «естественно и автоматически» дают ход развитию преступности. Позиция авторов – иная: любые условия требуют реализаторов.

Так, «сами по себе» условия ничего не значат, они просто существуют как некая автономная характеристика среды. Чтобы нечто произошло и возникло, условия требуется использовать и преобразовать. **Тот же принцип относится и к экономике.** Дело в том, что современные участники общества потребления, линейно описывающие феномен «экономики», чаще всего пренебрегают исследованиями потенциальных реализаторов или преобразователей среды.

Начнём с того, что как таковые условия бывают «хороши» или «актуальны» лишь для определённой группы лиц. Обратимся к тому же изложению господина Алонги, описывающего южно-итальянскую среду: итак, если в Неаполе люди ленивые, если еда там дешевая (на 1890-й год, точно), то какая преступность может возникнуть в таком регионе? По сути, перечисленные условия должны, по логике, исключать преступность. Но в данном случае они почему-то именно тиражируют криминал.

Вероятно, изложенное побуждает задаться вопросом: «А почему вообще речь идёт о преступности?» Сами механизмы среды, способствующие формированию преступности и экономики – идентичны, что и будет проиллюстрировано в дальнейшем. Допустим, некто «Х» совершил преступление в Мурманске, соответственно, его в этом городе будут разыскивать. В таком случае, куда бежать «Х»? На юге проще выжить (можно спать на пляжах, питаться фруктами, которые растут в той местности и так далее). Юг веками манит беглую преступность, прельщая своими условиями и возможностью выживания.

История хранит множество свидетельств, как преступные банды с севера или из центра русских обширных территорий – от разбойников до каторжников – все «бежали на юга», кто – в Одессу, кто – в Ростов, и причина данного выбора очевидна. Пока первичная паника растворится, пока сделают новые документы, пока реализуется решение, как жить и двигаться дальше, время идёт вперёд и играет против преступника. На юге же у него есть возможность выжить. Собственно, таким образом и новая экономическая среда, превозносящая деньги и богатства превыше всего, «приходит» в Европу с преступниками, с пиратами.

Среда создаётся людьми, сошедшими с кораблей. У этих покорителей фортуны и транспортировщиков негодных лиц на тот свет, мно-о-ого денег. А ещё больше – стремление жить хорошо. И да, хорошо пирату жить на суше, начав новую жизнь в новом обличии. У пирата множество ресурсов и он точно не станет долго раздумывать: купит у «мастеров» метрику, превратится в дворянина – потомка древнего и славного рода рыцарского, сделается, например, графом. К слову, те же Фуггеры создали прекрасный прецедент в истории и «показали, как новая жизнь грамотно начинается и обосновывается».

Почему пиратам обаятельно становиться графами или лордами? Как известно, люди имеют склонность тяготеть к власти. А власть имеющие в тот момент времени в Европе – это владельцы многого. Вот и новоявленные аристократы приступают к формированию соответствующего антуража – приобретают или выстраивают родовые замки, обзаводятся землёй, заботятся и о военной мощи, в частности, завоёвывая авторитет в городах.

Итак, морская организованная преступность, пролив немало крови и заработав «честным путём» достойные средства к последующей безбедной жизни, бегут в Европу, оседают там, легализуются через таких, как Фуггеры, а дальше мерно вступают твёрдым аристократическим шагом в высокое общество, дабы занять в сей среде своё законное положение.

Следующий аспект: логично, что для любых новшеств и изменений, особенно глобального масштаба потребуются деньги. Где брать деньги? Так, у пиратов денег при себе, в сундуках – баснословное число, а сколько ещё закопано сокровищ на островах, как говорится, известно одному Флинту. В целом, никто не знает. Сами волки отлично знают морское дело – им точно знакома наука «стратегического и тактического управления» (иначе, без прикладной науки, в море не выжить). Корабль – особый организм, где лицам из общества потребления делать нечего.

Итак, именно из практики применения той же морской науки, но уже не в корабельном деле, а в делах сердечных, что на суше, и возникают судовые компании, первые страховые предприятия, банки.

Пиратам всё же приходится обосновывать, откуда у них деньги. Мало быть богатым человеком да проживать безбедно в королевстве. Напомним, что пиратов ищут по всей Европе, а судьба беглого преступника в те века – незавидна. И допустим, пират, сбегает, например, из Португалии в Германию, покупает баронский титул, и приступает к реализации жизни, соответствующей его высокому положению и чину.

Так, с ходом времени возникает некий класс людей, которых в истории именуют буржуа - буржуины. Это уже не те купцы, что веками возили товары, нет, перед вами – деловые люди.

Не повезло «предприимчивому человеку» в Европе? Не беда – многие, наоборот, бегут из Европы в поисках лучшей жизни, в частности, в обильную ресурсами Америку – мыть золото, торговать рабами, ловить птицу удачи за хвост. Кто же не хочет разбогатеть да стать хозяином своей судьбы?

Иные, наворовав и приударив за чертой закона в американских прериях, напротив, сбегают в Европу, дабы дожить «лучшие годы жизни» богатыми, привилегированными героями.

Итак, исходя из парадигмы «много награбили = заработали много, а потом начали новую жизнь», в Европе укореняются 1) пираты и 2) те, кто, приударив на поприще разбоя в Америке или Австралии, начинают возвращаться в Европу. Так, между двумя «потоками» новых «финансовых сил», возникает некая конкуренция.

Полагаем, на данном этапе нет лучшего способа продемонстрировать принципы жизни без прикрас, кроме как обратиться к классикам.

Итак, «Визит к Минотавру» Георгия и Аркадия Вайнеров:

— А почему бы нет? — распаляясь, упер руки в бока Паоло. — Половина аристократов вышла из негоциантов. А хоть один граф имеет в родословной мастеровых, ремесленников?

— Никак, ты хочешь стать графом? — полюбопытствовал Антонио.

— Я, к сожалению, не успею. Из-за тебя, — зло выкрикнул Паоло. — А дети мои могут стать.

— Что же я должен сделать для этого?

— Мы должны объединить капитал — твой и мой. Мастерскую закрыть, а секреты твои продать: я позабочусь о хорошей цене. Джузеппе не сегодня-завтра будет епископом — он проследит здесь за нашими интересами. Франческо поедет управлять моими плантациями в Бразилию, а Омобоно пусть возглавит наш филиал в Генуе. Я буду руководить делами в Неаполе.

— А я? Что буду делать я? — спросил Антонио, и по лицу его было не понять — согласен он с планом первенца или затея ему не нравится.

— А ты будешь почтенным главой коммерческого дома. Тебе ведь шестьдесят уже? Можно и отдохнуть, позабавиться с внуками. Они, слава богу, не будут знать стыда низкого происхождения. И не надо будет им делать скрипок — если им захочется скрипку, то они ее купят. — Паоло захохотал от неожиданной идеи. — Подумай, отец, сколь славен будет венец твоей жизни, если правнуки Страдивари за громадные деньги будут покупать скрипки, помеченные твоей фамилией!

Примечателен разговор сына и отца об объединении капитала. Страдивари всю жизнь трудился, не покладая рук, чтобы стать богатым и знаменитым мастером, а его сын разбогател за три года, торгуя рабами. Много работать, разбогатеть и стать уважаемым человеком – это одно стремление, увы, непопулярное. Однако в подавляющей массе все ищут быстрой наживы. Все хотят быстро разбогатеть, а в Европе «быстро» – невозможно; поэтому многие сообразительные и решительные умы делали состояния на иных, в том числе, на оккупированных территориях. А эти территории создавались посредством специальных условий, внедряемых в период и пост-период колониальных войн. **«Война, торговля и пиратство – три лика сущности одной».**

На войну граждане нередко отправлялись в надежде разбогатеть. Они грабили колонии и оккупированные земли. Приём не нов, с точки зрения прототипологии – те же Крестовые походы, в ходе которых неоднократно грабили Восток. Так после Крестовых походов впервые в Европе появился класс Нобелей – по-настоящему богатых и независимых людей. Так и несколько столетий спустя, в период колониальных завоеваний, империи создавали условия, позволяющие «новой администрации» грабить оккупированные территории.

Да, выходцы из Испанской империи прикладывали усилия в организации нового уклада жизни (строили больницы, школы, церкви, возводили новые города, передавали науку, устраивали рабочие специальности и направления для колонизированного населения). Однако подобного в политике Британских и Французских завоевателей заметить не представляется возможным. Зачем действовать так сложно, наподобие испанцев, если можно беспрепятственно грабить, истощать земли, использовать местных жителей как бесплатную рабочую силу – то есть как рабов, да и попросту рабами торговать. Так, любители фортуны, вернувшиеся с фронта грабежей под эгидой «имперского завещательного движения», на родину прибыли не с пустыми руками – деньги, драгоценности, диковинки.

«Сильный, грабь слабого!» А потом деньги – в оборот.

Комплексное общественное соглашение

Опять-таки с точки зрения сравнительно-сопоставительного подхода к исследованию возвращаемся к труду господина Джузеппе Алонги «Каморра». Тематика второй главы посвящена такому явлению, как «плохие правительства».

Как свидетельствуют уроки истории, на определённом этапе закоснелые «правительства по праву божественного помазанника» уже исчерпали кредит доверия. Чего стоит только знаменитая притча о том, как начиналась французская революция. К госпоже Марии-Антуанетте прибыли с горестным с докладом – народу Её Светлости, нечего есть. На что последовала знаменитая (оспариваемая историками) фраза: «О-ля-ля, раз у них нет хлеба, тогда пусть едят пирожные».

Мария-Антуанетта как персонаж отображает, до какой степени абсурда «докатилось» прогнившее обществе праздных Нобелей. А что им позволило так низко пасть? Причина: власть, переходящая по наследству. Зачем утруждаться и что-либо создавать, если можно расслабиться и пользоваться механизмами власти в свою угоду, а там, у народа – хоть трава не расти?

К слову, не факт, что в Российской империи было в 100 раз хуже. Настоятельно рекомендую ознакомиться с книгой Б. Акунина «Коронация, или последний роман», в котором прекрасно раскрыт сюжет о подготовке и обучении Государя-императора. В ключе данного рассуждения нам также полезно замечание, что комплексное общественное соглашение на манер «все французские монархи - подлецы» сформировалось не за один день, но не менее, чем за 200-300 лет.

Далее коротко, но существенно рассмотрим прочие «движущие силы истории», помимо дворянского наследия.

Бароны, «бурбоны» и духовенство. Такой образной метафорой предлагается перенестись в эпоху истории после 1527 года. Речь идёт о событиях, коснувшихся института католической церкви. Во-первых, ввиду предшествующей череды восстаний, обосновавшего деление церкви на «протестантскую» и «католическую», в Европе уже даже ни один крестьянин не верит в Папу Римского. Не то, что аристократ. Карл Пятый окончательно и бесповоротно поставил крест на политическом влиянии католической церкви в 1527 году. Как? Методами прямого военного воздействия: штурмом римского оплота церкви, реализованного совместно с протестантами-сотоварищами. Чего стоит только известная верёвка, на которой Карл Пятый был готов повесить папу, дабы подсобить покинуть мир грешный и отправиться к праотцам. Духовно влияние католической церкви низложил Мартин Лютер в своей Хартии, в которой не без причин демонстрировалось, что абсурдизм превратил католичество в прогнившую субстанцию. Естественно, конечно, что «прежняя Влиятельная Европа» осуждала и не принимала протестантов, особенно в ненависти упражнялся Ватикан.

Невежество и суеверие. В большинстве своём люди 500 лет назад были не образованы, невежественны и суеверны. Сложно представить, какое впечатление на обыкновенного поборника трудиться на своих землях, производил любой командир корабля. Фатальное. Этот человек каким-то неведомым образом всегда предсказывал, что будет; он словно был ставленником Бога на Земле, вел себя как властитель, вокруг него образовывалась целая группа вооруженных лиц, мало того, эта банда только увеличивалась.

Деньги ведь нужно куда-то вкладывать, не так ли? Владения новоявленного «графа» (пирата) расширялись, и банда – тоже; кому-то же требовалось поручить и за замками присматривать, и за городами.

Арендованный город – одна из интереснейших форм бизнеса того времени, первая, присущая пиратам и их сподвижникам. Они брали в аренду города под предлогом обеспечения денег для войны (потому как во время войн деньги были в дефиците). Война способствует обогащению деловых людей – чего стоят поставки оружия, желательно – обеим воюющим сторонам. Военачальники получали средства и оружие от пиратской руки, решали военные задачи, а взамен – новые графы и лорды организовывали города так, как нужно, налаживая производство, инфраструктуру, подготовку своих людей, и прочее.

Допустим, государь вообще стороны терпел поредение, что дальше? У обескровленного слабого правителя «за неуплату» отнимали города и земли. А так как к тому времени пираты-финансисты уже были баронами, они просто присоединяли эти города к собственным владениям. Так, настоящая власть постепенно переходила в руки буржуа – в городах, а значит и в государстве. Новая власть расставляла своих священников, губернаторов – по сути именно они становились фактическими владельцами Европы, а не монархи. Монархи у буржуа буквально просили деньги.

Собственно, общественное соглашение относительно того, что «монархи - прогнили» и «все должно стать иначе» возникло не из воздуха, а из условий, в силу исторических причин. Одни сбежали в Европу, другие сбежали из Европы – но так или иначе новые властные лица за несколько столетий захватили не только целые города, но и внушительные территории.

Некие институты и механизмы

Рассмотрим самый первый и самый главный механизм – это тяга обычных людей к «деловым людям». Экс-пираты богаты, властны и с ними безопасно, гарантия обеспеченной и хорошей жизни. Тяга селян и горожан к новым буржуа – очевидна.

Так, в силу приверженности и желания «быть на стороне сильных и влиятельных» порождает понятие «принадлежность к дому». Более того, деловые люди смекают: в городе – море ремесленников, мастеров, просто молодых рук – их надобно организовывать, прибирать к делу – так и возникают европейские гильдии. Сами мастеровые не против объединяться в гильдии, поскольку трудовые споры возникают часто, а «умные, знающие люди» быстро решают такие вопросы.

При условии возникновения нового института – его прототип «гильдии» – хозяину города возможно быстро и удобно навести порядок. Экс-пираты не просто собирают под крышей одного социального формирования уже работающих лиц, но и ставят туда же своих людей – так параллельно определяется власть горизонтальная (власть результативных и авторитетных людей на местах). И очевидным становится некий парадокс: вроде как, по-прежнему, где-то там под сводами Версаля живёт и дышит государь – он же «помазанник Божий». А с другой стороны, вроде он ничего не решает. Так, возникают предпосылки к самоопределению конституционной монархии, хотя никакой «конституции» еще в проекте не существует, однако монарх всё больше и больше выполняет номинальную или символьную функцию.

Более того, монарх лично зависим от «деловых людей», которые десятилетиями дают ссуду ему деньги. Так, монарх и далее прекрасно «купается в праздности», но на самом деле управление государством и городами уже давно осуществляется другими лицами. Естественно, пираты – люди не святые и благодетельные, а злодеи, способные убить даже короля, но… зачем? Эффективнее дать тому сундук с деньгами, и пусть развлекается и не мешает. В это же время «деловые люди» просто прибирают к рукам власть государства. Полиция и прочие представители органов правопорядка в стык с ними не идут, поскольку лорды и графы – весьма знатные и богатые люди. Да и закон, по факту, они не нарушают. Просто по-иному ведут свои дела.

Обратим внимание на такой аспект: на данном этапе революции нет, обсуждаются предпосылки возникновения экономики.

И вот, когда у «деловых людей всё становится мирно да хорошо», на «повестку дня» выходит главное: пиратам нового времени надоело жить в постоянном напряжении. Да, очень не нравится богатым людям тот факт, что некие дворяне ежедневно и еженощно ходят с оружием в руках, обосновывая это «правом рождения».

На ум неких буржуа приходит следующая идея: «А что, если лишить дворян права свободного ношения и пользования оружием?» Деловые люди, естественно, заручаются поддержкой государя, а ему этот «тактический ход» также выгоден.

Далее руками полиции у простого населения отбирается оружие – у всех, кроме дворян. В случае последних надобно действовать более тонко. Либо их подчинить, либо убить.

Изначально убить противника на дуэли для дворянина было законным актом. Собственно, именно этот механизм и был использован. Стравить дворян друг с другом, наёмными силами устранить всех неугодных, внедрить такое понятие как «политическая дуэль» – таковы способы внедрения решения политических интересов. Так, со временем, класс дворян «сильно поредел», а «уцелевших» монах приказал спасти от них самих же - так и в среде дворян холодное оружие стало запретным.

Нельзя, к слову, закончить, что «деловые люди» ничего более не сделали, кроме как «разделили и стали властвовать». Допустимо сказать, что эти люди сделали и много общественно полезного. В частности, создали биржи, где сделки заключались быстро, создали механизмы торговых палат, где сделки заключались честно, начали вводить некие институты экономики, способствовали возникновению суда как института, регулирующего права. Как корабль не способен жить без расписания и устава, так и целесообразно право, которое регулирует гильдии, и экономические отношения.

И совершенно естественно замечание: чтоб все это организовать – хотя бы просто только «написать законы и подготовить людей, способных с ними работать и поддерживать порядок» – всё это требует недюжинного ума, науки и навыков. Соответственно, в те столетия ярких перемен люди были весьма образованные.

И если вы спросите, «как они могли написать экономические законы?» А очень просто – так же, как Ушаков написал грекам Конституцию в своей каюте корабля. Греки обязаны Ушакову своей Конституцией, которая существует по сей день.

Сфокусируем внимание и на том, что буржуазные революции в Европе прошли относительно «тихо» – малыми человеческими потерями. С иными монархами договорились; яростное противостояние больше оказывала та же Франция (волнения шли несколько лет, с особой дерзостью и жестокостью). В Голландии, например, масштабная революция прошло довольно безболезненно; и сегодня Нидерланды по форме правления – конституционная Монархия, как и Великобритания.

Пользователи

Бизнес, с точки зрения структуры и функционала, принял корабельную форму и форму тайного общества – рыцарского ордена. Соответственно, с ходом времени изменились лишь названия, но не сам порядок ведения деловой активности или система организации.

Основой экономики стало предприятие, отвечающее за какую-то особую работу (производство тракторов, к примеру). «На Руси» таковой подход вступил в силу только в XIX веке; ранее же существовала подрядная форма организации предприятия, не Европейская. По сути, бизнес – есть корабль, реализующий ряд функций и задач, также требующих технологичности. И вот «откуда родом технологии» и как они появились в предприятиях – тоже загадка; никто не знает ответа на этот вопрос (как и про появление огнестрельного и холодного оружия).

Как сформировалась технологичность – это загадка всех загадок.

В ходе ретрансформационных мероприятий возникла некая иерархия, и мы видим, кто участвовал в описываемых событиях; знаем, исходя из иерархии: пираты (поскольку основная форма предприятия - корабельная / морская структура), далее – рыцарские ордена в этом участвовали (так как есть и такая форма организации предприятий), церковная форма организации (как разновидность торговой формы организации предприятия).

Итак, на основании анализа комплексной структуры организаций, представляется возможным определить, кто принимал непосредственное участие в формировании механизмов экономики, и кто выступал основными действующими лицами экономики и создавал эту систему, поскольку их мысли, тактика, стратегия – чётко отражены в структурах и механизмах.

Нам несложно прийти к таковым выводам, исходя, в том числе, и из психологических категорий. Изменить мышление человека – крайне сложно, особенно при условиях, при которых большинство людей суеверные, необразованные… Приведённые в качестве аналитического материала примеры, показывают, кто на самом деле руководил «обществом необразованных безликих толп», кто их структурировал, организовывал в группы (в том числе, и толпы людей, в революционном порыве решившихся отстаивать права и свободы).

На арене мировых изменений в качестве ключевых движущих сил мы наблюдаем рыцарские ордена, церковь, и корабельную системы (причем корабельная система – наиболее распространённая).

Возникновение экономической среды

Как возникает экономическая среда? В условиях, описанных ранее, деньги - главное. Соответственно, красть и отбирать деньги у имущих нельзя (иначе - тюрьма), остается один способ их получать – как-то зарабатывать. Происходит следующее: предлагается широкий спектр этих возможностей. Если русскому крестьянину до 1917 позволили использовать только один способ получить деньги – продать свой урожай, то в Европе все прозаичнее:

1) *идти куда-то работать;*

2) *примкнуть к банде, которая обыкновенно является частью другой банды.*

Самый простой и распространённый способ, которым воспользовалось подавляющее большинство: примкнули к банде пиратов-товарищей. К тем же Рокфеллерам, которые заработали в Европе баснословные деньги и переехали в Америку, расширив свою деятельность уже на просторах того континента. Другие же сбежали на юг США, и там разбогатели, не гнушаясь работорговли.

Второй способ – организовать свою банду, свой корабль, свою флотилию. Это не запрещено, нужно только желание (что не запрещено, то и разрешено).

Можно кстати, никуда не ехать и просто стать преступником, жить, отбирая деньги (кражи), но тем самым определяя себя «вне закона» (как Каморра). К слову, Каморра владеет Неаполем, и несмотря на то, что существуют обыкновенные юридические нормы и закон, есть и «неписаные» законы Каморры. И поскольку большинство неаполитанского населения с законами Каморры согласны, то общий закон – номинальная категория.

Следующий способ получить денег – пойти на государственную службу. Опять-таки, ничего «с того буржуазного» времени не изменилось, снова слышим те же слова: работать и получать зарплату (жалование).

Других вариантов получить денег нет. Бывали, разве что, вариации. Позволено было стать выдающимся мастером, иметь свое небольшое производство, лавку, – внедрить самозанятую структуру. Собственно, и торговлю никто не запрещал, торговать изделиями тоже полезно. Но любые формы приложения усилий в данной среде сходятся к одному параметру – к получению денег.

Есть и такой сценарий: поехать в Америку и там попытаться разбогатеть, а затем вернуться на родину с золотом. Однако, как показывает практика, преступники бесчинствовали активно, но недолго. В Европе весьма быстро навели порядок, практически подавив и устранив преступность (кроме юга Италии). Во Франции наняли бывшего преступника, который грамотно ликвидировал апашей – французский криминал – как класс. А потом в преклонных годах написал книгу о том, как он был начальником контрразведки криминальной полиции Франции. Так, оргпреступность Парижа уничтожили буквально за один календарный год, после чего преступность ушла в подполье. Криминал, с одной стороны нужен власти, а с другой – он мешает экономическим преобразованиям и безопасной работе. Потому криминал – вне закона.

Власть денег, власть имущества, статусов в Европе стала ключевой.

Соответственно, логика такова: если у человека есть деньги, значит, у него есть статус, значит есть власть. Возникает формула: **Деньги –> статус –> власть**

Таковая формула стала главной и законной.

Вторая формула незаконная: **власть –> статус –> деньги**. Использование статуса и власти с целью зарабатывания денег – незаконная система приложения усилий (коррупция, оргпреступность), о чем неоднократно и аргументированно пояснял знаменитый криминолог Антонио Никасо.

Все «преступное», что происходит в Украине, России и на русскоязычном пространстве – запрещено в Европе. Сама формула **«власть –> статус –> деньги»**, запрещённая в США и других цивилизованных странах, порождает главный вопрос – вопрос о происхождении денег. Потому-то у бизнесменов и прочих участников экономических процессов спрашивают: *«Откуда у вас деньги?»*

Если некто – бизнесмен, активно занимающийся предпринимательской деятельностью, и у него есть деньги – это логично и допустимо. Однако если денежные суммы «появились, будто откуда ни возьмись» – из банков, к примеру, начинают поступать вопросы и прямые указания подтвердить происхождение этих денег. Не можешь подтвердить – значит, деньги поступили незаконным путём. Господин Рокфеллер недаром говорил: «Могу отчитаться за любые деньги, кроме первого миллиона». А Оноре де Бальзак написал в назидание: «За каждым большим состоянием стоит преступление».

Итак, господа читатели, в данном тезисном докладе была рассмотрена прототипология и история возникновения феномена «экономика». Осмысленные парадигмы экономического генезиса позволяют напрямую ответить на вопросы класса «почему мы живем в таком обществе, в этих экономических условиях, что значит «общее соглашение», и почему некие люди пришли к власти».

Единовременно, преследуя цели научного размышления, авторы считают необходимым отметить, что установленный «экономический порядок» продолжает работать без своих создателей.

Итак, миром правят не люди, но порядок. Этот порядок и называется «экономика».

ЭКОНОМИКА = общественные условия + комплексное общественное соглашение + некие институты и механизмы + пользователи/участники (с разными статусами) + объём, образующий особую экономическую среду.

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«Хорошие лидеры бизнеса создают видение, чётко формулируют видение и неустанно ведут его до завершения»

Джек Уэлч

Исследование истории бизнеса и самообман относительно понятия «деловой репутации»

Константин Слободянюк

История бизнеса и технологическая история нашей цивилизации: противо-речия, искажения и придуманные истории

Неотъемлемой частью отрасли информационной безопасности является постоянный анализ современного бизнеса, новых тенденций и изменений. В определенный момент времени я был крайне удивлен тому, что небольшое количество экспертов интересуются и задумываются над причинами и последствиями различных явлений в отрасли бизнеса. В начале пути освоения управленческого консалтинга Dr. Олегом Викторовичем Мальцевым была передана инструментальная линейка. Она дала возможность очень быстро диагностировать различные проблемы в бизнесе. Этот инструмент состоит всего из восьми уровней. На первым уровне инструментальной линейки находятся технологии, далее идет управленческий консалтинг, далее HR, управление потоком клиентов, финансы, безопасность бизнеса, адвокатура и личная безопасность. Таким образом проходя эти стадии, человеку можно научиться диагностировать то, что происходит в бизнесе. Но так, как прикладная наука дает многоприменимые, многопрофильные и многоинструментальные вещи, то мы можем посмотреть на эту линейку под другим углом. Для этого достаточно развернуть ее на 90 градусов - с вертикального положения в горизонтальное. Таким способом этот универсальный инструмент позволяет проанализировать историю бизнеса. То есть, как говорил в своем докладе Мальцев О.В.: «Все начинается с технологии и научного подхода». Следовательно, эти этапы позволяют научно и технологически подойти к анализу истории бизнеса, классифицировать по каждому уровню исторические факты и личностей.

Сначала хотелось бы обратить внимание на таких личностей, как Эндрю Карнеги, Джон Рокфеллер-старший, потом на возникшую индустриализацию — это некий период, который сыграл значительную роль в истории бизнеса. В этом кратком обзоре мне хотелось бы пока не затрагивать идеологов и философов.

Управленческий консалтинг - как мы это можем увидеть своими глазами? Безусловно, патриархом является Марвин Бауэр и компания McKinsey. Эта фигура наиболее значима, так как Марвин заложил основы управленческого консалтинга, сформировав отдельное направление бизнеса.

Следующим этапом являлась актуализация темы *HR*. Здесь хотелось бы вспомнить Эндрю Карнеги и его великую фразу: «Вы можете забрать у меня все мои заводы, все мои капиталы, всё, что я имею. Но оставьте мне пять моих лучших управляющих, и вы не успеете опомниться, как я снова буду впереди всех». После такого заявления для всего мира стало понятным, что HR можно заниматься профессионально и глубинно.

После этого на рынке появляется *управление потоком клиентов*. Как это повлияло на формирование истории бизнеса? Основной фигурой этого направления я бы отметил «патриарха рекламы» Дэвидаа Огилви. И этим, как говорится, все сказано! Это человек-легенда, который влюблял клиентов в продукты, услуги.

Когда мы говорим про *финансы*, то, как ни странно, мы сразу вспоминаем Теодора Драйзера, как человека, который вовлек весь мир в эту отрасль. Люди начали думать о том, что они хотят стать финансистами.

Вышеприведенными примерами я продемонстрировал подход, ход размышлений, структуру для самостоятельного исследования, которые можно было бы применить для анализа истории формирования бизнеса и сопутствующих отраслей и направлений. Следовательно, каждый сможет найти ряд соответствующих примеров для всех уровней этого инструмента и определить для себя основные точки развития. В основе каждой точки лежат фигуры, которые можно выстроить практически в хронологическом порядке, и каждый из этих элементов порождает отрасли на рынке. И, безусловно, вы не найдете ни одной компании в мире, которая не будет соответствовать какой-либо одной из точек в диапазоне этого инструмента.

Самообман как основа этого мира в философии Бодрийяра

Чем больше на практике мы сталкиваемся с анализом истории развития бизнеса, тем больше возникает отдельных вопросов для исследования, противоречий и коллизий. Можно провести параллель и сказать, что существует определенный глобальный завод, который производит абстрактные категории, и распространяет их по всему миру. Недавно в Киеве на одной деловой встрече очень серьезный бизнесмен начал использовать два понятия: «экологичность» и «токсичность». Это серьезный бизнесмен, бывший генерал, но он использует понятия, которые не может объяснить. И на вопрос, «Зачем вы используете эти абстрактные понятия?», он ответил: «Это сейчас модно». В этом докладе я поставил цель кратко описать подобную категорию - категорию самообмана, которая называется *деловой репутацией*.

В офисе Европейской академии наук Украины периодически проводятся экспертные встречи, и этой теме была посвящена одна из тем таких мероприятий. Причиной обсуждения деловой репутации было то, что какому бы количеству людей мы ни задали вопрос, что такое деловая репутация — у всех были разные ответы. И первое удивление было в том, что в науке такое понятие, как «деловая репутация», начали обсуждать в 1980 году, всего лишь 40 лет назад.

Получается, что до 1980 года не существовало деловой репутации? Или это называлось каким-то другим словом или понятием? Зачем сегодня вкладываются миллионы долларов в нечто, что возникло всего лишь 40 лет назад, и что до этого не вкладывали миллионы долларов в это? На одной из встреч мы решили исследовать вопрос, что такое «репутация»?

Самый ранний источник, который дает определение слову «репутация» – это словарь Михельсона 1866 года: *«Репутация — это размышление, рассуждение, доброе имя, честь».*

Хотел бы отметить, что это довольно странно, когда мы имеем по одному понятию четыре разных определения, которые как-то должны объяснить, что такое репутация. Вероятнее всего, в то время в Европе у каждого сословия было свое представление о том, что такое репутация. Для кого-то — это были размышления, для кого-то — честь и т.д. Поэтому кто-то пытается защищать себя от того, что про него думают, кто-то от того, что про него говорят, а кто-то - защищал свою честь. Но в сегодняшнем мире мы просто говорим «деловая репутация» — и все должны понять, о чем идет речь. И когда мы с очень уважаемым американским экспертом говорили об этом, то он сказал, что репутация — это первые 10 строчек в Гугле. Вот что под репутацией многие подразумевают в современном мире. Так люди себя сами могут ввести в заблуждение: они заходят утром в Гугл и проверяют какова их репутация — не задумываясь над сутью явления.

Однако, существует также и запрещенное понятие, связанное с репутацией, которое не используется нигде, что очень странно. В интернете можно найти целую индустрию, как защитить деловую репутацию, как восстановить репутацию, но вы не можете найти очень важного элемента, главного! Никто не объясняет, как строить деловую репутацию. Хотя, по-моему, для любого здравомыслящего человека, чтобы что-то защищать, надо сначала это построить, и чем качественнее, тем лучше.

В завершении приведу цитату одного из президентов США Авраама Линкольна: «Характер подобен дереву, а репутация — его тени. Мы заботимся о тени, но на самом деле надо думать о дереве». Хотелось бы пожелать всем заниматься стоящими вещами, настоящими, которые прошли века — а не абстрактными категориями. Это залог процветания как бизнесмена, так и просто человека.

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REAL **LIFE** & REAL **ECONOMICS**

Трансформация социального управления в Украине: от научно обоснованной модели к имитационной

Ph.D. Владимир Скворец

В современном мире проблема взаимосвязи реальной экономики и реальной жизни в бытии каждого народа приобретает особую актуальность, поскольку от ее понимания зависит выбор экономической модели конкретного общества, а значит и пути, по которому оно будет двигаться. За последние 30-40 лет исследователи наблюдают, как изменения экономических систем влияют на трансформацию обществ в позитивную (развитие, эволюция, прогресс) или негативную (упадок, инволюция, регресс) сторону. С одной стороны, страны, по оценке экономиста А. Шныпко, разделились на три кластера по уровню технологического развития: страны-лидеры; страны, которые стремятся им наследовать; страны-аутсайдеры. С другой стороны, ряд отсталых и бедных стран быстро превращаются в передовые и богатые (Сингапур, Южная Корея, Китай и другие), а другие страны из развитых превращаются в отсталые и бедные (многие постсоветские республики, в том числе Украина). Именно этими тенденциями определяется будущее народов: лидеры технологического и экономического развития уже закрепляют свое достойное место в будущем мироустройстве, а страны-аутсайдеры вынуждены бороться за выживание и перед ними, как это было в истории со многими народами, будет возникать угроза вынужденного ухода с исторической арены. Поэтому для каждого общества основным критерием эффективности его экономики, государства и бизнеса является изменение его места в социальной эволюции человечества.

Цель этой статьи состоит в определении роли экономики, государства, науки и бизнеса в социальном управлении обществом.

Чтобы понять роль экономики, государства, науки, бизнеса в социальном управлении обществом необходимо представлять природу каждого из этих феноменов. ***Экономика*** рассматривается учеными как система хозяйственной деятельности, которая обеспечивает жизнедеятельность каждого общества. От изменений экономики зависит содержание трансформации самого общества.

В постсоветский период украинское общество болезненно переживает процесс трансформации – перехода от плановой, социалистической экономики к рыночной экономике. В результате проведения неолиберальных рыночных реформ в Украине развернулись такие социальные процессы: приватизация и переход от господства государственной собственности (95%) к доминированию частной собственности (93 %); формирование новой социальной структуры общества, в которой бедные составляют более 70 %; деиндустриализация страны; массовая маргинализация населения: численность занятых в основных отраслях экономики сократилась с 19,3 млн. чел. до 5,3 млн., в 3,6 раза. Численность населения Украины сократилась с 52,243 млн. чел. на 01.01.1993 г. до 42,233 млн. чел. на 01.01.2018 г.

Наука рассматривается как *система знаний* и как *процесс создания знаний*, которые необходимы для обеспечения жизнедеятельности людей и управления социальными и техническими системами. Научные знания, в широком понимании этого понятия, всегда служили *средством социального управления*. С древнейших времен *шаманы*, а затем *жрецы*, были ***носителями специальных знаний*** о том, как влиять на поведение людей. Поэтому в любом государственно организованном обществе существуют две составляющие части знаний об окружающем мире: ***общедоступное знание*** – для всех членов общества и ***специальное знание*** – для «избранных», «посвященных», для ***субъектов социального управления***.

И. Солонько обосновал феномен ***концептуальной власти*** – мощного наиболее фактора, который определяет жизнь обществ, народов, государств и цивилизаций в течение многих веков. ***Концептуальная власть*** – это, с одной стороны, ***власть людей***, способных порождать в обществе *социальные процессы*, охватывающие жизнь общества на протяжении многих *поколений* и протекающие *согласно разработанной концепции*, а с другой стороны, это еще и ***власть концепции*** (*замысла* или *системы идей*), по которой живет общество, *над массовым общественным сознанием*. Концептуальная власть разрабатывает замысел жизнеустройства общества (концепцию) и бесструктурно имплицитно внедряет ее в массовое сознание общества [1, с. 139]. Таким образом, *роль специального знания об управлении людьми* (имеющего практический, а значит и научный характер) *лежит в основе реальной концептуальной власти*. Примером концептуальной власти являются религии, особенно национально-государственные и мировые религии, в которых знание опирается на веру.

В каждом обществе ведется подготовка групп людей к осуществлению определенной концептуальной власти. Именно для них обеспечивается доступ к специальному знанию. А для остальных членов общества существует так называемая ***«профессорско-профанная наука»*** (ограниченное знание, которое не имеет никакого отношения к реализации концептуальной власти).

Государство по своей социальной сущности является организацией политической власти, которая представлена органами власти, устанавливает право, регулирующее отношения между людьми на определенной территории, обладает суверенитетом (верховенством) власти на данной территории, имеет право собирать налоги, а также исключительное право на принуждение и насилие. Социальное предназначение государства состоит в обязанности обеспечивать безопасность граждан и территории, единство и целостность страны. Среди основных полномочий государственной власти в современных обществах важнейшее место занимает право от имени народа распоряжаться природными, людскими, промышленными, технологическими и другими ресурсами и обусловленная этим обязанность действовать в национальных интересах (то есть в интересах всех граждан, которые составляют этот народ). Концептуальная власть в сравнении с государственной представляет собой более высокий уровень управления – она имеет цивилизационный характер. Если в общества не собственной концептуальной власти, то оно живет под чужой концептуальной властью.

Исследование роли ***бизнеса*** в процессах трансформации постсоветского украинского общества указывает на возрастание роли этого фактора в жизни страны. В результате реформ и приватизации государственного имущества произошел переход от господства государственной собственности, удельный вес которой в 1990 г. составлял около 95 %, к доминированию частной собственности, удельный вес которой в 2015 г. аналитики оценивали в 93 %. Это означает, что в сфере экономики доминирующая роль перешла от государства к бизнесу. Была достигнута цель неолиберальных реформаторов – создать либеральное государство, которое не вмешивается в экономику и играет роль «ночного сторожа» интересов частных собственников.

Бизнес, как и государство, и экономика, тоже требует научного знания. Масштабный и долговременный *успех бизнеса невозможен без научных знаний* (***научных открытий, технических изобретений, инноваций в сфере управления***, которые основаны на ***социальных и гуманитарных технологиях***). Однако в бизнесе наука и ее ресурсы являются лишь средством поддержания высокого уровня конкурентоспособности с целью получения ***прибыли*** и ***сверхприбыли***. Если в социальном управлении какой-либо страны устанавливается модель экономики, ориентирующая исключительно на максимализацию прибыли (то есть однофакторная модель), то такая страна обречена на деградацию. Как постсоветская Украина, руководство которой уже три десятилетия имитирует какие-то позитивные изменения.

Успех *эволюции любого общества*, как социальной системы, требует ***многофакторной модели управления***. В такой модели должна обеспечиваться, кроме ***экономической эффективности*** (максимальной прибыли) ***социальная эффективность*** (способность решать социальные проблемы, преодолевать социальные противоречия и конфликты, инвестировать ресурсы в человеческий и социальный капитал), а также ***критерий общественной безопасности*** (способность обеспечивать стабильность и целостность общества, позитивный характер социальных изменений).

Исследование ***борьбы разных стран с пандемией коронавируса*** только подтверждает, что социальное управление стран с многофакторной моделью экономики позволяет более эффективно *противостоять пандемии*, и, наоборот, страны, в которых экономика ориентирована исключительно на получение максимальной прибыли, оказались *наиболее уязвимыми под ударами пандемии*.

В социальном управлении любого общества обязательно присутствуют две составляющие: научно обоснованное управление и имитационное, которое опирается на манипуляцию людьми. В СССР правящая верхушка постоянно утверждала, что строит коммунизм (социализм), и это была манипуляционная составляющая социального управления, но для того, чтобы граждане верили в это, в стране строили предприятия, города, электростанции, школы, больницы и многое другое, создавали самолеты, корабли, ракеты и другую технику. Вот это все строительство и созидание невозможно без научной составляющей на всех уровнях управления. В постсоветский период в Украине о подобных проектах созидания и строительства и говорить не приходится. И это является ярким свидетельством доминирования в социальном управлении постсоветской Украины не научного подхода, а манипуляционно-имитационного.

Осмысление пути пройденного наукой в постсоветской Украине требует специального монографического исследования, но есть показатели, которые наглядно демонстрируют изменения в состоянии науки и основные тенденции этих изменений. С 1991 по 2012 г. численность ученых в Украине сократилась в три раза – с 295 тыс. до 89 тыс. [2]. Исследователи приводят статистические данные, которые свидетельствуют о том, что наукоемкость ВВП (расходы на выполнение научных и научно-технических работ к ВВП) в Украине является одной из самых низких в мире и постоянно сокращается. В 2015 г. она составляла в Украине 0,62 % (против 0,99 % в 2005 г.), в то время как в ЕС-28 – 2,03 % (2014 г.), а в отдельных развитых странах была значительно выше – в частности, в Южной Корее (4,15 %), в Японии 3,47 %, в Финляндии (3,17 %), в Германии (2,87 %), в США (2,81 %) [3]. Этих данных уже достаточно, чтобы признать деградацию науки как важнейшую тенденцию социальных изменений в постсоветском украинском обществе.

Такое отношение правящего класса Украины к науке и ученым привели к тому, что в постсоветском украинском обществе наука не выполняет свои функции по надлежащему обеспечению его жизнедеятельности. Названные выше губительные для Украины социальные процессы в значительной мере обусловлены полным отказом правящих кругов от научных основ социального управления. Игнорирование науки проявилось в следующих действиях.

Во-первых, искоренением научной составляющей из государственного и социального управления. После обретения независимости в Украине была ликвидирована политическая экономия – наука о происхождении богатства. Профессор А. Гош констатировал: политическую экономию для того, чтобы не мешала проводить корыстные реформы, как науку и учебную дисциплину выкурили с духовного пространства Украины. Во-вторых, рыночные реформы в Украине проводились по неолиберальной модели экономистов Чикагской школы М. Фридмана и Ф. Хайека. В-третьих, при Президенте и Кабинете Министров Украины негласными субъектами управления реформами были иностранные советники (Джеффри Сакс, О. Гаврилишин, А. Ослунд, Л. Фаоро, В. Калимон, Д. Асемоглу, Л. Бальцерович и другие), а также определенная группа украинских экономистов, которые прошли обучение на курсах европейских и американских университетов. В-четвертых, руководство Украины проигнорировало наработки украинских экономистов, включая экономистов мирового уровня, таких как О. Билорус, В. Геец, Э. Либанова, М. Павловский, Ю. Пахомов, В. Черняк, Н. Чумаченко. В-пятых, со стороны правящих кругов Украины остались не только не затребоваными, но даже не замечеными, предложенные украинскими учеными теоретические концепции преобразования экономики. Среди них наиболее известными являются такие: модель народного капитализма (О. Соскин), модель народной экономики (А. Филипенко), модель государственного социализированного капитализма (В. Тарасевич), модель государственного социализма (А. Гош), модель постиндустриальной интеллектуальной экономики (А Кендюхов), модель смешанной многоукладной экономики с сильным государственным регулированием (М. Павловский).

В социальном управлении экономикой Украины произошел переход от научно обоснованной модели к манипуляционно-имитационной. В результате этого перехода Украина превратилась в одну из беднейших стран Европы.

Таким образом, в постсоветской Украине реформы осуществлялись без опоры на украинскую общественную и экономическую науку, что является свидетельством отсутствия в Украине собственной концептуальной власти. Для того, чтобы остановить деградацию украинского общества, необходимо срочно вернуть науке статус реального и основного фактора социального управления. Без возрождения науки, в частности украинской политической экономии, Украина никогда не станет богатым и процветающим государством. Не только бизнес, но и реальная экономика, реальное общество нуждаются в научном обеспечении процессов социального управления. Наука должна быть основой не только бизнеса, но и управления экономикой, обществом и государством.

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Бизнес герои разных периодов истории

Сергей Свириденко

Я работаю в инвестиционном бизнесе уже порядка 15-ти лет. За это время мне выпала возможность участвовать в большом количестве сделок, связанных с привлечением капитала, поглощением и объединением компаний, были процедуры финансовой и корпоративной реструктуризации, внедрение новых решений в совершенно разных сегментах бизнеса, и ключевое, что нужно отметить, это все касалось совершенно разных периодов развития в истории, в том числе кризисных и пост кризисных. Современная история очень динамична, только недавно был мировой финансовый кризис девелопмента, спровоцированный проблемами ипотечного кредитования в США, как через десять лет пришел новый кризис из-за пандемии COVID-19, который также затронул абсолютно все сферы без исключения. За это время мною неоднократно искались универсальные решения, способные подобно финансовой модели показать движение бизнеса, оценить его динамику, текущее развитие, эффект от принятых решений, дать возможность оценить перспективу будущего развития и выразить это в финансовом эквиваленте. При этом мне пришлось сильно углубиться в историю, и я заметил, что универсальность методов подводит в разные периоды и просто становится невозможным для применения.

И тогда я решил разобраться в своем анализе, почему это не работает? Мне стало ясно, что необходимо выработать некую классификацию периодов, найти производные (переходящие) элементы связывающие периоды, а позже общую для них модель бизнеса, выделить ключевые факторы и для подтверждения отыскать понятные примеры такого представления, выявить существующих бизнес-героев. Было сделано допущение, что ключевым элементом разных периодов становиться базовый ресурс (материальный / нематериальный), вокруг которого создается большой бизнес, но при этом, при наступлении нового периода, этот ресурс становится лишь инструментом, который помогает в борьбе за совершенно новый базовый ресурс.

Таким образом, начал я с периода в истории, когда процветало пиратство, это был лицензированный бизнес того времени, главным ресурсом (добычей) тогда было золото, можно привести пример бизнес-героя того времени, это Сэр Генри Морган – пират (действовал под патронатом Англии), и одновременно основатель современной династии Морганов, считающейся сейчас одной из самых влиятельных в мире. Этот бизнес нельзя оценить, финансовые модели для него не работаю, нету такого понятия как рентабельность грабежа.

Следующим можно выделить этап добычи полезных ископаемых, например нефти, на этом этапе она стала стратегическим ресурсом, а золото стало инструментом, в том числе и для покупки земель, тут нужно отметить Джона Рокфеллера, основателя компании Standart Oil, его методы (оценивать которые я не берусь) привели к захвату этого ресурса и рынка с его производными. В этом случае, монопольное положение на рынке сразу исключает возможность объективной оценки в силу факторов, которые не прогнозируются.

Череда промышленных переворотов и в последствие цифровая революция, это как раз самая понятная и прозрачная часть истории, когда бизнес можно описать с помощью финансовых потоков и оценить его масштаб, сделать четкий и обоснованный прогноз, в этот период технология (ее продукты) – это ресурс, который захватывается, а все остальное становится инструментами, имеющими понятную рыночную стоимость. Можно отметить гигантов этой эпохи, это такие компании, как Apple или Tesla.

Ну и необходимо отметить текущий период, в котором информация стала основным ресурсом (а существующие технологии - инструментами), который сначала захватывается компаниями, часто в убыток существующей деятельности, а только потом используется для монетизации, примеры лидеров это Google, Amazon, Facebook – они давно стали компаниями, консолидирующими информацию и оценивать их с точки зрения финансовых потоков уже стало просто нерелевантным.

Итак, на базе перечисленных выше мною периодов, существующих в них инструментов и ресурсов, можно заметить некую закономерность, при которой: в следующем периоде информация станет исключительно инструментом, который послужит для получения нового ресурса, возможно, для проявления мировой корпоратизации, когда влиять на политику государств будут компании, когда принадлежность к компании будет важнее национальности, а общая модель бизнеса при этом будет абсолютно аналогична предыдущим этапам, когда новый базовый ресурс будет захватываться с использованием существующего инструмента. А с учетом того, что мы видим, оба переходящих элемента: как инструмент, так и ресурс – не являются материальными и не оцениваются в денежном эквиваленте по какой-то биржевой стоимости, то привычные методы финансового моделирования снова теряют свою применимость в силу неэффективности, и мы приходим к тому, что нам просто необходимо разрабатывать совершенно новые подходы, удовлетворяющие таким вводным.

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Коллизии истории бизнеса и технологической истории. Примеры таких коллизий.

Прежде всего позвольте поблагодарить за возможность участвовать в этой конференции, для меня это большая честь.

В контексте первого вопроса мы могли бы сказать, что классическая история часто представляет нам историю возникновение каких-то сложных систем, как некий стихийный или естественный процесс эволюции и развития. Например, что касается истории биржи. Считается, что биржа возникла сама по себе исходя из развития торговли. То есть, сначала торговцы собирались на городской площади для того, чтобы совершать сделки, а затем они перешли в некое здание, повесили на нем табличку и все потому, что так, якобы, было удобнее вести дела.

В 2015 году украинским ученым Олегом Викторовичем Мальцевым были представлены результаты масштабного научного исследования, посвященного истории возникновения биржи как явления и как системы. В результате этого исследования было установлено, что биржа не возникла сама по себе. Биржа — это коммуникационная система, которая была специально сконструирована и воплощена в жизнь. В ходе исследования была найдена технология создания биржи, которая состоит из двух этапов:

1-й этап: создание некого главного офиса с целью организации рынка. Этот своего рода «мозговой центр» создает группа лиц, которая, по сути, будет владельцами будущей биржи.

2-й этап: создается вторая биржа — это площадка, где непосредственно будут происходить торги.

После этого главный (первый) офис биржи уходит в тень, и мы видим сегодня существующие биржи, которые, на первый взгляд являются единственной запчастью в этой системе.

В ходе исследования и научных экспедиций «Экспедиционного корпуса» под руководством Олега Мальцева в Европе были найдены примеры и доказательства применения этой двух-тактовой технологии создания биржи. Эта технология была применена при создании биржи в городе Брюгге (нынешняя Бельгия) в 15 веке. Второй раз эта же технология была применена в Одессе (Украина), при создании биржи в 19 веке.

Такая система как биржа, безусловно, имеет свои специфические функции:

1. Создание и управление рынком, на микро и макроуровне.
2. Коммуникационная система, которая позволяет владельцам, создателям этой системы, находящимся «за ширмой», получать абсолютно полную и достоверную информацию о ситуации на рынке, в режиме реального времени.
3. Биржа — это машина для зарабатывания денег и, более того, машина для «ограбления биржи или ограбления рынка».

Что имеется в виду: пока другие игроки пытаются заработать и предугадать колебания котировок. Те, кто владеют этой коммуникационной системой, выигрывают всегда, они, не зависимо от колебаний цен, зарабатывают деньги всегда.

Тем не менее, были найдены две технологии, по сути, «ограбления биржи»: одна из них персональная, которую реализовывает один человек; вторая – групповая, для реализации которой необходима группа лиц, некий капитан и команда.

Я приведу исторический пример, когда один человек смог ограбить биржу. В июне 1815 года, когда началась битва при Ватерлоо, Натан Ротшильд пришел на Лондонскую биржу и спровоцировал падение цен. Он начал продавать облигации государственного займа Англии и все на бирже начали повторять за ним. И когда цена на эти облигации упала буквально до нескольких центов, он скупил их все. На следующее утро Натан Ротшильд проснулся фактически владельцем Англии и самым богатым человеком в Европе. Как вы помните, семейство Ротшильдов создало собственную коммуникационную систему, а именно почту (которая сыграла не последнюю роль в истории успеха этой династии).

Также PhD Олегом Мальцевым в результате исследования было установлено, что биржа является лишь 1/5 составляющей технологии более высокого порядка. Эта вышестоящая технология была создана для установления власти бескровным способом на определенной территории, и биржа является одной из пяти составляющих этой технологии.

В завершении позвольте привести цитату экономиста и эксперта по фондовым биржам Андре Костолани: *«Биржевой курс зависит от того, кого на данный момент больше: акций или идиотов».*

(«The whole stock market depends only on whether there are more shares than idiots or more idiots than shares» André Kostolany)

Как выглядит формула бизнеса. Какие науки входят в состав этой формулы

Рис 1. Бизнес как система.

Предлагаю посмотреть на бизнес, не как на «химическую формулу», а как на рабочую систему. Позвольте представить первую модель (рис. 1). Бизнес как рабочая система состоит из четырех компонентов, если одного из них не хватает – эта система не будет работать.

Первый компонент — это коммуникационные системы. Я о них уже немного рассказала в докладе на первый вопрос, без коммуникационных систем, безусловно, бизнес не может взаимодействовать с другими участниками рынка.

Второй компонент — это люди, здесь мы подразумеваем как штат специалистов конкретной компании, бизнес-партнеры и руководство компании, так и внешние консультанты, то есть, все лица, от которых зависит деятельность этого бизнеса.

Третья составляющая — это технологии и безусловно технологии должны быть такими, чтобы они обеспечивали преимущества компании на рынке.

Четвертая составляющая — это конечно же менеджмент, так как без управления система работать не может.

Если мы представим бизнес как «автомобиль» и это четыре колеса этого автомобиля, то нам еще нужен двигатель. Этот двигатель тоже будет состоять из 4-х блоков. Позвольте мне представить вторую модель.

Это счетно-решающая модель, созданная на базе теста Сонди (рис. 2). Данная счетно-решающая модель была разработана, как исследовательский инструмент, академиком Олегом Мальцевым и валидизирована в рамках исследования калабрийской криминальной субкультуры.

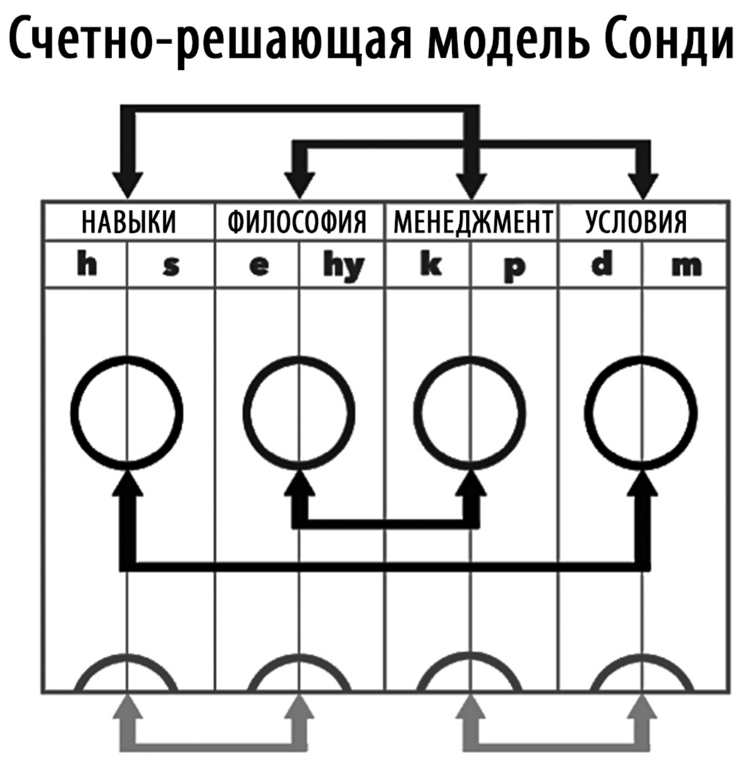

Рис 2. Счетно-решающая модель Сонди

Первый блок двигателя бизнеса — это философия. В данном случае подразумевается философия конкретного бизнеса — ради чего основатель компании и его подчиненные занимаются этим делом, кроме цели заработать деньги. Сегодня это часто называется «миссией» компании, но философия является более широким и вышестоящим понятием.

Следующий блок — это навыки людей, задействованных в конкретном бизнесе, и они требуют постоянного повышения квалификации. Здесь важно сказать, что тот период, когда ценились дипломы об образовании и количество сертификатов, уже прошел. Сегодня основателей компаний и инвесторов интересуют фактические навыки людей, которые способны сделать ту или иную работу и выполнить ее максимально качественно.

Блок условий, он же блок коммуникаций – сюда относится способность компании создавать условия на рынке для максимально эффективной деятельности и получения прибыли, а также способность справляться с внешними условиями, которые могут быть сложно прогнозируемы, например, кризис или пандемия.

Четвертый блок — конечно же менеджмент, потому что если нет должной организации работы и дисциплины, если система не отлажена как часы, будут постоянные сбои в работе.

На представленной модели мы видим несколько стрелок, которые обозначают механизмы взаимодействия этих блоков между собой. Благодаря счетно-решающей модели Сонди мы можем анализировать состояние как отдельной компании, так и рынка в целом.

Согласно концепции Леопольда Сонди (выдающегося ученого, психиатра и основателя такого направления глубинной психологии, как судьбоанализ), содержание этих блоков и их взаимодействие между собой, в результате приводит к определенному положению вещей. Это положение вещей характеризуется двумя параметрами, которые мы условно называем «быть» и «иметь». Параметр «быть» в контексте бизнеса, отображает положение компании на рынке, ее степень влияния, масштаб деятельности, доля рынка. Параметр «иметь» отображает капитализацию компании, ее финансовое благосостояние в целом. Если основателя компании не устраивает финансовое состояние или положение компании на рынке, то причины такого положения дел нужно искать в составных частях вышеописанных моделей.

Если мы говорим о науках, которые требуется знать в бизнесе, я всегда вспоминаю фразу своего научного руководителя академика Олега Мальцева: «Бизнес — это война». Поэтому любому бизнесмену и предпринимателю следует изучать историю войн, воинское искусство, искусство тактики и стратегии. Безусловно нужно изучать мировую историю и исторические прототипы (как отдельных личностей, так и организаций). Поскольку в результате исследований стало понятно, что истоки бизнеса лежат в центре Европы, в регионе под названием Рейн (Бавария, Германия), то нам нужно искать науку, которая была известна в этом регионе несколько веков назад. Эта наука называется «Европейский мистицизм». Позвольте пояснить, что здесь идет речь не о какой-то магии и колдовстве, эта наука называется «европейским мистицизмом» лишь в силу того, что большинство знаний утеряны, а те явления, которые современный человек не может объяснить, он их мистифицирует в силу особенностей, присущих человеческой психике.

В контексте философии Жана Бодрийяра и общества потребления, в котором мы сегодня живем, я бы хотела обратить внимание на психологию, которая сегодня поставлена на службу бизнеса и перед ней, как наукой, поставлена одна главная задача: как заставить людей как можно больше производить и потреблять товаров. Из-за чего мы наблюдаем образовавшийся большой пробел в знаниях и исследованиях в области диагностики и терапии психологических проблем современного человека. Я думаю, что это актуальная проблематика и, возможно, она заслуживает отдельной научной конференции.

Светлана Ильюша
НИИ "Международное судьбоаналитическое сообщество"

REAL **LIFE** & REAL **ECONOMICS**

Взгляд финансиста на современную экономику

Павел Педина

Природа происхождения элементов бизнес-конструкции (кадры, маркетинг и т.д.)

Я являюсь руководителем Европейского общества защиты кредитов, которое занимается изучением деловой репутации компаний, кредитоспособности компаний и инвестиционной привлекательности проектов.

В своей деятельности мне приходится рассматривать четыре бизнес-конструкции: коммуникационная система, менеджмент, кадры и технологии. И в общей сумме эти четыре элемента говорят о деловой репутации компании и об ее кредитоспособности. В какой-то период времени я был вынужден вернуться к праотцам своей деятельности и разобраться, как было раньше. И для этого я выбрал две компании, австрийскую KSV1870 и американскую Dun & Bradstreet. На момент создания данных компаний, при зарождении буржуазной революции, уже тогда компании в своих отчетах тоже обращались к этим четырем элементам бизнес конструкции. Причина появления такой профессиональной услуги и сферы деятельности выступил обман, банкротство, что порождало запрос на эту деятельность. И только рассматривая компании с этих четырех элементов, мы можем как-то взять обман под контроль.

Я не ученый, и могу только сформировать свою гипотезу. Я увлекаюсь историей рыцарских орденов и много лет занимал руководящие должности в банке. И если кто из вас знаком с банковской историей, то он знает, что многие продукты возникли из деятельности тамплиеров. **То есть, тамплиеры породили сферу профессиональных услуг как банковское дело**. И я не удивлюсь, если орденские структуры выступили в роли, которые породили современные компании. То есть, орденские структуры и задачи, которые они решали до этого, перешли в бизнес-задачи. И вместо мечей и плащей все это ретрансформировалось в компании, но целью завоевания территории так и остались – и это богатство. *(Из комментария Dr. Олега Мальцева к докладу, 2021 г.).*

Люди и общество потребления (с точки зрения Бодрийяра). Место человека в обществе потребления.

Бодрийяр не случайно издевался над обществом потребления, называя его «отсканированным большинством». Современные отношения общества к экспертам сейчас, как к шампуню «Head & Shoulders». Сегодня возникает только один вопрос – сколько?

Сегодня эксперты обесцениваются до невозможности. Не хватает только штрих-кодов на лбу. Это потребительское отношение сыграет с обществом злую шутку. Потому что некоторые люди, поддавшись потребительскому отношению, обесценят всю отрасль. И потом экспертному сообществу будет трудно доказать, что их мнение не продается. Как, пример, в Украине адвокат стал почтальоном. Основная его функция разносить конверты по разным кабинетам правоохранительных органов. И это проблема не только одного экспертного сообщества, как адвокатов. Кто же породил эту идею, что все и все продаются? Эту идею породило западный мир, и она постепенно внедрялась в общество. Сегодня возникает иллюзия, что деньги заменили интеллект и это ужасно. Так никогда не было во всех периодах истории и эта идея долго не продержится. На протяжении истории мы видели, что власть основывалась на знании и технологии. И наша эпоха не является исключением.

Лично для меня и моей деятельности наука и технология — это очень важный элемент бизнес-конструкции. И текущая конференция — это яркий пример того, что власть знаний и науки выше власти нуворишей или случайно заработавших капитал людей.

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Состояние человека в обществе потребления

Марина Ильюша

Когда мы говорим о философии Ж. Бодрийяра необходимо отметить, что она практическая и крайне полезная для любого читателя. Жан Бодрийяр позволяет иначе взглянуть на мир. Пусть даже человек, который живет в своем «мире», после прочтения просто иначе взглянет на всё с другой стороны — уже это является огромной пользой для современного общества. С другой стороны, можно сказать, что люди, которые приложат усилия и вникнут в его работы, смогут сделать то, что сегодня неподвластно большинству, потому что прикладное значение философии Бодрийяра просто невероятно. Существует огромное количество людей (профессоров, ученых, общественных деятелей), которые черпали вдохновение из трудов Жана Бодрийяра. Не говоря уже о многочисленных деятелях культуры — художниках, композиторах и других — кто на протяжении 30–40 лет и более продолжают черпать свое вдохновение в трудах Бодрийяра, и даже пытались его идеи, в том числе, внедрить и в кинематографе — например, фильмы «Матрица», «V значит Вендетта» сняты по мотивам трудов Бодрийяра.

Достаточно большое количество людей говорят о том, что Бодрийяр был марксистом, и поэтому он — враг капитализма. Но это не совсем так. В своей работе «Общество потребления» он достаточно четко пишет: «Люди живут в безобразии», нужно лечить все это...» Обязательно. Ведь только «больной» человек может считать, что тот, кто читает сказки — автоматически является сказочником; а того, кто смотрит мультфильмы — мультипликатором; того же, кто читает Ницше — ницшеанцем. Иначе, откуда в таком случае берутся критики? Если человек читает труды Канта, это совершенно не значит, что он является приверженцем Канта.

Важно отметить то, что Жан Бодрийяр — не только последний, один из самых знаменитых философов мира, но также и один из последних мистиков этого мира. Бодрийяр был мистиком, и в этом нет никаких сомнений. Нужно упомянуть и то, что он был очень воспитанным и культурным человеком. Удостоверится в этом достаточно просто: если бы это было не так, то у него обязательно появилась бы еще работа под названием «сказочный глупец», потому что человечество упорно потребляет то, что их убивает. Если говорить о Западной цивилизации, то в определенный момент времени высшей ценностью человечества стала жизнь. Поскольку, если такой ценности жизни нет, то нет и общества потребления, потому что оно спешит жить. «Общество потребления» — это реализация мечт, реализация жизни в том виде, в котором ее себе представляет человек. Иначе, нет общества потребления. Но эта жизнь убивает человека. По сути, человек превращается в некоего робота, о чем Жан Бодрийяр писал в книге «Система вещей».

«Когда «дикарь» жадно хватает часы или авторучку просто потому, что это «западная» вещица, мы ощущаем в этом некий комический абсурд: вместо того, чтобы понять, для чего служит предмет, человек алчно присваивает его себе – это инфантильное отношение к вещам, фантазм могущества.» (Ж. Бодрийяр «Система вещей»)

То есть человек становится электронным придатком этой системы. По сути, мы имеем дело с очень неприятной ситуацией, когда употребление наркотиков дает людям новое впечатление и т.д, но их потребление значительно сокращает срок жизни человека. К слову, и Братья Стругацкие в своем произведении «Хищные вещи века» в последней главе выводят то, что выдуманный мир — это конец человечеству. Заблуждения и иллюзии всегда были свойственны некоторой части человечества. Но при этом окончание реального мира и превращение его в виртуальное — это конец человечества.

Вероятнее всего у него была бы такая работа, центральный труд учёного. Потому что иначе определить эту субстанцию, которую он называл «достаточно странной субстанцией» нельзя. Но ее, такой работы, у него нет. Когда Ph.D. Олег Мальцев изучал труды Жана Бодрийяра, он пришел к выводу, что это и есть философия, предшествующая психологии ущербности. Поэтому, рассматривая такого индивида с точки зрения психологии, можно сказать: это — ущербный человек.

Необходимо уточнить, что научную категорию ущербности ввел не Жан Бодрийяр, а Ph.D. Олег Мальцев в области психологии, и она стала продолжением философии Жана Бодрийяра. Научные труды Бодрийяра — это превосходная база для изучения такого предмета глубинной психологии, как психология ущербности, и на языке психологии такой человек называется «ущербным».

Ущербность – это уравниловка, навязанная социальными программами, стереотипами, неэффективными моделями поведения и т.д. И если человек ничего не сможет сделать со своей ущербностью, то он будет таким как все – «серой массой».

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