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PARTIALLY MANAGED
Towards a new epistemology

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*Dedicated to my teachers: similarities and differences
your views and the positions communicated to me,
are mostly outside of yourself,
but it is they who awaken the thought to the greatest extent,
remaining at the discretion of my choice
and responsibility for its consequences.*

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As an epigraph

«Of course, if you are lucky, you will stumble upon some pearl, but usually the speeches of members of the learned community at best resemble the conversations of plumbers, and at worst – the concierge chatter pouring out on you rumors of the worst kind, that is, gossip about uninteresting people (others scientists) and all sorts of nonsense. Yes, the conversation of outstanding scientists can sometimes be exciting: those who accumulate knowledge, easily move from topic to topic and collect disparate pieces of a scientific puzzle together. But there are very few such scientists on this planet».

N.N.Taleb, "Antifragility"

A small foreword

In the broad scientific community, openly or behind the scenes, there is a presumption that "discoveries are made at the turn of science", which is supposed to be an important creative moment of scientific activity and authorizes access to neighboring subjects, directions and spheres. The designation of this "junction" was conceived in the form of a three-volume series of books, this is the second of them. And, of course, it is a kind of experiment that allows you to link around a single substantial attractor some things that were previously thought to be disjointed. That is why such an experiment may seem to someone not corresponding to this or that cognitive canons.

The second volume offered to the attention of my dear reader continues what was stated in the previous book, "The Possibility of Management. Understanding Human Capability, "which identified a number of key issues related to governance issues, but in an aspect not so much the essence of governance (before I was already engaged in many, and very successfully), but in what areas management, like human ability, exhausts the universe of such ability. For the primary phenomenon of governance, within the framework of which a meaningful conversation is possible, is that which is commensurable with the human being.

Both this and the work following it, although they are the disclosure of the topic of the first, but have an independent meaning, which does not depend on the possibilities of further development of the topics indicated in it: this deployment can be carried out in the opposite direction. Actually, the third volume is planned to be devoted to a more careful consideration of the image and conditions for the formation of the personality of the future, which is to become the engine of history – the elite proper, but one that has to overcome its historically gangster originality. In part, this topic of interdisciplinarity was clarified in the first volume,

where it dealt with two historical sources of European scientific knowledge- conditionally speaking, the "science of criteria" and the "science of discovery."

In the course of the first book, in particular, an attempt was made to identify the fact of mutual isolation of each of the main spheres of government combined with the desire of each of them to expand into other environments, with direct extrapolation of managerial principles from their own – operationally familiar and linguistically secured, irrespective of the task of mastering or recreating the language of another sphere, in order to avoid ostracism and other conflicts in the system of separation of scientific labor. Despite the obvious fact that the social environment, the psychosome of the human body and the extrahuman nature environment are three such spheres of management, the question of their controllability is not so trivial, because the speculative evidence of the subject does not correlate with the exemplary facts of medical experts' attempts to judge social processes, other economists to judge about physiological possibilities, and representatives of "natural" sciences – to judge about the physics of processes that go beyond their own subject examination (for That the actual science of physics as an integrated body of knowledge in all fields for a long time is the content of the memory is not certain learned man, but is distributed within the scientific community).

Whatever it is, what unites these spheres, is the field of general scientific, epistemic, paradigmatic attitudes, functioning in the mass of individual scientific minds, irrespective of the awareness of these and the critical consideration of their historical premises (in case of awareness). As my (and not only mine) study of this issue has shown, these attitudes themselves, contrary to popular opinion, are not so much the result of the progressive development of sober thought in the struggle against ignorance and obscurantism, rather than following the sum of cognitive inquiries coming from "extrascientific" agents and dictated by the transpersonal conditions of historical processes in societies of the European type.

It was also indicated that today the sum of scientific prerequisites, including paradigms and formats of scientific documentation, is undergoing a crisis, as well as socio-economic conditions of the world order, together with which the form of scientific activity known to us (and known for many as known) is formed.

In the course of a specific confluence of the circumstances of my (and not only my) life it turned out that some breakthrough ideas that are sufficiently substantiated, both relating to the social sciences and human sciences, and to the

sphere of observation of an extrinsic nature, can be described on the grounds , significantly different from the widely known. And this, in addition to the increasingly voiced, and not directly related to the views expressed here, that the solution of key problems of the turn of the 20th and 21st centuries is impossible on known or trivial paths. Those paths that differ from the trivial ones, within the framework of my narrative, have been associated with a revision of the general notions of a number of fundamental things, including the concept of model and model structure. And since the beginning of such changes was indicated in the first volume, this continues the development of the ideas outlined earlier.

At the beginning of the 21st century, it becomes more and more obvious that by squeezing nature out of the need for "progress", discrediting the idea of scientific and technological development, the "fathers of society" replacing each other in generations, began to pump out money, as well as the health and life potential of the population itself, which is the main condition for the division of labor and wealth, thereby reducing the level of civilizational development and thereby destroying the basis of one's own existence. The world has formed a global trade configuration, but at the same time there were ideas about disaggregation with a high level of local life. This raises questions about the risks from the rest of the world and the control of its processes, and whether the partial management of the world can be integral as part of its self-government. Outside the economy, the concept of externalities already indicates that such management inevitably is the management of an ecosystem that is partially open to the universe itself.

Further, if one takes as an example of system dynamics (SD) as an invention aimed at solving fundamental problems of the global presence of a person, then it can be found that it is effective only as a tool in the paradigm of partial controllability, but not in the paradigm of paternalistic-centralized, which is associated with the volume of input data, uncontrolled links and self-regulation factors, which naturally exclude iatrogenic paternalism. Moreover, the sphere of application of the SD was immediately announced the automated controllability of the urban environment, and precisely with this simultaneously both the task and the supertask, it was published. So, since a conversation is opened about the organics of human presence in a limited area of management, it also concerns partial controllability. Just as the medical management of the human body is not "absolute", and, of course, society, not absolute, partial, is the management of

the urban environment, covering all three spheres of government. Therefore, I hope that for the reader it is already justified to consider the subject of this book precisely in the aspect of the urban environment as a meta-management object.

And, of course, the category of partiality should be correlated with such a strange concept of modern cybernetics as "open systems". Already at the level of elementary intuition, it is noticeable that such systems are characterized by partial controllability, but I strongly doubt that this aspect of anyone would be considered seriously or strictly.

Meta management of the main spheres of management¹ correlates with the special meaningful logic of communicative states, and hence a metaphysical measurement of control is opened here. The previously declared poly-model model structures seem to be a promising means of working with the semantics of generalized descriptions of states (phase space) and the logic of possible worlds; which means that it opens the possibility of talking about random logic taking into account the positions (first of all, maximally focused on instrumentality) existing in modern science (be it official or not) and representing the leadership of opinions that occupy a certain share of media content.

The book "Partially Managed: Towards a New Epistemology" offers a sketch of a new concept of the world I created, first of all, a cosmological concept, whereas the paradigm behind it is a new concept of an activity person connected with this world, and an essential part of the life of this person is a developed media environment, which, however, must inevitably take on a specific form if we are talking about such a person as free and developed. My doubts here, first of all, concern the extent to which it is justified to divide the themes of the first two books – even in the case when there is already an idea of the content of each of them. This division has been carried out for the most part for the sake of convenience, but the real (and only) justification for such a separation is that, before talking about a creative person, one must certainly clarify the structural and cognitive attitudes and possibilities of the world order itself (or rather, the principles of possible mutuality-action with him) before concentrating on the actor adequately arranged for this world! If you think about it, this is exactly what will be the beginning of a conversation about a person from the perspective of

¹ What was said in the first volume "The Possibility of Management: Understanding Human Ability".

possible world pictures, their absence or indistinctness! Therefore, it should immediately be clear and expected that when considering the topic of partial control, there will be a run ahead, anticipation and mixing.

Semi-managing

What is the language of talking about semi-managing?

- In the previous book, "The Possibility of Management: Understanding Human Ability," the very phenomenon of governance was considered in the following aspects:
 - the three main spheres of application of this concept (the difference which very many imaginary contradictions remove because of conceptual confusion);
 - meta management, connecting the main spheres among themselves;
 - the viability of controllable and controllable systems for which the regularity of reproduction is characteristic (in its idea ascending to the "cybernetics of the third wave" by S. Beer);
 - logic of an extra-hierarchical mode of management, excluding the irrational, but assuming such a thing as the supra-rational.

In the course of the work, it became obvious that, even for those who think in the "delegation of authority" paradigm, the dominant consciousness of management processes still remains the state of "complete controllability of the situation," and if it is not, then the delegation itself is recognized as ineffective.

The logic of questions and the method of questioning are restored and justified by searching for tongue-tied and learned ignorance. The initial randomness of the questioning open solves the problem of the complementarity of objects, but hangs the question of a language that, in a permanent search for its path, ceases to be smooth and common, and becomes full of inconsistencies, metaphors and annoying borrowings. The science of the era of "scientific and technological progress" (NTP) has not fully learned how to use tongue-tie as a methodological device (this topic was also only partially affected), although as a phenomenon it is well known in postmodernism. The scientific from the NTP's point of view is that at least somehow it has been worked out as a language, and before this state barely born narratives fall into the scientific field, demanding separate methodological constructions like "fan matrices" (besides, incidentally, attempts in Neoconomics to define a narrative in the strict sense). However, the discoveries are made in tongue-tied, for in the unknown, where the NTP-category of the "working concept" appears quite well (Grigoriev has a lot of them);

Operational work with them should become a leitmotif of the topic of complementary work.

A few words about why at the end of the first book we are talking about Fuller:

- It is not separately associated with Grigoriev's teaching, although in one respect the union is dense: it is a poly-model model structure, which is discussed in the first book with reference to neoconomics. This structure, undoubtedly, refers to the synergistic orders and ways of cognizing being, of which Fuller spoke²;
- Fuller mechanics and synergetic geometry explain the things that underlie the management of viable systems, which is also discussed in the last chapter of the first book, but are also mentioned earlier because they represent the sphere of topical managerial problems and signify an attempt at a metaphysical understanding and explanation of nature, problems and management issues.

In this book we are talking about positively (but not positivistically) understood factors of super-rational and partial controllability. Here, the development of the idea of active matter is seen, in the sense of Aristotle's notion of the relation of causality to matter and form. That immediately assumes the thesis of the admissibility of "cooperation" and "treaties" with such a substance in the measure of its consciousness and reasonableness, and, at any rate, the display of respect for one's own material-like resemblances, expecting and promoting a higher manifestation of these qualities from it as worthwhile on the verge of selfishness and altruism, the expectation of the most friendly environment for oneself. In the previous book repeatedly hinted at the fact that some ancient people understood these things very well!

Meanwhile, there is something else that essentially bred Nassim Taleb, discussed in the last chapter of this book, with Buckminster Fuller, considered in the last chapter of the previous book: the first are boring project people, for they are obviously naive in their ignorance of the accidental; while the second is universal: what is its concept "Scenario Universe" worth? But in fact, on the other hand, the design is different. "Singer of chance" is contrasted "singer of universal forms."

² Neoconomics is not the only scientific system to which a model structure of the kind $\langle \Gamma_i U, \Gamma_j \rangle$. It can also be used to represent other fields of knowledge – for example, in the integrative conflictology of Mary Parker Follett. The psychology of the world is able to find a rich field of research in the neo-economic concept of financial imbalances, as well as psychological science in general (even if Grigoriev's appeal is aimed at building an integral social science).

Taleb in "Antifragility" says a lot about the ability to self-bones and the amazing properties of these human organs. But the fact that many bones are structures of stretching and spiraling remains outside of his narrative for the same reason: postnonclassics for many people continues to be unconnected with the authentic ("Dohokin", if you like, expression) synergetics. And the bicycle, no matter what Taleb said, is still useful for bones, because it is useful for forming with them the integrity of bundles.

On the thinking activity, nestled by the Moscow Methodological Circle (MMK). Thought is something related to activities, but most people not only bred these things, but would even be happy to plant them. Since the implementation of a regular routine, so sweet to the heart of Grigoriev (well, and Shchedrovitsky, probably so much overlapping with his ideas³) for most people working for someone else's uncle for a salary, there is an activity that should be related to the minimum amount of labor, whereas thinking is a very costly occupation. Automatism and the habit, whose definition of "replacement with happiness," is something that saves us from unnecessary fuss and the need to look for additional food. Meanwhile, actually thinking (especially what the unforgettable Mamardashvili wrote about him at the time) is a special kind of tension (on it, almost orgistic), and it is connected with a special kind of activity – working out and making decisions. Following P.G. Shchedrovitsky, who loves etymology, I note the obvious that thought is the acquisition and realization of meaning. Semiotic, the latter emerges just as time follows on the discontinuities of the "directional processes" and "complementarity" states (completeness), opening the door to a world of surprises, questions, performative acts and what concerns the Deleuze desires machines, which "work, breaking," but represent a mechanism for the functioning of the capitalist system of demand. In this very sense, the meaning and the thinking and sense-making associated with it are, of course, activities, and quite specific – activities to restore homeostasis, just as the body is engaged in activities to restore the damaged integrity of the skin: first blood, then painful, then regeneration begins, tickles and itches, and then a colloid scar of one degree or another is formed. With thinking something like this, only the wound state (the state of a "crack", according to the same Deleuze) can be fixed and the way of

³ https://www.youtube.com/watch?v=_cpWkGwZMSI (actively for 2016).

replenishing the crack can be changed: by closing the sides, or by filling something with the intermediary. That is why the best way of such homeostasis is communication as a primary social action, but if the latter does not contribute to the "healing of meaning", then it is possible to conduct such search independently with the assumption of communicative outputs on something worth it, if suddenly it is found. It's quite simple and quite a long time ago. The only time between the personal creation of the semantic text and the communication about its writing (or the subject of its writing), of course, can not be a rigid ordinal hierarchy. The activity phases are linked to each other, depending on the adaptation conditions and the current prerequisites for updating.

Causality as a cotton with one palm

Within the framework of classical philosophical nominations, the ontological views of Nassim Taleb can be designated as radical accidentalism. Inattentive readers of this author can develop a false identification of his obvious cause, which is not always a correct explanation, with the reason as such (although this identification largely comes from how Taleb himself speaks). Here we can agree with him that we, rather, live not in a world of illusory causes. But the constructive way out of these "reasons" is not an exit, in the sense of a common expression, "from the comfort zone": the activity of a person on Earth (and maybe not only on it) is precisely to create acceptable conditions for existence, or a zone of comfort, and therefore the exit from it is meaningful only in the event that this zone becomes uncomfortable. And if the concept of causality does not solve our problems and problems in relations with the world, then, perhaps, it will be much more productive to consider it as a world of tracks left by something or someone on someone or something whose origin depends from influence and receptivity. In the mode of these things, the question is raised about which trace a person can leave, and an answer is sought for.

When I studied the subject of logic and the concept of causality at the university, I was always embarrassed, first, that causality in actual language is the opposite of the goal as the adverbs "why" and "why" (reversed, respectively, in time back and forth) whereas in the framework of the "strict classical conception" of causality, the goal is one of the four hypostases of causality, except for which nothing more substantive has been invented since the time of Aristotle. And secondly, the fact

that causation or infliction⁴ is not explained at all from the position of what could be called the "fundamental ontology of the trace" – while the following exists as one of the basic logical relations, the semantic, elementary consideration of which always breaks up into "what the trace ..." and "then, on what trace ...", thus opening a rich palette of discretion of ways of interaction and mutual manifestation of material substrata and formed by them (as well as the forms that form them). In this sense, the common notion of causality in the everyday use of the word denoting it has always seemed to me to be some kind of Chinese "cotton in one hand" – a concept not explained to the end, despite the fact that it is one of the fundamental in science and philosophy. The consideration of causality in this vein led me to the fact that already at the level of material implication in every $A \supset B$ antecedent A (if every "if" corresponds to the intuition of the cause, and every "then" – the intuition of the effect), for some reason there is always something "one", although in any real infringement it already exists in the elementary case of "two-in-one" but not clarified as "two", and consequent B – in any case, one thing, or actually "cotton." In this case, the implication was presented as a kind of functional relationship between the set from the domain of definition and the unit from the range of values, the general meaning of which is "trace formation," or "the formation of consequences". Why such an obvious circumstance of the nature of causality was not explained by anyone, I was absolutely not clear. The fact that the antecedent was not perceived almost dichotomously almost throughout the history of philosophy can be associated with certain "archetypes of philosophical education", rising, on the one hand, to the ancient "beginnings", on the other – to the Neoplatonic One and the Abramian-Christian "super-god" sources of causality. The notion of a dichotomous antecedent leads to things that, perhaps, go beyond a known historical retrospective.

But, once again, even in the case when causality is not fully clarified as an observable phenomenon of the world or a way of thinking about it, this is not yet a testimony in favor of the illusory nature of the phenomenon itself. For me, causation as something observable is an interaction of something with the formation of a new entity – a trace, and it always differs both in relation to the consequent, and in relation to that which breaks up into a heap of antecedent

⁴ Other polemicists are inclined to see the "acting" kind of causality – and this at best.

dichotomies of the influencing and perceiving (or not perceiving , or resisting perception) of the components of causality (or, if you will, its basic "elements" or "beginnings"), and the degree of the same receptivity, understood in a general sense, can have in its inner, highly organized nature – like the one about talking about Taleb dopamine credulity.

Such a duality of the ontology of the trace, which rehabilitates causality in the sense of the Taleb criticism, opens up a very exotic topic of today for a stoic ontology that interprets truth through tonicity or tension; In Fuller's mechanics and metaphysics, tension is interpreted as tension.

The ability to influence / not influence depending on the intensity as a condition of trace formation (or the formation of the sequence, the pursuit, the leaving-track-a separate and very interesting occupation is the study of words with the root "trace" and their combinations), and the susceptibility is not receptivity as active qualities, reveals also a specific understanding of the basic relations of control – moreover, this ability reveals both relationships as fundamental to this area, but the fundamental logical relations are compatibility and following, which lead to other logical relationships: opposites, sub-opposites, contradictions, subordinations, equivalences.

With this understanding of causality, the usual understanding of it and, accordingly, narrating about the world of narrative, is indeed flat. However, the multidimensionality that is revealed in connection with it is not infinitely infinite and chaotic: its structure and the world's education become visible due to the effects of influences and perceptions-just as a multitude of prices in the variety of the commodity mass is formed by the Smith synthesis of the prices of labor and rent, the specificity of economic disputes around them in his time very subtle way to understand O. Grigoriev.

The fact that the consideration of causality cited here gives something important for Taleb's understanding is evidenced by his own admiring reference to the metaphor of Charles Baudelaire, who compared memory to the palimpsest – a re-writable parchment (on which, I add, with each new record, the traces of the former appear). Taleb's intuition about memory, narrative and causality corresponds to what is here called Heidegger's "fundamental ontology of the track", but these concepts were not interpreted in this way. Important in this ontology is the fact that both the perceiving side and the influential, leave it to

the extent of the ability to self-spend or to spend the interaction side. And in the case when people become such members of the antecedent dichotomy, the sides of perception and impact can invert.

Everything that I said earlier about the order of formation of the subject-technological set and the kunst collection of samples can be directly interpreted in the causal ontology of the trace: "Artificialia" – traces of the movements of human hands that reflect the fruits of the discretionary perception when it comes not only about technique, but also about the creation of art; "Scientifica" – traces of the movements of the mind and movements of human hands, reflecting the fruits of the movements of the mind; "Naturalia" – traces of the interaction of natural forces and forms. For all the artifacts created as parts of the subject-technological set and called by us the objects of material culture are also traces, or effects, of the interaction of the influencing and perceiving factors, whether they are received consciously or unconsciously. Did not that mean Seneca, when he stressed the current reason among others in the 85th letter to Lucilla? Any technological product is the result of a consistent combination of traces left by one material substratum on the other in a certain form, corresponding in varying degrees to the principles of combining natural forces and energies.

The main unconscious intrigue when appealing to the Kunst collection of those who go there to leave a trace in their perception is how the traces of key areas of causality turn out to be or may be the cause of some new traces of artifacts or natural forms. Further intrigue lies in the question of which of them will be affecting, and which – the perceiving effect of the antecedent; and about what traces and under what hands of impact and perception are discovered to be actually possible. And this is a very special network of causality, essentially different from what is commonly understood as conditional chains and Hume type causality networks. Here, there is a basis for a specific model of prognostication, which turns out to be realistic and, by the way, extremely empirical, since the distribution of the degree of ability to perceive and influence something – the question of empirical observation of the external world, in the Berkeley-existential interpretation – a question of internal resolve.

In all these things there is an important circumstance that it is communicativity that makes up the ontological prerequisite of causality. And important news for understanding the action of so-called infliction on various degrees of complexity

here is that organic antecedents create an autonomous and stable being, whereas inert antecedents mutually destroy each other or create primitive figures (which, however, have value in that , which indicate the beginning of geometric forms).

By the way, today's use of the notion of action as a philosophical and methodological category is the same cotton with one hand as causality (being, in fact, one of the types of causality), and therefore different "activity approaches" built on this category without the object of application and the expected consequence or effect are the same cotton. Which, in turn, reveals yet another seemingly unexpected moment: the category of activity presupposes an aesthetic dimension, and, as far as abstraction of activities, a special semiotic dimension.

The ability to Berkelean active perception is the ability to understand. The desire to understand something is the desire of the understandable to leave its mark; in turn, the desire for correct understanding is the desire for a holistic, voluminous and essential perception. For a person, sensitivity is primarily a sensory capacity, and the completeness, integrity and correctness of perception, and also the mediation of his own ability to control his order, means nothing but the fullness of life. Developed ability to this is what they mean by the education of feelings and taste; having them, a person is capable of selective and developed interaction with the surrounding world and people. However strange it may sound, it does not depend very much on the social group of origin, although, of course, special attention is paid to this in the sphere of what constitutes the social category of elites developed to the level of the aristocracy.

On the other hand, insensitivity is the opposite, the practical side of understanding, which does not mean, however, a lack of understanding, but the practice of rhetorical "apathy", as well as that "equanimity", which is the end of the stoic doctrine that produced a Christian world out of its depths.

The antecedent difference of the actor and the perceiver here is similar to the Aristotelian difference of the moveable as the key conditions of motion, which, however, are capable of changing places in different periods and in different relationships. In this sense, the active movement as a causality factor attracts attention. Aristotle considered motion an intermediate state between existence and non-existence; this category is generally a fundamental philosophical problem since the times of the Eleatic, if not earlier.

Just as the real world consists not of numbers but of forms that organize the integration of forces, real events are formed not by probabilities (numerical in nature, and therefore conceptual), but from networks of causation in which causality itself proves to be a very problematic concept (from the point of view of the content, or non-normative, part of the science of logic); like the same intention that for Husserl is something original – but not a concept, but a problem.

Where Taleb talks about Excel spreadsheets as an illusory forecasting tool that gives an escape of calming numbers before uncertainty, the important news from the point of view of the activity approach to management is that the tabular form of data representation is matrix, and here in the neo-economic sense there is actually no speech about what else, as an attempt to carry out the forecast from the position of "emergency-empirical activity" (Avralno-Opytnaya Deyatel'nost' – AOD), using an alienated view of the tables as an AOD matrix as the main tool. However, as it was said earlier⁵, the forecast operation belongs to the sphere of project activity, and actually is actually a tool for creating projects, unlike extrapolating their own experience for the future. On the other hand, the combination of highly spaced cells or even a set of tables of the AOD matrix can generate a new within the imagination in the sense of Koestler, and thus, be the basis for the project activity – but, again, within its own ability for such a combination, or ability imagination, which is not always the nature of conscious rationality, with difficulty allowing actualization of specific layers of experience and imposing restrictions on freedom of association.

In this sense, if activity (first of all, "thought activity" as understood by the "Moscow Methodological Circle" named after Shchedrovitsky) is understood as an independent movement of a living or self-organizing entity, caused by endogenous or exogenous factors, we should add here that, unlike of analytically-experienced and regularly-recipe activities, which are inherently allopoietic, the activity for the creation of projects (the other side of which is design) is autopoietic, that is, according to common sense, based on the "dialectical logic" conflict as a starting point of any movement, the thinkable and epistemically non-platonic. Therefore, any forecast related to this activity, having a linguistic component, a question, and a system component – uncertainty, should also

⁵ See the book "The ability to manage...".

include a contradiction factor, generally extrapolated to the future with varying degrees of expectancy. This will be the probability of a black swan – unless, of course, there are no surrealistic talks about the spontaneity of the appearance here and now of "conical anamorphosis" and the structure of events just before it appears. And if such a conversation is nevertheless conducted, then it will be revealed not only that the aesthetically "black swan" idea is the ontological surrealism indicated in the previous sentence (and in this sentence is reflexable), but also that any generation of black swans (as "evil", and "good"), will have a root in the logical situation of contradiction, and the more irreconcilable the contradiction, the more "probability" of the black-swan curiosity (in the same way we have the mechanism of its production). An important feature of precisely such contradictions is that they represent conflicts within a process conceivable as a system (of one degree or another of complexity). And another contradiction can be interpreted as a mutual orientation to leave a trace without being allowed to be impressed: contradictions are only a condition for the generation of a new, but a new one is the leaving of a trace capable of having a complex nature. And, indeed, it is easier for us to predict the power of influence than what will create a logical conflict – but only for what we know as capable of influencing something or perceiving the impact of something. In the same sense, our idea of the organized forces of nature should go beyond the mere neoeconomic idea of "displacement", since in the case of leaving a trace, the correlation and connectivity factor, as such, relating to the order of being, but not the existent.

In view of the foregoing, the vice of the multi-hundred-year-old understanding of causality seems to be that, being deliberately placed in the metaphysical realm, it was heavily wrecked and its elementary literalism almost invisible.

We think today of causality through the action, denying or misunderstood the pairwise effect of its target aspect, but we do not almost assume its speculation through matter or form as yet another interacting pair of causality categories, although it reveals the fundamental ontology of the trace, and not in the causality of transiently colliding balls and events forming causal chains, but not giving rise to a transition to origin. It is the trace that is the aspect of causality in the sense of the openness of the question and about its "parents" (or parents without quotes), and whether it is something that is the consequence of a direct or inverse process.

The fundamental ontology of the trace allows us to overcome Hume's long-standing problematics of the causality experience, when the transition from the elusive aspect of "Eleatic action" to the information "materialo-formality" is effected: the relationship of influence is both the content of perception and, at the same time, a "pale copy" (or not so pale, but bright and "as if just now") memories, synthesized into an elementary "complex idea" and certified by the fact that it is the trace that forms the content of the event-generated time in the Leibnizian sense. Causes and effects (as well as impressions – relatively erasable traces of the "external world" in our being) is not only the result of habit; which, perhaps, in the general case is nothing else than the regularly admitted convenience of filling the already traced trace-admitted very often precisely as a subliminate of supposedly leaving a trace or its subsequent filling, only postfactum. In this fundamental ontology, the problematic relationship between the historical and the logical is leveled. The answer to this problem in this vein is also given by the non-Kantian narrative on the question of the mind, which allows one to look at it outside the coverage of the New European science, fermented by the irrationalism of the "rational bureaucracy" and found such vivid expression in the "Prussian orders" of the Kantian era. The tradition of materialism has concealed from us a causal interpretation of both matter and forms as ontical principles, reducing either to resource-money interpretations or to the diametrical Quasi-Odean simplifications (exacerbated in its simplicity as the Marxist ideas are massed). In this sense, the whole of matter and form is not Kant's "substantial essence" of experience, but its content. The answer to the question of the possibility of a "synthetic judgment a priori" seems to have been intended by Hume in the direction of "human nature", producing "internal ideas," but because the problematic causality itself became the leitmotif of the English philosopher, Kant's "transcendental ability imagination", caught in the intricacies of Heidegger linguistic ligature – despite the fact that the mind" joins "this ability (" ... and attached reason to it! ... "). So, the question of the nature of creativity (for a German, apparently – a temptation, for an Englishman – insanity) is suspended.

A very important circumstance is the difference between Taleb's direct and inverse processes in history, introduced by the example with a melting ice cube and formed as a result of water. This problem of retrospective search for the causes of the puddle of water is purely epistemological, since the ontology of the

trace does not seem to provide information on what kind of aggregate state water was before it became a puddle. (However, if one still recognizes the scientific nature of the hypothesis of a specific structure of melt water, then it could be argued here, but still an unquestionably insurmountable difficulty here is the definition of a puddle of what form initially had melted ice. to seek an answer to this question, it is necessary to go beyond the scope of the puddle to the space-event context of its presence-and here the key question arises as to which differentiations or "small markers" of this context are capable of decreeing s on this cubic form.)

Taleb says that there are very few people who understand the difference in these processes. In my childhood, I had a book of oriental jokes about the ingenious Birbal (more about him in the next section), one of which was called "Is it easy to comfort a child?" In which Birbal, pretending to be a capricious child, demands from his padishah that he collect back already previously peeled and cut into pieces at his own request, sugar cane stalks. This little story is not only a visual difference between the two Taleb processes, but also the teaching that it is impossible to distinguish them – the children's naive. The nonrecoverability of other traces to the pair of antecedents that make them means that it is impossible to cognize the causes of the consequences (in terms of Taleb this is called "reverse engineering"), as, apparently, the main difficulty in comprehending the historical past.

Meanwhile, the process of "direct designing," or "designing the future" state using some trace to improve its shape or function in future generations, is also no less interesting; for, unlike the inverse state, when the eggs can not be shoved back into the shell in a non-denatured form, here there is a situation where a certain trace reproduces a similar trace for itself (conditionally, "fried eggs" reproduces "fried eggs"). And here I take as an example, not an intricate, albeit highly anticipated, biological process of genetic inheritance, but the case of the first lathe of a massively distributed form on which its inventor H. Maudsley, by several successive iterations, has turned out more and more accurate leadscrews within one cars. And this is a much more interesting example of the allopoetic process of improving the system "with the teacher," which is also related to the process of introducing innovations, and the system is ergatic and, moreover (again, if you look closely) constructively very reminiscent of another invention

made almost for half a century before Nartov suggested the idea of a support and a guitar for a century earlier – the Leibniz arithmometer, the lead screw of which allowed the carriage-support to run through the ranks (Odner's arithmometer and all his subsequent similarities are no longer his ate such a carriage, but were "stationary"). Such a process of direct design of a self-extracting system, of course, has a relative limit, but it allows one to create a thing that controls subtle differences and possibilities. Although, of course, there will certainly be someone who will say that in this example the concept of allopoiesis is inappropriate and should only be applied to living systems.

The fundamental ontology of the trace is in a sense close to the monads of Leibniz, which is the unity of matter and form (as well as souls and bodies), and it is precisely a way of considering causality in the union of the material and the formal. Coupled with Leibniz's recognition of the immateriality of the form, this makes it possible to approach the study of transubstrate information phenomena, including those in the media context associated with the principle of COPE.

Trust in the world as an epistemic installation

As a result of the 600-year-old "era of growth", which at the same time became an "era of comfort," the trust in the world was a trust in a person created through human activity, and in a number of cases through human activity of quite a certain quality and type. So, speaking about managing complexity, most often we are talking about a computer as the most complex artifact created by a person, and about a real or imaginary problem or threat of the release of this artifact, as well as the (downward) financial system and the global social world out of control. On the management of complex processes related to the order of the natural environment, if it is, then not in the context of the theme of "computers" and, as a rule, as "genuine scientific" and even far fiction (the computers themselves, and even the majority of management problems associated with them are not fantastic) – in any case, these fantasy topics do not assume each other for the second decade of the XXI century with high probability. As for the credibility of some hypothetically acceptable complexity of the transpersonal mechanism (for example, social or institutional, especially that developed naturally) or the mechanisms of biospheric, climatic or geological processes, it was initially (that is, at a time when societies accentuated the world into their own and strangers, reality and nav, "civilization" and "lands of barbarians") about

them there was no speech at all. In this connection I recall one long story of my early acquaintance with the world of literature.

So, as a child, I had a book of oriental anecdotes "Instructive stories about the Padishah Akbar and his adviser Birbal", where in a funny manner the relationship between the ruler of the Great Moguls and his favorite adviser, an Indian of origin, who lived in the territory of Hindustan in the 16th century . There was one story with a very ambiguous morality when, while swimming in a boat, the padishah started a dispute with his adviser about the nature of fate and chance: he insisted that hoping for help from an uncontrolled inner-world order of things is stupid when it comes to the obvious logic of the development of events , while Birbal insisted on the opposite – that in case one can rely on and that in the world there is a man-friendly order superior to human understanding. Then the padishah removed the ring from his hand and threw it into the water, saying that if in three days Birbal either did not give it to the padishah or did not recognize him right, he would be beheaded. The adviser calmly accepted this challenge, and until the last he did not agree to recognize the rightness of the master. And when on the scaffold the executioner asked him about his last wish, Birbal asked him to give him a taste of fresh river fish. A fish was brought to him and, when they began to dispose of it, inside found the very ring that Birbal presented to the padishahu, and was alive. In all the stories about the padishah and his counselor, the latter always seemed to me to be a model of resourcefulness, wit and sanity, but this story aroused my perplexity. It is clear that the Hindus have a special order of dealing with the world, in which the concepts of karma and samsara and a special idea of the integrity of the universe appear. The idea of such integrity exists for Europeans and Russians, but without the chance to give so literal a question of life and death. The Russians, of course, have their own "maybe", but in this case there is still something else. What is it? For the European and for the Russian era in which Birbal and Akbar lived, the external order of the world was ruled by God, whose paths were considered inscrutable, and he himself was considered omnipotent and jealous, and certainly not liking such human jokes with His providence, since the person himself was inscribed in this providence, that is, fishing, in the duty of comprehension and following him, but not in the game or in the operative intervention in this order. But in the case with the considered eastern history it was the last.

Of course, culturologists would certainly have talked about a special "episteme of sacrifice", connected with the idea of reincarnation and peculiar to the Indian "ensemble of semantic links," but I think it's necessary to mention here something else. Birbal's position is the recognition that the order of human destiny is in relation to the co-management with the order of events of the extra-human environment, which, however, not only is the habitat of man, but also an area of unknown nature – such as the dark waters of the Ganges, his adviser. And what has gone away from this person from this person turns out to be capable of a man's graceful return, if he trusts this environment. Is this the moral of this story? If so, then this morality has a continuation. The fact is that the "Instructive stories ..." still featured such a plural category as the dignitaries of the padishah, who from time to time tried to play a trick on the Tsar's favorite, but this pet now and then circled them around his finger. So, the situation in which Birbal has fallen in this particular history is such that both in the opinion of the padishah and in the opinion of his entourage, and in the opinion of "any sane person" and, by the way, in the opinion of anyone who is armed with probability theory and trusts her or any other mathematical calculation of risks, Birbal's choice turned out to be beyond prudence and the possibility of acceptance. And one can imagine what kind of estrangement the person of European culture would experience, he risked defending such a position – if this person is certainly not a fool, although the latter, despite all the attentive attitude of the Russian princes of that time, never held public posts. The European man, homo economicus (or even homo antieconomicus), thinks in terms of risks, and what Birbal did is maximize the risk situation – once again, obviously high-risk. It is also noteworthy that this was a case on water transport: the "insurance business", from which the banking business of Europe arose, is known to have originated from the ship's boatmaster – insurance against a ship's security, but here in fact a person was insured by his majesty on his own life. However, this is all a hitch: the insurance business calculates and assesses the risks, choosing from them acceptable, but where are the criteria that it "controls" them? It is unlikely that Birbal felt any alienation: according to the book, he was calm, complacent and even merry; it was untypical for a "rational person" that he would succeed in winning a dispute, and believed that the situation was in a state of controllability. At the same time, what he counted on was beyond the control possibilities, not only from himself, but also from human control. Perhaps he felt alienated or misunderstood by specific people, but he clearly did not feel alienated from society at all, as he did not feel alienated from that extra-human "nature environment" in which the society "de re" is immersed and with which it interacts as "de re", and "de dicto". Therefore, the state of Birbal during the three days of waiting could hardly be characterized

through Heideggerian and all-existential installation of abandonment and abandonment, or through the Marxian alienation setup. And, again, not through the installation of the Russian "avosya", suggesting the hope of somehow getting out of a specific situation. Birbal knew exactly what he was on, and his position rather corresponds to the cybernetic concept of the black box, but applied to the outside world. Another question is what is the structure of the input and output signals, or a set of prerequisites for such managerial interaction, which enabled him to understand that everything will be fine. This topic has already been discussed in the section "About the Protestant Overorganization" of the book "The Possibility of Governance ...", and there was mentioned the providentialism of Defoe. However, the providence that supplied Robinson from time to time with gifts of the sea in the form of broken ships with utensils and weapons was something like bonuses pouring into the arcade game round by incomprehensible logic (by the way, it is possible that not so unexpected for that era "great geographical discoveries"), whereas in eastern history it is not a question of a bonus, but an elegant exit for a stuntman in a situation of "pan or disappeared". Proto-providentialism Defoe – this is the possibility of the world, which should not be missed, and in the case of Robinson it is didactic opportunities, because they represent something that can not be missed by a person who is alone in a limited natural oecumene whose territory is given in solitary walking distance. While the constantly declared task of the Survivor Robinson – to master this oecumene, the source of favorable providential possibilities is beyond its borders, transcendent to it; and immanently given the natural environment of the uninhabited island Robinson considers as a source not "gifts" but "gifts" – in any case, these gifts are "not accidental," and therefore in Michurin's way he does not expect mercy from nature, but takes them, mastering them resources of the island. And in the mastered there can be no accidents, because even the most favorable of them are alarming, for they discover uncontrollability. The island for Robinson is an area of the rationalized, and the "seafood" comes from an area that exceeds these possibilities of rationalization and is relative to it in the sphere of the supra-rational.

Birbal, on the other hand, receives a specific reaction from the "inner world" to the contextually conditioned signal previously sent to him, and at the same time, where this signal is sent, is certainly not controlled and is not supposed to be mastered, but realizes some principle of controllability. And here one finds another morality about the ring thrown into the river, which, despite its triviality, sounds original: the order of the inner world proceeds according to its laws, regardless of the ideas about the order of these laws and even "scientific

skepticism" about the fact of their existence from the side the highest administrative instance in the social hierarchy, and in society there are people whose built-in hierarchy is secondary and accidental in relation to their competence in such orders. For the hierarchy, there is no government without control, whereas state hierarchies, built on the world's Abramic religions, struggled in every way with such knowledge, declaring it the witchcraft and intrigues of the devil ... although let us recall Arthur Clark again and what he said about magic and sufficiently advanced technology. Here there is also a rather interesting approach, which assumes a world well coordinated enough so that interaction with it on the model black box does not require any additional technological isolation of forces and phenomena from it, their herbariums and use in abstracted and combined with other abstractions. The world is already, so to speak, "natural technology", working in a way that goes beyond our ideas about its laws. And if a person is able to use this mechanism, he is also able to crack any hierarchy, no matter how inert, aggressive and jealous it may be. This is what I previously called meta management, and related to the implementation of managerial interactions between the spheres of individual psychosomes, society and extra-human nature as those that exhaust the objective universe of the possibilities of human management, but here it is a question of the ability to directly implement such meta-management at the level of practice everyday life by a separate person, placed in the same place in society, which obviously does not have developed management technologies in contemporary sense of the 20th and 21st centuries frontier.

Access to this mechanism is revealed through the adoption of a paradigm prerequisite that the being of a particular person in the world is important as an integral part that plays an important role rather than fulfilling a function, and this importance is due precisely to the fact that a person, regardless of his initial sociality although such sociality is often, and at the beginning of the 21st century – very common, has an extremely lamentable appearance) is built into the intramural mechanisms and rhythms not only of this socialism, immanently given to it, but also of humanity in general, as a corresponding biological species, and in those, even less understandable to him, the order of the natural environment in which this species lives. I understand that such a radical statement immediately calls for a demand for its positive confirmation, which, however, can not just be

given in a positive way. Meanwhile, it is within the framework of a positive attitude that the so-called "synergetic effect", which depends on the amount of communicative and activity efforts made by a person (including efforts to motivate and inspire other people's activities) multiplied by the diversity of this activity, when on a certain its stage of the event begins to develop in a complementary order, and this becomes noticeable. The most interesting thing is that this begins to happen without any preliminary planning or formal arrangements with other people about the division of their activities. Moreover, it turns out to be noticeable that in this effect the orders of things and events participate that are obviously not related to direct or purposeful human activity, which is covered by the cash consciousness or the forecast: for example, there may be some thing or resource, or a very timely occurrence of what it's an event. Such a paradigm, however, opposes the still prevalent and dominant at the level of intuition the premise of the need to master nature and unambiguous conversion of it into the space of one's own language and understanding, broadcast to the enlightened public by opinion leaders, usually on media channels.

Nevertheless, conversations on similar topics among the same enlightened public are not uncommon, and when it comes to such things, it is said that these things are subtle, but "where it is subtle, there it tears", and therefore about them, like Protagonists , and to know something is hardly possible: "both the question is dark, and the human life is short." Indeed, the hierarchical science of the epoch we know, derived from the Abrahamic tradition, captures only the direct connection of things falling into the system of its categories, or one that is related to the solution of specific problems that are somehow oriented toward logistical proximity, a one-scale man, and not only does not consider how co-scale human relations of those things or events that are separated by a significant distance from him (logical, temporal or literal physical), but can not recognize the very fact of such a connection neither between things nor between things and man. And, of course, does not imply the possibility for man to influence these subtle connections. Meanwhile, if we admit the universal system of the world in that it is fuller-full, then such logic means that the material controlling it is just thin, and that these subtle connections are among the most durable in the world, and that, acting on them as directly embedded in the world, it turns out to be a very

nontrivial way for today's science to influence things and processes, the size and scale of which differ significantly from the size and scale of the operator. However, at the level of the principle in the latter circumstance, nothing is new: the ability to manage the movements of solid masses and energies at low cost is almost the key utility of control systems, only in the framework of the current cybernetics is it understood in a completely specific way. The presence of such fine connections of interaction and control between systems and entities of different scale is a continuation of the topic of recursion, which is touched upon in the corresponding section in the book "The Possibility of Controlling ...". In the case of Birbal, it was just such a cross-scale management correspondence, and in the framework of the topic of recursion, the important news is that the inter-scale connections are subtle in the sense in question.

Recalling the source of the topic of recursion as inter-scale, it is also worth recalling the logical interpretation of the economic poly-versus considered there regarding the concept of the set of its phase states applied to it, or the modes of existence. It is quite obvious that this approach is aimed at such automation of management systems, where the notorious political and economic leitmotif of balance and imbalance for different players and oikumens rising in different phases, taken as a cybernetic category of homeostasis, rises. Moreover, this question rises anew postfactum smelling Nietzscheanism neo-economic idea of imbalance (the productive-destroying role of which is created by the inflow into the oecumene of money), proposed in the framework of criticism of the Austrian concept of "the balance of a single national economy." When the Smithian balance category (this over-accounting "holy spirit" of political economy, poured out over its "An Inquiry into the nature and causes of the wealth of nations") is viewed as a homeostasis, she and her negation are given through the longitudinally-dynamic examination proclaimed by Grigor'ev and, accordingly, further interpretation already in the system-dynamic concepts that bring economic narrative to a more holistic subject level of urbanistics. Therefore, the states of both balance and imbalance can be considered as desirable to achieve, depending on the actual phase of existence of the economic player at higher degrees and levels of complexity; the attainability itself can be considered as an experiment.

Since the summer of 2016, business-project activity was proposed for consideration by O.V. Grigoriev as an experiment – by analogy with scientific experiments. This is one more thing of a principled nature, which should be taken

into account here and many should be taken into service – indeed, as such, this activity, as well as investment agreements, is not considered in the entrepreneurial environment today. This thesis made me remember my own case: when I guessed the same thing and told my guys in the start-up in 2012, those looked askance at me: they say, you offer questionable games with the investor's money. Four years later the topic arose entirely from another source. The matter is that such consideration of projects arises in response to irrational fears of decision-making in the emergency control system, arising from the inevitable loss of control over business processes without switching them to the regime of regular-instructional activity. Two important conclusions follow from this: first, the fact that such an experimental approach to project investments, on the one hand, complements the forecast as another criterial factor of the transition to the point of the beginning of the firm's regular activity (the "Y" point in non-economic terminology); secondly, the fact that money in this case is a means of conducting social and managerial experiments, and therefore their issue, on the one hand, really should not be tied to the "monetary material", and on the other – be subordinated to the tasks of the investment game, combining the predictive certification of expectations with the experimental uncertainty of the results. Actually, the project activity, apparently, arises from a consistent combination of forecast and experimental activities, and the effectiveness of this activity in this combination is a factor in regulating inflationary expectations (another question is how important is the last statement). Since inflation is the final stage of the depreciation of money due to their extensive emission when demonstrating economic growth at intermediate stages, accompanied by their relative mass deficit, this intensive macroeconomic process does not always see an intensive emission aspect associated with the microeconomic process of the firm or the project organization, which just reflects the useful or idle nature of the work of the monetary mechanism in a specific investment process. And here, in turn, the problem of risk management arises, because the experimental activity ceases to be such and becomes regular at the very moment when the uncertainty factor is minimized in it; which, in turn, can never be ruled out, especially in the case of venture investments directly expressing the economic law of the reverse ratio of profitability and risks. Grigoriev tried to explain all this repeatedly, but in such terms he had not been told this, because the project activity in the framework of his neoeconomic concept was not supplemented by the forecast.

Then the question arises of the connection between the task of experimentation and the task of achieving homeostasis. In terms of living systems, one can say that openness to a new (and "appetite for risk" as a manifestation of this openness) is a property of a healthy organism, and therefore experimentation can be considered as the sense of achieving a homeostatic, or balance, state of the system, including in the case, when such a living system is a social swarm. But this is not any kind of imbalance, since it is inevitably connected with the choice of one's own game, and not imposed from outside by unknown rules. This is already a matter of ethics (as, again, the specific communicative direction of administrative science, even at least in its formal logical part) and the following motivations and regulators of the level of international law. Of course, such an approach to monetary interaction is an autopoietic idea of the "birth of life" in its essence, rather than the initial neoeconomic premise, which is a descriptive in its nature and allopoietic in essence the idea of the expansive-growth capitalist interaction of the ecumene through nitscheanstvuyuschih money that introduces an imbalance in the homeostasis of primitive social systems, but not conducive to the emergence in them of more advanced forms of social organization (the door to which it turns out, according to the neo- Ike, especially understood project activity).

In this sense, it turns out to be possible to speak more specifically about the reasons for the attainability of a balance or unbalance state (as homeostatic or "suprahomeostatic") as desirable, and then raise the question of the degree of improvement of attainability procedures. In the latter case we are talking about the methodological aspects of modal logic, and recall that under the same themes of recursion was in patnemovski previously discussed in a speculative example of big and small planets as a natural constraint of economic growth. And in the same sense, the process of project formation of the environment is possible as an alternative to the "anthropogenic load" arising from natural expansion, since it is possible to achieve an agreed goal-setting and a clear definition of niches of free action.

Although the model and recursion were designated by me as different things, the moment of transition from one of them to another can be considered as a starting point for the beginning of investment experiments. The expression "model vs recursion" can now be replaced by the expression "from model to

recursion", since modeling is ultimately nothing more than a method of recursive work. When several models of the set of properties of one object, represented in each of them by category or group, are complementarily connected in the same construction, a recursive principle of consistency of inter-scale complexity is fulfilled, but there is still no realization of the principle of connectedness of these complexities; While exactly the provision of the latter forms a recursion in the sense of S. Beer. And the creation of a system of transport of management signals from objects of complexity of a lesser scale to objects of greater complexity of the system itself is capable of creating managerial interaction with the order of existence discussed above in the history of the padishah and his adviser.

However, more interesting mediations are possible here: for example, managerial interaction can spread from an object of a certain scale of complexity to an object (or set of objects) of a smaller scale and, further, through the massivization of interaction at this level, to influence objects whose scale significantly exceeds the scale of the original (although, of course, here the question arises of how to ensure the control of this type of mediated interaction, the answer to which is likely to depend on the completeness of the all process objects). It is also clear that the identity of the device and the degrees of complexity of objects determines the discrete simplicity and uniqueness of the management channels.

This kind of mediation, in a general sense, is not something completely fantastic and new for the ways of scientific management of the living environment that are habitual for us: for example, the eating of the malarial mosquito's larvae, tested in the medical laboratory, was spread throughout the Greater Sochi region in the 1940s, And after the malarial species disappeared, the fry disappeared, losing its power source. A consequence of this was the transformation of the Sochi Black Sea coast into a full resort area with a mass opening of health centers and laboratories. This example is simple, and is within the usual positive order of explanation – first of all, because, with all the genius in its simplicity of the proposed solution, it itself is realized by a rather simple channel of interaction with the biocenosis, whereas the orders of the control channels of biocenosis processes (especially in the Sochi subtropical climate) are quite complex. Such complexity is represented by social and economic balances – first of all, because they are similarly natural. This, in turn, serves as an important argument against the conspiracy interpretations of the crisis problems of the economy and society: the manual management of these problems still has, as in the case of mosquitoes

and fish, the simplicity of management by means of violence, expressed in the mechanisms of robbery and war, unlike the ingenious bioengineering solution, is nothing new, and is not, by and large, a manifestation of the achievements of the human ability of imagination. That is why I am inclined to consider such ways of management in general, so that, moving from them to specific tasks and situations, apply this ability with a purposeful use.

In the same sense, I tend to pay more attention to ontics and ontology, and I say almost nothing about epistemology in the sense of self-reflection of thinking, or thinking about what and how I think, with the sole purpose of avoiding the "centipede effect", while following the principle of correct the use of signs: talk about the signified, not the signs themselves; I talk about the latter when I consider semiological phenomena – for example, money or media systems. Perhaps this is also because for me the issue of the knowability of the world is not so important as the interaction with it in the order of its own intrinsic power; the world is cognized in part and as far as it is actual, and is sufficiently filled with the comprehensible energies, powers and possibilities, useful and favorable, without greedily and jealously mastering them from the position of the hungry barbarian. In this regard, one more conclusion: the management of "thin" connections and things according to schemes can be exclusively praxeological in character (for the latter are models), and means action on the principle of isolating and actualizing significant things in meaningful connections. But such an appeal to the world obviously can not carry the consumer character of "mastering", because here one can not take more than you ask, without unforeseen consequences. Therefore, the correct position here will be the perception of the supra-rational as trusting and communicative, but not terrible in its unexploredness, for we ourselves are its part, and therefore operationalized, relatively comprehensible and comprehensible. Adoption of such relativity is a significant problem for those who think the world with the same categories and presumptions and, knowing it or not, plunges it into the abyss of medieval fears and mystifications. That is why in the next section – a comment on one of the most scandalous and vivid not only for Russia attempts to implement "full control", doing it in a hysterical format. After all, when we can not trust the world, we trust the pahanu-state or our own religious, model and theoretical constructs, and lock ourselves in them.

"Amendments by Irina Yarovaya" as an example of the impasse of the idea of "complete controllability" in lawmaking

This topic does not concern even a specific legislative initiative, but rather a crisis of ways to regulate the existing system of the world order related to the regulation of one's activities, especially activities within telecommunications networks that constitute a subset of communication infrastructures of residential environments within which entrepreneurial activity takes place – This activity is connected with profit extraction or not. In this connection, the question arises of the effectiveness and validity of the use of legislative regulations inherent in the "modern era", taking into account external threats to some oecumene.

Also, this rather specific case concerns the connection between the question of "completeness of controllability" and the question of the control of media environments and the ways of forming anthropological reality through these media, as will be described in more detail in the next book on project anthropology – as for the actual technological means and social formats of total control used in world practice; this is all that lies at the junction of the "infocom" and the so-called "social engineering". I have not touched upon the legislative slingshots as an old good means of reducing the system complexity of social processes, and so I consider it necessary to give it at least some attention to a concrete and, in my opinion, rather vivid example, drawing the reader's attention to the underlying use of such an instrument.

Today, Russia as a whole is moving in the wake of the world practices of regulation of information and communication currents, and the general principle here is that where regulations can not be managed through money, normative acts begin to work, evidently by the "right of the strong," where the strong is understood in a narrow monkey the value of the many armed. It is noteworthy that in the period of the initial accumulation of capital oil money flowing into the country also worked on the "right of the strong," but the huge mass of "strong" turned out to be a mass of "big ones". In the period of the "initial inflation of rights," a mass of "strong" also appears, which in reality turns out to be a mass of "big", but after all, "big" is not "senior", and, in any case, not necessarily "clever" or "skillful": foppishness on dozens of Gelandwagen facies cadets indicates the dubiousness of their ability to control anything (at least, to do it competently), as well as spending millions on the maintenance of football players and their

luxurious lives obviously speak not in favor of their ability to play football. The drama of the situation is exacerbated when there is someone who begins to argue about the fact that these are not related things.

In the case of amendments – a similar situation, only it applies to the whole system of public administration. Moreover, from the point of view of management, they have little to do with the project activity, about which so much is said today by citizen Gref – whoever and how it would treat him, the words are said to be opportunely correct (in this particular case). But the issue of the fight against terrorism is predominantly socially institutional and procedural, and not legislative, and this was also said by many and many people.

I was once asked whether I read these amendments, referring to the groundlessness of judgments in the spirit of "Pasternak did not read, but I condemn." I will answer honestly: I looked through them "diagonally", and did not bother to dig into their reference pettifogging – there is no need for forming competent judgments about what is happening in the country and in the legislation. Firstly, I am not a lawyer and I do not intend to be a representative of a profession in which the ability to imagine is a sign of professional inadequacy, and the requirements for knowledge of the science of logic among these specialists, with rare exceptions, are limited to the school course of classics (although now in schools logic, alas, do not teach), but he has worked with the analysis of federal legislation to improve it in the relevant spheres, as well as working out procedures for such work, in order to understand what the practice is like about the kind of amendments aimed at actually entangling and reducing the transparency of the normative act and, at the same time, creating another grain meadow for the gentlemen of lawyers (I note on the way that gentlemen lawyers get rich very quickly when the financiers do not have much to invest in); as they say, I do not need to eat the egg to the end, to make sure of its rottenness. Secondly, the sign of a good social science specialist is the ability to understand the broad context of events, situations, biographies, assessments, expectations, declarations, conclusions and forecasts that make up the fabric of History-all the more good the faster he can recognize the situation. In this sense, private legislative regulation is a characteristic marker of very specific things that go beyond the declared motivation of legislation, which, of course, are not reducible to simulations.

The gentlemen, who for almost the third decade have been striving to enter the "club of world elites", trying to play by the rules of this club and hoping to become equal, or younger, its partners, reasonably and openly to all progressive in the world, destroying the technological developments of the postwar period and associated with them, really rotting, division of labor system, suddenly found that, as soon as the smell of global financial kerosene (literally and figuratively), the partnership began to disappear, like smoke, and in Russia they began to hastily recover amb defense industry by putting to steer the most effective of the remaining, infusing significant budgetary funds to the industry. And before that, in the period of the "partner's presumption," there was an attempt to integrate into the system of unified rules of government with a tacitly implied unity of command and officially proclaimed multipolarity; However, what is the last, and how highly organized management of the multipolar world, was unclear from the beginning, as well as it is unclear how to combine this "multipolarity" with the concept of convergence into the unity of the global establishment. It is unlikely that most practitioners of such convergence thought about this. Equally unclear is the answer to the good old, and increasingly acute, the question of "what to do." So it remains to make an image in the mode "I know something, but I will not say", but I can swing a patriotic theme about the "damned state department" (who just studied in the very "good decades"), scare people today with the "orange process". Friends, in 1990 this was exactly what we had – only, unlike the nationalized "unflattering", it passed differently in the local conditions. Whether it will happen again – how to know, the less educated the historical memory is shorter, and the suggestibility is higher. So "do not blame the mirror on the mirror" ... if the dollar is a curve. For everyone needs a dollar, everyone trusts him – and you, gentlemen, too.

Yarovaya's amendments are not a Russian exclusive, but the pattern of social development (or, if you like, the transition of social phases) where a state that is financially and financially constrained in the face of growing external military threats and internal discontent of the impoverished population passes to a repressive policy, that in the world order of the European type, to which the Russian one is also half, there are significant changes in connection with the new reality, both technological and socioeconomic, ntalnymi problems of growth and management, as well as marked another Spengler crisis Eurocentric world and its

institutions: national constitutions and representative democracy. The situation is exacerbated by the long-standing systemic split in Russian statehood – its multi-hundred-year-old uncertainty between the status of the empire and the nation (which shaped the "mysterious soul" of the Russian man in approximately the same way as the squabbles of the Guelphs and Ghibellines formed the "responsible European"), and with the corrections here a vivid example: the imperial twist the nuts are in conflict with the essentially national constitutional principle, which is noticed by many vipers, who shake all sorts of photojacks, but do not consider them from common positions (it is for this slogan that I do not like reposts, but where can I go: all these things, stated here, should just be the subject of discussion, and somehow you do not want to write all this in the context of other events – but, apparently, not all understandably). Thirdly, I read Pasternak: in his translation of Goethe's Faust, there is an expression: "The whole point is in natural rights, and they are trampled upon ashes." These words, I recall, pronounces Mephistopheles in the guise of a wise professor, when a student asks him about the prospects for admission to the law faculty. In the fourth, unlike the poet Pasternak, parsnip is such a vegetable, and I'm not a vegetable, I'm different. It should also be noted here that the discussion on the "Yarovaya's amendments" from general positions should not be viewed as an escape from concrete reality – on the contrary, it is precisely such an examination that should allow such kind of lawmaking to be viewed from the standpoint of fundamental processes, and to develop solutions that are, most likely, beyond existing public institutions and technological infrastructures.

Personally, my (and also a few others besides me) vision of the solution of the problems in question is towards the creation of new settlement environments and formats of habitation in them that are not connected or connected with the realities in which such legislative initiatives and discussions are generally possible. We would like to see the transition to these new formats of presence on the planet happen without catastrophes, but it is unlikely that we can boast of the ability to trans-historical management of civilizational development – both at the global and at our own, regional level, especially since the quality of public administration in our country (recently – even according to not individual experts, but rather influential cones) in many aspects is low. But not so long ago, it was our country that was the center of an absurd, but bold and in many ways

productive experiment of global reconstruction of life on the planet. Today the world is perhaps even more ready for change than at the beginning of the 20th century. Maybe we'll experiment really, taking into account the mistakes of the past, and turn on the imagination?

The phenomenon of semi-managing: a feature of perception

The French money theorists Orleans and Aglietta have a cultural trust in money, imitating their use, which is already a feature of Weber's natural man, whereas trust and imitation show a connection, above all, in the communicative relations between people in the society of traditions or even monkeys flocks. Not every trust, however, is imitation and presupposes it, but all imitation is based on trust in the possible use of the object of imitation, or reproduced or imitated of its abilities. A natural person is a primitive trustee, that is trusting; it is in the propensity to imitate that it is the most vulnerable; but trust is also not yet there and gullibility. In turn, the organized man Weber is fundamentally distrustful; But he, again and again, is incredibly reactive, and therefore natural. And the next of his distrustfulness of antipativity (which often reduces the aesthetic and artistic principle, however, which is nurtured by many "people of the matter" as an attribute of kitsch aristocracy), resulting from such distrust, creates the interaction with the world, in which any of its creatures (whether it's a work or a business process) is considered in the presumption of maximum controllability and absolute protection, requiring maximum instructive routineization – on the one hand, patent protection – on the other and commercial secrets – with the third. Historical examples of the newest time associated with this installation of the consequences of the activities of "organized people" are fairly well known at the beginning of the 21st century: patent trolling, the information security industry (growing, note, simultaneously with total control), and KPI estimation methods implemented in the largest degree (which is the most amusing) precisely there and to the extent that the managerial hierarchies are manifested to a certain extent. It is worth noting that in all these effects and phenomena, the notion of the immanent complexity of the world, its self-reliant organization and the fundamental impossibility of its "total" (total, monopoly) control by any groups, stewards or expert economists historically arisen just for the consultations of concrete operating firms in muddy social water).

Here, completely separate from patents, information protection and KPI with instructions, the topic is the issue of infrastructure as a management factor, unlike the widespread question of "infrastructure management"; most often the infrastructure is seen as something that can or should be managed, but not as something that constitutes the reality of the controls. This means that it is a question of what to consider as infrastructure, and hence the question of what to regard as organized and unorganized forces of nature. This is important, since it is quite permissible to define the infrastructure as a meaningful organization of the activity environment – first of all, the action space.

In the neoeconomic (as a completely classical scientific-academic) representation, the difference between such forces is trivial, and is demonstrated by simple examples: the organized essence is something that is in some way adapted for more or less regular use with any goals by a person, man, the objects of the natural environment are combined with each other by the transforming transformation. At the same time, the principle organization of this environment is not allowed before the person purposefully put his hand to it, and the fact that man emerging from the natural ("natural-animal") state before such an application can not only have some kind of administrative connections with this environment, but and systematically build new, and in such a way that, using all the complexity of the processes of the world around, have a minimum cost.

Of course, for such a vision it is necessary to have a holistic and pan-vitalistic view of the world (which the economy does not possess due to the historical circumstance noted above, just as the profession of a lawyer does not presuppose the ability to create federal laws, for excludes the noted imagination from among the professional qualities) emphasis on the global organic presence of man in nature, but outside the Russoist savage presumption; we are talking about, so to speak, the conscious and dynamic co-presence of man in nature. Of course, if such co-presence is realized at least to some extent, it is only in the model of the "black box" and, of course, it requires access to intuition and conversations, begun at different times by Aurelius, Vernadsky and all those involved in the "concept of externalities." Scylla and Charybdis, which should be avoided here when trying to build such a world, will be like the aforementioned Russoist savage – on the one hand, and the complete control of the supercomplex world order – on the other.

What is important is that the control, or assimilation, of the world, the entire period of the capitalist era, was created along the line of replacing the natural environment with artifacts (including imitations) precisely in the sense of the very paradigm of the relationship between organized and unorganized natural forces; and, perhaps, the problem of repressing the economically justifiable artificial life of the natural in the future will occupy an increasing emphasis on bioethics.

On the supra-rational in the history of science on the example of K.Svasyan's works

A small commentary on the detailed book by a well-known philosopher and science scholar, presenting several remarks on the historical grounds of the mathematical standard of scientific character he has given and some important personalities expressed as a reflection on fresh impressions of what was remembered, with some critical assessment.

This author is interesting both in terms of scope and language. As for his history of European science, a kaleidoscope of stylistic ligature from the content and personal allusions, so unexpected for those who expect dry "scientific" presentation of the history of science, is quite understandable. Almost immediately, he denotes the historical division of the directions of the mind into nous poetic and nous thetoticus in favor of the second and to the detriment of the former, and therefore, restoring the Hellenistic spirit, the voluminousness and meaning of the adaptive-cognitive possibilities of man, masterfully exposing various cunning mimicries to the science of what was accidents and the effects of power practices, he quite naturally and demonstratively used the stylistics "poterikus", revealing the deep, ambiguous, working layers of the whole process of transformation conscious (or the development of progressive science, or the development of scientific progress) was largely a process of institutional, as well as institutionally formed, desolation of the possibilities of cognition (like, for example, by the way, can be observed in the form of a special case in Grigoriev's thesis that the history of economic thought that arose among the physiocrats and mercantilists, and which continued in political economy and neoclassicism, was a history of not progress, degradation).

Next, we are talking about the historical reasons for the mathematical standard of scientific character and some important personalities, with some critical

assessment. In his book⁶, the author extensively substantiates the notion of the suprarational not simply how exactly is the operational concept, but as a whole field of such efficiency, making an unambiguous indication of the value of the "philosophy of the spirit", opposing two directions, empiricism and rationalism (which, dialectically, as most people who are interested in this topic know, were the basis of the "classical era" or "new time" between which the elegant "bearing" of their great Leibniz conciliator was located). It is especially worth noting the author's view of the historical transformation of mathematics, which led to its two types, determined on four grounds. First, the difference in the mathematics of the divine-platonic qualities, on the replacement of which came the emasculated mathematics of quantities, which closed itself to the physics of metaphysics, which abandoned its own metaphysical foundations. Secondly, the difference in the ways of forming a number depending on the emphasis of the dominance of a mathematical operation (among four basic arithmetic ones), related to the idea of an integral: the addition of many units, as opposed to dividing one unit into many. Thirdly, the Cartesian centralization on the algebra of "empty numbers", which are only illustrated by figures in the framework of analytic geometry, in contrast to the reverse situation, when the meaningful numbers explicate the figures by which the world is arranged (here it is appropriate to recall my favorite difference between Punkare "algebraically" and "geometrically" oriented mathematicians). Fourthly: the difference between the "divine", the ideal, theological mathematics of the eternal essences applicable to abstract studies, but not to the real world of the essences of the changeable and coming, al-Jabri – the language in which the archangel Jabriel told Mohammed the will of the Most High, and the same, abstract, mathematics (however, it is mostly harmonica-Pythagorean, for the main instrument of this archangel is the wind pipe), applied to the real world, but in a flattened form, which, in the end, allowed to increase the massiveness of the emerging scientific institution in calculating thoughtlessness and push the figure of Paracelsus with the figures of Descartes and Newton. However, the first three of these grounds are, in fact, structural for the formation of what is also known as the mathematical standard of scientific, while the fourth is rather anthroposophical, related to what Svasyane pointed out as the development or atrophy of the "organ of the spirit." However,

⁶ K.A.Svasyan. The formation of European science. Yerevan, 1990. 2nd ed. : Evidentis – M., 2002. ISBN 5-94610-009-2.

the fourth reason, rather, refers to mathematics in the "Arab glaze" of the period of Christian Europe, for Hellenistic mathematics nevertheless operated with undivided incarnations of divine *eidos* in subject practice.

It is important that this Cartesian inversion of mathematics is, in a sense, a lock to Cartesian physics, perceived and prefiguredly developed by Tesla, but banned by Maxwell in the sense of the Cartesian definitions of motion (which is why many theological discoveries and explanations so still remained misunderstood). This same inversion is also a watershed of the lifetime (or lifeless) quantitative computation of the world, on the one hand, and the biological (and even pan-vitalistic) operation of the objects of nature in a single field of general scientific understanding, proceeding from science (geometric) forms, as the primary self-sufficiency and organization of nature, and not the science of formulas – on the other hand. And here two figures that interest me already appear: R.Fueller and V.Schauberger. It was thanks to their efforts that the consciousness of a significant part of the world scientific community was drawn from formulas to forms, and the grandeur of this shift turned out to be imperceptible, shadow, because it was in the middle of the 20th century – the highest point of the institutional scientific clericality of the NTP era. These two, each in their own way, have made great efforts to connect the biological with the societal, provoking to life the intuitions that worried Kepler and Pythagoras, if not someone else before.

It is noteworthy here that Svasyan says at the end of the book about how mechanistic science, accentuated by gravity and gravity, turned off the phenomenon of biological growth from the field of possible explanations. Well, only here half-kolt-half-horrid, forester Schauburger in this matter was not at all cautious (in the 1st third of the 20th century), directly pointing out the complementarity of the "gravitational" and "levitating" forces in nature, and the key role of the latter in plant growth processes (and why does not Newton's troll think that instead of asking why the apple fell, he would have wondered why the tree grew on the place where he was sitting, on which, in turn, the apple grew, later on fallen down). Hardly ever, making such a transparent passage in his topic (for those who know) about the unaccounted for "biologous" growth mechanics, Svasyan did not mean this "alternative" – if only because his entire book is actually devoted to the possibilities of scientific alternatives. However, different things are possible here, and I do not presume to judge. Equally, speaking a little

farther at the end and even more extensive about the subject-object inversion, he does not speak of it as a paradigm and does not mention Heidegger; However, here such a non-recall is probably forgivable, since still he is talking more about the history of European science, and not about philosophy. Be that as it may, such misunderstandings are as vivid and telling as the non-mention by Stafford Beer Fuller of a talk about team synteegrity. Or even a person of this magnitude was afraid to incur the wrath of the establishment (even in the period of his wide recognition, Fuller was not taken seriously by many), or simply did not need a banal reference to the well-known original source of concepts easily recognizable by many who are in the general narrative field. Also I do not presume to unequivocally judge this.

Among the personalities designated by Svasyan, I drew the attention of my figure-Hohenstaufen Barbarossa – perhaps the first significant figure encyclopedic higher social level postantichnom world after Marc-philosopher (panvitalista, by the way). It is important that Svasyan noted the strangeness of the appearance of Hohenstaufen as the organizer of the social and scientific process (like constantly observes by O. Grigorev strange series of "random laws" the emergence of European capitalism, or still do not clarify the "window of stability" in the web of the bifurcation of social processes) has been closely linked with Arab influence poliversalnogo Hellenistic trace, in this part, the Arab, the print began to acquire features of impersonal and institutional scientific enlightening nnosti. Hohenstaufen – something more than the great King-turner Peter, who lived in the era of "science of mental desolation" when Leibniz, who had a hand in the creation of the root of the current Russian Akazhemii Sciences, carried out by Svasyanu, spiritual achievement The Descent into Hell of the new European rationality, transforming it from the inside. What the polemic European emperor for his learning, was yet more extensive and meaningful learning Eastern arabicheskoy imperial (although it contained the seeds of emasculation), whereas something that was equal to the Emperor of Russia in their academics Assimilation – flattened and second-tier, the emerging capitalist scholarship of the NTP era, which arose in the system of European nondemergence.

To the formula of eternal peace

Competition (that small countries for the investment and markets of developed countries, the latter for raw materials and the markets of the first, that individual

people among themselves, building hierarchies and realizing the so-called "instinct of domination") is a state (mode, regime) of relationships between people, initiated and potentiated on the basis of imitation (as well as in the case of adherence to trusted currency), and therefore in this capacity and formed as the main value setting of a natural, but not organized, person, in the limit of this state in duschego war and create a weapon of war, self-justifying, in its naturalness and postulated as a target to achieve "by nature." An organized person, in his professional adherence, also has an agent of impartial creation of means of competitive domination and war, to use which he motivates "natural people" in a mass order, in the same order imputing war to them as the first and main moment of external and self-organization, elevating them above them by themselves and giving their lives a sense of weight.

Here, however, the two bases of primacy in the sense of Duns Scotus are mixed: primacy over time with the primacy of the utilitarian ("for man"), which leads to a distorted understanding of the "primacy of the essence," especially where understanding of the essence of the person is supposed. If this is the purpose (quite rightly) to indicate the goal, then as such a goal, competition and the creation of its means are proclaimed, including the marginal (irrespective of the fact that it can be a particular kind of creation); The latter, in their working function, are means of destruction and death, in their sign function – their symbols. In its pure form, no matter how perfect these means may be (even if they are possible as production tools-like an ax or an explosive), they are means of satisfying the animal instinct.

But there is another type, about which I wrote, and not only – "a person is transcendental," or "Helvetian." This person is not open (like a natural one), but opens up, does not give in to feelings or rejects them, but governs them; rather, he manages his own openness, which, besides emotional, also presupposes rational and sensory dimensions. And since such openness is a "way out for ..." – an output in the supernational and extrasensory. It arises from an organized person, surpassing himself in this anthropological phase, returning to openness, but not sliding down to a natural state. He needs other people who are also ready for openness and perception of another, and therefore there is no place for competition, but there is a place for cooperation as a real motive of activity and the main value setting; but, perhaps most importantly, as an unsurpassed source

of the generation of meanings. Organized person already has a potential transcendental, because the very openness to the selected type of signals outside world, "his cause", contains the potential for its deployment in the complexity of a separate peace with an ultimate demand for another – in this adaptive essence of the profession change, rather than in a competitive replacement more cheap and high-quality, but created in the conditions of professional and personal lysis of a mass human being. The helvetic man welcomes the division of labor, but excludes such a lysis. And by the way, therefore, the presumption of a manufacturing machine in conditions of more expensive and competent workers may not be unequivocally related to the rejection of cheaper and less competent, replaceable employed in the production man. Is there a rationally comprehended facet between the natural environment and self-replicating viable artifacts? New (or, perhaps, well-forgotten old) production can play halftones of the production multiplier palette, scale effect and speed of passage in flexible and rationally built social engineering practices.

That is why the transcendental person opening to the nature, people and even the "supernatural", going beyond the bounds of this rationality into its "superstage" is a creator searching meticulously for other creators, or making efforts to form such around him. Of course, this happens on the principle of "many called, but few elected", but he certainly suggests that everyone is open to creative choice.

And, of course, he is capable of creating weapons that can be much more original, simple and perfect than what is used by a natural person and created by an organized one – the weapons of other ancient ones exceeded what we consider to be the pinnacle of industrial production. It is only a private tool of destruction, and an open person treats it as a private, although limiting, communication tool that, in its other form, being an organization of natural forces, is capable of acting in an instrumental form (like a knife or ax that can be not only a weapon, or a submarine capable of heating a freezing city with its reactor); because he is able to do what is of far greater interest in terms of system complexity, functionality and goal setting than weapons.

Here it is appropriate to ask whether the notion of the division of labor is directly applicable to trading activity as the meaning of the latter. Traditionally, the

meaning of trade is competition, or the implementation of the principle of "fighting or trading" as the main life alternative of a free person, which is a sort of "economic law of the excluded third." Where it does not work, economics as a science excludes its existence as an activity practice; in the same place where it operates, it presupposes the existence of a person as worthy either in the trade or military regimes, and in the macrosocial plan of the second device represents something or approximately what is said in the fourth book of the Study of Adam Smith (for the case of capitalism). That is, the existence of a person in the formats of aggression, or trophic chains, or in the format of a communicative exchange, carried out ... again, in the format of such chains, because at the heart of trade communication one way or another is an expansion limited from a monopoly state, again, only competition, the absolute expression of which is the state – "stationary bandit", carrying out this restriction, ultimately, guaranteeing the use of technologies weaponry. And here, in turn, there arises the consideration that it is precisely these technologies of production and use of weapons that represent a deeper level of infrastructure than money, also proving to be a specific way of communicating with other people and the world based on the principle of division and chaotization of structures and connections; more precisely, an occasion for communication on the threat principle and a peculiar (if not the key) means of "anti-communication". Arms are resorted to when communication in a language sublimating and, at the same time, reducing, to the language of money, is exhausted or degenerated – for example, in the case of a discovered monetary deception. And then communication goes into its otherness with the use of weapons, in macrosocial terms alienated to itself as law by the state, becoming a peace-making arbiter as long as it is strong, but not less inclined to arbitrariness and deceit in the interests of its elites. The resolution of this trick of social organics has to do with all that was discussed above, and we are talking about the naturalness of the ownership of weapons as an essential criterion of citizenship, which form part of political and project anthropology that allows life in freedom and creativity.

The irrational start of economic behavior and the broader understanding of abductive thinking

In his book "Spiritus animalis", J. Akerlof and R. Schiller talk about the importance of the irrational beginning, appealing to J.M. Keynes, but they do not consider the

anthropological sources of economic rationalism-they do not mention M. Weber in their book. They talk about the importance of irrational motivation and behavior as factors of economic processes, but they do not consider either irrational about the question of the "post-industrial" opportunities of an organized person, nor, especially, the supra-rational (as well as the possibility of a supra-rational person) as a systemic socioprogenic phenomenon, for a conscious work with which requires a special episteme (as I'm trying to talk about). Meanwhile, their book is valuable just as examples of how a person manifesting an irrational behavior (in my, Grigoriev's and Weberian terminology – natural) again becomes the dominant subject of money circulation, and how around such a person and the effects of the irrational, that is to say, or the trustful, or predominantly consumer behavior, specific markets such as the notorious market of consumer credit for gollyba are formed – as (in parallel reasoning in the terms of already such authors as Easterly and Grigor Banking and investment efforts to directly address the problems of poverty. Moreover, attempts undertaken within the richest country – the US, and not any "third"; Apparently, appealing to the idea that raising the living standard of the poor in a large economic circuit with a high level of division of labor on a wave of growth can provide the effect of a certain starter and stimulator of in-country productivity, while reducing the significance of the factor of social tension, with the expectation that a common long-term result practice of refinancing will be a qualitative leap in the growth of the public good, giving, ultimately, the poor the opportunity to either give credit, or painlessly with it is at the expense of a different sort of multiplicative effects. One way or another, but the examples given by the authors with mortgages that received the highest ratings of rating companies, speak just about such effects of irrational behavior, testifying to the "Dutch disease", only working at the level of non-final consumers – natural persons, and the largest financial institutions; in other words, testifying to the paradoxical situation that it was the financial institutions and investors, motivated by the irrational conceptual software, not only did not know clearly what to direct the monetary instrument to, which is excusable for the ignorant "Dutch Dutchman" in commerce, what is the goal in the end they are trying to achieve – which, incidentally, is understandable for a commercial large-scale merchant who is self-disposing of the current profit. Meanwhile, it is beyond the presumption of "current profit" that there is a way out to the position of a "view from the outside," which first forms an organized

person, or "the person of the matter," and then a transcendental person, or "super task person" using the management tools available to him (including money) for the implementation of projects that go far beyond its existential given. However, economics, for almost the whole of its 300-year history as a positive science, is precisely the science of exactly what conjuncture behavior is within such a given – even in cases when it deals with more or less long-term expectations and forecasts: either otherwise, it has almost always tried to give a rational explanation of the irrational looking, because it is not monitored and not controlled completely, but therefore frightening, economic reality, and if it did, (and almost immediately from the moment it appeared With the involvement of the category of mass irrational actor, she asked the very position of contempt for the self-limiting (and therefore charitable) trader to trusting fools that, in the rush of unconscious imitation of mostly false values, they only have the right to be consumers as cheap as possible and the main duty is to be as large as possible. The situation when the consumer trusts and acquires a traded person, having transcendental super-tasks, is, in the final analysis, the issue of design communication construction, and within the economy is viewed primarily as either a non-economic situation or a "niche market" situation (where supercompetent and super-specialized in the run available CPT), or, ultimately, reduced to rational behavior in the Smith-Marginalist sense. However, the situation in which a certain consumer acts as a projector of his own life, consistently shaping his life as a project within a specific educational system (no longer purely "Protestant"), demanding for large (corresponding to this project) or smaller (wearing a "service" in relation to this project character) of the good, in the modern economy, apparently, no. Even the grigorievian project man, in fact, is the author of the project, which is the content of his life, but life itself as a project is not considered. This difficult topic I raised earlier – in the context of the question of whether a projected imaginary profession should be conceived as a matter of life⁷. Here we are talking about the fact that the very life of a person can not be an identical profession as something private and always demanded from the outside by the system of division of labor (although it can, of course, become a "matter of all life"), but quite conceivable and created as a project with private professional and project content; it is this "life-as-project" that shows us the example of R.B.Fuller, with that "little" feature that Fuller was not only an

⁷ See "Scientific and professional status of project activities" in the book "The possibility of management...".

economist but a *systemically non-financial* person, combining this with the ability to consciously and projectively create resource-efficient artifacts.

However, the whole conversation, which began with purely anthropological, and therefore largely innovative, accent of Akerlof and Schiller on the irrational, marks another shift in the anthropological emphasis – now from the question of the irrational factor to the question of education (of course, from the "youthful nails"), a person who can view his life as a project in which professional activity is possible as an instrumental.

In this sense, the question arises as to how much the category of education should be linked to the category of tradition, that is, how much the system of introductory concepts, accents and adherents can correspond to the principle of their free revision by a person in the presumption of conscious choice. The question, of course, is a long-standing one, and has been repeatedly raised in other concepts, perhaps by many authors. Here he rises within the framework of social engineering of a humanistic nature (or, if you will, in an attempt to take a holistic approach to the construction of socio-anthropological knowledge on the basis of the "clinical standard of scientificity" proposed to replace the mathematical one). This means posing the question of the ability of a "newly organized" person to operate with his own mythopoeic and archetypal attitudes (of course, including the category of "saint" as a source-empirical one) on the basis of weighted decisions – in other words, his capacity for conscious self-programming and reprogramming, in addition to in some niches of sociological science is called a "social attractor". At the same time, this means a constructive and concrete question about the transcendental man, his ability to compare or collide these heterogeneous archetypes, myths and constitutions, that is, to be a creator in conditions of uncertainty. Therefore, it is necessary to give a preliminary sketch of the way of working with such introductory concepts, during which the irrational, and the affective, the basis of human behavior, will be "shattered" by recognition and objectification of the uncertain, unknown and inadequate as active. In this there is also nothing particularly new or aksyumorichnym, since, as evidenced by the study of questions of substantive logic (which is already a meta-logic), "non-object is an object".

In order to enter a certain new topic, it is desirable to give some general preconditions for understanding, deriving a new one from certain points of the old, already known or obviously inherent, but not immediately realized. So, in order to introduce a beginner into the practice of hand-to-hand combat and the technique of strikes (for most European schools and styles), it is advisable to present to him a speculative scheme of body biomechanics, according to which all strokes go from the shoulders and hips (and not from the points of contact with the surface itself purpose), spreading along the limbs coming from them, anatomically representing the spirals decaying to the brushes and feet, and therefore the blow should be placed with respect to this geometry, so that it turns out to be perfectly whipping – that hand, that with the foot. It is also desirable to give an idea of the difference between the impact from the shock (based on the difference in the angular momentum and the moment of motion), and that both the shoulder and hip belts are triangular structures facing downward, located on a single hinge system of the spine, linearly structured lordosis and kyphosis into a wave and working not only in the case of most impacts, like torsion, which is very important for the transverse twisting exercises, but also in all directions relative to its axis, which is important for the yuk For example, exercises with slopes are important. Having such a model of the body, invariably modeled, it can be found that it is suitable for mastering other practices of physical culture, such as swimming, running, skiing or archery.

Another example is from the field of social sciences. In order to explain the non-economic theory of Oleg Grigoriev to a person who does not have any economic ideas at all, a few years after a thorough study of it, it seems expedient to give a preliminary set of accounting concepts that are purely handicraft in their application that do not directly link to scientific hypotheses about economic processes , but they represent some instrumental invariant: debit and credit, active and passive accounts (as accounts VK and the object of investments), positive and negative balances that can be commercial and payment, (and also strictly a purely accounting concept of balance), which have their final meaning in the categories of wealth and poverty. Loosened by these concepts, the soil of consciousness (even slightly), from them it is easier to move on to the ideas of interaction of reproductive contours, the difference in levels and types of division of labor, the nature of consumer and financial use of the same money, and also

the difference of the non-economic theoretical approach from others in the history of the economic thought, where the concept of economic balance is something other than the concept of the balance of accounting, and imbalance as a category of economic development factor that has a cybernetic aspect (absence Leica Geosystems in accounting).

Methodologically basic definitions, as some preliminary alphabet desirable to explain the reality in which they find themselves part of a verifiable process descriptions; while for the first case is related to the verification of the risk of injury, while the second – with the expected and predictable changes in the economic reality. So that the system of preliminary concepts empty without practice, but practice is blind without them – in any case, the development of the theory as a means of describing the actual processes or movements of art, due to the significant difficulties.

Like these examples, let me assume that money is also an introduction to the system of exchange-production social communications, but individual societies and their representatives remain at the level of the pure alphabet and its games, not using its full potential – financial, and purely industrial-consumer, parties. The same application of money that they consider complete, in essence, is only an appearance, for it does not correspond to the possibilities of a viable adaptation in the socio-natural environment at the planetary macro-level, which, ultimately, historically, their system of life attains. They hardly ever think of this world of social interactions from the point of view of any definitions of life. As for my own definition of this phenomenon, it corresponds to the content of earlier things on this topic, and at the moment it's quite simple: the essence of what we call life is the combination of homeostatic behavior with an algebraic one, but not individually of each of them (for so they are only private, and long-known, manifestations of life), while a healthy form of implementation of this behavior is playful, that is, limited, or manageable, competitive. That is, life is an algebraic homeostasis with communicative experiments as optimal shocks of disequilibrium. These semantic coordinates represent an analog of computer BIOS – the basic program that launches something more complex; The space of the original arguments proposed for general acceptance. And, of course, the basis of the system of narratives. And also similar "coordinates" is the first, as to what different narratives should be considered for communicating with each other. I

could call them local, or working, archetypes that play the role of "reference points" of the growth of the semantic network⁸.

In this case, however, I hold the same opinion as on the study of media texts (which I did before and separately): here we need our own system of objective differences, and philological examination can not be exclusive or starting. However, actually narratology should be taken into account, and first of all it is important to mention here, in the context of my studies, not so much the considerations of a software narrator-narrator like Wolf Schmitt as the semiologist C.S. Pirs: in the framework of the dialogue model, places of undeclared, uncreated, unmarked or unaccounted, or needed, narratives, as discursive (denotational situational) sequents that are absent in the system of reasoning. In this sense, the abductive method gets an interpretation that goes beyond the framework of the enthymeme and syllogistic figures to a wider field of linguistic reality – to the level of information gaps in the system of the semantic network (or, in fact, in the cultural system in the Tartu-Moscow sense) nor was it represented. The abduction understood in this way turns out to be a methodological direction capable of combining the practice of strictly speaking cognitive activity with the methodology of constructing postpositivist theories. But here, again, narratives are suggested to be understood more in the sense of substantive logic than the structuralism of philological specimens.

All this also leads to the issue of information gaps at the level of "local archetypes". Gradually replenishing the latter to the absent, we receive a narrative of a myth, which is fully interpreted in terms of classical structuralism, in which the design and prognostic components exist inseparably. Meanwhile, such lacunae can form only when interdisciplinary interaction occurs. Actually, abduction (more or less widely understood) is a prism of thinking, within which the supra-rational.

The ability to create systems of introductory concepts (which already have systems of dominants in their dominant connections) is precisely the ability to self-project life, arising in response to a lack of a certain foundation or schematism; the problem is that, being originally created or understood as a

⁸ This definition is close to the Taleb concept of the "barbell effect", but it is not identical to it, if only because it uses far more ancient and established concepts, and also because it proceeds from the value of combining a balanced and imbalanced rather than actually "invulnerable" and "antifragile".

working model, they begin to be used as a recursion, and the task of practice is the ability to reawaken them. There is a certain problem in this, related to the fact that this requires a correlation not only with the goal, but also with the specificity of the term of life; the absence of a sense of urgency hinders projective thinking.

We say "in life there is a place for that" – for beauty, unpleasant conversations, hygiene, earnings, entertainment and waiting, sleep and other things; but we do not mean exactly how much all this and how exactly all this is connected to each other, and in what sequence, or speaking about the inability to calculate everything (and criticizing marginalists at the same time), or by giving this question to the purchase of proverbs, outsiders people whose opinion we value, or even more general and external social dynamics – the product of which, by the way, are proverbs and sayings. Among them, however, there is a maxim that gives a strategic emphasis in this situation: "live as if it were your last day, for things that require eternity".

In this sense we recall the words of M. Heidegger about the need for "*...the existential interpretation of conscience, duty and death*"⁹, that they perfectly fit the words of Akerlof and Schiller that "*the economic cycle depends on how the attitude to the need to behave decently and how many people behave in bad faith changes. This, in turn, affects the conditions for such activities*". And on my concept of money as regalia of relative power, which up to the means of payment (which the authors say, focusing on them, however, as a means of measurement) is a means of credit that is etymologically and analytically already a measurable credit of trust, in other words – (for which the increase in profits through expanded reproduction has meaning only as an intermediate goal). So, there is always an instrument of power, working through the medium of not violence, but delegation. However, they primarily associate bad faith with the attitude to punishment, and not with the growth of sales opportunities and the reduction of general social "trustfulness". But the thesis that "*the large punitive actions of the state in the fight against economic crimes are gradually forgotten. In times of a flourishing blossoming of such abuses, it seems to many that they will easily get away with it ... To a certain extent, people are compromising their principles, guided by rational considerations*" also should not be discounted – nevertheless the conversation is conducted within the framework of the algebraic concept of

⁹ "Kant und das Probleme der Metaphysik", translation of O.V. Nikiforov.

life, role played by deontic logic. It is worth recalling, within the framework of my previous consideration of the basic spheres of government, that it was the supra-rational grace that at one time became the basis for polemics with the Pharisees in the mode "you are told, and I tell you ..." and, accordingly, the basis for the formation of the Christian consciousness. Especially worth noting are the expressions in which they describe the "social attractor" – in the notion of "social osmosis" of R. Sakha and their own concept of the "multiplier of trust", which, in turn, in terms of Orleans and Aglietta, can very well be interpreted in the category "Mimetic ability", but already applied to the ethical phenomenon, although located within the limits of trade and financial logic, while going beyond it into other social strata; authors of the "theory of economic irrationality" say this directly.

Speculation about paradoxes

Probably, the elimination of the mess in the separate heads of the present time is capable of eliminating the mess "from the outside", but there are also things that determine the very possibility of such a "mess" and chaos of the human consciousness capable of being demiurgic. It is precisely such a thing, or rather, a cognitive circumstance, that proves a paradox.

Of course, the most urgent problem, at least for Russia, as for the world as a whole, is, of course, the problem of total theft (as a very private type of acquisitive value), but I have an increasing impression that even this problem, as it were it was not recorded in the basis of human qualities, it is a consequence of a lack of understanding of some even more important problem that lies in the systemic basis of the surrounding world and its perception. And if the history is somehow sorted out by his Majesty the Balance, whether it is a natural or political economy balance, then the situation is somewhat more complicated with a paradox, for it represents a certain, systemic, inalienability, which denies the systemically inalienable balance. It seems that balance and paradox form, so to speak, a categorical couple that determines the mode of existence of any systemic. However, since the balance has been operationalized primarily as an economic and cybernetic category, and the paradox, as a predominantly philosophical one, I will dwell on the latter, for its systemic character in economics and management seems to become increasingly relevant, although probably not very obvious either.

The paradox, as an opportunity and as a phenomenon, is the most complex intellectual problem (at least a person) and, ultimately, if to be intellectually honest with oneself, marks the limit of human thinking: that is why many philosophize, but the philosopher is not every. In order to recognize the paradox of the so-called "last bases", you need to have a special courage, courage. It is not enough simply to prove the existence of a paradox, or the paradox of something; the knowledge and reproduction of the speech construct, which represents such a proof and is given out as a spell, does not yet give a vision of reality in the aspect of the paradox. In reality of human existence there is a gradation of degrees of conviction, besides the elementary "I believe – I do not believe". The courage of recognizing the paradox of reality consists in trying to see the reality of such and in an attempt to follow this way of seeing in life, that is, living with knowledge about the reality of the paradoxical, with, so to say, positive knowledge of it.

Paradoxicalists were Sophists who were criticized by the Socratics, they also studied the ontological foundation of the contradictory nature of Eleaticism, the paradoxical was Kant with his paralogisms, as well as those who formulated the radical response of the philosophizing personality to the fundamental paradox of being-the stoics that were taking their toll with life and, apparently, he inherited the existentialist Camus with his question "Is it worth it to live." There is something fundamentally difficult for the understanding, the correct derivability of something and the denial of this something that requires simultaneous recognition, and the only way out is to recognize the fundamental duality of being, which, however, ruins the notion of the universe as a single non-duality used as a main logical category. As Fuller said, *"Universe Divisible by Two: Everything in Universe is divisible by two. There will always be two poles to any system. Unity is two"*¹⁰. But then the very logic changes, because in any model structure $\langle U, I \rangle$ this polarity must be allowed and taken into account. However, this is not so new: the concept of a "poly-sum" is being used in modern physics, and the basic logical relationships are a pair of compatibility and consequens.

It is necessary to distinguish the basic questions of philosophy from the basic problems of philosophy. If you believe the words of Descartes that the question already contains part of the answer, and you just have to ask a good question in order to get a significant part of it, then the main questions of philosophy,

¹⁰ R.B. Fuller, "Synergetics-1": 537.08, "Twelve Universal Degrees of Freedom".

depending on the way they are asked, already presuppose a way of responding to them; a philosophy that does not assume an unspoken ontology, even if this ontology itself is the subject of inquiry, and also – questions or attempts to answer the question of the comprehensibility of being, that is, the possibility of ontology, can not be considered European in the strict sense of the word. The problem of philosophy is another matter. I talked about them in other places, in particular – that they can be identified through a temporary retrospective as regularly reproduced precedents of the history of thought, so here I just designate them. It is:

- the problem of comprehensibility of motion ("the problem of motion-rest") – the main ontological problem of sophistry, sharpened by Zeno, existed in any other form up to corpuscular-wave dualism and structuralism; The pair of categories forming this problem forms poles of the universe of mechanics as the subject basis of classical physics; Here the paradigm of Fuller's synergetics with its ideas about energy and the program of returning metaphysics to positive science can help;

- the problem of language, which concerns, first of all, the priority goals of its use, which can be called the problem of philosophy and rhetoric, their status as professions that regard language as either a means and a way to find and clarify the truth, or as a means and a way to manage and manipulate its bearers; at the beginning of the XXI century, this topic is most relevant, because, according to some very perspicacious authors, world-systemists, after the industries of production of things and scientific and technological progress, specific industries of propaganda and production of consciousness (which, in my opinion, should exacerbate the conflictiness of this problems as these industries spread and the world order crisis escalates);

- the problem of universals, which Plato and Aristotle have already designated, and most powerfully developed and developed in the system of scholastic medieval scholarship, which determined the highest forms of abstract speculative operation in a known historical retrospective, open to a more or less holistic comprehension; This problem directly concerns the foundations of scientific thinking and scientific methodology implemented within the framework of the paradigm of scientific and technological progress, and the reconfiguration of ideas about the general and the individual, the particular and the whole, the

concrete and the abstract, will contribute to shifts in general scientific methodological standards.

These three problems could be called the fields of aporianism, motivating (I venture to say, any) philosophical intention. Of course, what has been said is not at all in the definition of philosophy as it is in the field of knowledge and knowledge. The observed problem areas are characterized by the peculiarity of the process, that they are in the system and integrity. Further, the question is: do they have the same integrity and systemic character in the denotative sense? Despite the apparent obviousness of a positive answer to this question, it seems reasonable to nevertheless dwell on it in more detail and resort to an empirical examination of its essence.

Personally, I believe that, in fact, the key achievement in philosophy is precisely the formulation of the paradox, whether expressed in a formal or substantial way. Paradox sets the problem point around which a field of meanings is formed, where paradigms and epistemic settings are formed. The domination of the paradox as a fundamental aporia determines the direction of cognitive interest, a riddle around which all other riddles are resolved, resolved in technological or operational order.

With the paradox, especially if it is expressed not logically but logically, it is rather difficult to agree – first of all, because the mind refuses to recognize the necessity of contradiction, because the contradiction, or absurdity, is something inadmissible within the framework of a rule-like understanding, and the adaptation procedure in the search for an alternative, and, moreover, a workable, system of rules, is quite costly and even painful. But, if we recognize the unity of the fundamental duality of being, then the existential problem of the paradox does not look so scary. Actually, the attempts to circumvent it already contain the beginning of verification and scientific search in its pristine form.

In the old times, somewhere in the 1990's, I noticed and formulated three paradoxes, which I allow myself here to cite.

1. The paradox of the law of the inverse relationship between the volume and content of concepts (close to Russell's set-theoretic paradox).

If the cardinality of the set of objects that make up the scope of the concept of a "X" is the maximum in the set-theoretic sense (that is, if it is, in the limit of infinitely countless), the content of this concept is the least informative, that is the most entropy. This means that the content of such a concept corresponds to the state of the maximum conceptual chaos (chaos of understanding); the most chaotic content of the concept is absolutely chaotic content, which is identical with the content of the concept of absolute chaos. However, the concept of absolute chaos is informative, since it excludes the content of many other concepts. The paradox turns allowed by the introduction of a type hierarchy that is not identical behest above-mentioned contents or non-identity concepts of maximum and absolute chaos. This paradox, like many others, latently associated with the problems of divisibility of motion, as well as, of course, the problem of universals, and other matters, many of which were broken ancient and more recent copies; the smell of freshly broken wood was preserved until the end of the 20th century. Since the law of inverse relationship, of course, it has a hermeneutical significance, insofar as such significance is the paradox associated with it, especially in the part of its wording, which refers to a state of chaos understanding.

2. The paradox of objectivity, or the "content paradox of vacuum" (as a kind of the semantic paradox of Richard).

The subject matter is given and considered only in its character, presence and structure. Even chaotic states are typologized on the basis of their possible structures. Denial of objectivity is complete nothingness, vacuum, absence, structurelessness. The only way it is possible to typify a vacuum and say something about it is to only indicate the way it appears or point out its boundaries. On the other hand, vacuum is something that is talked about, that is, something, and not nothing. The concept of vacuum is a well-known subject of philosophical reflection. This includes the famous "being is, there is no non-existence", as well as Pascal's meditations about emptiness. However, the concept of vacuum is rarely formulated explicitly as a paradox, although the paradoxical nature of this concept seems to be obvious. The formulation of the paradoxical nature of this concept (and therefore its importance for philosophy) is an additional argument in favor of my general assertion that the paradox as such is the main object of philosophy, contrary to the well-known "object scandal". As

soon as a certain subject area ceases to be paradoxical, it becomes the subject of separate scientific knowledge. Specification of the philosopher – pointedness on the paradoxes and fundamental problems that are generated by them. As for the subject as such, philosophy, therefore, rather deals with the problem of objectivity as such, and therefore with the problem of availability, for the paradox calls into question the existence of any objectivity in which it is found. The paradox itself in the object plan is something similar to what is read about the relationship of the "object" and "non-object" within the appendix course on logic at the Faculty of Philosophy of the Moscow State University.

3. The anthropological paradox of the self, or the paradox of the psychophysiological systemic nature of man, or the "paradox of the seed".

The paradox takes place if we accept two things: first, that man is a negentropic self-organizing system, and secondly, that the "seminal fluid" of male individuals of dioecious biological species, to which man belongs, is a special kind of tissue, similar to other liquid tissues of the body – above all, blood. In this case, as an integral negentropic system, the human individual pours out entropy in the form of sweat, urine and excrement into the external environment. In the external environment, the male individual also pumps out sperm, which, however, is an organization, but not an entropy. While this is a simple contradiction, but not a paradox, and it is solved by the recognition that, since there is a special kind of tissue, it is intended for physiologically specialized transmission by means of it of the genetic information of the female (which, on its part, receives) the moment of its transfer, with the male individual, the integrity and systemic character of a higher level. The paradox consists in the simultaneous possibility of the separate existence of male and female individuals as separate entities, as well as in the actual need to form a supraindividual, transpersonal, integrity, requiring altruistic behavior, since before and after the transfer this integrity dominates in the physiological and psychosocial aspects. Unlike the previous two examples, this paradox is empirical, and its acuity is indicated not only in cases of "conflict of the sexes", but also in cases of "conflict of cultures", more or less individualistic, or conversely, community oriented. And the way to resolve this paradox is determined by the configuration of the social structure, the set of requirements and prohibitions existing in its framework, and the expectations in the process of intercultural communication that meet these requirements and prohibitions.

Here, incidentally, it will be noted that a person is self-applicable, and therefore potentially already paradoxical, a being, and the degree of this paradox is often determined by the nature of the accentuation of the marked integrity levels.

All these paradoxes in their very speculative formulations and descriptions, of course, can be refuted for various reasons and, in fact, such refutations will just represent a work within the framework of "positive heuristics". What is important here is that the game of the near future will be conducted at the level of systemic contradictions, and in itself the identification of the most fundamental of them, as well as the establishment of an objective relationship between them, should become one of the main tasks for those who work on their applied resolution.

Further, I propose the formulation of one principal question by an edge and briefly, in the form of a manifesto. On the "hot topics" of what is happening around the socio-political and generally civilizational nightmare, I will not speak because of long-standing clarity by knowledgeable people, as well as the vulgarity of rubbing these topics today.

When dealing with a fundamental contradiction or even a paradox, then the sides of this contradiction ($p \ \& \ \neg p$) or paradox ($\vdash p \ \& \ \vdash \neg p$) are two – actually, p and $\neg p$ ($(p=T \vee p=F)$ – actually the "law of the excluded third", the paradox for me is not something static in itself, for it is a consequence of the process of system self-application and self-closure (including the semantic), that is, a specific process (self) formation; he, in his manifestation and ascertainment, is the basis of a new movement). The way out of it can be sought historically, expecting a dialectical "synthesis" of conjuncts in a "withdrawn form," or actively looking for an option where no conjunct is satisfactory, that is, when one can not bend in either direction, or one can not recognize the endless fluctuations from one side to the other. Thus, during the intellectual tension of the "dispute over the socialist settlement," when it was impossible to recognize neither the "idiotic village" nor the "stone jungles of the city", the speech of representatives of the Russian avant-garde of the 1920s. went about a triangular grid of roads and a fundamentally different way of organizing space relative to their skeleton, rather than self-created in the same historical process, the "city" and "village". This was a conscious design, but according to a certain understanding of what is natural.

Another reason for the "search for the third" universal scale is the "cycle model" relation vs "the growth model", specifically, the healing of the reproduction of the Malthusian-Ricardian cycles by expanding capitalist reproduction that reached the beginning of the 21st century to the planetary limits and, again, seems to go back to the systemic grounds for the "gloomy" status of economic science. That is why we need to look for some "further" ... but, excuse me, what is "further" in the non-growth model? Hence, this "further", at best, can be provided only by some "dialectical withdrawal" in the synthesis of both known models. But what kind? Dialectics itself, in its logic "we will prove that A is deducible in B, and from B-A," I personally do not really trust, since I am suspicious of Hegel's "eating of generalized soup." Although I do not rule out that Hegel's "ideal architecture" (which, according to the apt one architect, is a grave) can be applied in the sense that it really is knowledge, that is, it allows something to be done. (But what, if not a paradox and contradiction is that?) To date, as reliable explanatory tools, I have three subject constructions:

- neoconomics of O.V. Grigoriev (in her own economic building);
- numerous knowledge about the sociology of social networks (including knowledge of hierarchical systems, gangs-cliques and colloid organisms, multi-probability group attributions and roles of actors, etc. The things that were most deformed and worked out in the 20th century in North America, mainly on Gestapo yeast support of local info-businesses and special services, and almost the only direction today, within which it is permissible to correctly consider the complexity-structural aspects of "society in general");
- what I would call the body of knowledge about the "mechanics of primordial forms", some of which were developed by several authors in the twentieth century, rooted in interesting aspects of gray antiquity, between which I managed to find some meaningful correspondences and suggest their correlation, as has been repeatedly noted here, with the Pythagorean tradition.

The means of their description are based on the concept of the semantic network (taken, once again, as a different-probability relationship of meanings, and algorithmized, by the way, in this sense) and expressed in various representations of its subsets: narrative (in neoconomics, it is precisely the "American school of historical narrative"), meta- and inter-narrative (the special case of which are scientific theories), discursive, contextual, contextual-sequential, as well as

others, which for sure can be fairly generated, proceeding from a general principle.

In such and such a form, with such means, to this day I see it possible to move in terms of solving pressing problems – both private and more general.

Naturalness of social structures and economic hermeneutics

"German philosophical," "English political economy," "French social" ... How much in the political-philosophical? Further, there are some preliminary results of determining the subjects of machine coverage with access to the "understanding" methodology"¹¹.

So, in the system of social relations for today three concepts are obtained, distributed on the basis of naturalness, and the first is allocated on this basis by Grigoriev himself:

- division of labor (Razdeleniye Truda – RT) – natural and technological;
- subject-technological set (Predmetno-Technologicheskoe Mnojestvo – PTM) – naturally and scientifically created;
- money – naturally occurring in pre-state warehouse forms and artificially created within the framework of state construction¹².

Each of these categories can go from the natural state to the opposite and vice versa. This is facilitated by the scientific and technical approach to the world, perhaps the main principle of which is the ability to convert in some favor the results of systematically observed, explained and predicted forces, phenomena and essences of nature through reproduction and transformation as a technology. And do it in such a way that at a certain stage of development of scientific and technical potential, the question arises of the technogenic origin of some of those

¹¹ This section correlates with the section "Methodological requirements for the development of computer systems working in the logic of dialogue" in the book "The ability to manage...".

¹² So, created as "robbery-elite-military-monopoly". That is, the artificial formation of money exists in societies where there are elites. Hence the question of the possibility of artificial formation of money in extra-elite societies (the "Helvetian type"). The very idea of the state arose from the idea and experience of a shortage of resources (first of all, food). Where there is no such deficit (which is always resource, because there is nothing more than a shortage or lack of something necessary or necessary), there is no reason for the emergence of the state by aggressive means (and therefore, the state in its original form), but there are still grounds for deepening the division of labor as a way of effective use and ensuring the development of the ability to organize the resources and forces of nature. But is this the only way? Awareness of these things gives the person an understanding, followed by objectification in the knowledge expressed by signs, allowing to go beyond the framework of social naturalness, the primitive regulation of processes which is issued today for the top of science, towards that social engineering that really provides the growth of the public good.

things that were previously considered natural. And both reproduction and transformation can lead to unconscious, natural following to them as given settings, which is a specific feature of social dynamics.

All these concepts fit into the set of subject differences on the network basis, these are the graphs:

- commodity-money, or economic;
- semantic;
- social;
- subject-technological, or system of things.

How does one fit into the other?

The object-technological set (PTM) is the trace, effect and result of the interaction of the social network, but at the same time, in its alienated form, it integrates with that objective and natural and climatic world (and, therefore, with the graphically expressed system of its things in various scale representations), which exists before and apart from the process of its social involvement, and therefore is always initially perceived by members of society as natural (with the exception of cases in which very obvious artifacts are found in it, and also myths about the "divine creation"). As a system of artifacts, macroscale is given to a person by the spatial organization of a city from predominantly rectangular buildings of a rectangular structure, gravitating in this its orthogonality to self-contained regularity (geometrically embodying the idea of a national society), and also as a spatially organized of cities, mostly triangular, or geodesic, structure country, as if in the likeness of a Platonic cave depicting on the surface of the planet the structure of the starry sky (and the moraine adopted in the country the law of the order of celestial movements). Only this triangularity, mainly in a well-known historical retrospective, is, firstly, not regular, and secondly, "in a natural way" ubiquitously planar, and more open; and where it is still regular, appears in a concentric, radial-circular arrangement (geometrically embodying the idea of a feud or empire). The new curious perspectives of the spatial arrangement and their social equivalents will be the implementation of a regular geodetic structure as an organizational and planning dominant at the city level, as well as an increase in the regularity (and also, perhaps, the complexity and no longer the new environment integration) of a geodetic structure on a national scale. And an

important point here will be the realization that any concentric structure becomes an empire or a feud only in the presumption of its exclusivity, whereas ontologically and societurally it is an elementary component in a system of interactions similar to it, whose synergistic cohesion is only able to fully realize its potential and provide its existence¹³. Whereas the presumption of structural exclusivity ("a spherical city in a vacuum") leads either to the ratio of imperial absorption or to structural orthogonality, in its dynamics realizing a paradoxical combination of the principle of closed space based on this orthogonality, expansionistically extended, however, to all other space not covered by this principle¹⁴.

PTM, including objects of the natural environment, historical and avant-garde artifacts, is represented by the real life world of man (especially if it is a natural PTM and natural natural and climatic habitat – as in the case of a farm), due to different manifestations of themselves to different members of society, for scope of the individual human consciousness, but in itself and in the integration with other components – the actual social connections (both economic and social-network), and also presented in its language, by the distribution of values - it forms integrity (including the integrity of objects described in terms of the swarm and fuzzy sets), with the life dynamics and effects of influence on the person immersed in it, often perceiving these effects as the result of the action of providence. In a sense, this is the way it is, especially in view of the fact that it is precisely in the same, partial manifestation, to a person, one way or another "divided in social labor," that social connections, intralinguistic meanings, meanings and concepts, as well as economic processes. Moreover, even what manifested itself does not necessarily have to be identified by an individual (and the more such a person is less erudite), while the person himself, as a rule (first of all, a modern man of the beginning of the XXI century), with On the one hand, it is not philosophical, that is, it is not oriented toward systematic comprehension of the world in its totality from universal positions; on the other hand, it is inscribed mainly in very powerful sets of these graphs realized in megalopolises. In this

¹³ A good example is the ring sculptures of K. Snelson.

¹⁴ A good example is the densely formed, orthogonal geological structures of rocky mountains, issued not by very critical seekers of unknown antiquities for the megalithic masonry of prehistoric civilizations. Going further in the direction of metaphors, we can say that the principle of "expanding otgonality" is the principle of "expanding compaction", and resembles the process of tumor formation, which contradicts the fuller principle of the spring-rubber world arrangement of "compression islets in the stretching ocean", in the context of which the explanation the phenomenon of inertia, which has not yet been explained by classical physics.

case, it does not consider providentialism in the sense of something that goes beyond the knowledge of the whole society or the space of its presence.

However, no matter how relevant this subject-technological set is, the named type of its formation is a practice of collecting – replenishment, research and changes consciously and (non-pathologically, but, as a rule, passionately and with passion) formed collections (including libraries and galleries) – is such that, ultimately, in combination with other network-type systems, it is able to radically transform rather powerful and complex object environments in very large spaces, starting with this large typological sets and turned towards him questioning about the nature, purpose and differences. This practice at the macrosocial level, with proper management, is able even, according to some bold estimates, to lead to a state of new naturalness.

Management of the naturalness of PTM is carried out, first of all, by the natural language semiset, while the regulation on the part of the economic graph is secondary, if only because the money language is artificial and less powerful, and the scientific language of describing economic phenomena is a subset of the natural (and the semantic network of this language – a subset of the common language natural network). Socio-network associations, in turn, are formed relative to the community of interests by categories of PTM.

The depth of the division of labor is determined by the economic graph (the system of relations), and hence the things involved, or PTM, involved in the last part of the system. The nature and depth of the division of labor determines the system of connections of significance (social network), and with respect to the semantic network, there is a situation with feedback, depending on which place in the RT system it occupies and what personal position it takes to treat it: and meanings determine the direction of investment and demand, they are formed under the influence of the practice of life, otherwise understood as a historical process within which there is an expansion of awareness of social structures and their properties, and separate Individuals attempt to overcome the inertia of the existing system of the RT, creating their own technological solutions and even RT systems, violating the principles of "natural" and causing conflicts with their own non-conformal behavior. Often this is accompanied by the creation of a new language and significance systems implemented within the semantic network.

Talk about the naturalness of money is very difficult, if only because with this naturalness there is much confusion, no matter how it may be thought – historically, technically or economically. The fact is that both naturalness and artificiality of money can be determined for different reasons. The initial basis for this difference, given here, is the state status with which the artificiality of money is associated, just as the archetype of the artificial formation of the division of labor system in neoconomics is associated with the tribal chief or ruler specializing tribal members or elites in the areas of activity. Even if one assumes that some form of money emerged spontaneously during the pre-state period, and also represented alienated warehouse receipts, the so-understood naturalness of their form does not exclude the fact that the money we are accustomed to as a product of statehood seems to be so naturally existing and widespread among different peoples different times, the phenomenon that, it seems, it was various kinds of money substitutes (including crypto-currencies) that would seem to be more correct to consider as artificial. Also, in most economic concepts, they are viewed as something natural and already existing in society, and arising in it by virtue of some, natural, introsocial exchange tasks. Meanwhile, the same concepts – usually derived from the metal-exchange standard of monetary circulation – indicate the extraction of precious metal and its coinage as a completely technological process, and therefore – especially the artificial process of more or less profound processing of precious metals, while the notorious rare shells and pebbles are relying on natural funds. And even if money is considered a great ancient language invention, then this language is still artificial, and even playful. Meanwhile, the very difference between artificial and natural arises within the framework of linguistic practice, a particular case of which is the practice of money circulation.

Here we should add something else, concerning the scientific status of neoconomics. 07.07.2016 Oleg Grigoriev's seminar devoted to the issues of transition "from economic theory to the theory of economic history" was held. The seminar was preceded by an introductory material: an article by D.Sc. and the World Bank consultant V. M. Efimov "The dispute about methods and institutional economics", which is nothing but an attempt to view the economy from the standpoint of hermeneutics: the "Methodenstreit" dispute between the German

G. Schmoller and Austrian K. Menger, in which the author preferred the German as occupying the position of "historical understanding"¹⁵. Approximately in the same vein, with an appeal to the history and the question of the correspondence of economic theories to "real economy", Grigoriev also spoke (on Youtube one can find the corresponding entry).

Indeed, according to the widely held belief, the essence of the device of science is a dichotomy of theory and practice, interconnected by a space of experiments. Not so widespread is the argument that science can be a system of procedures for understanding or a phenomenological analysis of experience that is different from that in the sense of the same "scientific empiricism" of the English sense. As for the existential dimension of the sciences, especially the "exact" dimensions, not all of their representatives tend to regard it as part of it – just as someone who is keen or engaged in something or someone does not always realize this enthusiasm.

In this sense, there can be seen a clash of English empiricism, which overcomes the real and imaginary disparity with the Protestant self-limitation of the latter, and the German predominantly creating the reality of the transcendental ability of the imagination, where the controlling factor is precisely the ability to understand more than ability to determination.

This position is much clearer in neoconomics. If the non-economic approach, already declared as a historical and narrative by its method, is hermeneutic, then neoconomics itself turns out to be a kind of hermeneutic practice aimed at clarifying economic reality. And also, perhaps, the first systematic, after the German Marx, approach to the social sciences, built as an economic hermeneutics

¹⁵ The article is a rare example of the right direction in the development of economic thought in accordance with the general methodological context of the social sciences; however, to correctly evaluate its individual messages, it would be desirable to possess certain historical and philosophical questions: thus, among other things, the author co-sprites the soul and body of Descartes, and it may seem that the Cartesian approach should generally be thrown out of the methodology of science. But the fact is that on this dualism within the framework of the hermeneutical examination all those who were not lazy, and so often, were taken, that this became, perhaps, a kind of tradition. However, Descartes himself, in spite of the key role of the dualism of the soul and body in his philosophy, is not the last to be exhausted, and that there is still, at least, the unrealized potential of Descartes physics hidden behind the already well-sealed door of Maxwell criticism. And, speaking from the position of hermeneutics, it will also be appropriate to ask whether this philosophical phenomenon of the late Renaissance was understood in a specific direction, and whether Descartes himself, as the integrity of his intentions, is something more than the one following him Cartesianism. After all, for example, it is known that this dualism arose largely from attempts to solve the theological problem of theodicy, which for classical NTP science is not at all an object.

– especially if one remembers that the latter is a key methodology of the sciences of society, man and spirit. However, what are the tasks of such hermeneutics? Are they connected with understanding of the directions and results of investments? In any case, here economic understanding will always be preceded by economic knowledge – just as the "financial instinct" in Keynesian is always prefaced, if not opposed, to "economic knowledge".

Here it is appropriate to recall the interview, given 04.02.2015 by the head of the American "shadow CIA" Strategic Forces (Stratfor) J. Friedman¹⁶, related to technological areas and related markets. Among other things, Friedman (and the speeches of this man, even if they are supposed to be a "plum", never look cheap sensations) expressed the view that the United States has been around for a century (and therefore the entire Soviet period and World War II) try to prevent the alliance between Germany and Russia by acting on the principle of "not destroying but weakening" and "quarreling others for their own benefit," and that if Russia is more or less clear to date, then Germany's position on the economic alliance with Russians for the US *etsya terra incognita*. In Friedman's opinion, such an alliance can ultimately lead to the creation of a very powerful force (at least in the Eastern Hemisphere), and significantly undermine the global character of the American tallasocratic presence. In this sense, the sum of ideas (including epistemic installations), broadcast to the world by certain centers of power.

Up to this point, everything that I noted in terms of social structures concerned machine computability, and with regard to the operationalization of the possibilities of consciousness, the US holds the dominant in what. Actually, hermeneutics at the turn of the 20th and 21st centuries is still the lot of the German philosophical tradition¹⁷. The hermeneutical approach to economics reveals an extra- or pre-instrumental order of human presence in the human-machine management system of the economy.

The predominant importance of an understanding approach allows us to admit one very strange, but nevertheless necessary, thing: the "era of the economy"

¹⁶ <https://www.youtube.com/watch?v=pLeV1DsIOXo> (actively for 2016 r.).

¹⁷ Although, as noted above, the analysis of network communities and cliques was initially the subject of active development and even the skate of the specialists of the Third Reich and, like much else, subsequently migrated to the US.

itself has ended, but it is unknown, although it is anticipated, and it is presumed that some possibility of non-economic social and even technological growth (or, better to say, development – the word "growth" is loaded with quite specific connotations of its "limit"). That is why all searches by economists and economists around the economy for development sources, and conversations on these topics, are doomed to failure today. But my general question of management, with the clarification of historical specifics, is directed, in an applied plan, just for this opportunity. And the question of the procedure for actualizing potential opportunities is the question of the logic of the supranational, which, therefore, lies in the sphere of modal logic that operates in these categories, a particular case of which are sets of states in the practices of organization of forces of the surrounding nature and systems of scientific explanations and forecasts. As for the latter, forecasts are nothing more than a temporal conclusion based on actual or closely actualized possibilities, whereas their complementary design factor is related to the search for potential opportunities realized by using the imagination's ability and translating them into an actual plan with changing conditions justification of other realistic, expressed earlier, forecasts.

And since the truth of the acquisition of the new, as one of the explanatory possibilities of creativity, lies in the Kestlerian "clash of the heterogeneous", it is precisely this clash in a wide range of cases (including the interaction of social groups, industries, concepts, methods and personalities) that is possible to oppose economic interaction " variously developed "oykumen, which in actual fact turn out to be only numerically plural and serial, not always a blessing, and only a private way of carrying out creativity , sometimes working clumsily and bloodily, and a regular natural phenomenon of nature only because his empiricism was only able to be studied – the blessing was given for several centuries – which, in turn, formed the illusion of regularity, because people tend to perceive how "from the real world", then much that has arisen in a relatively short period of time before they were born. Therefore, it is a practical task here that the hermeneutics of project activity, rather than some economic hermeneutics, is the establishment of an alliance of the imagination with reason, so that, according to Goya, it becomes "the mother of the arts and the source of the miracles that they create".

Metastructure for the description of the dialog $\langle \Gamma_1, U; \Gamma_2, I \rangle$ there is a construction of the explanation of the interaction of relatively closed universes (worlds) in space. To interpret the non-economic theory of O.V. Grigoriev, such reproductive circuits or closed markets are such worlds. Meanwhile, in scientific use there already exists a complex of conceptual constructions complementary to this one, for explaining the interaction of worlds-universes in time. This entire amount of that logic is turned out on the semantics of possible worlds, generic descriptions of states and model sets. Compound methodological approaches to modeling of the dialogue with the phases and states methodology should withdraw neokononichesky narrative to a new level. In this case, we are talking about what is meant by neoconomy as a management problem. Primary part, economic, dealing with logistics, density and resources – so that in the space and the time it is due, primarily, with difficulty (the concept of working time spent within the natural and technological ways of division of labor), and also with the deferred benefit and the time of the use of money in the circulation system. However, the management of any system is always the achievement or maintenance of some of its state. The coexistence of states in time means the difference of worlds in space: mixed in one locus or separated in different loci. And it's quite simple argument is not intended to increase the dimension of the continuum to the synthesis and uptake of endless bullshit theories among other.

In this sense, we can speak about the phases of the socioeconomic state of society in which one or another of the already considered¹⁸ personal types: natural, organized or transcendental, and construct reasoning about the attainability of one state of society from the other by the totality of all its states, not limited to these types alone, which, under the influence of certain factors (for example, money), can pass one into another. Here there is one more discretion of time, allowing to take economic essences and phenomena in the aspect of their plannedness and predictability of the final results. In any case, the combination of the logic of the phases with the logic of the dialogue at the general level makes it natural to apply questions about the outcome of a specific economic interaction, and how to achieve the desired economic state competently, based on (perhaps not the most favorable).

¹⁸ See the sections "On neoconomics as a social science in the Weberian sense and not only", "Additional creative aspect of an organized person" in the book "The possibility of management..."

From city-merchandise to astroengineering

In order to designate something new, aimed at solving the most fundamental problems, it sometimes turns out to be necessary to designate the supertask that determines the boundary of the meaning of the considered. This has happened more than once in history – by and large, in this method there is not something new. The more fundamental the problem and the more radical the solution, the wider the horizons of meaning and super-goal. The further number of several significant points concerning possible solutions.

On primary abstractions and objects of their application on a human scale

The limit of the depth of the division of labor is the social-personal pathology of re-specialization, which requires reform of the system of socioprogenous interaction. But how to consider this point in the aspects of social, personal, professional, philosophical, resource? Or is it not worthwhile to introduce such a division here? Not only Fuller, who returned mankind to the "aerospace level of technology", spoke of the absurdity of re-specialization, but also many economists, when they touched on the theme of meaningful mass production of 1/128 boots by one worker from day to day. Over-specialization creates this limit by destroying the subject of demand, however, provided that it is impossible to further expand. A re-specialized subject simply can not easily differentiate and sublimate his own needs, as a machine can not do it, the needs of which are determined only by its production function. Equally, imitation of such a machine can not do this – a pure consumer living in the world of an imposed brand. The brands that are not controlled by the economic system (or, more correctly, beyond the control of it), the brands to the pure consumer, the activity simulator, are categorically forbidden by the majority of social attractors, since in this case the creation of a closed world takes place, and not otherwise than a rebellion against, perhaps, the main systemic feature money – hacking of closed worlds and oykumen with the involvement of the latter in the trade turnover. Meanwhile, the formation of these only makes meaningful the existence of money in the exchange, or trade, function, because it assumes the interaction is not mutually resolved; an example of the latter, by the way, is the issue of the subject of mutual demand, communication and exchange between the manufacturer of 1/128 heel and the manufacturer 1/130 of the shaft. In this case, any other function of money – basic, distributive or statistic; but for the state

storage it is not necessary to invent new demand and satisfaction with its design for the real world – it already has its own demand and tasks that everyone must meet. And it will improve this demand by creating re-specialized people-cogs and encouraging sustainable consumer standards for them until it becomes necessary to include its original – predatory – function: in this case, "shreds go around the necks" and the "warehouse", including treasury funds, tax revenues.

In other words, the provision of universalism at the state level (or monopolistic-corporatist, that is close to the state in the case of a chebol) requires re-specialization at the level of the individual, the compensatory mechanism for which (if the state monopolizes universalism) is the brand as a simulacrum of one or another aspect life (sports, intellectual, bohemian, aristocratic, etc.), in its multiple expression, forming a personality, endlessly playing the modes of its fragmentary, patchwork, with of knowledge. However, these things are already quite well-known and well-painted postmodernism and poststructuralism.

In turn, the ratio of the level of re-specialization of an individual and the level of division of labor of the whole society (macrosocial group) determines the homeostatic boundaries of the commodity-money graph of the economic system. The rest of the social homeostasis is determined (according to the previous clarification of this question) by the graph of the significance (social network) working on the difference of the grounds for solidarization (by interests and by physical, historically formed, locus of space), and by the graph of the semantic network (culture proper) cultivated in solidarizations for interests and protected in spatial solidarizations.

Is it possible to say that one of these three graphs is "main"? Obviously not, but one can ask how much such a set is complete, that is, it assumes an addition without violating the initial integrity of the system under consideration or its description. In any case, for society I see such a set as integral, but I admit that it exists in an external environment, and therefore I suppose it is possible to introduce here one more concept that characterizes a system of things which, like any system, can have a graphical expression, but which in its primary empirical givenness is presented to any observer (be it a phenomenologist or a child) exactly as a set, or set, without a certain internal connection and history. On the one hand, it corresponds to the system of Baudrillard things (the consumer

system of everyday things), on the other hand, to what corresponds to the notion of a kunst-dimensional object-technological set, including both artifacts and natural objects.

The important news is that every set already assumes the factor of the coherence of its elements – at least on the basis of the identity relation in the property that determines the belonging of the element to the set (the singularity of the identity relation, as well as the meriological interpretation of the category of the set, is left aside); even objects that are the most identical in the sum of all their properties are able to differ, and therefore correlate, only with their spatial diversity, and therefore the primary kind of intuitively conceivable and permissible relation expressed in notations of the arcs and edges of the graph is spatial cohesion. For clarity, we can also say that the syntax of the pictorial representation of the category of a set in the Vienna diagram is isomorphic to a similar representation of a hypergraph, only in the Boolean case the representation of the elements of a set within the bundle notation is omitted for convenience – unlike the vertices of a hypergraph, which must always be denoted.

Why supplement the seemingly harmonious idea of society with something else "the fourth"? On the one hand, such a supplement provides an understanding of socio-natural phenomena, contributes to the formation of a concept of the connection between organized and unorganized forces of nature and, on the whole, an understanding of the reality that is included in the scope of the notion of the subject-technological set. On the other hand, this addition gives a specific attitude to understanding the universe in the presumption of its internal cohesion, and on the basis of a simple and, incidentally, generally available, abstraction; which, in turn, is necessary as a mathematical primitive allowing Cartesian ascend to comprehension and modeling of higher complexity orders of being – on the one hand (including supra-rational and phase orders of the world order), and bioregional (if not biomechanical) design of actual data of the forces of nature we will not say "unorganized") on the other. The simplicity of the abstract, first of all, is aimed at forming the habitual daily routine of such a world view. Still such an arrangement provides the basis for concretization of intra-world relations, including clarification of the invisible and, in general, for the concretization and operationalization of scientific work on the basis of a holistic

rather than a subject-differential approach. In other words, society, when trying to determine its objectivity in a classical form, always turns out (even with its most complete descriptions) a certain "spherical society in a vacuum", whereas any of its real systems is immersed in this or that environment, which is always the resource environment of that or a different degree of utility and value. Usually the social processes are considered relatively external as background ones, which is partly justified by the fact that to obtain the trade and financial wealth of the people, the specifics of the resource environment of the latter does not play an important role (and often plays a negative role). Nevertheless, it is the system of things "before man", passed through a person in its ordered plurality, forms a system of things "after man", which the person, what is most interesting, learns along with the first, and in some cases (although quite rare, but because it is no less interesting), it is difficult to determine whether the thing originated "before the person" or "after him"; and then it becomes possible to ask questions about the universal forms of organization and self-organization – while the precondition for questions about such an organization is always the recognition of the connectedness of things observed as separate existences.

In order to understand what I mean in connection with the intimate connection of the graph of the "forces of nature" physically complementing the three anthroposocial graphs, it is enough in a moonless and cloudless night, far from city illumination, to look up: the "islands of compression in the ocean of stretching" Substantially clear the subject; looking down and around, it is not difficult to guess that the observed earthly order (or disorder) of things in some sense continues in the likeness of what is revealed from above. The most interesting is that this reality, which is revealed to us from above, simultaneously demonstrates the essence of modeling in the most natural way, since the unaided eye always appears as an abstract due to the factors of luminosity and scale of the observed night sky; being at the same time fully aware of both this inconceivable multiplicity and as a systemic connection in itself of this multiplicity – as a medium (or its imaginary similitude), and cycles, or rhythms, the movements of its elements. And, obviously admitting the complexity variability of this observed multiplicity, obviously there is movement and connectivity in its model primitives. And the question arises as to how much and how this movement and connectedness can be managed, and a person could be involved

in such controllability, and how, if so little dares to assume his own involvement in governing such a great? And why would such involvement be necessary? And does such controllability mean control?

Some time ago, at a foreign language lesson at the university, I read a Moscow Times article about Karl Sagan. Then I learned about it for the first time, and for a long time he was familiar to me only as a popularizer of a science with a world-wide reputation opposing the spread of nuclear weapons. A little later I became known Kardashov, who had once studied at the same university as I, and also the concept of three types of civilizations, proposed by the second and refined first to the countable formula. In its strict form it assumes the total development of the planet's energy – for the first type of civilization, the energy of the star in the system of which the planet is drawn – for the second, and the energy of the galaxy (be it core, sleeves or whatever – for the third).

Known today, critics and reservations of this concept about the indirect connection between the level of development of civilization and the volumes of energy consumption concern the fact that the level of development of such a concept is not necessarily associated with a high degree of its energy consumption; However, the latter's assumption is entirely logical, and is nothing else than the extrapolation of capitalist (or socialist) reality to universal scales. However, other views on the technosocial arrangement of a person, among which a special place is occupied by the ideas of RBF Fuller, just testify to the opposite – about the possibility of development on the basis of the principle of resource and energy conservation, but not energy intensity, incl. energy intensity of production. The latter, by the way, also contradicts the principle of economic efficiency. So, in a refined form, the energy typology of Kardashov-Sagan civilizations will relate to the principle of low-cost availability of arbitrary volumes of energy of corresponding astronomical scales rather than regular or even growing extraction and consumption of such volumes. Here, of course, the concept of energy must be redefined, first of all – in accordance with the principle of "energy has a form", euphemization, as well as with other principles that promote the transformation of man from insatiable troglodyte to a rational consumer. In addition, in the macroeconomic sense, energy (especially the scale of the planet) should be understood as a resource for infrastructure development, and therefore – channels and media. On models of parasitic growth

with reference to astroengineering, it is simply ridiculous to speak in the conditions of today's knowledge and ideas; Moreover, in accordance with the polyversal intuitions of modern physics, the principles of existence in it and coordination of activities are likely to correspond to dialogical rather than monologic, model representations.

Meanwhile, if we look at the state of man's presence on Earth within the framework of the noted concept of famous astrophysicists, we can safely say that the current population of the planet, who dominate it and discuss "global processes," do not even reach the first type of civilization (value 0, 72 on the Sagan). If we do not regard this concept as a progressive nonsense (and any upward breakthrough, nevertheless, it is just accompanied by stories about certain super-tasks embodied by concrete practices – remember the same alchemists or Fedorov and Tsiolkovsky), then, taking into account increasingly sharp and continuing to fill with questions about the scarcity of energy resources, the effectiveness of their use and the raw curse, the question of how to use the planet from the point of view of its understanding as a spacecraft (with understanding began to spread actively from the mid-twentieth century). And behind this question one more follows: what should change, disappear or arise in the world such that to bring humanity closer to the civilizational state of the 1st type? At the same time, I do not at all suppose that the following two types are obligatory, necessary or due to absorb and master the "removed form" of the civilization of the preceding types: once again, here we are not talking about models of interaction of economies with different types of division of labor transferred to the astronomical scale, but about the possibility of using energy resources by some civilization. Of course, these models can somehow manifest themselves on such a scale, but the question of how it will look like and what to do here is completely separate, and the assumption of the types of interaction based on known economic models is not categorical.

Regarding astroengineering, I'm inclined to use not the notion of "mastering energy sources", but the notion of "management space coverage", assuming, first, information (structurality) and energy as key interconnected management resources; secondly, that management in this space, no matter how large it may be (whether it is the space of a hotbed, climatic zone, planetary or astronomical scales) can also be partial, and thirdly, understanding management itself as a

process of "organizing the forces of nature" (first of all, understanding the organization as structuring), includes the reorganization and co-organization of devices and material resources. Once again: our current view of energy is very strongly conditioned by the economic practices of the past centuries, it is connected to a greater extent with the concepts of energy carriers and energy-intensive materials, and the concept of the efficiency of energy inputs and energy production is poorly conditioned by general ideas about the orders of natural structuring.

Yes, probably, management should be so, especially if it is ... however, it does not matter much, because even if in a mental experiment to present oneself in its scale capable of very differentially influencing the processes taking place on an inhabited planet, why for this planet and its inhabitants to be a dictator, and not to provide the opportunity for independent development, mutual and external adaptation based on the choice in the system of cognitive operations – what distinguishes an autonomous living entity, present among other autonomies? And to manage it only in those cases and directions, when this planetary form of life requires protection. The latter, however, is possible only in the case when something created before you is considered only as your own child – that is, something that the future is recognized for; and also as something that, existing and developing before you, is co-directed by you – but not in space, but in time, where the right of management is only temporary. Today, however, it is difficult to imagine that the Earth "in total" is perceived in such a presumption – in any case, by the governments of today's countries, locked in their oecumens. The only thing in which there is a consensus of almost all races and developed nations is the recognition of the goodness of mutual trade as a natural format for managing the presence of man on the planet. Moreover: the autonomous choice of a protected being makes sense in that it is possible to communicate with such a being, in particular, to play, and this, perhaps, is the key meaning of such autonomy, because communicating the various increases the inner world, increasing its degree of organization. And then the question arises as to how much other games should include exchange games, and the corresponding game facilities and modes (financial instruments).

Humanity today has a certain technological choices of the possibility of choosing between really become alienated virtual reality and fiction astroinzhenernoy

construction – on the one hand, and mutual complement of the reality and fiction of this construction – on the other. Therefore, the conversation about astroengineering, to whom it seemed fantastic, is much more appropriate than a conversation about "globalization", as a supposedly new trend of the 20th century. This "innovation" is a contemporary of almost all major trading epochs, in particular, that which is known under the name of the epoch of capitalism; specifically, the globalization began at a time, but lately there are more reasons to believe that it was not only the first, but that, as a process ravennobemna what we now mean by "foreign trade", what is the natural ability of the human society, exists a long time ago. But if we can (already as an integral humanity, because we live on a single ball) jump on the trade and financial spread across the planet – the big question, the answer to that is uncertain; as well as the question of whether and should this exit be on a new, large scale in the same style. Today, the US as a trade and financial hegemony gives near, near-earth, space to private hands, officially focusing on the far, and for many years the JPL shows the imaginative images of the Red Planet with unknown artifacts on it, as well as other worlds of the Solar System, but it is still unclear how long this half-empire will last in its present state, and whether this idea can be implemented, taking into account all the risks that are predicted for the American economy in the near future – these projects are launched by the country in alone, and NASA at least since 2007 has repeatedly stated about the lack of funding. In addition, such "long-distance" projects are being implemented within the framework of the same model of "financial spreading" on the surface of the planet, which ceases to operate on a global scale. And, let's ask philosophically why to master these worlds – for porting in them and expanding the presence in the Universe of a person within the framework of this model? Is it not time to reconsider the thesis that the basis of life is total expansion? Life disappears if the variety of its forms decreases, and the inhabitants of the planet, where everything is red, do not know what red color is.

On specific issues of macrosocial presence on the planet

With all this said, it turns out that the specifics of the new settlements become meaningful, coming not only beyond the regional framework into the scale of global integrity, but beyond the latter to a broader scale. And this sense today is

more and more specific and applied, losing its fantastic status, becoming the subject of specific tasks.

As for the productive way out of the global crisis towards the noted "astrocivilizational" perspective of the first type, then obviously it should be about the need to do something with human settlements – first of all, with the large cities that were formed in the modern era – especially with megacities and other formats, in terms of historical genesis and population, which today are not just the main centers of civilizational development, but in places where its principles, values and norms are formed, and their carriers are brought up, that is the establishment, and from where these norms and values are attributed to the spread to the whole world. With such a thing as a city, you need to do something fundamentally new, using the tools that are the drivers of development today. Of course, this will be a city of designers, designers and entrepreneurs, and its creation, indeed, looks like a matter of mostly commercial communicants, not administrators. Constructive, albeit poorly ordered, discussions on this subject amongst the struggling people to solve these enthusiastic questions within the framework of the scientific and practical work of the Scientific and Research Center "Neoeconomics" led to certainty in the following aspects:

- the optimal format for such a discussion should be the nature of mutual issues from economists to architects, and in the opposite direction;
- a key issue from architects: an economic justification of the project required from them is necessary, which is the rationale for the return of investment in a similar territory;
- a key question from economists thinking in the direction of urbanism: architects need to build a "cluster city" rather than an imperial-subsidized "hospice city" (although it is obvious that they and they can create it), with business participation and a reference to the size of the population, sufficient for the quality of living, business, trade and financial activities (during the discussions it was suggested that to start a comfortable business process you need three million, which in Russia at the beginning of the XXI century is not, although this issue is, of course, debatable, and depends on the specific backside and calculations);
- the concept of the cluster used here needs to be clarified: it should be defined in non-economic terminology as an organized activity and living space

with a higher level of division of labor according to some production (and therefore, long enough in development time) than similar production in the rest of the world, in order to avoid obtaining the latest competitive advantage¹⁹, and separate both from the notion of a chebol cluster (formed in the system of Asian economies) and from the actual cluster type of global interaction of countries, irrespective of the system of territorial settlement;

- within the framework of this topic, it was found important to consider the co-presence of solidified groups of Russian-speaking persons in the environment of other countries and languages (diasporas), since the outflow of a certain environment-forming activity, subject of which is the group of passionarians of trade and financial activities and the format of thinking, may be important for solving the tasks of "city formation", first of all – the embedding of such a "new city" in the international system of division of labor and trade and financial communications, both in the format of "investment pok" located in the territory of the country's new city (thanks to the Russian surplus undeveloped land), and in the format of building" urban "environments such as these new diasporas in the country of their presence on the request of local elites or international agreement with them;

- the question of investing in such a thing as a residential environment, by itself (whatever it is—a city with a million population or a cooperative village-community) should always be correlated with a thing like return of investment (whatever the above formats such investments). Since such a "new environment" is every time a pilot project, it is proposed to consider the consumer of an exotic product: "the city as a franchise", as well as "a city with an acquired share of the infrastructure segment in it", also acquired on franchising grounds. Buy it can corporate and statisticheskiy krupnyak world and country levels (in this case, possible solutions of different sizes for different customers, starting with the organization of expeditionary settlements, already a sphere of high-tech solutions), and as a source of demand for such a product, by the way, can act as a consortium of buyers;

- so understandable city – a new product, but not absolutely: in fact, it is the development of the idea of creating and developing companies, and further

¹⁹ Examples of such long-playing industries in Russia, despite all the problems of the existence of Russian industry at the current time, especially high-tech, can still be found: it is the sphere of aerospace and medical solutions, as well as some IT areas that are in high demand in international markets.

selling them as ready-made businesses; Of course, this type of activity is not available to every entrepreneur in the serial format, but in the case of cities and settlements (that is, the environments for the formation and presence of firms and businesses themselves), both methodology and technology will be available to an even fewer people on the planet, which also affects the competitive advantage (and, by the way, is a tradable standard of management practice, which, according to O. Grigoryev's long-standing statement, we can sell the cluster in the same way to the world .In view of this, the proposal to invest blood, earnings money, in the city as such for the majority of today's entrepreneurs, who are basically investors in firms (if not in their shareholdings) and individual real estate objects (even if they are very large) is utter nonsense, but it ceases to be such under certain clarifying the concepts and determining the grounds for the investor's interest (but this completely ceases to be nonsense, as soon as the ban on the export of national or "oecumene" currency becomes urgent and valuable). At the same time, however, investors and developers of such large facilities and territorial entities that are emerging in Russia can take a special interest in this kind of projects, which implies complex infrastructure solutions that require high-level inter-subject communication.

In connection with all the above issues arise. I will set them taking into account the obvious prerequisites that form the context of an unknown issue. First of all, the key question about what kind of return an investor will receive in such a "marvelous city", rests, at least, in the task of clarifying the following two circumstances that require further clarification:

1. the format of a collective investor of various scales (from "co-operators" to large business associations);
2. the place of the created city in the system of such cities – planned or in parallel created.

1. First of all, it is necessary to answer the question on the procedure for agreeing the mutual interests of the consortium members on profit-making, since for the co-presence in the city as an object of management planning by private sector actors (once again – not seen to date), it is required to determine in advance the spheres of economic influence, taking into account prospects for the development of the investment object and the associated risks. Actually, this is

the format of the product, as "part of the infrastructure in the city", because it requires the coordination of the interests of the owners of such parts (and in the future).

This means that it is required to answer the question about attracting the figures of the insurance business, because it is also necessary to raise the issue of risks in the design of such facilities, and the actually new direction of insurance, if not at all about a new direction of actuarial mathematics, which requires preliminary computer simulation, and for interurban clusters (see below) – it is possible that the supercomputer; because insurers are the subjects of providing predictive analytics, including the analysis of risk expectations (including the risks of interaction with the ecumene on a scale and on a different scale, as well as climatic and political shocks); and therefore there is a question about the procedure for monitoring the impartiality of the evaluation of its representatives. A special topic here will be the figure of a specialist capable of combining the skills of the actuary with the skills in the field of system-dynamic modeling.

It also requires answering the question of the admissibility and procedure for attracting foreign investors to the construction of such cities (which is logical), the state's participation in this process as a co-investor, including a foreign one (which is also logical, but controversial considering the initial premise of a purely business, non-state city), and the willingness of the local state to do this. This raises the problem of a political decision on the admissibility of such a city, created solely by entrepreneurs, as well as the diplomatic provision of a new format of economic presence in international markets with an exotic product such as a non-state city (which already implies the status of not only internal but also external autonomy, if not redefinition of the constitutional role of the state, subordinates itself in spite of everything that is known about it, imposing on the primacy of non-state methods of human development ka), the boundaries of legislative regulation of these cities (to the legal mechanics of logic does not conflict with the logic of money as a social blood), the conditions of admissibility of the foreign co-investors in the territory of the country.

2. Today we are talking about the project to create a city from scratch, but our original question is not so much about the city as about the system of proper resettlement and organization of the activity of such a curve of the country as

ours, where the city is for businessmen, and not for the state, acts only as a means to solve such a problem of the activity revival of social processes. Therefore, taking into account the fact that the city is the center of business activity, and is a special product, intuitively perceived by the same to us as a large immovable object (not creepy in a controlled-operational mode, and certainly not mobile in this mode; – the city does not count – they are not the centers of business activity, but the topic of water settlements is very popular today – you can think about how it could be hooked), then the question arises as to the degree and nature of mobility (including deconstruction and reconstruction in a new place) volume Comrade infrastructure of all sizes and specializations, it becomes increasingly important in view of the fact that part of the infrastructure are invited to consider as tradable goods, so – holistically develops, changes and personal. After all, if, finally, there are already profiled recreational and tourist mobile city ships (the historical forms of floating settlements are known for a long time), why can not there be a "more habitual" land city with economic tasks? Here you can also recall an example from O. Grigoriev's lectures on mobile production in Mexico and other countries, and try it on for farming, training and office and technology parks (the campus of the Far Eastern University on Russky Island, which turned buildings that became ownerless after the Asia- Pacific Summit), communication systems and housing facilities.

Accordingly, here it is necessary to raise the question of the production of such objects under the degree of the dynamics of demand and in conjunction with the question of the typology of transport and logistics solutions, since the latter begin to depend on the location and reconfiguration of infrastructure facilities (it should be noted that all transport of the piston and turbine era is tied to a capital, fundamental, undeveloped and immobile, but repairable, infrastructure).

The factor of mobility of infrastructure facilities should be considered (even, probably, first of all) in the aspect of their quick build – if only because this aspect is connected with the term of a managed environment as a criterion for assessing the investment attractiveness of the project. The latter, however, is not new: the topic of quick assembly is now common for production facilities, shopping centers, airports, "houses-cities" (such as "Stalin skyscrapers" and later projects), technoparks (the same buildings in the development project "Skolkovo") and other objects, the main, the only or significant component of which is the

terminal as a three-dimensional solution. But, without regard to this aspect, for us, the question of the timing of the formation of such a product as a city that is significant both for the investor in it and for the investor in firms or branches of the companies planned to be placed in it.

Further, it is actually the question of the arrangement of a system of such cities, distributed on some (in our case – immense Russian) territory, since it is the links between (1) such, manageable, planned and franchised cities and (2) between such cities (probably even "business settlements" , because the word "city" deceives us with its connotations, as well as the word "business", by the way) and the historically established settlements, will inevitably be and will be established economic ties, as well as build communications, the length of which will act as a factor of density organization in the country (ecumene) and in many ways it is crucial to factor mobility infrastructure and transport typology. That is, in the question of the system of cities, several:

- about the nature of the links between new and old settlements, if any, at all possible (maybe there is nothing to take from the latter, and they will gradually "outlive their own");
- on the conditions of the density distribution of settlements – especially taking into account that the franchise within the framework of business consortia and intergovernmental agreements can be implemented both in the near and far abroad;
- about the possibility for a complex or a cluster (in the spatial sense) of new cities to implement interurban projects with the formation of economic clusters in the sense noted above (here, too, separate questions about the economic content of the idea of such "economic sister cities" twinning can be spread over the space of the planet);
- on the planning of demand and the reorientation of the city's mobile infrastructure to the indicators of new global or country-scale demand (by the way, the flexibility of such demand is a significant reason for considering the issue of mobile or transformable infrastructure, which in turn must be correlated with criticizing the idea of diversifying production by Grigoriev, only in relation to the scale of the commercial and industrial region, which is the city).

In the framework of the above-mentioned planetary-scale design, it is proposed to create cities as not only an even traded product, but, first of all, produced under a certain ergon demand – usually under the demand of large economic influence groups for which money plays a very instrumental and administrative function. And such a "city-as-a-goods" (or, better to say, "an activity medium as a commodity"), which is a certain product for which there is effective demand (that is, something useful and useful, which is worth wasting time and effort) can be produced in a variety of scale ranges: from a summer camping to a metropolis.

Meanwhile, a city formed in the process of a historical nature, and a city formed in a commodity-artificial manner, is an entity that has its own life cycle, only the latter proves more adaptive to its own dissociation and transformation, as well as to the dissociative processes possible in the system of coworking work project groups.

Three old aspects

If we talk about the city-commodity, then, of course, we should be ready for a heap of fundamental problems and tasks that are revealed here. And since it seems to be the best tactics to think that typical problems have typical solutions, it is not bad to turn to historical examples of something similar here; and the first thing that is remembered here is the trading city of Hamburg, although this approach is very likely not very productive, because Hamburg was not a turnkey city (which urban planners do not endure to the winner, but to the buyer) or "in a box" (in the middle of the 20th century the project of such a box was called "The Ninth Heaven"), and the history itself, in the known parts of it, is unlikely to offer something like that in the terms of an industrial or post-industrial urban settlement – military camps exchanged for but the "princess" of the fast-erected castles (but this is already a feudal counter), yes (already closer to something industrial) of ready settlement infrastructures of geological expeditions, largely following the traditions of the same regular military field kastrimetatsii classical era. All these examples will, of course, be taken into account when searching for and evaluating suitable solutions. In particular, the city as a commodity bought by the designers and populated by them must be just demarcated from their medieval similarities, when the seniors exchanged cities and conquered them, perceiving cities as a whole half-resource-half-goods, not only on the basis of a special social actor, interest in such a city, but also on the basis of the noted

mobility of its infrastructure components, which is more of a technological nature. Moreover, the powerful medieval lords never bought any part of the urban infrastructure, nor the business of manufacturing and servicing – this merchant occupation was inconceivable for a sovereign who extends his sovereignty to the totality of life, just as it was inconceivable that the idea of an infrastructural complexity requiring division labor and maintenance of the coordinated work that is connected with a population size of the society which has overcome a problem of demographic cycles meanwhile the only known mankind obom – the creation of a capitalist economy. And sure enough, the sovereigns did not buy the city to "bring it to mind" and sell it to someone: their task was to spread their influence through the extensive expansion of the space of their presence and to obtain as many lands and cities as possible, and not in improving the quality of the "God-owned" habitat – especially for the sake of some "creativity of the masses"; the latter had to be properly integrated into the sovereign or seigneur's small-cash or even cash-strapped system of division of labor, working for his interests and receiving from him gracious benevolence for faithful service, often in kind. The free trade cities are another matter, but this phenomenon, with so much strong resemblance to what is being discussed here (above all, the magnate nature of government), is so strongly inscribed in the context of the European history of the beginning of the "era of money" that it can be extracted and applied today in its pure form it is not possible – first of all, because today's economic reality is connected with a serious crisis of the capitalist system as a whole and monetary circulation in particular – and quite complex, working on incommensurably more complex infrastructure and socium. Not to mention the fact that in those days the complex residential environment simply could not even be thought of as a tradable product, and that in the context of today, it again refers to a new type of person who is not a direct tracing note from the typological formats of the past.

Also, the free cities of the pre-Renaissance period arose from the separation of money from the state, but the money itself was of a state nature. That is why, for a new settlement city arising from the crisis of the period that began with free cities, new models of monetary relations are considered here, including assumptions about the possibilities of crypto-currencies passing through the crucible of doubt, based on the premise of a certain challenge to which they

became the answer. The money of free cities in any way was someone else's money, taken as if "out of nowhere". In the city of designers this should be the city's own money, and they should not be dependent on state structures or structures that can be nationalized, but more than that: their task is to institutionally reproduce the way of being projectants who are not Protestant projectors, that in their givenness they overcome both the exhaustion of the trade and financial model, and the modern Protestant absolutist and constitutionalist types of monarchical statehood. In addition, for the city of designers, the concrete historical conflict of the Guelphs and Ghibellines.

Meanwhile, although the idea of a city-merchandise demonstrates a radical qualitative difference from the idea and the historical forms of other cities, the set of basic aspects of requirements to it corresponds to the others and is reduced to three:

- methods of forming and delimiting volumes – the actual volume, or architectural, design (in which, for the city-product, the mobility factor will play a special role);
- ways to ensure the ecosystem and life, including the economic primitive of the farm (but implemented, taking into account the current possibilities, the climate method);
- modes of communication, including the monetary system.

It is here for a commodity city working for a transcendental project person that I propose, as a hypothesis, to consider more closely the model of money based on the principle of personal limited emission, irrespective of whether they have an electronic format and are called bitcoins or something else . I will dwell on this aspect in more detail in a separate chapter, since the first two aspects have long been unheard of in both theory and practice of architecture and design.

On professional urbanistics and its interface with neoconomics of O. Grigoriev

The empirically observed decline of the epoch of capitalism simultaneously signifies the decline of economic science as knowledge that generalizes the theory and practice of capitalist management. Instead of this science, architecture comes to the forefront as the cognitive predecessor of the economy (see, for example, Alberti's Ten Books of Architecture) and the fortification that closely adjoins it (if not originating from it), but in a new guise more developed, an integrated science

of urban studies, which, having only emerged and existed for several decades in the infant state, still must soberly realize itself under such conditions.

It is worth saying a few words about why you should not be afraid of questions about whether you are a professional in urban studies. This point is worth noting, since quite often in attempts to discuss the problems of cities and settlements there is a certain misunderstanding and frustrations related to the uncertainty of where these same professionals are taken. First of all, the urban truth of urbanism is largely connected with understanding and bricolage of the fact that a person is able to overcome macrosocial stressors at the microlevel of his home and his life, that is, his life and spatial ecumene are capable of being antifragile, his home is in some sense invulnerable. In addition, any chaos of a social hurricane leaves room for a window of stability, and therefore – the preconditions for invulnerability.

At the same time, the problem of urban science as a science is manifested in two aspects: 1. Objective and 2. Applied.

1. Actually, this is the subject of science, emerging (or rather, overcoming) several at once: the economy – towards ecology, architecture – towards the landscape. Demography, political science, sociology, culturology, anthropology, ethnology and, perhaps, the whole heap of social sciences, besides subjects from other areas like hygiene, medstatistiki, telecom-electronics and transport logistics, are also adjacent here. At least to approach the development of such a complex, choosing from the items necessary for combination with the purpose of solving specific problems – means already to be a universal, Renaissance, researcher. Is it possible to say in this sense that the majority of those dealing with urban problems from the standpoint of one subject area are universalists, and therefore are able to cover the urban problems in the most holistic way? I have no doubt that there have been such ones (VL Glazychev is a vivid example), but I would not say that the majority of people dealing with issues of human settlements are at least partially aware of the artificial division of the social sciences and that the latter overcomes just urban planning (although, perhaps, intuitively guess about it). It is rightfully conceived as, for the most part, applied science. And here it makes sense to move on to the second point.

2. The ability to do something in the city plan today is connected with the ability to control the settlement as an object of modernization in its current state, including the rapid identification of current problems and the prospects for changing the settlement environment. Any localized position for a city (especially as complex as a mega-gigapolis or agglomeration) the position of an individual business or sub-sector of its life for evaluation will not work, since the whole city, as the most sober and detailed researchers of various epochs reveal, is organic integrity, and evaluate it it is necessary as such. The only commercially available means of accurately assessing complex risks today is actuarial mathematics, used in insurance business – a long-standing and even, perhaps, initial for the entire financial sector, but still too localized by industry to talk about an urban scale and make decisions with emphasis on a clear perspective.

And here we recall another precise tool, created specifically for holistic monitoring of the urban environment, based on the original premise that the city is an organic integrity, or Aristotelian entelechy. This is the same system dynamics of J. Forrester. I see no point in raising the question of whether there are many practitioners of SD in the world, as well as those who are able to work at the junction of SD and actuarial mathematics. Meanwhile, most likely, it is these specialists that can be most needed for solving applied problems of the urban environment: the combination of a risk assessment tool with a complex system homeostasis tool should still be implemented. However, in this case, such a unique application will not yet be a universal specialist in urban planning, just as the possession of laboratory diagnostics technology does not yet make the medical officer a doctor.

And in the framework of these, the last things, the content connection between neoeconomic theory and cybernetic concepts of Beer and Forrester is laconic and unambiguous; well, some of my constructions, by the way. But before outlining the simple narrative, I would like to note that the wonderful guesses of the cybernetics of the "second wave" about the management of viable systems, a particular case of which human settlements are considered, worked on solving economic problems and problems in the paradigms of economic orthodoxy – as in the case of public administration automation the Cybersyn project, and in the case of the use of the "Worls" system-dynamic models by the Forrester-Meadows group to assess the prospects for the global presence of mankind on the plan

those. That is, having an excellent concept and even applied means of managing the life environment, conformed with the corpus of provisions on the monetary and resource management of society (incidentally, private with respect to cybernetics itself), bearing a set of unclear paradigmatic flaws. Is not this the reason for the failures of the cybernetics of the "second wave", which obviously goes beyond the individually encouraging projects?

So, one of the key moments of Neoconomics is that it offers a paradigm for the interaction of several reproductive circuits (Vosproizvodstvenniy Contur – VC) in place of the paradigm of the self-development of one contour from itself – the so-called "national economy" from which orthodoxy is repelled. The minimum number of interacting VCs is two, and these are, as a rule, contours with high and low levels of division of labor. Between the contours there is a commodity-money interaction in both directions, implemented initially – in five possible modes, in a later version – in seven²⁰. Accordingly, such a concept already deals with system-dynamic feedback and a graph model of an economic system with arc bonds with a capacity of at least two, and also an indicator of intra-node differentiation. And also corresponds to the principle of constructing the Viable Sistem Model (VSM), or the viable system model for S. Beer.

The projected city appears to be a specific object of modeling, taken as a system of such reproductive circuits – localized in the natural environment of the oecumene for the philosophical-anthropological type of designers as the dominant social group in that city (and, accordingly, reproduced there as the dominant one). Historical and structural similarities of such settlements (cities of merchants of the past – Hamburg, Venice) are not relevant and not subject to modeling.

The activity of the dominant social group of the city is emphasized on the principles of collaboration and cooperation – from those interested in modeling and realizing the city of investors to ordinary people. Investors of the city-as-a-product project form a consortium and agree on places in the future VC system (local reproductions and logistics) for the optimal realization of return on investment with profit. That, in turn, corresponds to the collegial-rotational-

²⁰ Accordingly, in a monocultural, investment, gradual and spasmodic overtaking, cluster, and transit and offshore financial.

regulatory principle of the expert management component similar to the method of Team Syntegrity of S. Beer.

The best way to return investments at a profit is to build a city into the world trade and financial system, that is, to admit to the oecumene part of the VC located in the world system. That is, the city of designers is conceived as a partially open system of contours, not closed only to itself. Therefore, the modeling of the city, as well as the predictive and analytical component of management, will also be guided by factors of global integrity, similar to the World model for research commissioned by the Club of Rome.

At the same time, both for the organization of the expert interaction system and for the creation of the VSM of the urban environment, the principle of a multiversal model structure that can be applied both for the neoeconomic theory (which was set out in my two articles) and for the system-dynamic model of a viable system oriented to the homeostatic balance of the latter. In this sense, it turns out to be possible to combine the key general biological principle of homeostatic balance with the paradigmatic neoeconomic setting on the principle of economic imbalance, which is introduced into the pre-monetary WC with money. In this sense, the VSM of the city appears as a system of places of different concentrations of investment funds, alternating one by one through managed imposition of monetary imbalance (and, correspondingly, growth processes) in individual zones, and balance stabilization in the entire system (or some subsystem) of the city's outlines. Thus, the impact of financial shocks on components with a low level of division of labor (differentiation of activities) is possible to minimize, and also to try to present such an approach to managing the society through VSM on a global scale.

Thus, we need a model of the city that corresponds to the interests of investors, which is statistically refined with respect to the tasks of return of investments and the provision of homeostasis for the entire city system, taking into account the prospects of the shock and planned trade and financial imbalances as a result of the interaction of the VC participating in it. So, we need a set of teams of analysts and project developers, including specialists in system dynamics, actuarial mathematics, urbanistics, programming and the use of software tools for

analytical support of situational forecast management systems for computer implementation of computing aspects of the project.

Communities of the grass-roots level in the aspect of local infocommunication networks (as an application)

When power becomes a criminal, the right to be a judge is received by the people. The trouble is that this court, carried out by the people's voice as the voice of God, is carried out, as a rule, through rebellion and distemper, when together with the "dirty water" a completely healthy "child" splashes out. When the tops can not, the lower classes, according to the classics, do not want; but not only because they can not, because they do not know when they are low. However, today, when the mass of a skilful but uneducated proletariat is replaced by the massiveness of an educated, but inept, edukariate, knowledge can be disseminated and received, and their conversion into systemic actions of civil self-organization that either eliminates or sharply reduces the risks of social shocks, while simultaneously controlling control over the everyday economic activity. Here are presented the structural bases for the lower self-organization of the society, which correspond to the hypothesis of the division of labor on the basis of one-level (or low-level) cooperation of small social groups.

In nature, this kind of self-organization is very often encountered, and therefore presented in the form of schemes and texts is peripatetic. But this simultaneously means that the exposition is inevitably both cybernetic and urbanistic. In the course of discussion of these ideas, a concern was expressed in the group of experts of the Scientific and Research Center "Neoeconomics" about the issue of postulating the Engels' "idiocy of rural life"; the more it is true that, according to one version of the neo-nomadic alter globalization coming from Wallerstein's world system, the global "new nomads" are opposed to the downtrodden population in loci where such idiocy is raised to a degree on fundamentally new grounds. Immediately make a reservation that the speech in my small presentation made at the Center is not about: optimization of life "on the ground" for me does not at all mean a sharp narrowing of the consciousness horizon and a rejection of the universal scale of the human being. This is an instrumental set of substantive differences that determine the strategies for collective survival-no more, but no less. And this complex, in my humble opinion, is also conducive to ensuring the possibility of an unhindered way out of the locus, and preserving the

breadth of consciousness. Moreover, such precedents of the public organization in History have already been, although the consideration of these precedents is the topic of a separate post.

What, in fact, was discussed in the presentation of 2013? If in general, operators of local info-networks were supposed to act as the organizing basis of local social groups, or niche social engineers of the infrastructure level. It is clear that for such a solution these operators should not be dependent on the larger infrastructure IT players.

Further I result the text of a material with a breakdown on slides.

Slide 1

An increasing number of experts of various cognitive and value orientations are recognized as the fact that:

- "middle class" disappears;
- european-type societies (including Russia) are polarized according to income levels;
- the titular bearers of national cultures and language are actively replaced by a mass of migrants in the process of violating the ethno-confessional balance;
 - the solidarization and meaningful interaction between bearers of titular bearers of national cultures is low;
 - a global process of regionalization that involves all levels of economic and social life will begin;
 - opportunities for running a small business and providing households at an acceptable household level in legal space are negligible;
 - external and internal crisis processes of an economic and civilizational nature are growing, catalyzed by official authorities, which destroy the system of cultural and social reproduction;
 - and so on...

To survive the Russian society in the system-crisis conditions, systemic ways of self-organization of its rank-and-file members are required, ensuring their self-employment, cultural identity and an acceptable level of living conditions.

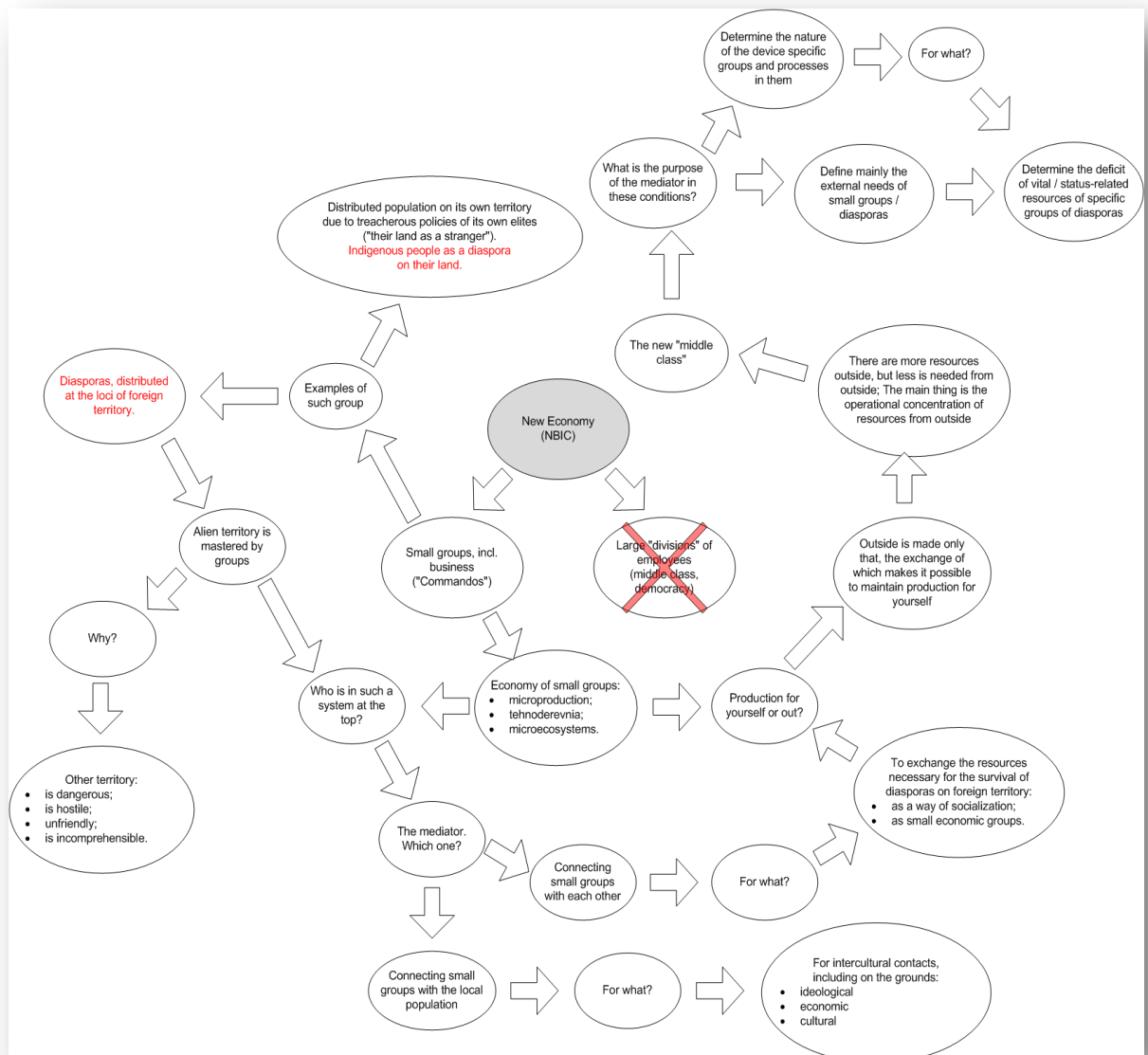
The main hypothesis in this consideration is that the most optimal way of self-organization of society in the emerging conditions will be the formation of single-level networks of small social groups. This form will allow optimal interaction, allocate resources, make rapid rotation of experts and counteract the negative factors mentioned (first of all, property polarization).

Slide 2

Small social groups form small social networks, which are united "intermediary" in the metaset, but are not themselves interested in exponential expansion of sales markets and large dimensionless social networks. Mediator – "dispatcher", "connecting material", "Hermes", on the basis of needs. He is interested in individual users, but not as consumers, but by the degree of their integration into groups and the ability to offer themselves to groups. The mediator performs the social role of the factor of non-hierarchical regulation of the division of labor system, the dynamics of which are not exponential and differ from the industrial exponential-hierarchical system. Such intermediaries can be local information-operators (in a broad sense), using the peer-to-peer principles of work.

To this text is a diagram with arrows, which may seem to somebody naive today, but for others, perhaps not without meaning.

Expected conjuncture of management: "their own like strangers"



Slide 3

The notion of a social network: overcoming a common view:

- the social network as a real system of interpersonal and intergroup relations, which organizes the society;
- the social network as a system for the formation of interpersonal and intergroup relationships in the online space with the help of social software.

Slide 4

Who is the user of the social network?

- Is this a real person or a virtual phantom?
- How reliable is the information provided?
- Is it possible to trust such represented persons?

Uncertainty and mistrust often make communication difficult, for which a "pure virtual" social network is created on the basis of an Internet protocol alone.

Slide 5

Existing online communities: what is the basis for communication?

- There are no principles for building communities on substantive grounds;
- such communities are unstable;
- there is no reliable environment for promoting goods and services of enterprises of any level;
- There is no reliable monetization of social networks (social software is generally not created for this).

Unclear people talk about what is not clear. They do not know and do not understand each other...

Slide 6

Networks: the problem of communication (infrastructural and social).

- Ordinary social: separate from physical infrastructure (social network owners provide communication services, but do not guarantee the "reality" of the interlocutor); and
- IP connection: based on physical infrastructure ("last mile" operators deal with real people – service users, but this is not a communication service).

In both cases – only the appearance of communication, there is no real interpersonal connection.

The emergence of social services among IP-services (including business crowdservices), as well as infrastructure solutions for the grassroots (including darknet-infrastructure) – a logical stage in the development of telecom networks.

Slide 7

Two types of Value Added Services (VAS) for local civil communication operators at the grass roots level (including legal "last mile operators").

Real networks + real users = real goods and services = real economy of final demand.

We have two types of VAS as two sources of revenue for operators:

- virtual VAS (games, video, TV, music, software, news, mail, forums, etc.) – are tied to speed and "band";
- real VAS (housing and communal services, leisure facilities, household and auto services, shops, fairs, WiFi zones, education, sports, kindergartens, schools, polyclinics, veterinarians, registry offices, maps, routes, fare, etc.) on social interaction.

Slide 8

Networks: solving the problem for urban finance.

The "offline" problem of large cities: being neighbors, people are separated. In today's online – the same thing! ...

In everyday life you have to find information on places, goods and persons that are not connected with places of frequent stay.

Prior to understanding mutual interests and reasons for communication, IP-service users are already united by a real neighborhood.

Local infrastructure information-solutions-concentrates information about places, goods and persons around each user based on the geography of their access to the network.

Slide 9

What does it give?

Communication in such a network becomes more informative. The user is more interested in finding yet unknown to him, but the near-by circle of communication. It is easier for him to reach an understanding with online interlocutors, because territorial proximity creates a community of interests rather than "pure virtuality".

Slide 10

Communication: the real reasons.

Such online returns people to the things themselves and changes the quality of consumption.

Slide 11

Branding as "selling a way of life": a paradigm shift.

[Traditional] linking "from above" lifestyles [represented by the logos of well-known transnational brands], as a rule, of dubious prestige.

"Lower social network" changes the quality of branding: for it the prospects of cash flow are opened on the basis of new forms of promotion and schemes for the formation of demand. The targeting of advertising messages becomes precise.

Correction of the proposal "from below", focused on the real life style and life of the user. User Generated Branding (UGB) becomes a factor of local reproduction. Local artel and co-operative forms (firms) in the structures of communities of this type receive stable positions on trust and efficiency.

Consequently, the promotion of large and transnational brands gets more stringent filtration and becomes not exclusive.

Slide 12

Motivation of presence in the "local online". A person may be interested in what's next, especially when he gets new operational opportunities, in this case – online.

Factors of branding:

- • surrounding goods and resources;
- • system of vital interests.

Offline benefits:

- • near infrastructure (housing and communal services, shops, services, etc.);
- • the near areas of self-realization (clubs, NGOs, sports centers, etc.).

Life benefits:

- basic life support;
- socially significant;
- existential, interpersonal.

Subjects of communication:

- living conditions in the territory;
- participation in life on the territory;
- means of forming the vital world.

Slide 13

The grassroots infocomm infrastructure is the basis for the intermediary organization of local and small communities.

The subjects of communication in the network are related to the everyday interests that specific providers of services provide.

Thanks to the network, residents of the district in an industrial city start to live as one big friendly village... urban type.

Slide 14

The nature of GIS in grassroots communities.

The localization of the presence of grass-roots communities leaves open the question of the nature and degree of integration of local info-intermediaries in scale.

Slide 15

Intermediary organization within small communities should be local. To ensure autonomously reproduced UGB at the local level, mediation as a socially significant factor in the organization of society must be formed inside and for the sake of the existence of this society, and not from outside!

The structure of the "small group society" is expressible on the Voronov-Dirichlet diagrams, because in their center it is almost always possible to isolate leaders and to associate groups with triangulations (in the form of a neural network model, the structure of small communities is expressible on Kohonen maps). At the same time, the mediator does not provide a mystical connection between the society, and the absence of links between the groups does not have a catastrophic character for their management.

Hence – the definition and expansion of potential zones of influence and responsibility of diasporas in their indigenous territories.

As communication is built in the local environment, the importance of interterritorial services.

Thus, the main pathos of the document (for many today, for sure, seems naive) is focused on the assumption that the localized presence of a person at the local level of his everyday life can be associated with a guaranteed set of elementary benefits of civilized life in the residential space of the turn of the 20th and 21st centuries.

On the Prospects of Science and Technology

Among sober views on technological trends: comments on the NIC forecast until 2030

The report of the National Intelligence Council (NIC) under the title "Global Trends 2030: Alternative Worlds", devoted to the future appearance of the world, sparked wide discussion in narrow expert circles around January 2012, however, because of its non-Russian translation from English, out of the field of vision were some important circumstances relating to the prospects for development, primarily, the scientific and technological areas. In the light of what the supporters of the concept of the end of scientific and technological progress and the processes unfolding around the Russian system of science and education are talking about today, we should pay attention to those things that were set forth by the experts of the American intelligence community about dominant technological trends in the light of the expected prospects.

On the fact of translation of the report from the National Intelligence Council (NIC) there were some considerations. The report does not lose relevance to this day. The following²¹ prospects of specialists from the Western Hemisphere, reflected in this document, are given in addition to the reasons for the role of the Russian Academy of Sciences in the mess around what is happening around the world, to proposals for economic recovery from various points of growth put forward by Russian luminaries today, and what to consider as an example of a strategic assessment of dominant factors global development (which are technologies) capable of identifying global players. On the other hand, NIC's accents are interesting in connection with the views expressed by the Russian authors on the concept of technological zones.

The question of why the latest report of the main analytical unit of the National Intelligence Council (NIC) under the Director of the US intelligence community was published in the open press. Explanations of the policy of openness of the American intelligence community, its director, and the fact that such a unit is engaged in confirming the "secrets of the Polyshinel," which can immediately be confirmed to the general public, are not accepted. Nor is it accepted that the report was made on the basis of open sources, and therefore can be published as

²¹ <https://ru.scribd.com/doc/115962650/Global-Trends-2030-Alternative-Worlds> (actively for 2016).

"fearless," for "sources are available to everyone." Not certainly in that way. The sources themselves are accessible to everyone (and that to a certain extent), but the methods and means for their processing are not. The information obtained from these sources, if it is not a tautology, is usually the result of a lot of work, and often valuable enough to be built into more complex studies, the exclusivity of the results of which, in turn, does not at all imply instantaneous advertising. Then why, you ask, does the same Polishinél secrets about the growing power of China and the roll-over of Russia into the economic and demographic hole be made public on behalf of the NIC, and not some TNS, Gallup, GFK or another international measurer? Is it such a way to officially declare the unofficial position of the US on international issues on the eve of the next message of the Russian president to the Federal Assembly of the Russian Federation, in which, by the way, he did not, for any strange reason, touch upon international issues? Say, you – "the city", and we – "the world", but money to the world – forward. I do not observe any more reliable explanations. Do not say the same, in fact, about the fact that the NIC report is issued with the aim of manipulating public opinion! Firstly, "public opinion" about these world prospects already knows (or these indifferent to it), and secondly, the dominant way of such manipulation on a global scale today is not the statements of "captain Obviousness", but the retelling of the horror-packed horror stories the motives of the famous reports to the Club of Rome, but under the guise of little-known "independent" research companies.

It is unlikely that the fact that the report of the US intelligence appeared in the public domain indicates that the analytical information contained therein regarding the technological trends is the misinformation of some groups – it is fully confirmed by other sources and observations. Rather, it should be viewed as a series of hints, oriented toward a number of well-defined cognitive contexts. Should not be confused, in turn, and the fact that global markets exhaustion followed by fixing the division of labor and the cancellation of the scientific and technical progress in its known form essentially stop any scientific and technological activity and investment would deprive the latter provision – according to the directions. On the contrary, rather, change the investment objectives, as well as the shape of their return, but this investment will have, so to

speaking, given the nature of connectedness with the mass market, if at all they will be associated with it.

In addition, the directions of technology development indicated by NIC are in full agreement with the forthcoming regionalization of the world, and with neo-nomadic ideas about a global network of infrastructure oases behind high walls surrounded by "barbarian lands". Of course, the NIC report addressed to US administrators did not deal with neo-nomadism, global apartheid and controlled non-military depopulation, but what is described in it quite fits into these things. Regardless of the degree to which the process of transformation of the world, the residential areas and the organization of infrastructure in them will occur, it is clear (at least to me) the degree of fascism and genocidal nature: the general trend of technological development is controlled reproduction and the creation of biological and similar processes on different levels and in different forms. And this means that the epistemic attitudes of the future and the corresponding discourse of the scientific mainstream will invariably be panvitalistic.

Another point that characterizes the science of the future is likely to be the fact that its appearance will be formed primarily by people from special services – all sorts of intelligence, just as once the appearance of science was formed first by the spiritual elite – monks inquiring of God about nature, and then – the intellectual elite, scientists who advocate for "scientific truth", do not recognize borders and flow to where they have a place for self-realization, as capital. It seems that today the situation is changing, and the shape of science will be determined by those who are not stranger with the phrase "where does the homeland begin?", And this circumstance will most likely also have a global character, and this means that in one way or another the Russian academic community.

What are the directions of technological development that predicts the National Intelligence Council until 2030?

According to the authors of the report, the global economic, social, and military events of 2030 will form four technological arenas:

- information Technology;
- automation and production technologies;
- resource technologies;

- medical technology.

On the one hand, this "four" of items partly corresponds to the "four" NBIC, on the other – it is something independent.

Informtechnologies will focus on:

- solutions for storing and processing large amounts of data;
- technologies of social networks;
- solutions of "smart cities", covering a range of urban technologies.

That is, the NIC directly and unambiguously indicates that the IT industry will play a key role in the formation of a new type of urban policy. Speaking in general, this is the concept of "smart home", expanded to the concept of "smart city". In truth, this was noticeable already during the mass distribution of mobile communications and VAS, however in this case it is already a question of a certain, complex direction, which is deliberately different at a sufficiently high expert level and associated with the direction of the managed society and the "traditional" data. The latter include, in particular, various kinds of swarm-analyzers and solutions on new architectural principles like CUDA.

In technologies of automation of production the accent will be made on:

- robotics;
- remote and autonomous transport;
- additive production.

All directions will be focused on both military and civilian tasks, while if the first two points here are more or less widely understood (as well as storing data and social networks for the IT direction), then additive production in this sense is knocked out of the series, as well as technology management urban environment. But, since the "smart house" is widely known, and therefore its possible extrapolations are not difficult, I will focus on additive production separately.

Unlike the classical industrial "divisional" (but this word is not used in the report), under the additive production the authors of the report understand various 3D printers and means of obtaining products by "connecting the right" rather than "removing excess", which is based primarily on processes cutting and abrasive material processing.

Additive industries include multi-layer deposition technologies, nano-assemblers, as well as a more widely known 3D-printing used for the production of plastic models in such sectors as consumer goods, automotive and aerospace industry (although divisional CNS metalworking is also quite applicable to 3D printing) . According to experts NIC, in 2030 additive production can replace some types of conventional mass production, especially in the case of small enterprises, especially where the mass of the product is critical. In additive machines, computer-aided design (CAD) systems and computer guidance systems for the laser, extruder or printer head are used, which builds the object layer-by-layer according to the principle of one layer in one pass of the tool. 3D printers can generate geometrically complex objects, with internal cavities or moving parts inside the object, which traditional production machines are not capable of. There are also architectural 3D printers that print houses on the same principle from special building material. With additive technologies, manufacturers can avoid the high initial costs of installing special tools. The CAD file can be the result of laser scanning of the surface of another object or person, or it can contain medical data such as the result of computed tomography (CT) or magnetic resonance imaging (MRI), which allows you to build objects with the shape and functionality of bone or internal organs. The combination of low cost machines and online stores 3D files can democratize production and empower people by having an effect comparable to early PCs and the Internet, when small companies could have a big impact on the markets. Additive production can lead to a large number of micro factories akin to the pre-industrial revolution of craft guilds, but with a modern production base. Such local micro-factories can produce a significant number of products, especially those for which transportation costs are traditionally high or the delivery time is unreasonably long, and also beneficial for reducing and simplifying supply chains.

Nevertheless, the report did not indicate the fact that, in fact, nanotechnology from the convergence of NBIC directions is just claiming to be the technological basis for the development of additive production, as opposed to the divisive production of the classical industrial era. However, in this case, unlike coordinate "easel systems", swarm technologies take place, but already at the level of production, rather than analysis.

The American authors of the report attributed to resource technologies:

- genetically modified crops;
- precise farming;
- water management technologies, including, primarily, controlled micro-irrigation systems (that is, again, IT);
- bioenergy from non-food biomass;
- solar energy and photovoltaics.

In principle, the technologies of precise agriculture already immediately merge in convergent ecstasy with micro-irrigation, and directly go back to such projects as Biosphere-2 and similar experiments on ecosystem management in Soviet Krasnoyarsk (the only one that ended successfully – now the Krasnoyarsk project took under its wing the European Space Agency). Of course, the report of the NIC does not mention all this, but the above-mentioned differences within the "resource" direction unambiguously indicate that applied cybernetics turns its face to its origins in the 1970s, just at the time when the "cybernetics of finance" began to crackle seams. As in the case of additive production, the controlled "natural" additivity of living systems reproduced in bioreactors will be available to small and very small enterprises. Another question is how all this will be solved from the point of view of the accessibility of the "small fry" technologies, as well as in the aspect of the forthcoming global climate changes, where the authors of the report still stop their attention.

Of course, in connection with GM products and biofuels, experts, in order to preserve the reputation, made the relevant reservations, which are widely known and are hardly worth attention here.

In terms of health technologies, the names themselves, as indicated by the authors of the report, are rather curious:

- "Disease Management" (literally "disease management") and
- "Human Augmentation" (literally "human supplement").

Automatic translators "Human Augmentation" translates as "human improvement", but this translation is not entirely true. What is important here is that the "improvement of man" as a technology continues the tradition of "eugenics", the trends of which developed under the authentic name before and during the Second World War, quite well-known characters in countries with very

different political regimes: in the Third Reich and in the USSR. And what refers to "Human Augmentation" ("increase", "increment", "increase", "increase"), is a functional-physiological expansion of human capabilities, starting with exoskeletons, prostheses (printed on the same 3D printers²²) or organs recreated immediately inside the body with the help of nanoschemers, and ending with all sorts of "power cocktails", with which military physicians experimented throughout perhaps the entire XX century.

It is noteworthy that "Augmentation" was introduced into mass circulation on the part of not medicine (which the report also does not mention), but mobile ICT. This "Augmented Reality" (AR), or "Augmented Reality" is a technology for supplying the user of a mobile gadget with information about everything that gets into the eye of his camera, as well as the imposition of virtual images and symbols on objects of the fixed world. In this case, the order of attribution of values and values to the object corresponds to such attribution by the user himself in the system of cultural and semantic code, only now such code becomes the object of management and, of course, extends beyond mobile to all ICT environments and solutions. And in the aspect of the "added person", the expansion of his functional extends the physiological reality of the person himself – therefore, probably, this addition began with the addition of the virtualized reality of the mobile gadget, which for many people today is almost an organ.

As a rule, when in a person something uncontrolled by itself "increments", usually it is a tumor; in some sense, not quite correctly, a variety of the latter is considered a teratom (when the hair, teeth or whatever, in its place, is appropriate, grows in uncharacteristic places for it), but the essence is the same. Therefore, another direction, noted by the authors of the NIC report – "Disease Management", is especially interesting. In general, in English-language names of this kind, when before "management" there is a word, for example, "risk management", it is not clear what is meant: whether getting rid of risk and illness, whether the creation of one or the other and skillful management of it (because it is easier to control what nature you understand, but better understand the

²² However, what is being advertised today as a prosthetic 3D innovation in Skolkovo, otherwise than as a cheap shrub, the language does not turn: simple printing of plastic parts of prostheses, often without mechatronics. If mechatronics is, then imported. The domestic base for the production of stepper motors (that is linear, that rotational) in Russia is the second decade of the XXI century, alas, no.

nature of what he himself created). In light of all this, one recalled the history of Hugo Chavez's illness and (semi) conspiracy suspicions of Venezuelans about her.

As for the expert scouts – authors of the report-forecast, they, first of all, they were talking about the fact that the accuracy of molecular diagnostics will increase along with a reduction in its cost price. At the same time, the level of conjugation of diagnostics with reconstructive medicine will increase, which will increasingly use the achievements of synthetic biology, hence the level of personalization of treatment will increase. Which, of course, is favorable.

However, all this, multiplied by the increase in the share of ICT and the means of automating processes in medicine, will simultaneously lead to the risk that the treatment process will become more susceptible to manipulation and acquire a greater economic dimension, with consequent favorable consequences for the insurance companies and "favorable" consequences for the society as a whole, which is also not mentioned in the report, but Hollywood has already removed a lot of anti-utopias.

That, in fact, and all that concerns the topic of technology from NIC to date. Separately in terms of climate, geopolitics and other things, we need to read the entire report.

About the published later forecast McKinsey²³ can not unequivocally say whether the following is a nostril in the nostril behind the NIC or repeating. As lawyers say, in terms of technological areas, it "to the point of confusion" resembles that made earlier by American intelligence agents. Only, unlike the NIC, which looked until 2030, MGI "increased" the accuracy of the forecast as much as before 2025 (what accuracy!). Here, both 3D printing and automation of "not only physical, but also mental, labor" (I call this the machine-building of control systems as postfactum of industrial machine-building systems and consider in the neo-Marxian sense), and the mention of the genomic farm, and the dying "economy of factories and factories", as well as "middle class", and an increase in the number of uneducated and unskilled people. In general, once again it is worth recalling: the criterion for the value of such forecasts is the originality of the information presented "in nuances", multiplied by its validity – on the one hand, and the unconcealed knowledge of their authors about the reports to the "Club of Rome"

²³ <http://expertonline.kz/a11077/>, 05.06.2013 (actively for 2016 r.).

(as a classic prototype of this kind of work) with another. However, the first thing that suggests as a consequence of the McKinsey forecast is the growth of the industry of manipulative technologies (high-hume) and personal cyborgs ("not a soap, but a robot"). And then – work to convince everyone and everywhere that this development of events is inevitable due to the immutable logical necessity.

Nobel's self-reflection of science: at idle or shankel?

An outset to this section was an interview with Nobel laureate Andrei Game²⁴. The scientist claims that the Academy of Sciences (in any country) is the club of the highest experts, and should remain so, without assuming the functions of the ministry. Of course, it is true, but there is still a question about the responsibility of these experts to society for their expertise, and the status of the tasks facing them, and also about the circulation within this club. For such a responsible structure (at least for post-Soviet Russia to a greater extent than for the science of "capital countries") will just be economically justified in the sense of a center for working out solutions that are parallel to government.

In any case, it turns out that any form of economic autonomy of the Russian Academy of Sciences – with responsibility or without – if not doubles (although it does not duplicate) the government's administrative tasks (which immediately translates its social status into a political plane, but retains in the budgetary plane), then carries out the separation of powers on the basis of "preparation of a decision" – "decision-making". Of course, Montesquieu could hardly think of such an aspect of separation at the level of state institutions, for the degree of managerial complexity of the society of his epoch was still incommensurably lower than the present one. And the Ministry of Education and Science, anyway, is still a bureaucratic and not an expert structure, and it is unlikely that it will be able to produce prognostic and strategic information of sufficient degree of sophistication, in addition, for all federal ministries and other government agencies. Just other tasks. But to look from the outside to the expert mechanism, choosing from its "monitors" the right and taking decisions with it are another matter, it is the task of the controlling and decisive body. These shouts of the RAS about its usefulness on the part of the state of the RAS itself do not like (because it means its responsibility) and it seems that this is the direction of Heim's opinion about the state initiatives (specifically, the minister of Livanov, but by the time

²⁴ https://www.gazeta.ru/science/2013/05/29_a_5360905.shtml (actively for 2016).

this the material was included in the book, Livanov was removed, and the essence of the problem remained, and for 2016 the state is asking the Academy a more specific question: "what do you actually do?", which, if there was a good public administration in general, should have been asked a long time ago).

It is another matter that the opinions expressed by the laureate-physicist fit well into the concept of the decay of science within the framework of the STP paradigm. But these are just different aspects of science – state-managerial and macroeconomic. Perhaps the change in the institutional status of the RAS, the dynamic relevance of its expertise and the withdrawal from feudal ambiguity in the field of social responsibility will contribute to a systemic adaptation of Russian science in post-Progressive socio-economic conditions.

As for consuming a stock of technological developments, implemented today in the world, here Geim is not new. Indeed, these technologies, if implemented in the world, are less and less on the residual principle, against the background of the notorious decay of monopolies. And the laureate is absolutely right when talking about the energy problem (*"Homo sapiens are not very rational animals to understand that without a source of energy humanity is doomed to a fast decline, for some reason this threat does not frighten anyone, but this threat is quite real and should happen faster , than in 50 years, while we hope for oil"*). However, in this case, real prospectuses of post-oil realities are not done by "classical scientists", but by intelligence officers (and, most likely, by the employees of commercial organizations following them, "the color of corporate university"), as evidenced by the example of this forecast. Unlike the same Geim who, in his own words, "accurately predicts only the past," and in this sense, does not differ much from other representatives of the scientific community of the "classical type" who abandoned the forecasts, representatives of the intelligence community (American, in anyway) are concerned, first of all, with the safety of society and the prevention of threats to the future, in particular, related to high technologies. Therefore, there is a responsibility to the society of some group within it, which, like a scientific group, is specialized in special research, cognitive tasks, systematically formulated and solved. And this new group has far more passionarity than the scientific one. And it is possible that it will take the place of the latter as the ordering of social processes in the post-crisis world. But who will

give them money, what, and what will be in general money? Is not the state still a scarecrow about foreign adversaries?

At the Academy of Sciences sits... On the true source of expert support for the management of society

This thematic cluster is formed by such events as the sharp statement of the minister of mines Livanov (who once held this post) about the uselessness of the Russian Academy of Sciences (RAS), the demarche of the offended academics on this matter with the immediate subsequent apology of the minister, the offer of these academicians for re-industrialization with the favor of the sovereign of all Russia. A little further away are the frequent observations of various observers that there is no expert and analytical support for the activities of the Russian government as a class. And, of course, the conspiratorically evil and in all senses the dramatic shadow of the academician of the RAS who died in Boz, a specialist, by the way, in making decisions – though half-forgotten as an academician, but too well known in other qualities for his name – a man of very executive, irrepressible and restless.

You can, of course, vow the neoliberal government, compare Livanov with Zurabov, Serdyukov and Skrynnik, talk about the purposeful collapse of everything, including the privatization of the social sphere, and that "now for science have begun," to recall the recent history with universities and continue to drive this fair (without any irony) wave. But what if one abstractly abstracted from the circumstantial circumstances of the internal enemy-pest, whose existence and nature hardly require any additional evidence, and wonder about the public utility of the present institution of science: what public order does it perform, except, of course, the struggle against "pseudoscience," "perceived by a very large part of the same academic community as a" witch-hunt"- at least in the current form of this struggle? There are three circumstances.

The first – in which the RAS is not to blame – is the end of scientific and technological progress (going scientifically somewhere from the "long 16th century", in the technical sense – somewhere from the beginning of the XVIII century), serving the "civilization of growth" with the expanding markets and the deepening of the division of labor. Since the nutrient medium of markets in a closed cup of the planet Earth is over, the microbe of capitalism growing in it

began to be etched with its own metabolites. There remains a small undeveloped piece of Africa, but it will end in the next approximately 30 years, especially since Africa was declared the zone of its own strategic interests by China – the first industrial country in the world today (after the US, returning factories to their homeland). Hence it turns out that the science of the New European type, which for several hundred years determined the vector of civilizational development and lived on the principle, very accurately formulated by Michurin, much later than the beginning of this process – "we can not wait for mercy from nature; take them from her – our task "- remained at the shattered trough of resource depletion, the global crisis of reducing the return on capital and, for a minute, the unsettled quality of life problem for which it, it would seem, was created and exists. However, this topic is not mine, it involves several people in Russia and it is called "the concept of technological zones." About the "limits of growth" and the Club of Rome is worth mentioning only in passing, too much a beaten topic. The fact that modern science as a public institution is increasingly reminiscent of the Catholic Church of the XVI century, I wrote in *Invectivo vs dissertatio* in the previous book.

The second circumstance, connected with the RAS, stretches from Khrushchev, from the time when it was still the USSR Academy of Sciences. In those years, it was decided to divide science into a university, looking toward education, and academic, looking toward this very scientific and technological progress. This is the double-headed eagle in the years of Soviet power. This state of affairs continues to this day, and while one head exists on the residual principle in conditions already somewhere from a dozen years of completely absent branches and management systems, like a king on an asteroid from the "Little Prince" – without subjects, but who knows how to speak clever maxims, the other head skins out to save the places of aging faculty and adapt to the demands of the times, training specialists in the fields of PR, finance, management, law and others, imprisoned under the econ mix, things accelerated pace adding "educated people" so-called "business community". Of course, the issue of coordinating "heads" is not worth it. And the question of whether there is any basis for fundamental forecasting studies (including humanitarian and humanitarian-technological ones) conducted at the present level can not even be put, since such a framework presupposes an autarky of the strategy of social development

and a special status of the institute of science, expressed in the Academy as its highest organizational representation, which should have the immutable, legislatively regulated, importance of the main expert-analytical institution in the system of acceptance of the state donative solutions with the corresponding degree of responsibility and the orders of interagency cooperation. And not be a bunch of "wise aksakals" sitting on the Jurassic in a snow-white castle with a copper-golden roof, which careless officials should bow to their feet – even despite the personal achievements and wisdom of the individual inhabitants of this castle. Of course, one can complain about "Soviet financing on the residual principle" and "dashing 90s", but how much effort was made by the "golden brains" in order to overcome the marked "split"? That's the thing. Has anyone in general over the past 10-20 years raised the issue of the RAS legal law for a legislative initiative? And since this legal right is a matter of administrative regulations, it is appropriate to move on to the third circumstance.

And this circumstance has a direct bearing on the public "benefit", which the USSR / RAS Academy of Sciences first brought to the Soviet, and then Russian, society. These are the gentlemen of the young reformers who promoted just from the Academy of Sciences, and this is a well-known but little discussed topic. And Academician Berezovsky with his "methods of decision-making" – from the same series. These people really found themselves an elite, forming the navel of the earth, having the right to pull God by the beard, for who else is god, except for them ?! Technocrats with a broad outlook in narrow areas, hastily formed according to foreign patterns, who had the right to decide the fate of the people who created the Academy, and their destinies, who did not bother to essentially understand and critically comprehend what they are doing. And who forged this "elite" in units like the modern "Institute of System Analysis"? I recently saw some of their products – the level of conceptual elaboration leaves much to be desired – at least for the level of the Soviet era. This is exactly what concerns the issues of internal governance and the formation of priorities, as well as the interception of control over top-level experts from the side craftily implemented in the Soviet years. The current inhabitants of the "golden brains" are well aware of the details of all these things, as well as the fact that someone at one time simply did not have enough strength, or the courage to raise the backside of warm academic state khachars and launch a wave of discussion on the scientific party line on the

subject of the post-capitalist world, and today it is increasingly clear that this is the world of the management industry that is built on the real sector industry, and who and how will determine this management will depend on the face of the world: financial, as the last 30 years, or human skoe. But this is the desire of what! After all, for this it would have been necessary to say straightforwardly to party bows that Marx did not understand everything, and could not understand anything about the "pseudoscience" of cybernetics, and that Allende was wrongly betrayed, and that the management crisis will increase with the complexity of social and production processes , and that it is necessary to create institutions that study the most difficult. Only now nobody wanted to "spoil relations", especially remembering the story with Botvinnik, and Gorky added to Michurin's slogan: "it's nice for me – it's warm and damp!" This is already – to the question of how much the "brains" are really "golden", and not "bronze". And I remember, back in the very beginning of the catastrophe, especially after Chernobyl, there were many speeches by Soviet scientists who spoke about the problems of controllability and the expectation of man-made disasters in the coming decades.

But what does the Academy of Sciences mean in the system of regulatory management of social processes? And this is precisely the responsibility to the society, which goes much further than the classical interest of scientists – "studying nature at the state expense," at the expense of taxpayers. But, firstly, taxpayers are enterprises (of course, in the Soviet system this is mostly defensive, although today they can be replaced by public health services), and secondly, they are citizens, but since "ordinary citizens" are not connected with "highbrow science", then on the interests of" this stupid cattle "generally should not pay attention to young, energetic and ready for reform, that they are" on the front lines of modern scientific thought ", which, incidentally, also can not pay attention to" aging commune from the plow ", forming "cadres that decide everything". We will make new shots, fresh! Such a deficit around, and the market is not – "unscientific"! So, in addition to the external, neoliberal, conditions of social irresponsibility of the current elites, the internal factor of this irresponsibility by a quiet sap formed in the Soviet academic environment and, of course, spread to other strata of the "soviet intelligentsia".

Of course, the high aksakals from the White Castle to the Jurasses were outraged by the tactlessness of the question "What is your use?", Addressed not from a

colleague in the shop, but from some official appointed to the post of minister. And it does not matter, in fact, what this official was guided by: an evil desire to "tear down the remaining" or "organize an effective process" in his industry. The question is relevant, and it should be put by the whole society, in which there is still a habit of appreciating education and enlightenment: someone has to get out of the old Soviet scheme into people, someone from cultural family traditions.

And what do the bright heads of the "golden brains" offer us, moving a little? One proposes to raise the aircraft construction industry, which will pull the rest further, the other – to develop the "infrastructure", it is unclear what. Here, in Russia there is an infrastructure of railways, but it is not loaded. This is not a question of the existence or quality of infrastructure, it is a matter of management – adaptive and holistic. But it's still not strategic issues. Such issues should be based on comprehensive studies of long-term trends in the development of the world, promising means and ways of existence, and Russia's place in the system of these trends, at the upper level conducted exclusively by Russian forces, and on a regular basis. This means that the system of state administration should be based not on a pile of palliative "situational centers" – "cinemas" scattered around departments and having a monstrous incompatibility and non-integration in interfaces and protocols, but be created on a unified basis within the framework of a unified strategy and directly supervised by the RAS, with an appropriate liability system. It is up to the RAS to be the ultimate center for expert preparation of solutions that sets standards for such work, including questions of scientific and technological strategies and forecasting the prospects for various levels. But the quality of forecasts should be the criterion of effectiveness of expert and scientific work. Not even the "indices of quoting" of individual scientists even, namely forecasts as a utility factor of science (many interesting topics and scientific directions, including well-financed ones, are conducted latently and are not provided by quoting, and often for quite an intrascientific reason – because of fear of being exposed ostracism from colleagues in the shop). But for this we need an order for forecasts and an order for means to increase their efficiency, including expert and analytical automation, methods of inter-object integration of object models and control systems, as well as operational monitoring of these objects and systems on the basis of a highly

differentiated set of control points. And it needs to be done on all levels and directions on a national scale.

The Russian Academy of Sciences needs real reform, and this reform, perhaps, will be the only productive and faithful for many years of destructive "reforms" created by immigrants from the depths of its scientific units. As the fish rot from the head, you have to start from the head. And if the RAS is not considered, as it is now, the paramount head that forms the expertise and control of management, and the Kremlin is considered paramount, then this head will cease to be "sedate", and any degree in it will turn into nothing (which, in general, now it is observed, echoing the global processes), and its place will continue to be occupied by such ersatz of science as the "Center for Strategic Development" or "Higher School of Economics", and a bunch of various consulting firms, commissions and departments at ministries and departments And other «think tank», offering Manilovism few unrelated "road maps" and everyone will duduet in its "financial" tune – in the capacity of each measure, of course.

p.s. Soviet anecdote.

Grandmother asks Leonid Brezhnev:

- Sweetheart, but who gave us such a good life: politicians or scientists?

- Politicians, grandmother.

- I thought so.

"Why did you think so?"

- And scientists first on mice would try.

About case-narratives for the management of a firm in the light of the problems of constructing a neoeconomic theory

The problem of the consequences of an attempt to deny neoconomics from methanarrative (if we take as a basis judgments about narratives of those who, knowing about the riot and methanarration crisis, doubt their effectiveness – J. Lyotard, A. Megill) is fraught with the fact that then neoconomics finds itself in the field of the game of pure object narratives, which is the essence of postmodernism (which, by the way, for all its role quite clearly claims the status of a metascientific foundation of the avant-garde of economic orthodoxy criticized by neoconomics). At the same time, neoconomics itself, being a theory, is a metanarrative, which turns out to be a fundamental negation of the metanarrative in terms of its content (here one can also include a block of

fundamental neoeconomic statements about the originality of the histories of individual national economies, their irreducibility to the general laws of development and the inapplicability of unified patterns and means of recovery , here it is necessary to add the statement of neoconomics about the random character of the appearance of capitalism in certain social and geoclimatic conditions, and its in spite of the substantial duration in a relatively large interval of historical time). The natural question is: does the neoconomy refuse from itself, in this case? This is nothing more than a long-known set-theoretic trick about self-applicability. Being a theory and system of generalizing concepts (and if these concepts are not so, then in this very concept there is no sense), neoconomy is inevitably a deductively oriented system.

On the other hand, the case study method of business case-study, including generalized cases, is built on predominantly inductivist methodology (leading historical roots to English empiricism), and those who argue about the advantages of this method are mostly ignored the desire to clarify the question of the extent to which this process is or should occur through the formation or the acquisition of knowledge. Anyway, if we talk about the combination of the "method of dealing with cases" with neoconomics, this could be done in two ways: 1) the actual attempt to apply non-economic interpretations to business cases taken as general or typical, and proposed as such the learner, whose consciousness is taken with respect to these cases as *tabula rasa* (and how else, before embarking on such an uneasy and risky business as business administration, a person must first learn it, is it not in any case so?) ; 2) case study, coming from the key postulates of neoconomics mentioned above that each case of the economic system is unique, and that each economy should be considered based on its own history of becoming represented in its own narrative, the narrative. This means that the learner's case must be subjected to a theoretical interpretation, because, by and large, only his own experience of business life can be of interest to himself, and not some external "introduced flights" on the examples attributed to him as standard irrespective of to any economic theory. But this imposes an obligation on the receiving business entity to have such experience so that, using the conceptual machinery of neoconomics (built on the results of a total revision of the errors of the whole history of economic thought), to understand its own unique case as typical and integrate it into broader and general cognitive

contexts, identify the errors, risks and opportunities of this particular, experience. In other words, a non-economic case study should presuppose case studies of only the student's own cases (which is often the case in practice and have a reason to receive a business education), since the specific contexts of these cases are extremely important for the narrative approach.

In this sense, referring to the management of the firm, the matrix of its cases, which is the result of a consistent combination of competency systems (in my terminology – cognitive contexts) that are present at meetings during the time-tested activity of specialists, built around the case-action relationship, can not be reducible to the cases analyzed by these specialists in the process of a case study in the framework of obtaining an MBA or something else in this spirit. For here we need our own "case matrix" of specialists, formed by all the experience of these, on the basis of which only the matrix of competencies of the firm acting in the specific conditions of its own market (the industry of presence) and the competitive environment on it can be formed. This quasi-concept of constructing the competency matrix in the AOD period (as the neoeconomic hypothesis on firm management says) should be compared with the results of the industry's analysis of the presence of the firm, primarily demand trends, as well as the competitive environment when a certain critical volume of filling is reached. It is on the basis of these things that the working positions within the firm are defined with instructions and a staffing table – in general, the transition to routine activities.

A new technological way: about the measure of the rights to talk about it

The only technological structure that is replacing some previous one, which could be recognized at the turn of the 20th and 21st centuries, is IMHO, industrialization, or mechanization, of control systems. In this sense, it is completely different from a whole series of ways in the sense of S.Yu. Glazyev building them, IMHO (and, of course, not only IMHO), excessively fantastically according to certain American concepts that arose on the wave of personal computerization²⁵. First of all, by the fact that, unlike other fellow-members, this one is much longer due to its natural socio-economic inertia.

At the same time, my position (by the way, repeatedly stated and not at all concealed, but not literally linked with the word "way") is different from the

²⁵ Most likely, ascending, in the final analysis, to the concepts of market structures of Jacques Attali.

position of O.V. Grigoriev, who completely denies the transition to a new way because of the theoretical constructions of neoconomics that it turns out about technology: for what to do with the demand for innovation and technology (as well as science) that does not exist? In order, according to Grigoriev, to realize the economic potential of new technological opportunities, new infrastructure conditions are needed that still need to be created within the framework of a comprehensive urban project for the formation of new markets in new residential areas, with the formation there of a local financial sector.

This is a meaningful coherence in the system of economic interpretations, but within the framework of the neo-economic Grigoriev's narrative, my approach to the industrialization of management systems is quite in line. According to neoconomics, the growth driver of the technology is the financial sector investing in them under demand, and a whole series of technologies (large transport and logistics systems like ships, roads and ports) are created exclusively for the purpose of trade (which is a historical source of finance), while the trend of distribution of trade and financial transactions starts from a few and the most effective with the highest percentage towards numerous and less efficient, the percentage of which decreases as the financial sector covers the oecumene.

In this sense, the history of control systems, which is not the same with Babbage, or even with ancient astrolabes, and the relevance of the issue – the history of cybernetics, quite according to Grigoriev's neoconomics, demonstrates the full inclusion of the information technology (IT) tasks of information logistics. Precisely because there were problems of increasing the efficiency of servicing financial transactions at the peak of the globalization of markets. "Fullness" this process was received just from the second half of the 1970s, during the global economic crisis of those years, after the most (although probably the only) successful of all that existed then at that time was actually forcibly curtailed. which is very fond of this topic all over the world, the project for automated management of the economy of a country – the Chilean project Cybersyn (I will omit the historical details, the question of what this project is, is set forth in my previous book). It is only necessary to recall in passing the Burov slogan "road to management", and also that the nano- and bio-solutions noted by Glazyev are only the development of the 1960s-1970s that appeared in the same period. Burovka biokibernetiki (by the way, why does not the technology of cogito usually

be remembered at the same time? This is NBIC! Or are cogito technologies today "unworthy" propaganda technologies?). Of course, developing within the framework of the financial sector, IT has spawned several markets – first of all, promoted the so-called "cultural industries", serving, by and large, the same financial sector, and in some, quite significant, facilitated mass communications. About the fact that modern media – not quite means of propaganda (at least in their trivial-Goebbels sense), it will be discussed in the next book.

However, due to the fact that this 30-40 years process of development of information technology as a means of managing mainly financial processes and "desire machines", under the dominance of a scheme combining cheap credit-over-crediting with the advertising system and programmed death of the goods, fell just for the period physical exhaustion of all possible limits of growth (including territorial), in itself the process of the transition of information technologies and automated control systems into a real (non-profit, in neoeconomic interpretation) economy Mick slowed down (to put it harshly, did not start). Moreover, the models of such development of these technologies in the real sector were, as noted, initially suppressed in the historically recent past by the leading countries themselves in the implementation of these technologies (the latter circumstance seems to have yet to be proved in detail among the neoeconomists, obviously).

Hence – the question "what to do" with the "managerial" technological order for Russia; because it turns out that this way has already been brought into life for more than a decade, moving to replace (or rather, complementing) the existing for more than one century the machine-building of production systems. First of all, how to determine the boundaries of the real sector in conditions when the country's economy is already firmly embedded in the global division of labor system? That is, where to port and how to use these controls for the consumer sector, if the economy is already global, and the global one is already decaying? In addition, it is unclear how these systems will work in conditions where every finite in its volume for a closed (real-sector) market liquidity is already shrinking in volume, amid rising unemployment? Here, of course, the oldest idea is possible, expressed in the slogan: "We will give the local consumer a global scale!". Well, well, but to manage something than it will be real? The Internet is a place for discussions, not for management, as I wrote in the above-mentioned document.

Meanwhile, in this issue I am an optimist, and therefore I believe that through a stump-deck, but a solution will be found. However, for this, there is still much that needs to change, and enough time to pass. This does not mean that a complex change in technology will not happen at all; But this, of course, does not mean that a series of technological structures is a process that strives for an asymptote. Moreover, if we systematically argue within the framework of the same neoconomics, the technologies can fit in completely differently depending on various social and economic tasks, while the very word "way of life" is very obligatory – to recognize for him a certain, a fairly general, regular pattern of economic development of the social system. But if so, this process has been going on for about two generations, and the modern task is to understand its further course, taking into account the fundamental problems that stand in its way.

A schematic narrative about the natural-philosophical concepts of modern authors is clearly Pythagorean

*"Tesla was robbed!" – an inscription on the board in the audience
(The series "Doctor House", season 4)*

Here, my hypothesis is that today we understand the theory of ideas is the job of Platonism, while Platonism itself largely inherits the Pythagorean tradition, that is, in the history of philosophy common place. Attempt to consider the possible existence vneplatonicheskogo Pythagoreanism opens a new epistemic discretion peculiar reconciling single with a common addition to how it was done in scholasticism (but without denying it to do), and pays tribute to the potential of those authors whose achievements were secretly recognized by many, but not found wide incarnation and distribution by virtue of the mainstream mainstream "scientific religion" of the late capitalism era. In a sense, we can even assume that the development of ideas and knowledge of the Pythagorean tradition of thinking was by its substantial filtering – not specifically say "perversion", as it was exactly the kind of development in a certain direction – perhaps degradation (but there would need to be more clearly I know what it is subject to degradation, and information about the original roots of the semi-legendary-polumisterialnoy sect rather scanty) within Platonism, and scholastic perepatetizma and novovremennyh sequels. An appeal to the ancient within the citation involves the issue of addressing some of the original ideas or original teachings, but not about how to be teaching about the same might look different if it had been developing another school; for example, what would be the doctrine of ideas, developed by

the primordial Pythagoreans in their sealed environment, and not by Plato. This question about the subjunctive mood in the history of thought does not seem to even be posed. Meanwhile, the question is justified if it is set in the context of things that occupy discussed below authors as to bring to their natural philosophical concepts of multiscale manifestation of some one universal form of ownership platonistic understanding would be obvious mistake: these manifestations, they were not considered as "degradation of the ideal embodiment, "but as the principles of optimal structural reproducibility and mutual consistency in nature.

Although such, creating a sustained impression of representatives of non-platonic Pythagoreanism, persons like Fuller²⁶, Tesla and Schauburger both lived in the twentieth century, and even were contemporaries, the time for the productive deployment of their ideas does not seem to have come yet. And, incidentally, probably not only them, but also those who were with them, and those who worked in related areas, but was much less noticeable, if only because of the absence of a halo of mystifications and mysteries that developed around themselves, considered here, personalities, and the inventions that they created, which created them wide popularity. On the one hand, mystification is partly hampered by anyone who has undertaken to study their life and creativity – above all, the prevalence of opinion (including among the educated public) that studying this is either somewhat frivolous because of the seriousness of the person, or "the invention of a bicycle"; however, for the experts of the issue and those who are sufficiently critical to get used to what many consider unshakable, there are no problems with the subject of the discussion. On the other hand, the "halo of hoaxes" helps in the study, indicating in which directions it is worth or not to move, and sometimes it is worth moving towards the hoaxes in order to find out what is really behind them. But the first direction of the movement here is, of course, to the primary sources.

Considering the substantial coherence of the ideas of these three naturalists-inventors as an undeservedly overshadowed aspect of the modern history of science, one has to face the great problematic character of the exposition of

²⁶ It is worth, for example, to compare his idea of reducing the radius as a process of contraction or increasing it as an expansion process with a concentric world arrangement of Philolaus, or to compare the idea of primary tension in tegrity and the requirement of the role of the first violin for the guys in architecture with the Pythagorean monochord.

these connections, for these emerged as separate insights, the representation of which must inevitably be both torn and fragmented.

Explain and introduce the provisions that are built as components of the actual "narrative of discovery", a modern discovery itself, in which one inevitably has to apply the "syntax of strikethroughs" and "speech stuttering" in the form of "literogram" text, deployed left to right and in time, seems less correct for what coexists simultaneously, in the form of a semantic network, and therefore this narrative is presented in the "pictographic" scheme below, which looks more adequate for the given case. In addition, since the clarification of the connection between these apparently seemingly unrelated authors is an open and very unfinished process, a scheme that is both a sketch and a ready beginning of a certain, very specific, cognitive systemic approach, the best means the information lacuna within itself, and therefore – the moments of the formulation of questions and problems, and therefore – the direction of thematic development.

Along with this, this pictographic narrative contains a hypothesis about several grounds for splitting the objectness of each of the authors. It is important that the hypotheticalness of these bases (in the rectangular framework on the diagram) does not at all exclude empirically perceived cohesion. Conventionally, generalizing these reasons, we can say that they consistently refer to the substantive aspects of the "givens" of the current, the direction of "natural" action to the rhythm (or regularity or frequency) actions and proportionality (harmonica) action. How would vneteterminologicheski all this may sound, the fact that here it is possible to detect pushing, like billiard balls, the Cartesian idea of Tesla, the Hellenic triumph metaphysics of Fuller and Celtic Druidism of Shauger, very similar to the beginning of the music to return to its rightful place kvadrivialnogo free arts – music "named Archytas" instead of "music name Aristoxenus" to place key fields explanations of natural philosophy, that is to say physical phenomena. Sirech on the ancient, but fairly forgotten in its quality, the place of the paradigmatic foundation of physics. Although, of course, for a more fundamental clarification of the subject is required to attract and considerations father of Galileo, and Billroth considerations and considerations of modern neurophysiology, writing on related topics in an era of scientific and technical progress of the crisis.

The presented scheme leads not only to music, but also to the science of primordial forms – to what was the essence of quadrivial geometry, and geometry, inseparable from mechanics – both in the ancient sense and in the sense of the applied mechanics of the Renaissance, from whose tasks the new European physics arose. The mechano-geometric ideas of a-la Pythagor-Kepler are just being revived in the sense of translating the post-Cartesian "science of formulas" back into "the science of forms," while opening the way to Cartesian physics, fairly blocked by the mainstream authorities of the nineteenth century (for example, Maxwell), lonely and still which Tesla, the key figure of the "Second Industrial Revolution", was the ignorant adherent of which was the electricity revolution. But this also means a change in architectural mechanics, and here Fuller enters his own rights, and behind his revolution in the design and mechanics of load-bearing systems, a grandiose project for the return of metaphysics to the system of scientific knowledge follows, which, taking as a basis the historico-scientific interpretation of Swasian, , a positive Hellenistic one, an explosion from within the Institute of Science as a dogmatic-hierarchical system parallel to the church and the state. Fuller is a natural scientific protest towards the pan-political organics of the world, connecting simple forms with increasingly complex ones into a single whole, and therefore proclaiming not synergies but synergetics.

Fuller is presented as some kind of "anti-joys", which is why he should not be accused of stealing Tensegrity's ideas from Snelson. He did not claim that these, and many others, ideas belong to him personally. He peeked them and put them together. And it seems that he was busy all his life. And, it seems, being a nonconformist who emerged from the environment of the white American Meiflower-level elite, used the tactics of these elites "gathering information", but within the framework of the rule "make sence vs. make money "for the sake of" problem solving "(and in all this sense he moved quite in a Protestant spirit, with the only amendment that it was the spirit of the reception of the achieved, the spirit of" nothing exceptance and, if possible, consideration "- a great personal, autonomous, quite a New England, a sobriety protest project in the field of science). In this sense, he rather collected a collection of productive ideas, and was concerned about their implementation, rather than pure capital formation, just as Jobs or Gates did, following the principle of intercepting control over

scientific and technological production bypassing the costs of R & D and, in the general case, the principle of capitalist economy at a cost with the extraction of profit at the expense of the mass effect, in the course of solving the state tasks of total control and intelligence²⁷.

Most likely, it is precisely the lack of clarity of the author's relations between Fuller and Snelson that prevented many, quite prominent, figures inspired by Fuller's ideas (like Stafford Bir), to pronounce his name aloud²⁸.

As a concrete example to the presented scheme it is possible to consider the fullerene Tensegrity and the theological energy of the world ether. The mechanical explication of electromagnetic phenomena is a descriptive method, widely and consciously applied by Tesla, and therefore it is quite legitimate to explicate its physical ideas in terms of fuller mechanics – especially since there are many conceptual intersections in these authors. The hypothesis obtained from such an analysis is built from paradigmatic premises, and therefore represents a purely theoretical conjugation of concepts, which, nevertheless, is interesting in the logic of its deployment.

The idea of obtaining the energy of the world ether is interesting. It should be based on resonant (string, harmonic) removal of predominantly longitudinal vibrations of tensioned threads of ethereal energy. In other words, to catch the spilled energy of the world ether means to catch the resonance of its tension in longitudinal waves.

Degree of tension. is related to the momentum transfer rate. This is exactly what R. Laënnec saw in a log that has not yet become a stethoscope, and that is used in R. Hooke's filament phone (although it is believed that in this phone the sound wave is transmitted by transverse waves). This is what Tesla meant by the density of the ether: the absolute density leads to an unlimited speed of the pulse-above all, it is a matter of a density ensuring the maximum axially of the precessional ("precessional" concentric structure), which also corresponds to maximizing the arc radius of the mechanically stretched element, what Fuller was talking about.

²⁷ About this – in the next book.

²⁸ In particular, Fuller warned Snelson of excessive enthusiasm for the artistic aspects of synergetics and tensegrity, but did he understand the media and the special nature of the organics of the latter when he tried to balance the idea of an individual corporation and the make money regime in favor of make sense?

And if the tension is maximum, then the resistance to transverse vibrations is maximum: an example of musical instruments shows that the stronger a string is, the more effort is needed to extract sound from it, and the higher the frequency of its sound. If, following classical physics, to admit an absolutely tight indissoluble string, then, firstly, its transverse oscillations will be minimal, and longitudinal – maximum, and secondly, it will correspond to the concept of an absolutely dense body – the one that Tesla had in mind, when he spoke of the speed of propagation of a pulse. Only this density will be connected not by compression, but by stretching. In this case, the question of the resonance removal of the longitudinal-wave pulse will be due to the consideration that, since along such a string it can not be removed, since the propagation of transverse waves tends to zero (but is never zero for real objects, according to Fuller), then such a removal is certain should be "face/end". And for sure with possible further conversion of these waves into transverse waves. Lateral removal of these waves is possible only if they somehow are able to be displayed on the receiver from the side. If there is no such mapping, then we should talk about some kind of face resonance, the essence of which should be clarified, in which the longitudinal resonant frequencies of their transmitter (in this case, the world ether) and the receiver coincide. That is, we must speak either of the mechanics of the device resonantly accepting the longitudinal oscillations of the world ether, or of the electric device, the passage of longitudinal etheric waves through it as the energy of "white" electricity is directly ensured by their transformation into transverse waves of energy of "ordinary", electromagnetic, and electricity. According to the description given by prof. K.Meyl in his book "Scalarwaves", transmission and reception of longitudinal waves is carried out by means of flat (disk-shaped) Tesla coils, more widely known from photographs of flat bifilar coils. It is noteworthy that the wave ratio between the receiving and transmitting antennas of transmission devices of longitudinal waves, represented by ball electrodes in the Meyl scheme, has a spindle-shaped structure that should be stretched as these electrodes are removed from each other, similar to the one shown in Fig. 12 in Fuller's article "Tensegrity"²⁹.

Tesla talked a lot about the nature of electrical energy, but hardly spoke about the primary, or essential, form of energy as such. Fuller said this – first of all, in

²⁹ http://www.dalekseev.ru/sites/default/files/attachments/articles/fuller_tensegriti_perevod_0.pdf (actively for 2016 r.).

the statement that the energy has a shape, and that the tetrahedron is a shaped quantum of energy.

If one is distracted from purely electrotechnical explanations and remains within the limits of a comparative analysis of the naturalistic ideas of different authors, then if we are talking about the mutual quantitative difference in radii, then the longitudinal oscillations should be picked up by the receiver with a slightly smaller relative girth radius (and not with the minimum minimum or "radius compression, "by Fuller), or a stretched string. Optimal tension to the string with freely and maximally rectilinearly extending ends is ensured by such a design as lathe lathes located on one axis, or similarly acting device like an onion.

In turn, the maximum arc radius of the tensioned carrier element corresponds to the minimum temperature gradient, and therefore can be provided with a vacuum suction mechanics in the sense of Schauberger, associated, as shown in my commentary on "Tensegrity", with fuller stretching mechanics³⁰.

The use of this kind of hypothetical speculation is that they allow you to brew in a system of concepts that go beyond both school settings about the nature of things that form a mass consciousness and beyond the framework of no less than the mass installations of a professional scientific community living like any such community, in the given system of the division of scientific labor with a given system of subsidiarity and investment money. And also – the fact that the construction of this kind of hypotheses creates a motivation for their subsequent verification, and therefore, facilitates the restart of the first stage of the development of science in the Drucker sense, but already within the framework of new socio-economic tasks and humanistic attitudes, flavored with a fair amount of critical reflection about Progressive orientations of scientific knowledge.

In science, "provide criteria" and "provide novelty" are competing and often mutually exclusive requirements that exist in one discourse and create the dynamics of scientific development. Both are always in the field of degrees of generality, which go back to the basic and metaphysical, and metascientific, problem of universals. It is necessary to designate the old difference in the

³⁰ See "Fuller and Others" in the book "The Possibility of Managing...".

favorable and harmful use of generalizations, even if we are talking about non-platonic Pythagoreanism. It is necessary to separate a generalization, or theory, to which reality attracts for ears, that is, actually conceptualized in the status of an increasingly strictly realistic concept, from a very similar to it empirical generalization of ideal intra-world forms found in comparing the vortex form of plum water in the bathroom and in the galactic spirals; or in comparison of a tetrahedral human vertebra with an isomorphic pebble found on the seashore. Here the difference is not only between empiric-inductive and abstract-deductive generalizations, but the potential transition of one of its kind to another when it comes to geometric forms: the idea of a spiral or tetrahedron, becoming a concept of the mind, creatively combining with other similar notions imagination, which the observer begins to search for experimentally in a deductive way. A typical situation, however between it and the one when the empirical information of the world begins to be filtered exclusively through the search for confirmation of the fruits of the mind and, ultimately, the world itself begins to be interpreted in a simplified way only with respect to this search, there is a very thin line; moreover, these situations are unilaterally related. To understand their difference is to understand the nature of the Platonism of Pythagoreanism, leaving the place if not "ideal", then attractive, or nature-like forms, and, ultimately, to offer a specific direction for resolving the dispute about universals that is updated from time to time in the history of philosophy under this or that sauce. We will always try to see the natural spiral as a consequence of the manifestation of the vortex process (as the Descartes and our Lomonosov occupied the Frenchman) and the embodiment of it as a general natural principle, and we will always throw a world view about the world (for generalization, as it is, is a natural ergonomic function of our cogito), but at the same time we will bypass the absolutization of these forms in the sense that this absolute will always be immanent to us in the sense of not degrading (which has disappeared from the idea) but manifested (and the common prince pa, and something vneidealisticheski particular, to leave a mark). And this is a completely different view of universality than Platonic or peripatetic (the category of the trail is not considered by Aristotle in his concepts of causality- in any case, directly), and a completely different metaphysics, which, it seems, was returned by Fuller to science, increasingly becoming Babylonian pandemonium of industries and disciplines³¹.

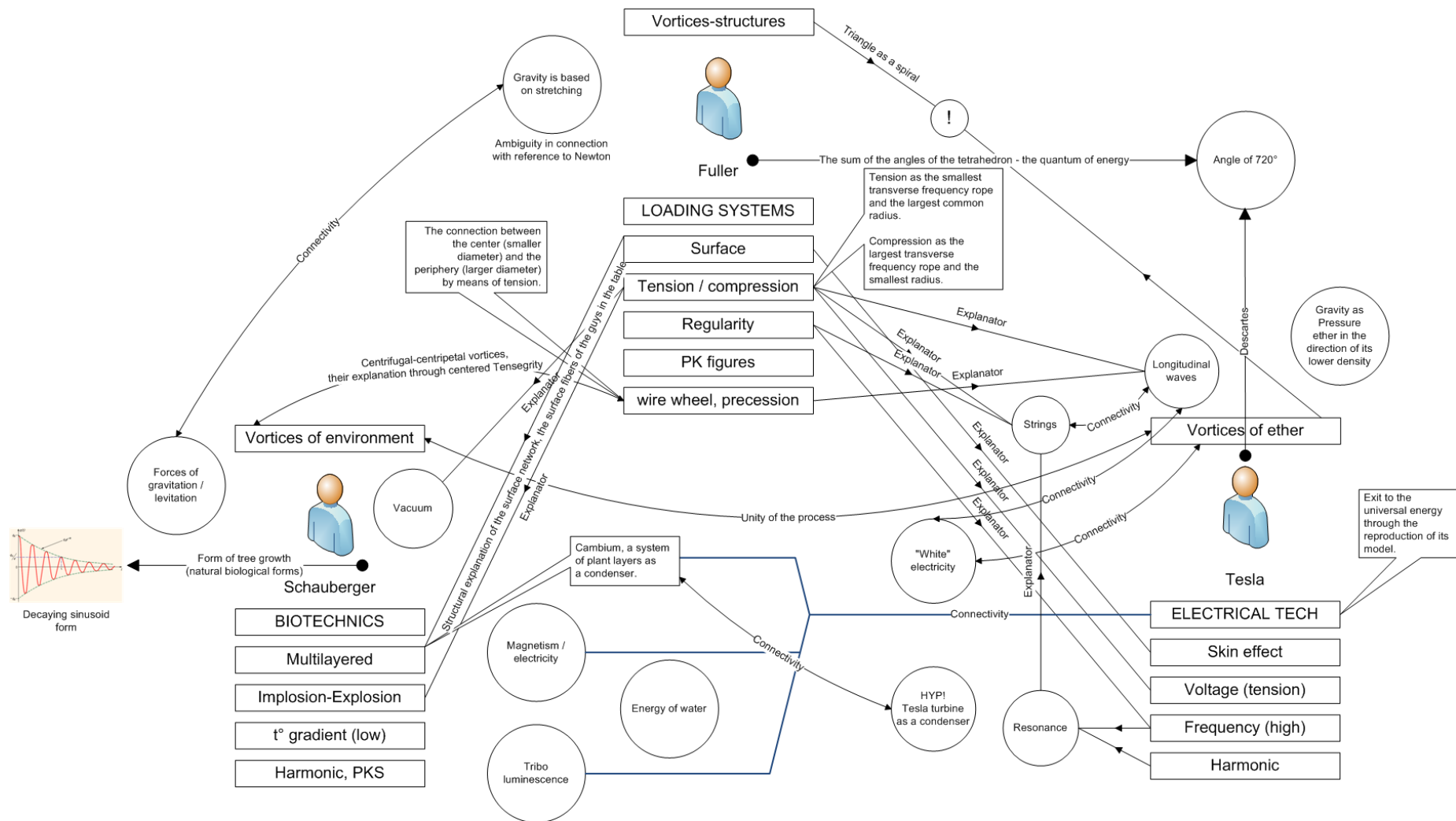
³¹ Moreover, the true meaning of the Biblical tradition of the Babylonian pandemonium is perhaps the infinite

And it seems that such an understanding of the transformations of the generalization procedures from experience to mind and vice versa is what was perceived in the pre- and early Christian period by the Gnostics who distinguished those close to knowledge but did not comprehend it, and therefore are within the confines of the faith and content with it, psychics, "and comprehended the proximity of universal forms in the multiplicity of their manifestations, actually the" Gnostics "(not to mention the full passions of" Somatics "close to the already mentioned natural man Weber).

Thus, the combination of inductive and deductive generalizations contains the potential for solving the problem associated with a very important and reproducible error in the centuries. However, unlike Pierce's abduction, here the inductive and the deductive are joined not by the category of the unknown, which must be analytically restored (in the framework of a simple language that is not a black swan, but in the case of sufficiently large objectifications of the causal networks that can be), but by the phenomenon of the general, understood activity and outside the platonic model of the "descending hierarchy," apparently appearing to take the archetypal principle all in the same Pythagorean semi-geometric semi-mechanics of concentric circles or spheres, in a special way interpreted. Indeed, over time, people cease to hear the sounds of "spheres" of higher frequencies, but this does not mean that the frequencies and the sounds they create are more ideal than the lower sounds; rather, even the opposite: a lower vibration is a more pure manifestation (quantum) of the frequency as such (in this sense, the fuller's tetrahedron is a quantum of energy in three-dimensional space).

deepening of the division of labor, when a mass of mutually isolated and mutually unintelligible languages of various branches of knowledge and activities is formed, and it is impossible to comprehend the individual mind, for which all this panchezic beads game is needed.

So, in fact, the connection scheme of a number of categories of three authors, in whose ideas I see the continuation of the Pythagorean tradition:



Typology of technologies: the subject-technological set as a component and means of anthropogenic formation of the environment

Further, it makes sense to say a few words about the fuller categories of livingry and weaponry in the light of the issues of S. Nefedov's historical approach that were considered earlier. The important news is the consideration of these categories not so much as entities (such as specific artifacts and technologies), but rather as regimes and ways of using and organizing the same forces of nature, depending on the way of responding to macrosocial tasks – in particular, the one of them, as to the solution of the problem of the emergence of public processes out of control and the violation of their control due to global integration and loss of coherence, which has already become a common place. These two regimes of "ensuring war" and "ensuring life," being opposite in their orientation, have, however, moments of similarity in their production part. Taking into account what Nefedov said, one can say at the same time that weaponry is "the technology of the hungry", whereas in the actual fuller sense the livingry is a "technology of homeostasis", in the generalized description of which quantification "for everyone" prevails over the quantification "for all".

At the same time, livingry and weaponry are a semantic differential in which a chain of meanings of the organization of forces of nature is built; these meanings, in turn, form a meaningful context of inquiry about what to regard as an organized force, possession of it, and to what extent the subject or perceived is seen as artificial or natural. This question refers to the basics of production activity and only casually touched on in neoconomics.

In turn, since we are talking about meanings and significances, these two fuller categories of regimes or focuses of activity on a macrosocial scale can also be considered as meta brands that define other styles and meanings of life and, at the same time, define at least a two-level typological hierarchy of branding: images the life of a hipster-nihilist, a yuppie Buddhist or hipster-vegan can also be attributed to the stylistic ideology of livingry, since they accentuate the relevance of the vital balance, or homeostasis, in one or another form, and therefore – this or that kind of conformality in the environment and the corresponding principle of ensuring this conformity. On the other hand, the principles of imbalance reveal the possibilities of the stylistic ideology of weaponry, which includes a wide range of allusions and associations associated with imbalance, nonconformity and

violation of homeostasis – from the principle of commercial competition to the attributes and products of the military style market and the arms market itself. And within the same semantic differential, we can consider dual-use technologies as "technologies of choice", as tools for resolving the contradiction between both categories, and also to consider accentuation of one of them as a condition for reducing interest in the other.

As far as the technology itself is concerned, in the economic sense the topic inevitably rests on the notion of a division of labor system, the background and background context of which is the productive activity of people who carry out creative cooperation in this division. It is the obvious, but not often reflexible, feature of the division of labor, even if this is the creation of the most powerful means of destruction, and especially when it comes to creating such means, for certain types of which the division of labor must be very deep; in this sense, an interesting American study film about the division of labor in the production of the atomic bomb B-61³². Meanwhile, it is essentially creative, producing, or productive, separation, being an adaptive ability of a person as a member of a group of similar ones, is a feature of the social world accented on life-sustaining livingry technologies in all three senses of the primacy of Duns Scotus (for a person, in time and in fact), that is, social (and some echoes of distant antiquity allow us to assume that also a socioprogenous) "peace" as "non-war." However, since the reverse side of the world is precisely the war as "the continuation of the concentrated expression of the economy by other means", which forms a request for weaponry technologies, these technologies realize another complex emphasis on the principle of weapons production, which was somehow invented by MT Kalashnikov in the expression "everything that is necessary is simple, everything is complicated – it is not necessary, "which many other experts in the field of armaments agree, but which, as a rule, are little considered relatively to the predominantly peaceful one, or azhdanskim, or, again, constructive konnotiruemym, the concept of macro-economic division of labor. So, in the system of military equipment and technologies, at least a strange combination of the effectiveness of simple solutions produced by smaller forces and means (and therefore a relatively less deep division of labor system), with the effectiveness of

³²<http://video.athenaeum.ru/watch/2s4oQnPWrdg/atomnaya-bomba-b-61-russkiy-perevod.html> (actively for 2016). It is noteworthy that in the USSR a mass representation of the division of social labor in the first grades of general education schools was formed on the basis of the history of the production of a loaf of bread.

solutions of a high degree of complexity (sometimes produced not simply deep, and the deepest system of division of labor, to this day serving as the driver of production and market animations) according to the laws of political economy classics.

In other words, generalizing these and other examples, we can say that in a number of cases, the training with less technological equipment is capable of blocking the large technological equipment with delegated or scattered training, which is the essence of knowledge and competence, in conditions of socio-economic systems of the modern era alienated from the personal a carrier for the sake of reducing the price of his labor in favor of "corporate knowledge," requiring developed information systems – and it is machine, if we are talking about the massive alienation of knowledge and eq nomii on the payroll. And here it is precisely here that the question of the "speed of passage" factor in the production of "simple systems and solutions" is relevant, as opposed to the "scale effect" of the cheapening production of the division of labor, and the key thesis – the question of R.B. Fuller can an individual do something that large corporations can not do?". And here the "simple solutions" reveal a field of possibilities, and very extensive: the simplicity of these decisions borders on genius, and it does not matter that this field is shadow – it turns out to be "better than stealing." These shadow opportunities, contrary to the opinion of other skeptics, can get even an institutional status, exemplified by the history of the secret societies of Europe, which accompanies the era of the formation of capitalist elites somewhere from the second half of the 17th century – financial and technological in nature, taking partial origin in Protestantism and seriously affected the social and market processes.

An analogue of such a combination of simple and complex technologies, "coincidentally" stands today heart livingry technologies – medical equipment and build its medical-industrial complex (MIC), where the combination of the inventions a hundred or even two thousand years ago next to the most advanced inventions in the field of microelectronics and biochemistry within one procedure of use, from an overall production point of view, which is exclusively of a repairing nature. Regarding the latter, the interpretation of both the technological emphasis in this view opens up an interesting perspective on things: it is possible to speak about the body repair and manufacturing environment to maintain it

against the funds total depreciation and the body, and most of the media, including the non-productive and non-tradable component of the latter containing organized forces (far from fully understood in terms of their complexity), which, however, can be used and used.

All this also has a direct bearing on what N.Taleb says with reference to the optimal size of firms, the strength of large systems and the benefit of "small forms" and management objects on a speculative example of providing water to small domestic animals and an elephant in case of a drought³³.

Returning to the historical concept of Nefedov, mentioned at the beginning of this section, one should apply all that has been said to the basic anthropological distinction of nomads and settled ones within its framework. If we recognize that both of them form their own warehouse (for more on this, see later in the section "Some Remarks on the Warehouse Hypothesis of the Origin of Money") as an organized resource concentrator and samples of the object-technological set, two different ways of stretching , deconcentrated, or logistic, interaction with the world, which sets the basic (or, if you will, archetypal) structure of macrosocial space: star-shaped, involving organic interactions e with the surroundings of the center (in the case of sedentary) or multiple-network (in case of nomadic). However, these two ways of resource-spatial organization and concentration of resources do not contain a fundamental contradiction between the two, both types of modes of activity and technological existence of society are available both for nomads and for "settled" ones; These latter can not be distinguished with respect to migration over the space of the planet as such, or its negation, but with respect to different modes of migration in the space of one ecumene, identified and perceived as such by each anthropological type. In this case, the oecumene, which has a single center, and the ecumene that does not have it, differ from each other in perceptions in much the same way as a living cell having a nucleus differs from a living cell that does not have it³⁴. So, it is possible that we will have to reconsider some views on the conditions for the formation of regular and concentric spatial environments, and also consider nomadic and sedentary

³³ See his same statement on the topic that "education destroys our world":

<https://www.youtube.com/watch?v=BDuLKdUT24M> (18.12.2011, actively for 2016).

³⁴ Here, of course, others may object, citing the example of the Genghis Khan Empire that has spread in its time up to the European region, but it should not be forgotten that the oecumene of the Great Steppe itself is so great that its natural landscape includes part of it, located in the territory of modern Hungary.

lifestyles rather as correlated areas of presence in the world, rather than as statuses due to expansion.

All these things will prove important in the future to consider issues related to the project anthropology of the "new organized man".

Creativity as an epistemic setting and some speculation about the logical structure of the hypothesis

One of the factors and stimulators of creativity is experiment. According to Grigoriev, the approach to business is desirable as an experiment (an attempt to make and see what happens), for which a framework of experimental conditions is needed. If this is not the case, irrational fears arise.

However, when there is an appeal for an investment, it is quite a fair idea of business as an experiment, applied to the perception of one's own occupation by an individual entrepreneur, reveals that part of the definition of the concept of the experiment that is associated with uncertainty, risk and chance, and to the extent that the risk is higher, the investor is a venture capitalist. An experiment is nothing more than an activity search for an answer to a certain question posed in relation to natural orders, until the result of which the answer is, of course, not predetermined, and if predetermined, it certainly can not be anything more than verified in the framework of such a search hypothesis. On the other hand, experiment is not otherwise than an organized experience, in contrast to the unorganized experience, which is directly observed, phenomenologically more or less pure. That is, the purpose of the experiment is always either to test the assumption, or not to exclude it (but not necessarily suggesting) the clarification of the results of the consequences of a set of specific actions in a model-driven situation or environment. However, if these actions are not accompanied by factors of randomness, uncertainty, uncertainty or even risk, they can not be considered experimental. These are all fairly well-known things, but they should be stipulated, since with the everyday use of the word "experiment", there is often a lot of confusion.

The rational basis (though not the only one) to ask about the metaphysics of the supra-rational was once the Grigoriev thesis about the randomness of capitalism. Here the question arises as to the degree of controllability of that socio-natural environment in which it became possible for its emergence – the global

environment, as well as a mental (so far only mental) experiment on the probability of forming such a world order in the population-logistic scales of some super-earth.

Is it only an Okkam razor? Or also to things? I bow to the second, for the word "entia" can be treated broadly. Occam's razor is the postulate of non-possession; it is especially significant in the era of the ocean of things in which a person drowns. He, the man, drowns in a world of hypotheses, the proof of which requires an individual effort. Judging by other philosophical texts, the speculations and meditations presented in them are conjectural hypotheses.

Sometimes the hypotheses are denoted by expressions similar to the judgment, but instead of the "is" bundle, a "how" bundle is used. That is, instead of "A is B" is written "A as B". What is it? Perhaps, any judgment can be turned into a similar form by such a replacement; the resulting construction will not be a judgment, but something else precisely because of a change in the type of connection between terms. However, what are the possible interpretations of such an expression? After all, "how" can be understood as part of Kant's "as possible", which is replacing Aristotle's "why". My "how" changes the status of a logical expression, replacing the bundle of being "is", represented in its other hypostases by a quantifier, a predicate and a value. "How" indicates the temporality and mobility of the true, the statuary nature of the relationship between concepts. Bundle "how" radically changes the relationship between the subject and the predicate. It is, as it were, a "bunch of fitting" predicate by a subject, or "mimetic bundle". "Fitting" speech construction in reasoning is called a hypothesis. With the possible conversion of this strange (from the point of view of formal logic) expressions, the predicate will already be tried on by the subject, changing places with it; the predicate may "not like" the subject, and then, speaking about the reasons for this, one can say about the unconfirmed hypothesis. A bunch of "how" accentuates the aspectative nature of the relationship between them. "Behind the scenes" remains the question of why the special isolation acquired a combination of these S and P, and not some other? After all, you can try anything; once B.Rassel pointed out that the relationship between the subject and the predicate goes back to the Aristotelian difference between the substance and its derivatives. Well, do we have to talk about hypothesis conditions? But how then to be with "insane hypotheses" and "anything goes" postpositivism? In other

words: where does this synthesis of the assumption "A as B" come from, what are the conditions for its appearance, is it not an accident that determines the origin of this synthesis, and how can this be clarified in the absence of information on the conditions for the emergence of this synthesis (that is, ? This question (or rather, the set of questions packed in one) is in many ways a matter of determinism. Assume before that "as-structure" is the elementary structure of the hypothesis, identical to the structure of the judgment.

The hypothesis with "how" is also an indication of a possible method, because any method (or rather, its description) answers the question "how?".

When we say "A as B", we mean between A and B as identity, and difference, that is, the ratio of similarity (in the activity aspect – imitation³⁵), which is neither a complete identity nor a complete difference.

"A as B" can also be understood as the logical structure of the metaphor. Metaphor (can be considered) as a first hypothesis (historically the first type of hypothesis); we can also say that a metaphor is one of the most common modes of being a hypothesis in everyday speech. Taken as a preliminary outline on reality and fixed, it then grows into a myth. Myth is a metaphor for which it was forgotten that alternatives are possible for it.

Methodological orientation on the metaphor is an orientation to the creative, and therefore, to the future (thus, poetry, which actively uses the metaphor, is always futuristic). Every judgment, being the basic structure of the discourse of speech, is an orientation toward the former, or has become (see Aristotle). Therefore, every "A is B" is preceded by the expression "A as B". In this case, the bundle "is" is understood as the truth of the "become" with an orientation toward the former, in opposition to the future, whereas truth itself turns out to be an effect and a surface. Bundles "are" and "how" are interchangeable.

In addition, "A as B" can also be considered as a way of symbolizing the birth, because in this way a hypothetical context is given. Judgment, as a result of inference, is a grammatical operation (or result of this operation) of the conditional "cutoff" of the concept and, thus, a superficial phenomenon. But what is the formal logical structure of this hypothesis? After all, in its expressive form

³⁵ In many ways, therefore, I consider art to be a more fundamental activity than science – the art of knowing.

there are both "is" and "how", and "is" as the main ligament. This is a good idea to deploy.

Predicative logic of partiality and the predicative aspect of quantum logic

I warn you at once: it touches upon the topics of solipsism and perpetual motion that are very slippery in the history of science, but only as examples and, so to speak, of the auxiliary components of the basic narratives. And this is natural, since we are talking about the subject-truth functions and the representation of the phenomenon of consciousness in logical concepts. And we are talking about additionality (including the complementarity of the dual), and not about the "unity of opposites" - an expression very torn from the initial questions, the answer to which it is. It is a question of those indispensable things that seem to be a seemingly proven method of complex algebra and that they represent only a mode of consciousness, being based on specific assumptions about an acceptable understanding of the nature of things.

Thus, elementary etymological clarification, together with speculative visibility, indicates that the arc is a quantum, and the ring is a corpuscle ("atom" in a broad natural philosophical sense), a periodically oscillating flexible arc is a wave that creates a multiplicity of moving arcs and even arcs in superposition, which set the scale. Indeed, the quantum is manifestation or "splash", the idea of which is the arc; an atom is no other than a kind of self-closure with an unchanging delimitation of the inner space from the external and, in fact, the formation of such a space; wave is the creation of a sequence of arcs (or compression-tensions, as in the case of a longitudinal wave). There is no dualism here – really, whether to see something as a three-dimensional arc of rotation, or "spring", or the same flexible oscillating "spring" that produces arcs, by a ring, depends on the position of the observer. In a similar way, it follows that there is no fundamental contradiction between the model of "atoms and emptiness" and the model of the "disturbing continuum", since the world is capable of manifesting itself in both ways. A wave, even if it is standing (and not standing still, especially) is a function, etymologically the fulfillment, that is, the action. Therefore, with the same clarity, it is possible to imagine the meaning of the expression "collapse of a function": this happens when the arc turns into a ring, in the limit that continues to contract with a decrease in its own radius. Actually this is the most obvious, literal and primitive example of any kind of collapse.

A corpuscle appears as a self-closing wave. It is then that the outer world appears, for the inner world is created. Corpuscles as linear closures can be elongated or balanced (symmetrical). In this sense, it is possible to interpret the elementary cases of the Fuller axial and equatorial asymmetries. A variant of the complex self-closure of the world is the organism³⁶. Atomism with this understanding is only a mode of existence of the world (even its local existence), not contradicting to other formats of its existence.

I do not need cumbersome mathematical constructions that are lost in themselves, as well as ingenious experiments loaded with abstract assumptions about the nature of things, in order to speculate the categories of quantum physics - whatever one may think, speculation turns out to be an essential component of consciousness, since it appeals to clarification intuitions, without which no narrative (that is, a narrative about anything, and not a glossolalia) is, in principle, not possible, not devoid of conceptual meaning. This is all a friendly peak in the side of the founder of biocentrism (in fact, the "consciousness of centrism") of Robert Lanza, who created a wonderful model for the development of the ideas of "philosophy of mind", whose common position, being a pan-vitalist, I share and find extremely interesting, capable in a very risky manner, balancing on the verge of solipsism throughout the six chapters of his book, create a prerequisite for a new interpretation of the ancient thesis of "man as the measure of all things" and an understanding of natural processes without contradiction with the principles of freedom and humanism.

In the end, he still pronounces the word "solipsism" and proceeds to cautious apologetics of the concept corresponding to him, obviously revealing a re-concentration on consciousness against the background of the world-wide oriental "there is no difference between the external and the internal." In the opinion of the author of these lines, such a re-orientation, though cautious, is capable of discrediting a bold and optimistic biocentrism. Further considerations here about the predicative form of quantum logic allow us to connect the external and internal with each other, leaving each of these areas in their rights

³⁶ The conjunction of the axial and equatorial, in turn, forms the form of the Lomonosov "rotational motion", whereas the form of the connection between these two asymmetries is precisely the same hyperbolic cone that was the subject of the study of the hydrologist (and, of course, the biomechanics) of Viktor Schauberger. It is in this interpretation that, through the asymmetry accentuated by Fuller, the hyperbolic cone observed in living nature (from the form of trees to the form of quasars) acquires its mechanico-mathematical meaning.

and at the same time avoiding solipsism. However, it's risky to turn to chance. Another well-known method of addressing randomness and suspense is prayer. In turn, the very practice of phenomenological tracking of one's own experience goes on the verge of solipsism and exists as "strict science" only with the premise of its denial.

Not to mention the joy of the fact that in America there is a living philosophy. However, in the book of Biocentrism with the same title as his book, "Fuller's name" is mentioned only once - in the sixth chapter, where he casually mentions experiments with the manifestation of quantum processes in the macrocosm using fullerene molecules (they are also "buckyballs"). Meanwhile, the above speculative metaphor with arcs and rings is a direct consequence of the adoption of the worldview of the Fullerian tradition, one of the features of which is the revision of the "Newtonian" macroworld known for a long time at the level of the observed in the mechanics (as the elucidation of this question is Alexandrian) that a change in the perception and way of thinking of elementary and everyday things, far from the level of galaxies and voids, and from Planckian values (the question of the difference between consciousness and thought remains them away) discovers things that permeate the whole universe down to the scale of these limits. This feature of Fuller's speculation is connected with the other with what could be called "child answers" by analogy with "child issues", which, as is known, are considered the most difficult – otherwise it is unlikely that Fuller would have earned himself the reputation of "the person who discovered the triangle" . It was he, like no one, perhaps the other, did so much to actualize the genius of the simple and simplicity of the genius.

The combination of ideas of biocentrism, which denies the reality of habitual spatial representations in the sense of the Kantian a priori form of feeling and the Buddhist "maya", which is argued by quantum-mechanical experiments, with the spatial yet Fuller's intuitions, seems capable of giving unique and rich results. That is why the phenomenon of "primary spatiality" (or "primary spatial forms" and hence "elementary mechanisms") needs clarification. At the end of his book Lanza, denying the external reality of the Newtonian "space with solids," the direct text declares a model of the universe consisting of categories of substance and time. and since he interprets time as the only acceptable duration for him to travel a photon from a mirror to a mirror, insofar as replacing the word "duration"

with the word "extension", we have only the "beginning" of Benedikt Spinoza, and in the most literal way. Only Spinoza is a strict determinist, and the Lanza model is about quantum physics with its uncertainties. Did Lanza refer to Spinoza, speaking of "time and substance", but not mentioning him? In any case, this conceptual counterweight, which completes the presentation of all its unusual ontology, is very revealing. Just as, by the way, and constantly flashing Buddhist allusions - in the sense of positive explanations of the sociology of science, the alliance of the American "philosophy of mind" with Indian-Chinese Buddhism is very understandable. But it is in this sense that we need to make one significant difference concerning the difference between the ideas about the Lanza space from the European tradition. The point is that the Newtonian understanding of space as the "receptacles of things" (and, accordingly, of time as "receptacles of events") found and noted by the founder of biocentrism, even in Einstein's ideas, is not the exclusive intuition of the continuum for the New European science. Modern to Newton's understanding of Leibniz represented space as formed by things, and time as formed by events. But Leibniz hardly claimed that the space and ways of his elementary creation are exclusively a mode of perception of external reality - he was not a solipsist. Although he was a great interest in oriental ideas, to which evidence the replacement of the logical meanings of "truth" and "lie" by probabilistic in fact "unit" and "zero", inspired, according to legend, by Chinese hexagrams. In Lanza, however, the actual spatial representation of distances is not otherwise than the mode of being of human consciousness. Moreover, according to him, consciousness creates the universe itself, which is beyond interaction with a concrete perception in the state of quantum uncertainty. However, one cannot exclude the attempt to clarify the intuition that no single-in-itself gives existence, but only an interaction of at least two beginnings: consciousness and the "external world," a division with which, according to one of the principles of biocentrism, is illusory. In other words, "unity is two", and this is Fuller³⁷.

When one speaks of corpuscular-wave dualism, then there is always an opposition of the wave to the corpuscle as its opposites, while leading a speech about quantum mechanics, from the "mechanics of manifestations", for the

³⁷ At best, "singularity-in-itself" (or better "singularity-itself-in-itself") is the same Leibniz monad "without windows, without doors", which we think about before the experiment, but as examples from Lanza, even in this case the very idea of something already creates an interaction and, consequently, the existence.

quantum itself is manifestation. Whereas the actual corpuscle is not only a limiting, or metaphysical, atom, but geometrically and synergistically - the maximally closed, or compressed, linearity. Meanwhile, there is reason to doubt such an opposition, since for the atom, as for the extremely closed entity, by what is not he, the metaphysical emptiness or environment of his presence appears, but already as "utterly open", whereas the opposite of the wave that in experiments with slots that clarify the amazing properties of dualism, is invariably a transverse wave, is a longitudinal wave. Somehow forgotten by modern science, that the main types of waves are two (perhaps it is due to the predominantly geometric sinusoidal speculation of the wave on the graph). And if so, then at the very basis of the opposition of this dualism lies the error: what in one case is thought of as a transverse wave that gives the interference pattern on the screen, in the other case it should be thought not as a corpuscle, but as a longitudinal wave going to one of the slots, nothing really enveloping, and indistinguishably coincides with the corpuscle not only in this property, but also because the actual longitudinal wave as a string of condensations is poorly taken into account and speculation almost in any wave discourse of any science. In the best case, it can be thought of as a consistent transcreation of the corpuscle. Moreover, the actual Leibniz transcription can also be represented by a certain complex longitudinal wave that extends longitudinally to the observer, or along the butt, whereas in other cases it can be observed in its transverse aspect and represent the behavior of the transverse wave. If one thinks of the world in the presumption of open linearity, then the opposite of the transverse wave manifestation of the quantum world will be just long-wave, not "corpuscular". This understanding removes the contrived opposition of the wave and non-wave and opens up a field of new possibilities. The world of "corpuscles" and emptiness, therefore, becomes a special case of the long-wave world of condensations and discharges, and one type of wave can transform into another. Indeed, if the transition of longitudinal vibrations to transverse oscillations depends on the transverse flexibility of the arc, then this difference is easily observed by the example of the properties of the beam and the arbalest arrows: the latter, unlike the first one, does not produce in flight the sibillance caused by transverse oscillations, having greater breakthrough capacity, that the latter are characterized by longitudinal oscillations. Similarly, we can assume that different manifestations of the quantum world are related

either to the different lengths of the vibrating substance, or to different aspects of the discretion of this length.

It should also be mentioned here from time to time, in passing in his book, the abandonment of string theory and the related concept of multiple universes, about which one significant conception should be made. The question of why Gabriele Veneziano in the 1970s took a string metaphor for the title of the concept explaining the behavior of hadrons - I do not exclude that he was inspired by the "counterpoint" of his distinguished countryman Vincenzo Galilei. But the time of the emergence of this theory is too suspiciously coincides with the period of victorious procession of fuller's tensegrity in the natural-scientific environment of the world. And since the graph of the Euler beta function (with which the theory began siemyazhno began) with real arguments like a scoop, I should note that the mechanistic interpretations of the quantum and corpuscles are purely ubiquitous and elementary evident. It was a joke about a scoop - perhaps not the most successful, but here we find the fact that fuller accent on Euler lines as areas of intersection of surfaces made in one of the places of the second volume of his "Synergetics" is unambiguous and, again, quite speculative indicates that the line can be thought of in its movement and statics as the actualized givenness of such an intersection, and not just as a trace from the movement of the "material point" (the concept remaining from the wild Euclidean-Newtonian "past"), orpuskuly. In addition, the speculative intuition of quantum "strings" and "loops" completely coincides with what was said at the very beginning of this presentation, only with corrections for impossible states. Being conceivable as model reductions, intersecting surfaces are capable of rehabilitating (even a few) the Hawking multiverse, causing the possibility of *representing* simultaneity far apart - and we can only imagine it as a linearly connected or ... stretched. So, the observer-man, indeed, is the measure of all things "existing so", that his position is "here," and "existing differently," that his position is "there"? And, by the way, yes, the abstract speculation of mechanical entities is a reduction, and without natural experiments (including experiments with dualism, entanglement and long-range interaction) anywhere, but to see, that is, clearly, or experimentally, and, moreover, unarmedly, observe these abstractions in everyday world, you need nothing else than a special practice of working with consciousness and perception, which Lanza himself puts in the basis of his cosmology, the only

program-rigorous and not a mystical kind of which is the phenomenological reduction of E. Husserl. In addition, the "quantum theory", which is discussed in his book *Lanza* – is primarily "quantum mechanics" – otherwise it is not physics at all. And if so, then the ability to think of its beginnings without cognitive dissonance, whose compensation is the fall into the trap of florid hypotheses and cumbersome mathematical constructs, depends on the speculation of the content of intuition.

Similarly, through "toy" or "childish" analogies-answers are possible to explain for a better understanding of the "self-determination" of the world when an observer appears. Let us take an example of the categories of predicate logic, but first we recall that Lanza begins his exposition of biocentrism precisely from the question of whether there will be a cracking of the tree if there is no subject of perception of the wave oscillation. Even when I was studying, it seemed to me strange the dualism of single and multiple predicates - properties and relations, respectively, which are the so-called object-truth-truth function, or a function whose domain of definition is common or single objects of the universe, and the meaning is true or false, otherwise speaking - probability. After reflection, I came to the conclusion that among the predicates there is and can be nothing but relations, and what is called properties (attributes) is only relations, one of the argument terms of which is the observer himself. From this circumstance, I made conclusions for the theory of graphs, which I considered not otherwise than as a geometric, non-algebraic, way of representing logic. Another conclusion, more interesting for the current consideration, is that the relations themselves, being the subject of that phenomenal, that of noumenal observation³⁸ have as a part of a set of their argument places at least one representing the observer, whereas in the absence of such an argumentary place, this will already be a different relation. Along the way, it should be noted that it is here that the watershed between the Aristotelian correspondent and coherence concepts of reliability is just passing. It is in the presumption of the latter that Lantz's biocentrism should be thought-in fact, all the examples and demonstrations in his book are designed precisely for such a notion of reliability, and not Aristotelian. Here lies the essence of the uncertain state of the world of things without an observer by Lanza: the world does not disappear anywhere, but without the observer or his attention, he is in

³⁸ And this is important when it comes to the supra-rational factors of the interaction of thinking and existentials with the outside world.

his correlations, while not being vaguely-chaotic in nature, and lining up only when the observer turns to him Your attention, as a company of mischief scouts.

That is, there is a difference between how there is some relationship between anything without an observer, and the way it exists with the observer. Within the framework of logic, this means that the real-world relationship does not necessarily lose its status without it (especially any specific one), but we can talk about at least a whole category of relations, including the relations of the macrocosm, which become different if the observer disappears. Indeed, in the absence of an observer, a star will not cease to emit rays, and a cracked tree - acoustic waves, but if there is a new quality of light and sound. Therefore, if someone else did not do this (at least, the author of these lines does not know about such), the logic of predicates (for both classical and all second-order ones) seems possible to introduce such differences as:

- the actual argument, or the object term, of the observer, which can be object constants with a characteristic index (properties or attributes, respectively, are single-valued non-observational functions);
- the strength of the influence of one observer's argument in the composition of the relation to its invariance (how much the removal of this term will affect whether the ratio remains the same - very similar to the definition of intensional and extensional contexts); and
- the strength of the influence of the number of arguments of the observer in the composition of the relation on its invariance with respect to other argument places (how much the decrease in the number of observers affects the preservation of its certainty).

The last of these differences is particularly important for operating categories of the reality of the world in the context of the "connection of consciousness", taken in the sense of Lanza. In my own narratives, this difference is important for understanding the conditions and limits of the existence of media phenomena: actual subject-thematic lines, memes and media phantoms that are relevant for mass consciousness, especially in the case of the controlled urgency of their lives.

This conclusion is important in that it demonstrates in a very clear manner not only the situation of dependence of reality on the observer, but also what Gödel's theorem and the essentially connected principle of control of Ashby essentially

speak. In addition, he demonstrates that the things Lanza talks about can be clarified within the framework of a simple logical narrative. In this case, we are not talking about the well-known quantum logic, which is a kind of nonclassical and specified on the basis of admissibility in it of certain formulas of the language of the classical logic of utterances as laws (for example, the law of distributivity) with respect to the quantum-theoretical content of the non-logical terms.

In addition to the proposed differences for quantum logic of the predicative type, the reverse is also possible, when the presence of the argument place of the observer in the composition of the relationship function determines the possibility of appearance in it of new argument places for object variables and constants, and also the relations proper, which is important for the case when quantum logic is constructed in one of its second-order forms. Substantially this means nothing but the possibility of a logical expression of *virtus*, which means that the logic of virtualistics can be considered as part of quantum logic. For this case, there are also possible differences, going beyond the three marked:

- the power of influence of one or more arguments of the observer on the emergence of new argument places in the relationship;
- the force of the influence of new argument places in the composition of the relation to its invariance according to their number and the strength of one;
- the force of influence of one or more arguments of an observer on an increase in the logical order.

Such, predicative, understanding of the quantum mechanics and processes. That's why not so much, but still well known, the rule "what do you do – do not say what you say - do" is also a law of nature. Since the declaration of change, the structure of the action, because it is the communicative opening of the system, the transfer of one's own wealth to the universal and the perception and action. These predicative postulates are similar in their orientation to epistemological provisions on the language of N.G. Komlev, who at one time read a special course to the author of these lines:

- you cannot observe an object without changing it;
- you cannot observe an object without disturbing its perception;
- you cannot interpret observations without distorting the correct view of the object;

- the interpretation of the observation cannot be conveyed without giving it further distortion.

It is entirely possible that the task of exploring the possibilities of the autonomous existence of consciousness, and the creation of a wider picture of the world in which this possibility is relevant, will become the super task of the new science, after the task of production and growth of the profit of the 20th century, together with the search for a "new man" and a "lost civilization". In a broader sense, this will be the task of investigating the supra-rational, of which the superconscious is a part. It is worth emphasizing that the supertask is not a paradigm in the sense of Kuhn – these things are easy to remember the superficial glance. The paradigm is a propositional, or assertory, or the answer part of a certain interrogative, the question part of which (as a semantic pair) turns out to be its implicit or non-reflexive premise. Moreover, this questionable part cannot be taken into account when referring to the basics of some science, where the paradigmatic situation is revealed as a component of scientific knowledge "supplied as is". In addition, the paradigm almost always refers to some separate science, and although its moral consequences may extend to other areas of knowledge (such as the long-described case of the Theory of Relativity), it never represents an interdisciplinary regulator of science as a social institution. Whereas the overriding task is precisely this: the search for Atlantis of Medici or the rudolphinian homunculus unites scientists from different fields of knowledge or, at least, contributes to the creation of a rather heterogeneous cluster, and initiates broad social processes. In turn, paradigms are just the result of the choice of certain settings in response to the current cognitive interest. It is the current one, since the super task itself can change over time, change to another and even be canceled due to the emergence of new public requests or the care of the generation of those carriers for which it was most relevant. Finally, by virtue of a satisfactory solution to the super task.

When one speaks of the indestructibility of consciousness in the sense of the question of reincarnation as a phenomenon of the existence of an autonomous consciousness, it usually focuses on the aspect of death and "posthumous existence", but hardly somehow treats the opposite side - sex and the birth of a new life, when exactly this one process and is the line of entry of a concrete

consciousness into "a world where there is space." And, the correspondence, the creation of the dioecious creatures of one individual, determines its existence in the spatial world. With this in mind, sex is the beginning of being as a relationship. In the measure of the existence or disintegration of the relationship, there is also a disintegration. But if the consciousness itself is real, and within the framework of the presumption of reincarnation, its postmortal being is proclaimed, then the question arises as to the relationship of what it is. It can be assumed that the ratio of "in time" as a duration or a stable ratio of quanta of spinousian "substance", but this does not clarify the essence of the matter. Since, if we take Lanza's hypothesis, then at least one argument place in this respect already occupies the subject of perception or consciousness.

The ability to be partial open or, on the other hand, the ability to be closed to be eternal, perhaps, can be clarified by addressing the question of the correctness of the interpretation of the laws of thermodynamics and another slippery (in addition to solipsism) theme of perpetual motion. The author of these lines, they seem to be the most graphic example of what is at stake here.

The problem of creating a perpetual motion machine (both 1st and 2nd types) is not so much a misunderstanding or misunderstanding of the laws of thermodynamics by inventors-physicists (not to mention the cases of deliberate fraud, which is full of the history of science), but in an erroneous attempt to apply the way of human desires granted for the "economic nature of man," to the extra-social laws of nature (actually, the laws of thermodynamics), based on a false understanding of the unity of micro- and macrocosms, when nature and its laws are interpreted utilitarianly through the interests of an enterprising personality of a particular type, ostensibly in this type representing the model of the universe, simply because this personal type looks most successful at this stage of social evolution.

Indeed, the excitement around perpetual motion machines and increased attention to them began not with the Bavarian mechanism of the early Middle Ages, and not with the Indian mechanism of the XII century, namely in the era of active accumulation of scientific knowledge in the 17th-19th centuries, when patent bureaus and academies were clogged with schemes of such engines to

failure. Indeed, the machine, which is a cornucopia on the principle of "something out of nothing" or working locally without transferring heat energy from outside, is not possible, because of all the same thermodynamics. But do we understand its laws correctly? Also what generally are these eternal engines of 1-st and 2-nd types? These are some machines, the location of their work in space is determined by the economic task of autonomous management, as well as by the political (rather, even psychophysiological or psycho-constitutional) task of domination taken in their totality. But it is these "wishes" that are given out for anthropological laws that come into conflict with the principles of the organization of nature, since the perpetual motion of the third type, little where it is mentioned as such, whose eternity is limited only by the wear and tear of details, is still quite realistic - these are the famous James Cox watches, working on the difference in atmospheric pressure. This also includes the legendary and semi-mythical energy generator Tesla (dimensions 15X30X60 cm for the car Pierce Arrow), which, according to his own words, took the energy of the ether. Let's not touch on the realism of this historical anecdote (in this case, strange as it may seem, this is not essential), but simply believe the inventor who gave so many valuable mankind. Usually Cox's watches and Tesla's "ether energy generator" are not compared in their similarity, which consists in the fact that these devices are open constantly and widely distributed in space to the source of energy external to these engines themselves. The problem is that a certain machine is always connected by its locality and relative closure (or self-sufficiency, or integrity) of its forms. However, in the sense of later studies of thermodynamics, derived from Bertalanffy and Prigogine, it is quite possible to think the perpetual motion in terms of open systems, and equally in the concept of partial controllability that I proposed earlier. In the same sense, the pessimism of Arthur Eddington over the inexorability of the second law of thermodynamics is overcome. It is usually considered in the presumption of the archetypical dual myth of the universal struggle of order and chaos, which, dramatically, ends in favor of chaos within the framework of the positive, sober, normal and enlightened science of the New Time. But this law does not exist without the other three, which compensate for it, but which for some reason always go into the shadows when it comes to "his majesty" the second law, even with the lips of a learned physicist. But the second law does not define the first and third and does not include them as part of its own logical content, but it is not complete without them for an integral understanding of thermodynamic processes. The first law of conservation or indestructibility is permissible to be interpreted in such a way that the universe always has some kind of heat or energy transferred to it that is diffused in it and

can be taken and used³⁹. The third law, which denies the ability of the Universe to be with a temperature exactly equal to absolute zero, is the statement about the constant presence of heat in it, and that its principle is motion, rhythm and wave. Against the backdrop of this interpretation, the second law turns out to be an assertion that every local system, being a part of the universe and carrying out a movement in it, must give it something (primarily energy), so that some other local systems can take this energy to this system could receive this energy to ... eventually, perhaps, to implement the "Scenario Universe". But Bucky Fuller, whose authentic synergetics "little" differs from what Bertalanffy and Prigogine talked about, not to mention the pioneers of the laws of thermodynamics, is back in its place. However, Fuller himself was a champion of the correspondence of his own views to the postulates and discoveries of his modern normal science.

In this whole topic of perpetual motion, it is important to understand the moral of the question of when we need some stocks of energy (or matter) of an arbitrary volume, and what is the ultimate goal pursued by their involvement. Such an operation is entirely permissible as local, but it certainly differs from the problem of extracting energy with continuous regularity for industrial-explosive machines and a system of the capitalist era, and therefore already externally oriented. In other words, a perpetual motion machine is permissible in the sense of a component of greater system complexity, which is not considered purely as a "clean resource", but as a source of dynamics of a certain rhythm. Such an engine, therefore, will be considered as a communicative agent of physical interactions, and the return of heat energy to the external environment should not spread, in view of what has been said, as a loss. In other words, such an engine not only allows, but even suggests, complex loop routes of the energy released by it in its external environment, the relative locality of which is specified precisely by this loop structure. The question is, what frame is the subject of thinking, and to what extent does our awareness of the subject go beyond this framework.

³⁹ Let us, for the time being, leave aside the notion of extracting energy from the vacuum and the topic of the power of negative pressure close to it, developed by Schauberger. Which, by the way, do not contradict thermodynamics.

Crypto currency as a means of "civil investment" in the context of other management factors

Motives of the designers' actions and money: the grounds for realizing the possibility of a new reality

According to the narratives discussed here, "expert administration" and "supernova media" are special management factors. Actually, in this section there is a continuation of the binding of concepts oriented to social design, and not only. And the key question within this chapter is how much the factor of trustful controllability can play in the framework of this new and very questionable topic of "civil money" of this kind. Further clarification of the question is about how preferential the monetary form of regulation can be in a society organized in a republican rather than a state way – while it is monetary, and not legislative (as opposed to nations), regulation is historically inherent in the imperial type of state structure as elementary; which means – how can today's money substitutes claim the status of such a form. And I ask you not to accuse me of "using slogans": the slogan is always a thesis, but where did you see the slogan, which is a hypothesis expressed in a laconic and capacious question? After all, if there is nothing left for today, why should we roll back to the primitive forms of distribution and sharing of benefits? And this is a rhetorical question. Even if in the below presented considerations the reader does not find direct answers, then I am sure that he will find food for thought or will be determined in a critical position. And this is already a lot.

To get money, you need to shake their emitters or owners with humor, because for the latter it turns out to be "well, but seriously?", And then all the creative that emerged as a result of combinatorial games that originated within the humor can be involved. If you follow what is stated in the section "Money as a design of a communicative environment" in the previous book, then it turns out that the deflationary depression into which the world is submerged is nothing but a financial reaction to the crisis of re-specialization.

What is the money working for the universal personality, oriented, nevertheless, to the clustered (i.e. macrosocially specialized) nature of the interaction of its ecumene with other ecumens? At the same time, I do not really care about different kinds of new-fangled things like bitcoins and other surrogates, although,

of course, I admit that it will be electronic money, as well as "electronic-subscription" receipts. I assume the other thing – namely, that the creator and member of society (citizen) will be regularly provided with the emitted credit and investment resource of money, distributed as a guarantee of the economic guarantee of his social activities, with an achievable basis for the availability of credit; that there is far not a new, now Swiss, model that emerged in the 1970s. as a proposal of some European humanists. The productive perspective of this model is that it removes the tension of the motivational difference between the financial and consumer sectors, contributing to the formation of the latter, either as a financial or as a salary, but as a project, for which the successful implementation of the project proves the basis for gaining confidence in a larger the amount of the loan, but only as an instrumental resource, since increasing the latter as an operational tool reduces its commensurability with the dailyity of the operator himself but (which, in general, there is a rather long-noted circumstance). The motive for the expansion of the socio-economic presence is determined here by nothing else but the universality of the figures (I'm not specifically talking about "universal specialists," since such an expression in the current context is obviously oxymoric), the formation of which as universal is, first, the work of the education system, and secondly, there is a natural and healthy desire for higher forms of activity of any living organism that is present in the world of other forms and organisms.

The important news here is that it is precisely universal designers who are specialized in, so to speak, macroforms of activity (but not super-specialized ones) that can be guarantors of avoiding super-specialization of the whole society within the framework of a global CPT in cluster interaction (at the macrosocial level) be a social environment for the formation of domestic markets; because for these people to change specialization – it means only to change the project, but not to destroy your own picture of the world or the world itself. And for these citizens, of course, the right to money will be the right to an economic presence in society – perhaps as much above the law as the right to own weapons in the United States in accordance with the 2nd Amendment to the Constitution of this country. Disposal of the same money in the network (culture) of such a society will be closely associated with personal time and an equally inalienable and above the law right to dispose of it.

Be that as it may, the model presented in the framework of the model, if implemented, will become an equally unique and avant-garde innovation in the field of social administration, such as the competitive administration system of the United States or the cantonal-republican system of Switzerland; not to mention the fact that within the framework of this proposal the model of monetary circulation on the new grounds of mass confidence will be implemented. And, of course, this topic can be developed and continue.

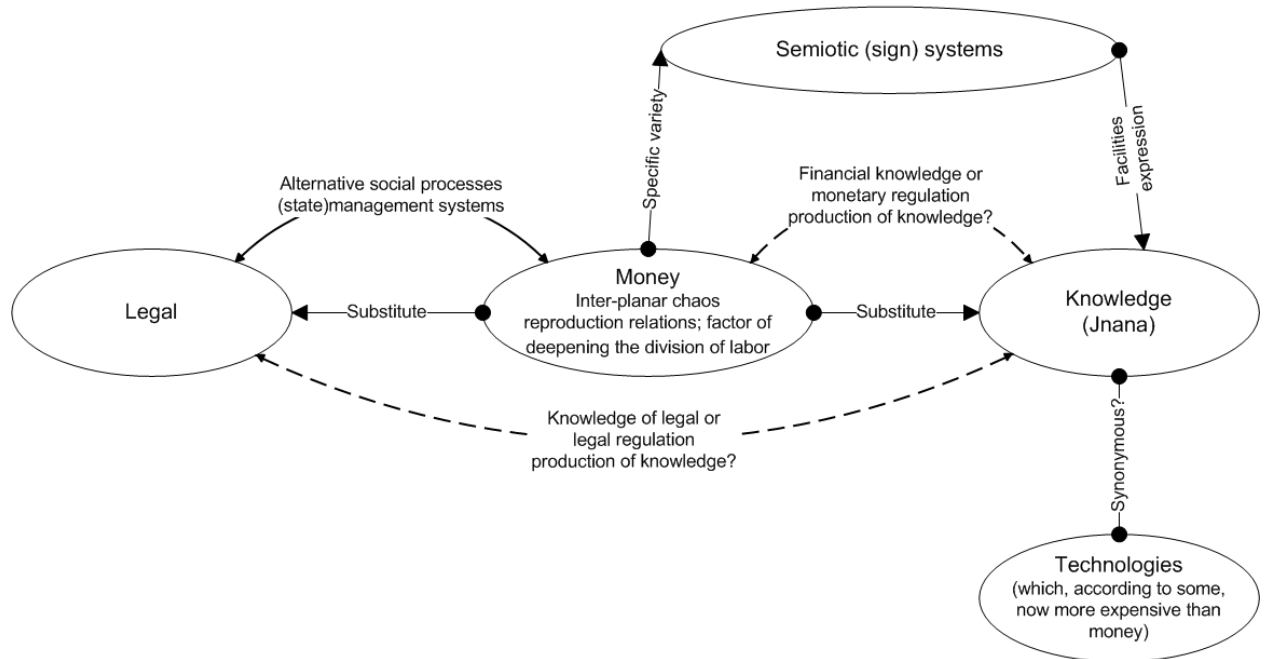
In the previous book it was said that money creates and legitimizes new spheres of potential consumption, but in the mode of capitalist expansion of production. Within the framework of the new model, the former role of money as a stimulant of consumption is not excluded, but the target setting is changing: extended reproduction in the project world can no longer be an end in itself and a dominant; the money itself begins to play the role of a hormone that is generated and thrown out automatically under a set of targeted social tasks that are automatically identifiable and verified. And for this, in turn, it turns out necessary such a thing as technology to ensure the automation of emissions. A separate clarification requires the question of whether it should work with some money surrogates, but it is already clear that the analytical part of such a system should work in conjunction with the already essentially analytical, essentially inherent supernova search system, and that this system of interaction must invariably be present. The solution registration option that connects the search result with the request for investment or emission. The latter in the new mode of operation will in fact be one operation, which is especially important.

"Knowledge vs money" in the current system of non-economic concepts

Since at the end of 2014 O. Grigoriev proposed the idea of seeing the economic meaning of money in that they are a substitute for knowledge, it is necessary to generalize how this hypothesis is inscribed into everything else, which includes not only the provisions of the neoeconomic theory, but also some of my considerations regarding the semiotics of money. Continuing this theme, it seems necessary to find a way of transition from a simple statement of the sign nature of money to an empirical examination of their semiosis from the standpoint of Pierce's triad; In addition, it should be determined whether the money sign systems are artificial or natural. This is due to the fact that neoeconomics postulates fictitiousness of money, however, since they are something completely

functional and applied, their positive objectification must have an invariably landmark character that requires clarification, so as not to have contradictions related to operating empty sets. For the sake of providing maximum clarity, the resulting picture is presented in the form of the following scheme.

The relation "money vs knowledge" in the system of neoeconomic concepts
(Actually according to the results of the second course of lectures of O. Grigoriev)



Within the semiotics of money, my "Boolean-Gödel" interpretation of money and the law can be interpreted with the typologization of signs by the identity of the denotation sign. In this regard, money is minimally identical, and therefore most symbolic. That is, money is symbolic symbols, which, on the one hand, is obvious, and on the other, in the light of all of the above, is the most abstract symbol that a person operates. That is, money is a one-element symbolic system. Meanwhile, etymologically symbolism implies complementary compatibility. Simbolon, like a shard for shards, forming a whole dish of seafarers who meet after a long journey, in the case of money suggests that the "shards" of one currency are the same in their form, even if shards of different currencies.

Crypto-currencies from the standpoint of known ideas about money

Bitcoins, despite their bold non-state positioning, however, are still thought of as the usual money, that is, as the expression of the price of working time. However, we can go further and try to consider them in terms of the price of spatial co-

presence, as was mentioned earlier⁴⁰. After all, if the social and production value of an enterprise is a consequence of a demanded active presence in time, then it is also a consequence of the exposition co-presence of individuals in a certain spatial locus. The possibility of insight for this group is associated primarily with the interested and included observation and work of unconscious factors, rather than with the implementation of regular procedures. Therefore, the spatial environment can be an object of binding to money. Accordingly, the emission limit for an individual will be in some way tied to the ability to influence a physically accessible to one person a spatial locus (defined, for example, by the vitruvian metric, or somehow else).

Can crypto-currencies be nonfinancial money if we regard them as "money of human space" and not "money of human time"? Unified technology blockchain is aimed precisely at the possibility of creating specific crypto-currencies for different modes of activity in the network space and localization in it for specific activities. Subsequently, the development of online communication is replaced by a more expensive co-presence in offline space, and the design of activities in it only for those moments that constitute its bottlenecks in the sense of Goldrat, which in the current phase are not amenable to euphemerization. It is in this sense that it is worthwhile to raise the question of how the crypto-currencies can organize economic reality. In other words, they are oriented to managing transaction costs, taking into account the possibilities of online communications and virtualization procedures provided by the infocom environment as subsystems of the urban environment.

In another of my previously published material⁴¹ it was noted that the money, losing the transport-logistic function, changes the status of regalia of relative power to the status of absolute regalia; interest, like payment for a coin, becomes speculative in the conditions of the highest transaction density, and money management in such conditions is out-of-stock and extra-resourceful, in the main. In this sense, the status of crypto-currencies is interesting: on the one hand, they give the impression of the mediaically present, semantic, technology of money that has escaped, at its level of virtuality, from the bonds of state emission parenting, and represent a very interesting phenomenon that, according to

⁴⁰ See the material "Speculative hypothesis about money in the sense of time and space" in the book "The possibility of management...".

⁴¹ "A separate speculation about the alternative semantics of monetary technology", *ibid.*

statements supporters of such a monetary form, could be called managed inflation (which is already quite a lot if this is confirmed by further experiments). On the other hand, since this form is electronically virtual, and it excludes the logistic component, it also loses the meaning of interest as a fee for a coin, but at the same time, even in the case of localizations in sectoral space, the issuance of crypto currency continues to work institutionally (or in a rule-like manner, by virtue of this essence of this form), and therefore also excludes the absoluteization of these regalia in a logical locus – the subspace of the Internet.

Here, the question arises of the risks for cryptovplat from the state, in which reveals himself the application of the dispute between classical and nonclassical virtualists⁴², which for a long time brought down the initial notion of the basis and superstructure: it is the question of how much the control of physical networks, encryption protocols and permissible behavior in these networks (the original reality, in Nosov's terms), is able to somehow limit the conditions of economic life (we will not say "growth", I believe that the notion of such growth will eventually replace is not a concept of the economic life of concrete forms and degrees of organization) that arises naturally, without the conditions for the very source of such control to fall apart. Experience does not yet provide an unambiguous answer to the question of whether the current state (above all, the United States as the key global issuer of IT and other technologies) is a reality of the original or equal generative. I do not exclude that this issue can become a fundamental one, creating a broad and long wave of very interesting studies. Although it is obvious that in the context of competitive administration, the probability of the absoluteization of money decreases.

In the sense of the grounds for the freedom of crypto currency, one should make one assumption – that such a financial communication must correspond to a certain transport-logistic format. It is difficult to say unambiguously how it will be, but it can be said right away that the promising technologies of public, private, commercial and military modes of transport, which are now widely viewed, should be correlated with new types of monetary circulation, among which a very important role will play crypto-currencies – grassroots, virtual and self-regulating, and for their last property, an especially important factor of regulation will be the

⁴² In turn, virtualistics is the area that connects the dialog-fractal geometry of the universe with project anthropology and a productive human-sized "supernova" media environment.

adequacy and expediency of bringing a certain amount of them into some industry or reproductive circuit. That is, the question concerns how the cryptocurrencies should be regulated (self), in order to exclude the harmful effects of the monocultural and investment types of interaction of the economic ecumene.

Of course, all the prerequisites noted above are significant only if the viability of such currencies is recognized, and also that they are not a surrogate, but a new format of human interaction from the electronic category (if we assume that at one time industry and the middle class also became unseen, which does not fit in well-known notions about society).

In the context of understanding electronic money, a bank plastic card is interesting: today it continues to be nothing more than a conditional sign of absolute power to use relative regressions of "power in its original reality" in quantitative terms, but given to the account holder in a temporary, that is, relative, use, as a property of the bank. Thus, this already rather old format of electronic money is affirmed in a unique form of symbols and statuses of absolute power, rising to the absolute source of law, massivising and localizing even the absolute regalia to the right and deeds of the "physical person", and assuming (or, at the same time in any case, considering the reality of the fact) that the funds of a particular account, for the disposal of which the power of the regalia-card holder is extended, also is the complete property of not his, but of the emitting state, capable of at any time to claim them back to the extent that their user possesses and exercises influence on intrasocial activity processes, taking the potential of such processes as man-hours, and to the extent that this influence does not contradict the urgent and strategic tasks of the state. However, the state, in conditions of massive money and such developed means of management as a bank magnetic card, officially proceeds from the presumption of action in the interests of the people, in which an absolute source of power is found, de facto finding its economic expression in possessing money and the right to such possession. That is why in countries of the European type, popular unrest associated with the demand for power due to unemployment, is the requirements of the sacred right that forms the very format of the social order. The bank card in this sense is a symbolic expression of the values of the bourgeois revolution, which proclaims the primacy of the value of monetary-controlled freedom of entrepreneurship over the value of non-monetary normative and

legal management as an attribute of state administration, but also does not completely abandon the latter, as bourgeois societies do not abandon monarchical systems.

However, perhaps the most important question, which, perhaps, should be asked at the very beginning: what are the crypto-currencies as an object of investment, and what are the acceptable models for making profits for them? If, of course, they are a trading tool, that is, something more than a means of salary and hoarding. A very important point here is that the investment opportunities of crypto currency are associated with its emission dependence on limits per user unit – on the one hand, and on the number of users of crypto currency, on the other. So, on the degree of involvement of the latter in a specific investment process in the space of its circulation; that is, on the importance of the investment project for participants in the virtual economic community. That is, in "crypto-case" (of course, ideal), investing in the closest way turns out to be connected not only with the consumption of its results, but also with the limited universality of such consumption. Which, by the way, corresponds to Grigoriev's call to realize that "the producer and the consumer are the same person", only here the producer is present in the previous production of the hypostasis – the investment. Moreover, again, guaranteed from the quantitative representation in the qualitative (absolute and barter). As for the latter, it will also be very useful to note (against the backdrop of the serious risks of mankind's recession in pre-capitalistic, feudal, format of its existence, becoming increasingly evident in the second decade of the 21st century) that the transformation of regalia of relative power in absolute regalia, as an essential part and the sign of this process has hardly been studied at all (hardly anyone raised the question before). However, it can immediately be stated with sufficient certainty that prolonged deflation contributes a lot to the fact that the fact of possessing money during it contributes to the acquisition of status by the holder in the highest degree. The Crypto-currency gives cautious hopes that money can in general cease to be regalia of power: both absolute and relative. In any case, the obligation to exchange in such money must disappear, and the mimesis of their consumption become conditioned by the conscious acceptance of them as chips for exchange games. But here, again, what could such a thing as a crypto currency quote mean if this concept generally retains its existence in them?

Today's opportunity (and, at the same time, the problem) of such civilians, crypto-currencies, is in the ability to escape from the essentially statistically (and legally oriented) means of analyzing big data, oriented toward the establishment of the financial elite and preventing "surrogates." However, today's "cryptosurgeons" on the principle of blockchain for distributed communities were created precisely in the network-centric paradigms of the state that invested in the implementation of promising ideas for the production of weapons, that is, in one of the oldest areas of state investments. I believe that this topic will still be disclosed in the framework of the cultural gifts of the United States to the world – after this peculiar empire, like Britain, ceases to dominate the global political space.

Emitted by citizens of the crypto currency, if we recognize the viability of such money, there is the possibility of a non-profit investment. Next from here, quite expected, the thesis of the non-viability of such a currency due to the fact that then investment is a zero-sum game, ultimately, is based on the premise of the struggle for limited resources, which can be revised, for there are good reasons to consider it a delusion although very stable) of those who are localized in their territory, social group, and also in the ability to tap into their own cognitive potential for exploring the possibilities of the world and, moreover, absolutizes these localized STI. If income and profits are divorced, and the basis of competition is questioned, then the format of exchange games in the "civil money" system also changes. These games, taking into account what was assumed earlier, turn out to be biocenose, and it is not in the post-medieval battle for profit with money weapons, but in the purposeful and natural formation of the most flexible economic system on the basis of complementarity and differentiation of industries ("investments") and consumption provided by money of the same, one-level, subject. Unlike the case when an investor and a consumer who "produces" a commodity only insofar as he is inscribed in some kind of activity routine by an external agent for him are different people.

About "new money" and a new way of administration

Earlier, I repeatedly noted (usually with reference to the work of O. Grigoryev) that the "financial" way of circulating money "in free float" should change if it is generally financial. In this sense, crypto-currencies are unlikely to exist on their own, being not tied to some sphere of government that goes beyond them. It was also noted that there are at least two such administrative instances: they are

systems of expert-electronic macrosocial (I do not want to say "state") administration in the sense of S. Beer, adapted to the actual Urbosocial and subject-technological realities – on the one hand, as well as the media sphere, developed in its "supernova" format – on the other. This is my predictive-project hypothesis, and the most interesting part of its development and verification concerns how much these spheres of management are able to work harmoniously and in harmony among themselves, whether there is any contradiction between them, and whether each of them is capable of withstanding an expert test.

Expert administration receives substantial motivation in terms of money provision (as well as any activity where there is a division of labor of controlled depth). But for the introduction of such administration, a natural and powerful scrap of bureaucracies is needed, including the use of appropriate ICT and media tools, which in today's conditions is possible through partially controlled (in this case "deistically directed") social operations conducted under the conditions of a radical change of Urbollandscapes and Urbos and, perhaps, globally, commensurate with the scale of global communications); the stimulus of which civilizational shocks of the corresponding capacity can become (and for someone to become). In any case, such administration should get the legitimacy of quite large groups (for example, the same notorious "three million" that "must be created in the open field").

Such administration, most likely, can become a format that replaces the legal and legal way of regulating society as an old dominant of management in cash-poor conditions; but it is immediately clear that this will be something more than Weber's "power of experts," and even going against such a concept, analytically implying a slide into the state of the "academic clergy." The need for a new format for non-monetary management of very complex and capacious societies was also mentioned earlier. On the one hand, the efficiency of the decisions made here is guided by the operatively conscious history of a concrete society, on the other hand, on the constantly actualized conflict of interests on regulation issues and its smoothing in the system of regulatory games; from the third party, the actualization of the directions of regulation, as well as all expert work, turn out to be sprinkled with powerful crutches of machine analytics and (which, perhaps, is the biggest news) by the legislative regulation of the formation of the infrastructure of control points. This point here can be most interesting in the

sense that all the other things concerning the processing of information arriving at control points have already been well worked out, whereas the question of where and how to create or change data collection by type, variety, capacity and speed of processing, is a special task of project-forecasting regulation. And here it should immediately be said that this sphere of regulation should be protected from becoming a hub of lobbying interests, since it is with it that the factor of vital novelty, and hence innovation (and, of course, income from it) is connected, and therefore in it the risks of return to previous forms of legal (regulatory-regulatory), non-monetary, management.

Also, the topic of control points, not to mention trivial in its formulation (but hardly in resolution, and has long been the main motive of anti-utopias) is the content connector to the area of the other two things noted here: interpreted as their own kind of "civil money" crypto-currency and "supernova media." The infrastructure of control points and its certain expert and legislative regulation created "from above," "from below," "from within" or somehow else, forms nothing but a sensory network of the society itself, on which, on the one hand, a branding system including its first civilian forms, marginal formats like ideologies adapted to new realities, including religious ones, and, of course, the actual media infrastructure that is built on the networks of control points, including local ones). On the other hand, they are actually issuers themselves, they are consumers, they are investors, they are users, crypto-currencies, ideally they make an informed decision about investing on the basis of data coming to them (in a regulatory ideal, in a reliable form) by results of aggregation and processing Data from the same control points, including data on the effectiveness of investments (from equity investments to investments in one's own health). Of course, within the framework of the so-understood subject of legal regulation, another task will be to review the legislation on collection and disclosure of information, as well as on the procedure for privatization and the socialization of regular research activities.

Expert administration is also seen as capable of replacing its obsolete parliamentarism, but here there is a special historical moment: the fact is that the Birovsky "cyberfolk" in its time was just about the primary form of direct electoral influence on the Chilean parliament. In modern conditions (and especially with the dissociative behavior discussed in the next book), the question of competent

expertise is invariably connected with the presumptions of trust and mistrust of certification institutions and certificates in securing the rights and freedoms of cognition and activity. These presumptions and human-machine data collection infrastructure represent, in my opinion, two key directions in the perspective of new forms of non-monetary regulatory regulation, corresponding to the new complexities of the human world. In this sense, such regulation, as a more general concept, should still be distinguished from a narrower concept of the rule of law as a non-monetary managerial dominant.

Actually, the normative management is ideally a regulatory one (in the neoeconomic lexicon it is routine). If one thinks in this way, then the question arises about the admissibility and types of extra-parliamentary harmonization of the interests of legislative drafters, and the consequent theme of the factor of imagination in the system of basic lawmaking, so scarce in conditions where the ability of imagination is almost everywhere a sign of professional inadequacy of a lawyer.

As for supernova media, the process of their formation today seems to be able to mature in the conditions of the still existing configuration of world trade. However, it is already noticeable that the sphere of "civic branding" tends to interact with the latter in the vacuole mode, budding from it and occupying the still bearish corners of the consumer space. As soon as the monopolies reach these spheres, it dissolves into them, giving way to such a well-known "violence of brands" that is perpetuated with respect to the middle class money spoiled by the offer, which is just now unnecessary. Protection here can be just crypto money and expert administration – of course, in refined and adapted versions, because until now these things were not considered in terms of their mutual protection, because the sources of threats were not considered. However, with regard to the crypto-currency and rotational management of a-la Bir, these sources are known, perhaps, to the greatest extent; but as for the media and the sphere of brands, the arrival of a monopolist or a coarse-grader into unoccupied spaces (or occupied not by a large and not a monopolist) is generally not perceived by many (primarily, by branding and media) as a threat – with the possible exception of those, who thinks of social processes in terms of post-Marxist political economy (neoeconomics, for example); but are there many such among the employed in the sphere of media, branding and, by the way, design?

Also, the media (and, in a broad sense, infocommunicative) aspect of the existence of crypto-currencies should be considered in addition to the already noted transport aspect associated with the nature of trading activity and monetary circulation within it – beginning with well-known forms and concepts of the existence of electronic money in the system of micropayments, accrual of cryptobonus in the format of likes for content, product or service. Here, the most important thing is that when content acts, money is exchanged for content that authorizes the transition of economic interaction from the field of information events into the real field, that is, virtualistically, from one level of reality to another. And the role of crypto currency here, most likely, will be to reduce in these processes and systems, so to speak, the viscosity of money circulation.

In this sense, the question arises about special trading places: this is not quite what is now understood by the online store, still questionable in terms of product quality and responsibility as a phenomenon of online life. Rather, it should redefine the concept of a boutique as an off-net store with a deep understanding of its owners or employees of consumer competencies in their field of specialization (so deep that the seller and the consumer are able to speak the same language because the former himself is an active and competent consumer of the sold goods), working, however, on networked communities. The fact is that if we consider brands and boutiques, then the first can be born with the second and in them, and generate them, being designed for premium audiences. But also to destroy them, because they are closely related to the specification of a way of life that is far from the brands of the pop class. A boutique is always a niche trade, it is a kind of commercial design bureau or R&D; he is able to win his place under the sun, but only untied from the presumption of hierarchical status, since the achievement of higher efficiency in a highly competent and niche sphere of consumption is often not only not associated with a higher cost of the product, but often demonstrates the opposite. So, already Goldrat says that the consumption of a more expensive automatic machine does not guarantee the serviceability of the entire production; or, for example, a user of surgical instruments is able to be a virtuoso in his business without resorting to premium products (for example, those that have gold coating), and engaged in huntsman or security activities – equally masterfully own both cheaper guns and expensive ones . Status is excluded when there is a professional consumption, which

requires rather preservation in the offer of high quality generic and specialization of accessories, which, in some cases, indeed, can represent status attributes (for example, an expensive sighting device whose price can be recognized only by connoisseurs), but they always have a secondary character and always give way to an assessment of the level of mastery of their use by the owner. Of course, historically, the status of a luxury item was obtained through inlaying (first of all, ornamentation), which is a separate, and very interesting, topic of research on the links lining up between art and regular production. But, firstly, the aesthetic addition is not always justified by the ergonomics of use (although the price and value of the non-encrusted goods may exceed those for inlaid goods), and secondly, the aesthetic factor (regardless of whether it is achieved by incrustation or somehow yet), there is always an organic component of design. In addition, the difference of all these things is exactly the peculiarity of the boutique merchant. It is important that the figure of this trader suggests the admissibility of the existence of such categories of human activity, in which the deepening of the division of labor can be meaningless. And also – that the boutique shop is nothing but a special type of warehouse, oriented to the interests of "civic brands", in which the meaning is realized through the transformation of the hobby into competence, but not to the interests of the sovereign-bandit, whose main goal is maximum expansion, limited only by the sphere of influence of another bandit. If the former is possible to interpret in terms of the second, then it is rather conditional. But the warehouse of means of one's own professional or hobby interest, discovered by other interested persons who understand these means as in specific categories of the subject-technological set, strongly resembles the old beginning of the European academic science of the *Kunstkammer*, but one whose items are traded or exchanged. Here it is worth remembering "electronic musicians" who exchange sound-reproducing and sound-synthesizing equipment and trade it, as one of the examples of what I once called "hardcore communities". After all, one way or another, professional hobby boutiques are oriented to this category, which, as it turns out, have the potential to work with civil brands and "civic design" à la Papanek. What are these communities?

Once, very closely studying the market of mobile communications and electronic communities, I came to the conclusion that the basis for their formation is not only a thematic community of views or a way of life, but also twisting around

themselves and forming categories of real, "offline" ", things that can be touched and something to do with them, but which are discussed online, forming an absolutely consumer audience (however, this does not mean that for me consciousness is entirely determined by being). But this is the audience of highly competent consumption, focused on increasing the professional level to some extent, whose demand, being the final (FMCG), is completely not spontaneous. As the first civilian electronic community discussing application skills with something real was probably IBM-compatible modular computers, I called such communities "hard-core", because they were the subject of discussion about the existing, possible or desirable hardware properties. The peculiarity of these communities is that, despite the irrelevance of these applied skills to the incomes of the members of these communities, the meaning of the corresponding themes and things is related to their passion for the subject, with a special demiurgic, hobby, drive from formulating matter and materializing the form, but, in any case, with the increase of the professional level of the members within the framework topic of the community (and, hence, in the future, and with income). Of course, with the notion of "hardcore community" is closely related another, which I allowed myself to introduce – "user generated branding" (UGB), when, instead of creating the actual content (with information) with varying degrees of intellectualism, users of network environments create lifestyle components that can potentially be used as a "selling lifestyle" or "sold status" or brand, although this is certainly not necessary, and even in a crisis of that "lifestyle" when everything and everything is sold , the very possibility of such an interception grassroots sentiment is undergoing significant changes (still do not venture to say "bursting at the seams," for it is not discounted market "high Hume"). These, created by users, lifestyles, rather, are specific discursive formations, within which it is possible to organically realize the potential of a person's abilities, provided with the completeness of information obtained as a result of the exchange of opinions and content. Of course, the intensity of such an exchange depends on the relevance of either real or status, associated with various effects of "Dutch diseases".

PC components, of course, are not the only kind of hard-core communities, they are diverse: the first thing that they are remembered for is the communities of photography enthusiasts and photographers (and the lovers of analogue photo

have already turned into a fairly large niche group with demand for rather rare and inexpensive equipment) lovers of hunting and fishing, as well as various technological sports – first of all, it recalls biking and mountain skiing, mountaineering and all kinds of extreme tourism. All of them together can be included in a broader metasociety of survivors and teaser-preppers, which include many more. There are people who have something to talk about as a carpenter's tool and machine tools, and among them is a group of lovers of antique desktop mini-machines (it turns out that there is such a community of interests and related meaning, turned, ultimately, on the metaphysics of the machine-building causes of the development of economic activity). On the other hand, the dental technical community, which also includes the mini-machine theme, can hardly be called "hard", because this activity is certified and not professionalized by the direct "creativity of the masses" other than through an institutionalized education system⁴³. However, in both cases, deep specialization of activity takes place irrespective of its commercialization and certification, and certainly without regard to the hierarchical status of consumption: if the latter is there, then, again, not as the main; the basis of the hierarchy among professionals is the ability to act at a certain level of skill. Accordingly, the further question concerns the monetary instrument with which the professionals are ready to invest in the appearance of new elements of the object-technological set in the boutique warehouse that they need. I assume that such an instrument can be electronic means of limited mass emission – crypto currency.

In the previous book it was noted that the issue of money taken as a language is their specific pragmatic feature related to the limited number of those who "say" (that is, produce) money, controlling their volume in the country and protecting them from forgery. However, the desire to create money from time to time is embodied in "surrogate" forms, some of which are legitimized as a "regular economic phenomenon", like cash multiples and derivatives that have long been part of the instrumental arsenal of the financial sector. However, the fact of this private, virtualized issue is not legally binding (it can have concrete consequences of its consequences and relations arising in connection with it), since it is recognized as an "objective reality" that receives legitimacy from the "honest and

⁴³ Here it is necessary to distinguish the concepts of specialization (abstract, original and naturally formed) and education (specialization formed projectively for the target tasks) as an application of the notion of attainability in the sense of the logic of possible worlds to the notion of territorial-environmental organization.

impartial" science of economics. However, already such an expansion of the number of issuers testifies to the approach of a currency sign to the natural language use of a specific conversation, although it is for animations and derivatives that the binding invariably works, if not to gold, then, at least, to the basic, "genuine" or "genuine" such an emission, overlapping all similar other abilities and making them insignificant, since this is the issue of the "national currency", carried out for the "unified national economy". And so, no matter what the financial derivatives are and no matter how capitalization is built up, they will somehow depend on the binding to the correlated social price of human time, health and life. That is why there may be some interest in the "crypto-currency": their issue is personal, direct and limited, and all the undoubted problems of inconsistency with the idea of "normal" money can be put aside when such currency is even closer to natural language use of money than the forms noted above; and that the most interesting thing is that it follows them, and since it turns out to be an opportunity for the end consumer, the state seeking to take it under control, not in the prohibitive legal mode, but in the same presumption of scientifically legitimized naturalness, is beginning to be interested. Another question is who and how will demonstrate the working model of money production with the growth of public goods on the basis of the initial lower emission of means of calculation.

Having clarified in general terms what concerns radical forms of social influence (of course, without claiming to be a complete description), it makes sense to dwell in more detail on the structure of what today is the organism of media management of social processes in order to have a basis to understand which side and how to form super new media⁴⁴; however, immediately the key moment of their existence should be noted those formats of real e-democracy (but not at all their numerous imitations in modern Russia, prostituting the very concept itself), consideration of which under current conditions becomes very relevant in the spirit of the Chilean project of the 1970s.

Options for "new money": doubt for solutions

Doubt in crypto-currencies and other things like them, is a healthy critical position, in order to see in the new rational grain of a well-forgotten old. After all, if new cities are independent of the state, then why not assume for them new

⁴⁴ In more detail this concept will be considered in the next book devoted to the "project person".

formats of financial communications? Of course, they will be regulated – the question is how. In any case, before the experimental approbation, a space of hypotheses must be given.

The fact that the crypto-currencies involve the openness of the chain of transactions, in general, when assessing their viability as a financial instrument, should be considered not as a concrete electronic bitcoin technology, but as a general concept allowing the viability of personalized money. In any other cases, such money can be viewed as a monetary surrogate, which is the fruit of the imagination of experts in the IT industry who are not familiar with the subject of economics, who receive mass public attention to their inventions only on the wave of the world popularity of their innovative profession. The fact is that the new model of the monetary system is able to become yet another, third, basis, distinguishing the city-merchandise from its medieval semblances, while for the reasons presented below the "hurray-patriots" pay little attention to crypto-currency, preferring to talk about how the new computer reality in itself will change the life for the better by discarding everything old and obsolete, at the expense of the virtual-on-line factor alone of its own existence as an environment in which bold ideas are born, without asking, however, the question of the conditions before-term viability of their lifetimes, and not taking into account the fact that real people are still born in Offline, and die, by the way, in the same place (technological singularity once again put aside).

The systemic financial barrier that problematizes the transition to a city-product is largely due to the fact that modern investment-financial money still functions as an instrument of the era of monarchies – absolute and constitutional. Indeed, in the semiosis of any form of money, in one way or another, the value is the price of the average labor force expended per unit time. Accordingly, the primary right to this force and time – that is, the right to purchase them, as well as the primary right to delegate and assign these rights – is possessed by a state personified in a monarch or a president. At the same time, it is important that in such a narratio about money, which is only the narratio of the labor theory of value, as a rule, the factor of the urgency of a particular human life, or the existential factor of money as an economic one, which is the backdrop of the empirical givenness of labor-costs, time (in any case, I have not read about it anywhere and have not heard from anyone). Meanwhile, any personal user of any kind of money (be it the final

consumer of goods and services or even an investor) always acts in the presumption of the finiteness of his own being; for example, a transpersonal actor like a money-emitting state or an investing corporation (headed, of course, by those personal actors), self-replicating in their bureaucracy, but indifferent to their own existential finiteness as far as the significance of the dissociative factors of social organization for them. Such classic money, known to us, will always be distributed from the top down, serving the establishment of one's own country in the event of economic sovereignty, or the dominance of local elites (usually industrial ones) and an external issuer if there are comprador elites. The trivial reason why the existential factor has not been taken into account and is not taken into account in evaluating a known model of money is that the macroeconomic view, which is the general view of state emission, as a rule, does not spit on the interests and preferences of individuals, for such a view considers "universal laws of social development".

Meanwhile, this factor plays an important role if it is a superorganized person⁴⁵ who freely and purposefully manages the time of his own life, without being dependent on either "natural" affects or stereotypes of organization. The boundaries of personal issuance may expand or narrow, issuers may form consortia and coalitions, and there may be a variety of options depending on purchasing power, but all these speculative things will only make sense if such money is either reasonably explained either as a means profit, or, more generally, as a means of incremental benefits due to an increase in the degree of organization and complexity of the social system. Be that as it may, the question of the model or even the paradigm of money for a new paradigm of the life environment has yet to be raised – even if it is something other than a means of limited personal issue: every time the question here inevitably touches on how, in equitable conditions, the unit expressed in money The working time of one person can be exchanged for the unit of another. Rather, here it is necessary to talk about something like the process of demassification of working time in the sense of Alvin Toffler. Therefore, it is also possible that we will have to talk not about "personal money" but about "personal promotions" that a person can logically produce if he perceives himself as a projector of his own life⁴⁶, and which

⁴⁵ A person who follows the "organized" in the Weberian sense.

⁴⁶ It is noteworthy that any external design of human life, including the substitutive vital meaning of the patterns of rationalization of the life stages of a mass organized man (in Marxist terminology – "bourgeois") precludes the

he has the right to auction for public demand. By the way, the metaphorical expression "actions of personality" is quite well-established. As for the money itself, the hypothesis on their account can be reduced to the question of what is the money of the consortium of buyers of the city-as-good: the use of cryptocurrencies raises doubts, so obvious in the grounds that there is no need to mention them here.

The logical stage and limit of the rationalistic consciousness of an organized person (and also of the "Russian intellectual" as a variant of this concept, which also includes being, in contrast to an organized Protestant, a responsible behavioral pattern for other members of society) is the care of the health and quality of life of one's body, about its physiological and mental components, what is the starting point of labor and value, as well as a key factor in managing one's own life and destiny (hypochondria as a pathology of excessive over-accentuation of the idea of one's own health). Accordingly, the purpose and task of such a person is to provide conditions conducive to a healthy lifestyle, as well as the voluntary exclusion of physical and mental suffering. To this end, the demand for preventive and palliative medicine is growing in the society today, but it faces an obstacle to global poverty. On the other hand, with the recognition of overorganization and openness to others, with a higher level of organization comes the recognition of collegial creativity as a physiological norm, and consequently, there is a demand for institutional solutions to ensure it – both infrastructure and regulatory. In turn, concerning the same norm, the forms of organized labor activity begin to be conceived, and the processes of the natural and artificial division of labor.

Since the initial state of macroeconomic activity and the process of deepening the division of labor is recognized as the classics of political economy as agrarian, and the principle of using natural resources – "from the best to the worst", the original natural and climatic conditions of the human environment are naturally healthy, he himself is healthy naturally, and emerging problems of health are solved by demographic cycles, but not by scientific and technological means, mainly. From this it follows that the original, naturally healthy, peasant, driven to the city at first as an artisan, and later as a manufactory worker, how the work

possibility of such an emission, since such an "outwardly organized" person is not free in his choice, and therefore does not fully correspond to the ideal of "freedom to choose one's own business" of the original Protestant.

unit is not considered from the point of view of health (unless the latter, of course, is an object of additional charity, or "sotsialki"). The latter is not regarded as a condition of being such a unit, especially for urban existence – because of its unprotected and familial unplanned reproductive capacity, considered from the times of ancient Rome as its main economic value, which determines the value of its existence as a unit of labor. Such a socially grassroots work unit with a sufficient ability to reproduce themselves like that (the more favorable are the conditions of the city as a resource concentrator) is called "proletarian" (from Latin "prole" – "offspring"). The conditions for the presence in the city of the proletarians and their working capacity are determined not by health and quality of life, which form a broad context of the health category, but by an elementary flight from want and sufficient fertility realized within the framework of simple forms of social organization, including the entire amount of superstructures and superstitions.

In turn, a person who is aware of his own psychosome (within the framework of whatever cultural traditions that may be thought of) from the point of view of one's own health, and even having a sufficiently developed capacity for memory and predictive thinking, will have completely different grounds for labor motivation. The English-language equivalent of what is known today as "work experience" and "career choice", and in the current medical vanguard is referred to as the "disease management" already mentioned here, will be something like "personal health management" – that is, managing the costs of renewable and non-renewable costs of own forces for certain projects; the main criterion of what is worth working on these projects will be the life-sustaining function of the latter. Of course, these things contradict the practice of all that is known in the labor theory of value, where a mass low salary with highly divided and organized labor is the guarantee of the most high-quality, cheap and mass-produced goods, produced as little as possible by competent (and therefore incapable of requirements) proletarians – even if these proletarians are assembling computers; they are still "chompi".

In order to become an equal currency in world markets, the "new money" should be as much as possible state (monopolized emission funds distributed for the period of human life), but essentially differ from them (a means of personal issue, distributed to the right of free creative action in terms of the volume of the

presence space other interested persons). This raises the question of the risk of property inequality (imbalance) in the conditions of "new money" and ways to overcome it. The absence of conditions for co-creative action frees up space and devalues the money symbol.

Some comments on the warehouse hypothesis of the origin of money

Here the question arises as to who is the source of money – in any case, for the rulers of their destiny and investors of their own forces in any enterprise. Will such management be its own, if the only source of money is not the state controlled by it, or no more controlled big business – usually dividing the monopoly with other big businesses? That's why it came about the formats of personal issue of fixed assets required for exchange games, associated with the presumption of possession of them as an inalienable right of a member of the community. In any case, money surrogates should still be considered as adaptive mechanisms and non-state forms of society's self-organization. Within the framework of such a task, I do not at all rule out the following hypothesis, which specifies the token-distributive, or warehouse, hypothesis of the origin of money by O. Grigoriev. It is possible to assume the natural nature of money language – that is, the variety of variants of the "money surrogate" is a set of natural, initial fluctuations of a living social being necessary for different forms of identification "one's own" in a widely spaced space, corresponding to the Grigorievsky principle of the emergence of money in the nomadic-imperial society, as well as the Greek thallasocratic etymology of the word "symbol" (or symbolon – the very shard of the dish, compiled with the others in the same whole) for money is a typical symbol-symbol in the sense of Morris. Money, indeed, initially serves the warehouse, and serves as a means of allocating and accounting resources, only this warehouse is communal. The social and technological phenomenon of the warehouse exists regardless of the nature of the state, as well as the phenomena of the cemetery and human memory; moreover, it is almost physiological in nature, because we observe in many developed species in the animal world in various forms, as well as care of the offspring and altruistic behavior are observed. There is no great need for emissions to account for the stock of a communal warehouse and distribute them among the community members, since there is no need to cover large areas for a relatively closed economic ecumene. The possibility of forgery is also excluded by the known factor of the

transparency of communal life. This assumption, by the way, simplifies the consideration of one of the bottlenecks of neoconomics – the concept of a closed market, allowing not to use in it the hypothesis of money that was introduced into the outline by some mysterious merchant financiers, who later became famous, and explains the specifics of the invariable amount of money, circulating in a closed market. Further, with the emergence of the state as a historical (but, presumably, not mandatory) phase of society, the conventional money-symbols initially serving a simple communicative task are monopolized in the right to issue them, thus creating inflationary effects that serve precisely the imperial-state goals of territorial expansion, and begin reproduced and multiplied by trade and financial elites, whose source neoconomy sees in public procurement, competing among themselves through this money for power cher sublimative games of profit and multiplicative instrumental tricks, contributing to the development of trade and creating money already as regalia of relative power – in the very quality in which money appears if not in the classics of political economy, then, at least in the neoconomic narrative, Excluding the concept of "monetary material".

Such a clarification of O. Grigoriev's warehouse hypothesis explains not only the problems of small business, but also almost animal fear of inflation and related emission of some members of the government of the present imperial state Russia, rested in its own territorial and economic expansion, but still preserving its existence ; However, if the procurement and distribution system no longer works, money is also depreciated as a means of ensuring this activity. Here, too, the nature of money taxes is explained as a way to reduce the sublimation games for power, and it is recalled that the tribute and the obrok collected in kind from those who did not have money. What else can be explained, not by a return to pre-state (or, perhaps, simply non-state) forms of social systemic nature, the emergence of monetary surrogates where financial institutions are weakened, and the population and economic ties are sufficient to support economic activity?

If money, as the review of the previous book shows, is considered part of the object-technological set (PTM) available to society, then pre-state (or non-state) money surrogates, as well as conventional, state-money, can be considered as natural (for the first case) and artificial (for the case of the second) ways of forming the technology of distribution communication. However, nothing

prevents from assuming that money as a technology can be formed artificially on non-state grounds. Monetary surrogates

arise where the economic regulation of the state is weakened, but this very occurrence is due to the natural social demand for them, and not only by the arrival of individual inventors, whose minds, incidentally, also arise in response to a task or a problem. It is important that it is "natural money", "money" or "quasi money" that can be a model for their universal institutionalization. And then the question arises: in what, actually, social tissues (in addition to commodity-money and the one that is represented by multiplied "symbolons"), do such money exist? Here I will state the hypothesis that since money, as a language phenomenon, is the result and means of activity specialization, it is logical to assume that they are potentially contained as a specific subset of natural language as a more powerful in the Gödelian sense of the value management system, separate, described by him, the system. In turn, if this is so, then the function of such a natural monetary component is just the regulation of the permissible (in terms of consumption and costs), and therefore this component is represented by ethos as a subset of the semantic network of the economic community, that is, it belongs to the sphere of social management values.

Leaving aside the hypothesis about the right of crypto currency to exist within the current outline of the habitat and design, it is necessary to dwell on the factor of mobility of money within the framework of the token-distribution concept. Therefore, within the framework of the same clarification, it seems necessary to clarify the model of the tavern for soldiers in a remote province when it comes to the transition from the distributive function of money to exchange trading. This place seems to me to be narrow and important in the sense of the marked mobility of the city-commodity environment with fast-built infrastructure, and also in connection with the recognition of the fidelity of the assertion that the place of concentration of working money becomes a source of economic growth. In neoconomy, often "childish" questions are asked, again – for example, "where did the exchange function of money come from and how did trade arise" in the state of the basic type – the empire. At the same time it provides a model example of a tavern in the remote province, with the owner of which was possible to pay money for the local bread and wine, so that he could restock the past, exchanging them the money stock in the metropolis; As the state-covered

oikoumene grows, so does the circulation of money. Meanwhile, another "child" question is possible here, which was not clarified earlier in the framework of this concept: where did the tavern and its owner come from? In other words, what is the local provincial peasant or the holder of the barn with reserves of regale stationed soldiers and to agree on some kind of "money" from them, when these same stocks in neokononicheskoy same model of the state as a stationary bandit, you can recharge by paying dues in the form of natural (especially food) taxes as the expropriation of the variety by staging another warehouse with the money-counters, but not in the metropolis and in the province, working or minimizing the costs of transporting food, or according to some budgetary rule of allocating funds and resources? The original reason to ask this question became unclear how, in the presence of metropolitan public warehouse somewhere in the province there is another associated with the task of the state care of the state of people on public money, but not having the state nature (for a tavern, in the first place, there is also a food warehouse).

The matter becomes clear when referring to the etymology of the word "tavern", which testifies to it as a "tent" (tuberna); it is possible that (and even most likely) the tavern is, first of all, the canteen of the military camp, which is a specialized camp tent, that is, the point of issue of local warehouse food for money for a joint meal, culturologically bearing the function of the solidarity format of comrades in arms – "kontubernaliev." In other words, a kind of shop with all military and non-military connotations. Since the replenishment of this warehouse is a task specially assigned for these purposes by the regimental chef, it was his job to supply the camp with the most edible foodstuffs, especially those that are scraped and, therefore, can not be centrally distributed. Why this chef had to establish high-trust relationships with local peasant suppliers, paying with them a coin as a form of organizing the accounting of supplies and realizing the opportunity to compensate in the warehouse, in case of need, the natural costs entering the common pot on a par with soldiers receiving money for service. Since a special officer or soldier assigned to the decision to provide food for the army or army stationed in the province has strong contacts with the non-military population, in the process of developing these relations, he withdraws from the military service system and focuses on monetary interaction with the "civil

sector".⁴⁷ Such a clarification not only corresponds to the neoeconomic hypothesis of the origin of merchants-traders from representatives of state elites, who are allocated money for government purchases from the state, but also mitigating the categorical nature of the neoeconomic interpretation of the state as a stationary bandit, supplements the warehouse hypothesis of the origin of money with the assumption of the origin of civil state service.

Further, developing the theme of the sign nature of money, it is worth noting interesting points of their use in the financial and consumer regimes, if we consider the latter as pragmatic aspects of monetary semiotics. If money is a means of warehouse accounting, it means that it is also acceptable to consider them as a symbolic means of providing a link between the storage system, or the thesaurus, the originally natural resources that the warehouse serves, and the transport communications system by which these resources come to it and with it is distributed. Hence, on the one hand, it follows that derivatives can be regarded as "metadyengi," or a means of accounting for the money that is the object of hoarding; that, in general, it is quite obvious and without a precise hypothesis of origin. On the other hand, some important circumstance of what is known in the neoeconomics theory as money in the consumer sector is clarified: the physical and professional space-time localization of the final consumer (ideally, at the same time, the final producer) leads to a specification of the structure of monetary circulation: exchanging one's labor for money in one place and buying goods in other (or even in the same place) goods made by others, it does not participate in the trading process as a trader, because, in its mass, it is not a trader of one's own labor and one's own health, and, in rare cases, increasing his own qualification to the state of such trade, has certain (and fortunately for him not in all cases absolute) risks of losing demand for himself as a qualified specialist due to the deepening of the division of labor and a cheaper price of labor in the corresponding sphere of specialization. The transport-logistic factor of communication, or the factor of business communication, for the user of money in the consumer mode of monetary pragmatics tends to zero, even if the consumer uses sufficiently developed vehicles (be it a business class car, plane or a powerful computer): in most cases, for the sake of justice it is worth noting that

⁴⁷ A separate topic is presented here by things relating Socrates to comparison of sophistry with the cook's art, Aristotle's distinction of chrematism from economics and conservation as the main method of warehouse-like operation of thesaurus used by the army chef.

not in all) here there are no significant movements of objects of thesaurus (real products or virtual data), the consequence of which is a change in the ratio of the natural forces of nature covered by the communication networks and the degree of their organization in the direction of increasing the latter; This is the object of the movement itself (which is also quite logical, for it is a labor resource), and these movements of it and consumer goods are directed at it itself outside any kind of exchange games that use the factor of transport communication in their own way⁴⁸. The fidelity of these abstract statements is confirmed by observations of everyday life.

Crypto-currencies, surrogates and derivatives can be considered as transubstrate equivalents of either classical public money, or as the relative equivalent of the cost of man-hours. It seems to be the same thing, but it is possible that this difference depends on the way they are walking in the event that their different types are global and not tied to the jurisdictions of specific states – so to say, Smith's money of the "Great Trade Republic", legalized by interstate agreements and practices of international trade.

What is meant by transubstratement? Any signifier, a particular case of which is a money symbol, is a certain morpheme, or a steadily recognizable and reproducible structural form, capable of being realized in various forms on different material carriers; the latter can be both material (cloth, paper, metal, stone, plastic and the like), and virtual representations of strained electrical potentials in cells in microcircuits. And whatever they may be, no matter how they are presented, the ability to recognize them and take them into a natural linguistic turnover will be the criterion for making a financial turnover. However, here it may be important to differentiate the emission limit by the type of substratum, and in fact it turns out to be so. That is why the surrogates of the financial sector are called derivatives, and the state recognizes the need for "its money" from the financial sector, keeping them on the leash of production. Cryptocurrencies are still perceived by many as a micro-payment tool of the lower classes, proposed as a regular multi-user computer toy, not mastered by the financial sector as a tool, and therefore not getting the status of something serious; but most importantly, they are not identified in their relative popularity

⁴⁸ Was this not the humanistic message of M. Ochitovich's idea, which wanted every worker a personal car for free movement around the country?

as a means of incremental capital, compared with other means. Money-traders are a special, historically developed category of elites, but the question of what to do and what to do with "money" that is "coming from the people" is an open question. Here there is the same problem of understanding and linguistic relativity, as is the case with the harmonization of the expressions *lingua scientifica* and *lingua vulgata*. Of course, one can explain the philosophical concept or the scientific theory in the language of the prostrate stub, introducing them to a la "Lurkmore", but how to do this for the case of money and what will it be? I suspect that here in general we will have to talk about extra-state forms of highly developed organization of society. It is precisely this form, according to the hypothesis that is for me here, that I suspect as the true meaning of the word "republic". And this, in turn, means a macrosocial definition of that anthropology, within which it is possible to talk about a mass enterprising project person. It is in this context that it makes sense to talk about any "people's money". This context will be set in the next book on the anthropology of such a person.

About Gezel and some issues of natural law

I somehow threw a link link⁴⁹ on the material "Who Accepts Bitcoins As Payment? List of Companies, Stores, Shops" – about who uses bitcoin as a unit of account. Bitcoin is the most widely known crypto currency, and therefore has the greatest imitative-trust potential of use. Judging by the data provided by the link, there are not too many for the globe and, I see, mainly IT, online trading, tourist hotels and all kinds of innovators a-la Virgin and Tesla. The exception is mspinc.com (medical breathing apparatus), but it's still a store. If I have not missed anything, then there is not one engineering or development company, a start-up or another agent using crypto-currency for B2B calculations. And if this does not exist, then this currency is used to receive money from the end user, but it is not able to run investment-innovation-technological processes that are autonomous from the classical state scheme, and therefore – to be something more than a means (very pitiful, by the way) maintaining afloat demand.

Trust in money is, first of all, the confidence in their ability to bring good in an environment that does not control them. And this is trust in society, at the beginning of its rationality, however dubious it may be. Is it possible to spread money around known forms and methods?

⁴⁹ <https://99bitcoins.com/who-accepts-bitcoins-payment-companies-stores-take-bitcoins/> (19.06.2016, actively at the end 2016).

Crypto-currencies as a means of limited emission can become a means of gaining in the commodity exchange only if they are, firstly, a means of exactly that genuine personal issue, that is, potentially not limited (and not emitted at the request of the system) secondly, when the restriction of such emissions will be determined by investment objectives, due to the common (oikumene) use of this crypto currency. This means – the consciousness of the risks for the economic group and the risks to their own interests in connection with these risks. And this is a question of ethics (which, incidentally, has never disappeared from the economy, despite all the capitalist stories about the egocentricity of trade and financial behavior-such is the case, but never (in a healthy or anti-frail sense) is absolutely.

Crypto currency is definitely money of the Gezel type. It is necessary to understand, first, that there is revenue from trade in the alleged social configuration, and second, to stop calling Gezel money a surrogate (or, at least, to deprive the concept of a monetary surrogate of negative connotation). To the limited (for many dubious) and personalities (for many seductive same), perhaps, the more important fundamental observation made by Gezel is added: money disappears when the demand for them grows, and come when they are already in abundance – that they, like game chips, are the most convenient means of hoarding compared to other means.

Meanwhile, human nature is learning the relation to the initial money not only through the crypto-currencies. The popular revival of love for table games today is not only the offline "return" of the hipster audience that has become saturated with virtual reality: in no small degree the same – and the sublimated demand for the need for collective organization of the resource world (even if conditional) by means of a system of symbolic designations, increasingly in demand in conditions of growing inequality of income levels and inaccessibility of the "adult" monetary game. The social and unconscious outcome of this inaccessibility is the ability to become alternative adult money systems operating in gaming modes on real resources – at least until the world chooses to choose one particular system that is preferable to it in the current global life. Although it is also possible that the world may prefer the "flowering of a thousand flowers" among "game chips", working according to the Gezel or Quasi-Gezel principle. Here, however, there arises the question of converting – because the difference in rates is tied to the price of labor per unit of time, but in this concept of conversion there is no

category of interest as a payment for the use of a coin – in fact, the coin is just emitted by those who make demand for it: such DIY -Money (by the way, a good alternative name for the "gazelle" or the "crypto-currency" attached to the authorship). For in this case, the conversion is not about "banker" money (in the case of an empire as a non-nation they always belong to the state), but about the state's money (that is, the national currency) for which there is no interest, because the state, in its constitutional rejection (direct and unlawful action) from being a stationary gangster proclaiming the meaning of his existence for the sake of the people who founded him as the source of power (whoever says anything about this "real social relations"), instead of a percent has as its analogue a tax officially proclaimed as a kind of organization and management of the life of the very people whose name it exists – a way of long-standing and stable, and therefore, preserved. It should be noted once again that all this concerns constitutional-monarchist state-nationalist democracies – heirs of the epochs of absolutism and capitalism, whereas, according to the hypothesis introduced earlier, de facto republicanism is a separate form of public administration from the state (in contrast to the same limited -monarchic democracies de jure recognized by the republics).

A tax to a banker for the use of a coin by the entrepreneur-designer who produces goods is, in fact, a private form of taxation that the entrepreneur-designer, the organizer of life, the organizer of production and people, did not choose for himself, and legally – as a free person and the tax resident of the state of presence (that is, again, as an equal user of money and a taxpayer) – did not agree to this private, not chosen by him and not elected institutional form of taxation. First of all, because it is the resident as such that he deals with the society presented to him in the form of the demanded needs of his members and groups, and therefore with some institution, instance or system of management of social processes that is correlated with this society "de re" - Just as "de re" with him corresponds to the national currency and he himself as an entrepreneur in his specific projects; such a state acts, but there can be a republic. That is, working with the field of social needs "de re", today the entrepreneur in his right (natural – both for him and for society itself) acquires tools to manage the resources available to this society (from within or from outside) or cash chips, from a private institution de dicto, which, being de dicto, receives, in turn, a structural

opportunity to mediate between the creator-entrepreneur and the society dictating the first, which areas of business activities to develop and which do not, and determining, Happy Birthday the corner of the side, the actual demand and macrosocial directions of meanings through the media environment, through, in turn, the provision of investment by creative agents in the relevant markets, and formalizes this possibility in institutional law. Such private distribution of financial resources is nothing but an oligarchy, in the Marxist tradition designated as a union of the state with financial "capital"; only this capital is here – not the accounting concept of the "annual balance", but something more effective, representing money not as even a trading instrument (or, in neoeconomic terms, "trade and financial"), but as a pre-commercial "business opportunity gate" "connected not with" honest purchases for state reserves "of the East-imperial pre-commissioners (from among those closest to the central government, and further downward, the elites), but with a paternalistic and clearly in their dictates anti-constitutional social engineering (which Grigorevsky eastern pre-buyers simply could not know), which determines the political process and regards it as a special (almost primary for itself) market. And by the way, this category of investors is not exactly entrepreneurs. Yes, there is also the beginning of a commercial business here, but the private distribution of investment funds in this case "archetypal archaism" (to which O. Grigoriev constantly appeals as a certain "standard of human nature") is in no way connected with the concept of the integrity of the social organism, and even more so – the biodiversity of these organisms (by the way, did it also take place among the rulers of the empires of the Ancient East?), and the fact that the internal increase in wealth and wealth is associated with the depth of the division of labor (differentiation activity), for which the number of people is relatively critical with respect to some density of their presence, staying in healthy conditions of existence⁵⁰.

Here lies the important point concerning the connection between the Marx ideal of the creative personality and the macroeconomic principle (or, alas, the law) of productivity growth with a reduction in the price of labor-for which, in fact, the state is undertaking a devaluation of the national currency. However, this creates conditions for the reproduction of no more than a monocultural or investment

⁵⁰ The reference to the historical precedent of English workers who were used by many families in coal cellars and thereby created a great industry is simply not correct here because the historical specifics of social dynamics are in no way connected with the productivity of a person's abilities in acceptable conditions of existence.

way of interacting with the outside world, since this kind of cheapening of employment is guided from the outside by the introduced routine as a value, rather than by an adaptive search for acceptable products and procedures, with further identification in the latest Goldratian "bottlenecks"⁵¹. Hezel's understandable inflation and deflation are "bottlenecks" in the system of functioning of the whole society ("de re"), however, in the republican conditions, taxation is not supposed (in any case, in any way exponential, corresponding to a bureaucratic cascade serving for its own sake "stationary bandit"): however naive it may sound, money does not exist here to create its own administrative hierarchy of struggle for economic power, sublimating political power. Res publica itself contains and reproduces a set of locally unprotected benefits, and it does not need to create a centralized distribution warehouse where tax revenues will go. Actually, the system of distributed cessation in a community of one or another scale, oriented to mutual demand, rather than to weaning, like any centralized distribution, is more viable than enlarged, and correlates with the viability of society as a whole. Accordingly, more flexible and natural, and less growth (and under the growth of the economy, above all, is understood the growth of profits of a few managers who use the state as an instrument of parity of their own interests, despite all the good wishes and sighs in this regard) is the social engineering of such a society.

Just as the ancient Pharisees said that no man exists or should exist for the law, but the law is for man, and Jesus of Nazareth demanded to follow the voluntarily chosen law, being above his grace, now it is possible to proclaim (alas, unsubstantially in the new, but it is quite reasonable in the modern, insightful sense) that it is not human housing that is organized or should be organized for some economy, but this economy itself is for housing and the tasks of its organization. For the tasks of economics in the social and administrative model of constitutional monarchy are the tasks of Caesar, whereas the task of decent and developed housing is the task of the community of citizens res publica; first – a lot, one of them can be called the main, while the second – one and the most important. This is the pathos of my own studies on the issues of mobile-tiny-manufactured housing, and this seems to have been the pathos of many of those who took the side of desuburbism in the dispute over the socialist settlement

⁵¹ By the way, whether their identification refers to a situational, inventory-project or regular, activity – a separate issue; most likely, it is a combination of all these species.

until 1929. And recognizing that only the institutional right to arms of citizens can be a key condition for the creation of a competitive administration system in the country, for only then will administrative competition be carried out in the mode of sports (Olympic) competition and not be of the nature of intrigue leading to civil war, and the constitution will receive primacy over the criminal code as the basic law, it is necessary to simultaneously recognize and more fundamental function of such right – a physical guarantee of one more, naturally Rights of residential presence in the country as the basis for any economic activity, and any creative enterprise.

The controversy over the distributed and concentric devices of anything is almost barely known; However, if a black hole absorbs all the stars circling around it, then only it will be one, but there will be no galaxy.

Is it possible to "cryptogaragemens"?

The theme of "garage workers" ("self-employed", "grassroots producers", "free artists" or, if you like – artisans, although not quite exactly them) marks a transition to what I designate under the name of project anthropology.

In the period of global uncertainty, there are small cute notes with a cursory review of different authors about the overall prospects⁵². Some of those who assess the prospects of the global future believe that property will become a luxury, while rent is the norm, but at the same time forget about the psychology of the objective world and ownership of the means of production – even the most elementary ones. The head of the Bank of England M.Karni speaks about "handicraft globalization" of small, able to bypass large corporations – quite in the spirit of Taleb and Fuller. Futurologist Z. Ishtvan talks about happiness without employment in a new postcapitalistic system (there probably will not be money too), whereas economist A. Turner predicts further deepening of global inequality and division into corporations and the mass of the poor, which fully corresponds to the pessimism of classical political economy in the spirit of R. Lüksemburg and O. Grigoriev; but since every pessimism is temporary, and all processes and trends should be considered in dynamics leading to a certain limit, "the sun of freedom shone through thunderstorms", and the universal right of a large shower was also not abolished – it is true, here we must make the remark that this right is valid in the case when a large system exists in a highly nonequilibrium state in terms of the number and quality of the final (exactly finite!) beneficiaries included in it.

⁵² Like this one: https://hightech.fm/2016/12/08/mark_carney (08.12.2016).

That would be a melon Ivan Ivanovich and bekesh Ivan Nikiforovich! ... That is, I'm talking about talking about global garages from the head of the Bank of England and pessimism of economists: first – pessimism, and then – what about the head of the Bank of England. And what? In the beginning of the 21st century, in England, Great Britain risks heavily with the globalization of the pound, being an ancient European democracy with monarchical roots, self-adapting since the days of King Arthur, the Magna Carta, the Templars, Cromwell, fences, Hyde Park and other circumstances. And it is understandable that by the old ways the present country of the sobered humanism of the non-French sense and total tolerance can not act on a global scale, even as the once-cultivated budgets of the United States, now tramping the return of industries to their homeland. That is why there are legitimate ideas to implement, in analogy with the military concepts of the strategic hegemon of the "era of the two systems," the project of network-centric trade, finance and industrial life on a global scale, which (for England, for sure) will have the character of an asymmetric action – especially since under its implementation, it is so easy to engage the accumulated shelves in London and its surroundings with a sheaf of various calibers – under the security guarantees for this shelupon "acquired by excessive work," of course (including part of the the Russian oligarchy). Especially since the chelupon is known to be global and, like the rest of the world's population, it is lost in the long run in guessing what to do next. So here, there is a good reason to leave a trace in history under the leadership of "the most progressive country in the world".

However, what the head of the Bank of England did not cover, this is the topic of global non-profit organizations, de facto representing small business in a perverse (unprofitable as an acceptable) form of their existence. However, this topic is more relevant for Russia than for England, but for a global scale it will sooner or later arise – if, of course, such a project will continue its development.

The concept of a garage economy can (and probably should) be recognized in its denotative meaning as a natural or initial state of public management, creating a "quantum foam" of proposals for concrete, structural and territorial-low demand by the forces of personal risk-self-sacrifice, and capable of development of its forms in terms of the degree of cooperation and complexity of the product, not necessarily with the transition to the format of business as a growth model (but not necessarily without it), that is, to have the status of a healthy public institution, dvlastnogo opinion "pundits" of the economy and academia. In this status, the national economy, which is already supposed to have the possibility of more developed forms, must be connected with the idea of so-called "surrogate money", which in essence is also "civil money" and can cease to be a quasi-state

surrogate proper, when they begin to work for the natural forms of society's self-organization (in the case of Russia – for fishing as a grass-roots social homeostasis in the sense of the empiricism of the Khovrin group), but not on growth, economists, complaining, nevertheless, to the managerial cascade of the bureaucratic hierarchy, but recognizing the cascades of financial profit. However, this money (be it crypto money or anything else) is nothing if they are not means of commerce in the sense of gaining them for goods and services, rather than buying goods and services on them – otherwise shells and candy wrappers can be considered as means of "cryptotrade" and wonder why such "not advanced" traders do not want to take them into account.

The bureaucratic cascade is a certain, natural, but painfully parasitic way, emerging, a system of managing society within a declaratively law-abiding state, in addition to laws and money proper as key instruments of social regulation. Hence, it seems that the idea of Grigoriev's "hierarchical instinct" arises, because the universe of management modes is exhausted by these two, so the hierarchy goes to the level of fundamental-archetypal anthropology, but it is not conceived as a universal structural universal of the cascade: Grigoryev dislikes mathematicians with their "abstractions". This Gregorian dichotomy, however, requires clarification, since both "law" and "money" are means of controlling semantic nature, and for the law itself there is a violent guarantee of its execution by means of weapons, which is the true essence of state law and already becoming, as such, also an object of semantic nature is the symbol of suffering and death. In turn, both the mimetic use of money and the agreement with the guaranteed instruments of violence by law require legitimization, just as legitimization requires the activity of the bureaucracy, why there is one more management factor, not just a semantic but accented and officially semantic nature – the system propaganda, including ideology or religion, outlining the dominants of culture as a semantic network, which already have dominants of attention, and therefore of human time, and hence – legally admit timely social associations (social media) around clusters of these landmarks that make it more controlled in the sense of a system of interpersonal Ashby znayomostey and mutual tonalities (estimates worldview and life styles) for the control authorities (elite) acting propaganda source. That is why propaganda, ideology or religion is always oriented towards what is called the simplification of the picture of the world. Thus, Grigor'ev's notion of control methods can be considered a reduction, but not devoid of meaning, since it is correlated with the precedents of historical periods. The ternary idea (money, weapons, propaganda), which in this case seems more accurate (it goes back to the ideas of J. Attali and was formulated by

him long before the neoconomics O.V. Grigoriev), allows, however, to explain these managerial dominants and understand the nature of violence in the sense of what is known today as the "psychology of the world", perhaps the main discovery of which is the deviance and social pathogenicity of any power over people. So, if in several organisms a parasite is introduced that passes from generation to generation, and in the generations bringing life inconveniences, this does not mean that life with it is a symbiosis and norm (by the way, symbiosis is mutual benefit, but not when one grazes another like cattle or as a Christmas turkey)⁵³. It is here that the critical importance of propaganda for participants in the cascade of managerial positions is revealed, and here is an important moment of the grounds for ownership of arms as an attribute of a free or bonded man: the first weapon turns out to be necessary in its initial or aesthetic function, but to a lesser degree – declarative status of something present, hanging from the side on the belt, or symbolically depicted on the chevron. Even if a free person has a "hierarchical instinct", then there is no need to show it.

Thought within the capitalist structure of "business" as an activity greater than just trade, fanned by a noble halo of project, in the limit of its own growth, however, acquires a cascade of managerial positions, stagnating and merging with the hierarchical cascade of the state, "imperial" giving him money. While in the actual fishing format, hierarchical structuring does not dominate the cellular structure, and intensifies in response to the intensification of parasitic cascades, but it does not develop because of the inertia of the latter. At the same time, being essentially grass-roots – both in the common property hierarchical stratification of society (which is still something other than the hierarchy of managerial positions), and in the system of territorial levels (that is, municipal), fishing as an elementary "interterritorial business", the artel – as an elementary cooperation and a farm with a craft-handmade⁵⁴ is alien to the "structure of positions" for the reason that the presence in it is associated with the least benefits from staying within it (and even, perhaps, with the costs of changing the profession and activity), and therefore is actually the "sector of the national economy" in the authentic, free from ideological strata, a sense – unlike other sectors that are, in one way or another, elite or state, forms of management. And

⁵³ Once again: we have the right to speak Aristotelian about social organics, if only because of the paradox of the "human self" mentioned above, existing at the level of somatic personality management.

⁵⁴ There is one nuance here: handicraft production, of course, goes historically after the farm as the activity of impoverished peasants who have gone to the city, but this craft is taken not as an activity in general, but in its social development associated with concentration, density, differentiation of demand and activity, creating simultaneous development of the subject-technological set and associated set of benefits within its format, without changing into another. And this is all the same craft that requires a special transition of quantitative demand indicators (which, of course, is still worth the same demographic density) to the transition to the business level into a new quality of human-machine activity.

this, people's economy, naturally arising in the naturally formed (and not by the state or cartel) educated free zones and "bear corners", and causes both the reported benefits and the purely economic field of opportunities to "start from scratch" and enter the market by the only criterion of demand, and is only interested in nonintervention on behalf of any "public good", since it is precisely this very good in its essence. However, being unrelated to the growth profitability of the capitalist type, this form causes bewilderment and even indignation, and placing it in the category of economic archaism—that is, attaching a label to an ancient and sustainably reproducible format of managing a label from a position relatively recent, opportunistic, arisen, and in any way neonomically oriented (because the prosperous production-in-niches tied to the goal), economic science. It is for these reasons that "genuine business" is alien to municipal self-government (and, incidentally, associated with it "state self-government" of the same level – or management in the lowest positions), because the latter, as a rule, contains either a sanction or prohibitive impulse of the central government, working in the name of the lobby and bringing the discord of the local social system in the name of a larger scale, not chosen by the interested residents of this place; this business is always represented as some knowingly known, Khlestakov-in-law, deliberately acting "by a personal order" patronizing the capital official, who puts his paw on this most local device and, at least – at first, creating far more new problems than the main one among them is massively unifying, which gives the side effect of humanization (or, if you like, "tearing up" the creative capacity of a person), and the benefits of living in the style of FMCG are not so much as nadol about – up to the first crisis of overproduction followed by others, and quite quickly (generational scale) – until the end of territorial and raw material resources of the planet. For a long time, well-worn and even banal theme.

It is not necessary to confuse the concept of the natural form of industrial and commercial management with the so-called – however, philologically synonymously) natural form of management; here again there are connotative differences: fishing in an obvious way may not necessarily be agrarian (but quite natural), whereas agrarian activity does not necessarily have to be commercial. Although these things are elementary, in the conditions of other unscrupulous or simply illiterate economic disputes, they are mixed up. Due to this difference, by the way, it is possible to build design designs for the development of the fishing institute, forming a mass view of their difference from growth models working on economies of scale through a reduction in the cost of production in terms of labor, skill and quality. It is necessary to clearly understand the fact that Russia's

natural economy is in conflict with the iatrogenic regulation of the fact that rulers (or vice versa who represent not bad but have no solutions other than clumsy) who think about economic processes and who sit on almost completely bitten bones of industrial mastodon , and in a strange way hoping to revive him.

On the side of the "fishers", "garage workers" and other grassroots figures – their multicomponence, unobtrusive and disaggregated, but more importantly – their readiness for self-organization based on the consciousness of their own business – what the Bolsheviks called possessive instinct and what they fought, although with a more cautious approach than the later Khrushchevites and young reformers: consumer cooperatives and artels – now widely discussed parable in the language among the reflecting Soviet period. Still on their side is the very natural origin (but not the Weberian anthropological naturalness – these guys are in the mass of their very organized and cooperative personalities) capable of not only bringing down the stagnant Russian statehood, but also replacing it with republicanism, with favorable consequences – in contrast to what was done by the "hundred-ruble engineers", who, while not being independent economic agents, at one time brought down Soviet statehood, being its organic part yu and not wanting to be her; for which they paid.

Nassim Taleb as an actual forerunner of the problematics: about black birds and boxes

Accident or uncontrolled co-management?

Nassim Taleb⁵⁵ in his works and public interviews talks about the illusion of controllability and control, I'm talking about the possibility of new management systems, co-management, as well as creativity and co-creation as specific management regimes that constitute a special phenomenon of it.

There is a special state of connectivity with the world and inclusion in it, which, however, Taleb identifies as the "accidental success of Giacomo Casanova." It should, however, separate the illusory success that, incidentally, in his opinion, is of a mass character, from the state of such inscription into the world (and the opposite state of disconnection from the world and alienation from its processes), that is, first as an affectively perceived and inspiring criterion of hope and first as inscription in the "nonlinear" (with the correction for what was said here about the "nonlinearity") "senseless machines" such as Goldberg-Robinson, realized, however, not necessarily consciously, but constituting a special the order of the inner-world processes and the things involved in them, into which a person can from time to time, as a rule – by a complementary coincidence (I will not say the word "accidental" already stuffed), and be relatively effective with respect to this system⁵⁶. These inner-world machines themselves may not turn out to be so meaningless, but the result of their detection is the fact that staying in the "built-in" mode in them, when it seems "all goes like clockwork and develops successfully", is obviously urgent and is associated with some poorly understood and little-controlled adjustment of a person to certain intra-world rhythms, which arises at the same time with the solution of certain tasks or the achievement of certain goals. The most interesting is that these "inside-world machines" can have a social nature and represent some parts of business or production processes; it can also be noted that the degree and duration of involvement in the process identified as "first" is not determined simply by the nature of the goals and objectives, but by some more fundamental set of intentions and emphases only

⁵⁵ A philosopher, nonconformist and trader, the author of well-known books "The Black Swan", "Antifragility", "Fooled by Randomness" and other works devoted to problems and opportunities associated with the category of randomness and human prognostic ability.

⁵⁶ The grotesque appearance of this is what Chaplin was doing on the set with simple things, involving people in the masquerade bedles; by the way, the "nursing machine" in his film "New Times" is obviously taken from one of the pictures of Robinson.

partially articulated as goals and objectives of the "observer", " "or, if you will," the knowing subject. " In this mode of inclusion, conditional networks of conditioning and interconnection of lines are found, but not as something absolutely dominating, but as a medium of problem solving. Such an understanding of the expediency and possibility of action, however, corresponds to the Talebov's call for prudence in decisions and what he designated in the sense of "reasonable risk".

It seems that Taleb does not distinguish these things, although in one of his speeches he rehabilitates the ancient religious comprehension of the world, within which, first of all, the Orthodox, to whose world he is involved, such a connection with the world was the subject of practice of daily exercises, and how the content of consciousness was something authentic (or, at least, certified).

Despite all the criticism of the Platonic "community science", it obviously remains within the bounds of the general-logical probability theory – one of the largest stones in the crown of the mathematical standard of scientific character. This is a very important fact, since it is in probabilistic connotations that Taleb uses the notion of randomness. I use this notion primarily in the logical connotations of modalities, understanding at the same time that "a little higher" is actually the logic of probability theory (based all the same on probabilistic logic). And so more important for me is the qualitative characteristic of randomness, very similar in its general form to a contradiction, but not: $\Diamond A \ \& \ \Diamond \neg A$; and it is no coincidence that the randomness symbol in logic is an inverted triangle (∇A), symbolizing the most instability, as well as the game "diabolo", with which so often begins a teaching introduction to the theory of probability. However, this theory, dealing with the numerical correlation of physical cases, does not say anything about the role of expediency and integrity, leaving this question for Kant's antinomy about the presence or absence of freedom of choice for the case of man or nature. However, the freedom of nondeterministic choice as a phenomenon of a demiurgic decision that creates order from chaos and creates a Weberian professional is something other than what Taleb says about the black swans from Krainestan (Extremestan)⁵⁷. In my opinion, the black swans from Krajnestan are

⁵⁷ About the profession, he says, when he advises choosing an unscaled version of it, which is easily interpreted in Grigoriev's terms of erosion of complex professions with the purpose of cheaper and higher labor productivity in the relevant field of activity.

best interpreted in the holistic abstractions of the dialogue model, the "trace" ontology of causality and modalities emerging on the level of semantics of possible worlds. The point is that the telling of randomness outside the mathematical atomism of the probability theory is really determined by the readiness for impact-perception-interaction of bodies, structures, matter, etc. manifestations of existence – both passive and active, and depends, as an accident-for-us, on how wide our knowledge of the possibilities of interaction, and also on how one more known antinomy is resolved, expressed the question of whether an all-destructing kernel is capable of crushing an unspeakable pillar. In connection with the fact that this antinomy is known as one of the natural formulations of Russell's set-theoretic paradox, the answer to the question is what is included in the scope of the action of both quantifiers ("all .." and "nothing"), and whether these areas intersect. In its turn, left unresolved for a concrete world with a specific set of entities (which for our earthly case, if not infinite, then countless), this antinomy is perhaps the most paradoxical black swan, which is the source of other paradoxes (speakers, according to the order forgotten "dialectic logic," the condition of any systemic movement). However, the real logical black swan is not this one. If Taleb mentions Popper, I will permit myself here to mention the equally popular Gödel, his meta-theory. Its essence for the case of a language is such that in some closed system of description there is an expression that is indescribable by the means of this system, for which it turns out that the metalanguage is more and more complex and aligned one above the other in hierarchical superpositions. The analogy of this metatheoreme in cybernetics is the Ashby principle. Despite the specifics of primary intuitions regarding such hierarchies, the "language-metalanguage" relationship need not be hierarchical, but necessarily other, and the two languages, realizing the principle of linguistic relativity in their weak version, are capable of mutual descriptive influence. If to think them in the general case as two systems of operation, then they can be interpreted as two economic ecumens with mutual demand, the specificity of which is invariably the difference of the language semantic networks that make up their part⁵⁸. In such a Gödelian sense, it turns out that the black swan arises there when and where our communicative integrity

⁵⁸ From this idea of the non-hierarchical correlation of object and meta levels in my student years, I had a hypothesis about an interactive ("polyveral") model structure, along with the idea of the antecedent duality and some other things.

with the world is either violated or not yet established in the planes of awareness, cognition and interaction, which, given the numerous network of interacting factors can hardly be complete.

By the way, the black swan, taken as an approximate metaphor of the Tlebov concept of randomness, is a phenomenon, the prerequisite of which is the coming from somewhere outside. However, when something happens from within the "knowing subject of action", then in case there comes some horror, we usually talk about the manifestation of "animal instincts", whereas in the case of the manifestation of something positive – for example, "sudden" productive solution, we call it insight and perceive it as something good, while emphasizing its invariably random character. But this is only in the ordinary view, whereas for psychologists the inside insight or what is related to the subject of random fluctuations of brain activity is certainly not perceived in empirical random, since the psychologist is obviously interested in and important conditions and prerequisites that form this phenomenon, the randomness of which is always there is a "sort of". In any case, insight, especially in the field of scientific activity, for a psychologist or a neurophysiologist is not exactly an accident in the sense of a nondeterministic choice, but always a consequence of a collision and intertwining of something that, previously, for this situation, the solution of the existing problem was not involved or formed in as a typical. The system-forming nature of collisions and interlacing (in particular, the formation of neural connections) is possible only in a pragmatic in its semiotic essence process of communication.

The idea of the chance of a black swan (which, as already noted, is a "swan-for-us", otherwise it does not make sense) stems from the inadmissibility of the notion that the processes in the world can somehow react to our actions, and indirectly (not rectilinear) way. Deferred consequences and hidden evidence express precisely the reactions of this external world (the proof of existence of which Kant tried to lead). This assumption, however, in modern science is recognized as a path towards total animism, and therefore an unacceptable and false worldview, although more moderate pan-valental concepts can be tolerated here. Randomness always occurs from there, where "it is impossible to know" and where the cognizable or cognitive system is unstable (or, of course, both of them).

For me, there is no such thing as chance, besides its logical definition, but there is a circumstance of uncontrollability, whereas the actual case (as the etymological root of "randomness") is always an object of analysis in its structure and roots. In general terms, what Taleb is trying to convey to the reader is the thesis about the necessity of chance – an expression of the form $\Box \nabla A$, and if A is a black swan, then the expression will sound literally "the randomness of the black swan is necessary," since the concept of the latter introduced by him analytically includes both the surprise of its appearance, and the fact that such an occurrence happens with some necessity. However, it is the black swan that initially exists as a certain negative quantity, that is, as a potential, but incredible, opportunity, which suddenly turned out to be probable, and the whole thing turns out to be this "suddenly". However, if we "suddenly" notice that there are no two identical clouds, two identical mountains, two identical cows and two identical rivers, and then also "suddenly" find that there are no three identical clouds, etc.⁵⁹, then why not assume green, red, blue or motley swans? How probable are they, random, and most importantly, unexpected? After all, they are indistinguishable, only while the swan of this or that color exists on the corresponding dominant background, and the motley one – not the background of variegatedness. One can, of course, raise the question of whether the unstable Star Betelgeuse is a big "red swan", but the answer to the question of where it comes from Srednestan or from Krajnestana depends on the fact of the presence of the concept of it in this or that picture of the world. Having carried out a mental experiment, one can hyperbolize the situation and say that the real "extreme" black swan is a reality (that is, some material resistance) that developed into a large volume of negligibly small (and here the scale category we were already talking about) of the spatial locus with speed (or tempo), which is sudden to the observer of this process – just as if a maize grain the size of a sesame grain unfolded into popcorn the size of a melon. Then the explanation of surprise in the general case would be quite adequate in accordance with the good old Hegelian law of the transition of quantitative changes of the heat energy stored in the grain into a qualitative change in the shape of the grain. It does not matter if this locus has a negligible scale, or its point dimensions are due to a strong initial distance from the place and time of observation – the most important is the potential impact of an unexpected event or object on the observer. Meanwhile, blue roses and tulips

⁵⁹ This mathematical hochma is shown in M. Gardner's popular book.

have also been known for a long time, but these are the black swans created by expedient selection; in this case it can be said that creativity is inherently the ability to create black swans, corresponding to their ability to create what we call the "outside world". And in this sense, indeed, Taleb is right, marking how we limit many of our possibilities, making the world more informative, spreading the notion of the admissibility and inadmissibility in him of something on this kind of creativity and creating deterministic constructions of speculation. But I do not understand why we should refuse generalizations to provide informativeness, since not every generalization is false, being a working tool for ascertaining the observed; why not accentuate the fact that false generalizations predominantly occur where it is not observed? Is not this the phenomenon in terms of the multiplying natural-philosophical metaphysics, coupled with the evidence-words-for-opinions, at one time become the object of criticism from the Socratic school, who turned to the person with the theme of values? We state and generalize to create. If generalization does not lead to creativity, then it is either useless, or is the object of manipulation and construction of ideology, or it turns out to be a kind of hypothetical cork, stopping forever gaping hole of uncertainty.

Randomness for me, therefore, is a logical situation; I can not recognize her authority over me, because there are different kinds of logic, and even if this is the "logic of things" of the business world, then here and there different things can have different logic; and the adaptive that we can oppose to it is to creatively add to it some indescribable and uncontrolled current means, an unheard of, changing the very order of this logic. In other words – creating a communicative situation: with ourselves, with other people and with the world.

It is possible to carry out another mental experiment (reverse to the original one with a corn maize or even, perhaps, hyperbolizing it) and imagine that the world around was saturated with possibilities: the density of deployment points and the frequency of deployment of "innovations" in the observed space began to increase asymptotically, forming its materiality and event space in the Leibnitz sense. Hardly the ultimate state of this process of the emergence of "black swans" could be called informative – it would be visualization of the ripples of an unconfigured TV, geometrically representing "white noise". However, if we expect the "black swan" is unclear from where, then potentially any point of space becomes the place of its appearance. Not being a supporter of that platonic

"numerical atomism", I can not agree with the Taleb thesis that "history is just a series of numbers in time", meaning the level of security, fitness, weight, etc. These numbers are only arithmetic, or theoretically probabilistic, superstructure over the "logic of things", in which the creative factor has not yet begun to play a role. However, if this factor multiplies infinitely, then it becomes obsolete, and the world of things turns into chaos. A concrete illustration of these thought experiments is the world of technical inventions convertible into innovations through the marketing factor of novelty (in particular, the branding factor of "youth" that inverts this factor into the subjectivity of the consumer himself), satiety perception and either losing contact with the real world of everyday life or vulgarizing it. If history is a set of numbers, then there are no problems of social inequality, because everything is an accident. Convenient position, depriving a person of the right to justice.

Antifragility and Algeological Values

It is not excluded that it will be necessary to implement a decentralization from anti-frailty to invulnerability and even, perhaps, try to parasitically realize the value of fragility and its significance in the universe in terms of the value of the other two modes of existence of entities.

That is, gaining advantages from one's own antifragility can be greatest only if you take advantage of your own fragility and invulnerability, when the latter come to some new level of action (but not at the expense of exploiting these qualities in other persons – according to the moral code of Taleb). "Fragility – invulnerability – anti-fragility" represents a ternary system of logical meanings for Taleb, but this is most likely not a set of algebraic logical meanings "bad – indifferent – good," but a set of regime states corresponding to it (and, by the way, essentially explaining it) adaptable system. Meanwhile, if these are different and not reducible to each other sets, then fragility should not unambiguously fall into the "bad." These modes can be chosen by a sufficiently developed system (first of all, by a person). But if this set is unambiguously associated with the algebraic one, then there inevitably arises a center on anti-brittleness, followed by a view of the ontological "abnormality" of the world, in which either the imperfection of the fragile (with its subsequent denial in the practice of daily life) or the proclamation of such "abnormality" fragile norm, within which the meaning of fragile is determined in being broken and destroyed. It is very appropriate to do all sorts of

things about the unstable "superstructures", which are very convenient to discard for the sake of a seemingly simple and understandable "hierarchical instinct" and other variants of anthropological essentialism with a minus sign. Of course, I do not at the same time want to belittle the anti-fragility and implement the reverse center (which would be stupid); but is not the anti-fraud itself the object of centering at Taleb? According to him, fragility is needed on a scale of a smaller level, in order to ensure stability at the scale of a larger level. That is, the value of fragility in the "fragile – invulnerable – anti-fragile" system is revealed in the light of the notion of recursion (including how it is defined in me). And in this sense, of course, this inter-scale set of modes is also not a direct projection of the set of algebraic values; and in the same sense, every fragile, involved in the functional of utility, is part of the living system, and explicitly or implicitly refers to pan -itarian concepts. Hence, from the discussion of the correlation between fragile and anti-brittle, Taleb follows the thesis of the need for change in political systems and the business environment. And also (more importantly, in the light of other management concepts) – that the system (first and foremost viable) can be damaged by managing it by "stabilizing beyond measure".

From the non-identity of the Taleb triad of anti-bribery and the triad of algebraic values, one more conclusion follows: the one that anti-fragility is not necessarily always good. In the Taleb narrative, this is obvious, although always associated with inter-scale. But this is not entirely obvious from his texts because of the same centrality in a positive tone on anti-fragility. For there can be a parasite also anti-fragile: such is the nomenclature-bureaucratic system, which is more anti-fraud than invulnerable. Or rather, the anti-corruption to reforms from within, but is immune to external social requirements, because of the insensitivity of the state of the national type (and hence the bureaucracy itself) to inflationary costs.

The classical error of psychoanalysis is noticeable in Grigoriev; he (or Taleb, who directly writes in the "Swan" about this "consent in words", or the same Popper) says: here, there is the plague of Platonism, so let's realize it, articulate it and get rid of it in our worldview and practice of life . Everything seems to be simple, but when in practice certain problems arise (sufficiently described by post-Freudians like Fromm, to dwell here on them in particular), then further, due to certain difficulties in the extra-dialectical understanding of the contradiction of the human being, there is a reason to annoy the imperfect and inclined to own

person mistakes. At the same time, somehow does not take into account that the same Platonism exists at the level of deep archetypal representations, and to give an active alternative to it does not at all mean to completely dislodge it from consciousness (and even more so the unconscious) because of its organic nature, but it means porting co-existence something different, acting on the same, archetypal, level. But as far as the organic demonstration of the greater efficiency of the new one occurs, there is an automatic replacement of the previous form.

How many works of philosophers got into the index of the forbidden books of the church! However, if you follow the concept of Taleb's anti-frailty, the suspicion creeps in: has the Catholic Church thus given a "start to life" to these books, knowing that the "forbidden fruit is sweet," according to the principle of potato in Russia, Peter the Great, guarding the potato fields imaginary watchmen? This is very likely given the fact how educated and experienced in the judgments was the leadership of this church in the times of such prohibitions. And if this is so, then the question arises, why did it: to spread or, conversely, to hide? If the first, then the price of its authority, and if the second, then ... which, in fact, can be hidden behind philosophy as a love of freedom, wisdom and understanding? And maybe not philosophy, but philosophies: there are a lot of religions about them, they are obviously heretical, which means that religion as "the only true" pours out multiple worldview entropy, realizing the resuscitation of its own status through the model reception of its historical formation, which took the form of mastering the ancient oykumeny rigoristic postulation of their own exclusivity (already existing in polytheistic multiplicity). However, this was already a different process, because the "era of skepticism" ate the religious dogma. And here the ratio of fragile and anti-brittle, or rather fragile and invulnerable as the modes of existence of the anti-fraud, in terms of categories of external and internal – namely, in the context of different context-situational conditions for the existence of an adaptive system, is manifested here. In mechanics (primarily, but not only), the category of brittle is closely related to the category of hard. So, the original uniqueness of the rigid in the context of the already existing polytheistic context played a positive role, but when the same scheme of rigid exclusiveness was applied to something new, prospective or potential, then the rigid mode of existence of the church replaced the algebraic denotatum (although obviously not

the concept) from positive to negative. And in this case, it is not particularly important that the Platonism is opposed to Platonism by skeptical and scientific Platonism. It is noteworthy that Christianity with its idea of strict exclusiveness arose in Rome of the imperia era, rather than *res publica*.

On this account, Taleb gives another of his half-way example of *Ain Rend* with her "Atlanta ..." as an example of a blackened author, who received a gratitude. Gee! As I have already said, for me personally, "Atlas straightened his shoulders" is the second after the "Sovereign," known to me, a complex literary attempt to put something serious and much more interesting upside down through a selective interpretation of the historical context, ignoring the immediate prerequisites of speech ethos. In the sense of Taleb, these are two mutually exclusive strategies of anti-bribery: the sovereign in the limit "hardens" society with war (with which "hardening" Taleb himself categorically and directly disagrees), whereas the most successful banker (in this context – "a trade and financial figure sector) becomes the "best example", setting the status of the case (that is, of the "positive case") as an erroneous imitative standard and motivating the most sensible and the least avid for "cases" of their own attempts to act in the economic field. However, the latter is not a position of action on the scale or interests of the whole society, therefore, inspired by the legend of the Atlantic device, Lorenzo the Magnificent chose the path of the sovereign, and his bank sank in Europe. Well, and how to explain this dramatic dilemma as a guide to the action of such a "sovereign" who is becoming more and more absolute and deliberately excludes any macrosocial-managerial division of labor in the logic of his existence? Actually, the descendants of Lorenzo, having penetrated the monarchs of the family, continued the old practice of pumping the society with military stresses. Of course, they did not teach anyone (except that they were at war) and did not develop; studied and developed all somehow itself under military and "kunst" tasks, and to the best of these tasks received "the highest funding." The first among equals eventually wants to be a ruler over a fight, but at the same time he is eliminated from the game, making him first among equals.

So is everything that is hiding from us by someone or is being hid, really contributes to our development and teaches? Is not it better to immediately look for the developing and learning, and not to chase, full of cat's curiosity, for "secrets" and "flying saucers"? Conspiracy is the reverse side of what stimulates

cognitive hypercompensation. But after all, honey, squeezed out of bees with sugar syrup, is not real and not the most useful. According to various estimates, somewhere up to 90% of what is reported on UFOs in the air force departments is a misunderstanding or a trickery; Important, however, are the very 10% (quite according to Taleb). But this is a question about the criteria of stressors.

It may seem that the Taleb criticism of the Platonic state ship, which needs "captains", runs counter to the Fuller's concept of the "space ship Earth," especially with the place in his self-titled work, where it is impossible to agree on the direction of the ship's motion and endless conflicts among those wishing to take the place of "captains of the planet" in the cabin of representatives of various ship services: engine room, fuel depot, kitchen, radio room, etc. Meanwhile, this Fuller idea is exactly the Taleb's message: being in a complex, unified and conditional (according to Taleb – "causally opaque") system, it makes no sense to build hierarchies, especially appealing to various kinds of muddy concepts like "hierarchical instinct ", generated by the flawed position of the compensatory semi-nietzscheanism. Integrity and the "average arithmetic" of the world action form the very mysterious and completely concrete (but not absolute) spirit that creates an interest in life in which an attentive observer is finally able to see the nonrandomness of sudden stressors without starting to inscribe them into single-valued, inertial, rectilinear monocausality (which, strange as it may seem, often has nothing to do with a simple explanation). The world is alive, and the world tells us something. And the fact that this speaking still needs to be understood, for "until it is understood" is a natural thing. However, the same rejection of the hierarchy does not mean that the intramural content will interact in a completely non-structural manner.

[Carmina burana can look not so gloomy](#)

"...dissolvit ut glaciem."

"O Fortuna"

Here we are talking about a number of specific philosophical bonds and disconnections that are noticeable in a comparative study of the works of outstanding authors who have paid much attention to governance issues. First of

all, it concerns the disabling of the teleological principle in connection with the concept of life as an optional-experimental adaptive activity.

Earlier, introducing the notion of a polyversal or dialogue model structure (having many universes and many interpretation functions) applied to the research program "neoeconomics" O.V. Grigorieva, I addressed the proof of its syntactic and semantic completeness to that unknown to me, the quackly-literal, a logic that, having heeded this appeal, could do it. Now I see that such a requirement is in principle incorrect in principle, for it is pointless, for the universes and functions of interpretation endlessly interact with each other in the field of what constitutes the denotation of this algebraic structural schematism, and enter conflicts whose logical expression is a contradiction. Which, in its primitive-paskonno, Hegelian, or "dialectical-logical" sense, becomes the basis of movement, development and is combined with the principle of questioning. In this situation, to prove the consistency of the conflicting and completeness of the valuable as incomplete is simply meaningless. But in this case the poly-model model structure simply turns out to be a more authentic model of reality, where the most objective monologue jumps about the meta-logic of meaning. But what needs to be done here is to work with the moments of expectation of contradictions and conflicts and the lack of (voidness, informational lacunae) of inquiries in accordance with the Taleb systemic nature of the inter-scale correlation of fragile and anti-brittle, and taking into account the "ontological Switzerland" of all that sectoral that belongs to the sphere synergetic and, apparently, corresponds to the Taleb concept of the invulnerable. For, indeed, systems of synergetic geometromechanics are indifferent to external structurization, since these structures are metaphysically universal forms of the Universe⁶⁰.

You can not plan, according to Taleb, but you can design. Here, only the difference in approach to knowledge of the future. Since here – the ability of a

⁶⁰ Actually, a negative "black swan" can be understood, in the form of a formula, as a sum (or, perhaps, a product?) Of a contradiction, a conflict and the subsequent defect that is formed into questioning. However, minimizing the scale of errors with increasing their number is the same hormesis, which, reducing the risks to the lower system levels, minimizes the risk of negative "black swan" for the system de re. In turn, Taleb gives an excellent definition of the option as an asymmetry plus rationality; while the latter is interpreted in an algebraic way – as a bet on a favorable one with the expectation of a big gain coupled with the expectation of small errors that do not allow for a large "crashdown".

person to create "black swans" and manage, choosing (that is, acting in conditions of freedom), to what extent be in a state of exposure to mini-stressors, and in what – in a state of fragile stability to one great stressor, without opposing one another, but, again, deliberately choosing. Because freedom is precisely in that, to have a fragile as a choice from the position of something that is not to them; and for this, this something ("anti-fragile") must be consciously and operationally (for the time being, we will forgive Taleb for his inevitable centering on the "anti-fraud", for it is also put into circulation and for many "scientists of foreheads", indeed, it is absent as a phenomenon). But it is here that a very interesting connection with the Hegelian transition of quantitative changes to qualitative ones reveals itself: adaptability as the distributed quantitative nature of stressors and a single stress as the accumulation of unchanged rigidity of fragile (which is not at all strength).

However, a part of the plural smaller scale does not necessarily work for the greater by its own doom – it is not its only way of being-in-the-system, since there exists, with the formation of a qualitatively new, and cooperative interaction, which does not necessarily conflict with the principle of conflict interaction (empirically easily observed , we note that in a multitude of cases when competition and cooperation complement each other). This cooperation, and meta-cooperation in the absence of metafunctionality, is synergy, taken as a whole and existing on simple examples of mechanical forces. And man is not only such an entity, before which there is a "need" for a free choice of self-empathy (or the fragility of oneself for something greater and higher than himself), but also that it is itself capable of being a local creator of a fundamentally new, principled novelty, created in those orders of the universe, which is certainly higher than its scale or degree of complexity. But the process of creation makes a person fragile. That is why the exposure from setting the task to the working sample – on the one hand, and from the working model to the wide implementation – on the other, is saturated with so much risk. And so it turns out to be possible to talk about fragility and anti-fragility not as absolute concepts (Taleb's unlovable Platonist sense), but as the poles of the differential between which the category of the degree of fragility reveals itself, and the question arises again of what is invulnerability, in turn, on closer examination, its geo-synergetic background, once again demonstrating that the triad "fragility-invulnerability-anti-fragility" is

not a tracing paper with a ternary algebraic set of meanings "negative-neutral-positive".

But if fragile and anti-fragile are more or less clarified in their interaction (inter-scale and categorical-differential), then where, nevertheless, is the place of invulnerability here? The tetrahedron, icosahedron, and kuboktaedra are invulnerable in their rectilinear or rounded linearities due to their being the optimal structures for the distribution of natural forces, regardless of the fact that the specific rod (not only rodstvennye, because all these shapes can have a spherical shape), the elements that form them have "infinitely close" (or, otherwise, zoomed) roughness or even self-similarity (and the same will be true for them in a spiral radio galaxy far from us at a crazy distance – precisely because the galaxy is eternal). Can they be, in principle, inscribed in the differential of the degrees of anti-fragileness? Taleb, again, perhaps, will say that there is none, but again, a very respectable observational experience, skepticism and experimentality are constantly repeating his existence, as well as that human nihilism is also a very relative category (not to mention the especially bright, clinical, cases of this), and life in a peaceful and safe society just means the right to a certain indulgence, generosity and non-use on the part of another advantage over another's weakness in cases of one's own oversight, for "we are all a bit of a horse"; and, at the same time, a similar moral obligation to others. With the exception, again, of critical cases, only given out for negligence, and thus violating the ethical principle. If this is not the case, then there is a boring and banal Hobbesian "war of all against all" with a tough orderly-state, rigid materialism and ... of course, platonization. But there, alas, there are no fractals, no synergetics and no super-rational with its "subtle matter"; not cheap and angry, but tough and brittle.

A person can master and combine with his and external nature synergy, as well as with his and external nature, he can surprisingly combine anti-fragility, going to the level of the supra-rational and synchronizing the internal-internal harmonics, processes and orders with the external world, to receive, depending from the dynamics of action and attentiveness, what is today called (I really do not know how true) is the synergistic effect, which usually means something new that does not control itself to produce complexity and that was even proved in Metatheorem Gödel. Invulnerability, even if viewed from Taleb's texts, appears to

be on the side of fragility and anti-fragility, but it can be assumed that it is the *causa finalis* of what anti-fragility is aimed at (targeted). This does not mean that any anti-fragility always happens-to-death, because at its level every individual individual is ultimately fragile – such a model, taken in an obvious way from the past, would be unacceptable, although it is also obvious that the correct forms and figures and their combinations are traces of past-in-the-present, and are sustainably reproducible in the future.

When I object to a "fractal position" and cite as an example some object of rather complex geometry that forms part of a very complex system, I have something to answer. For example, if we consider the human vertebrae (most of them) that are not completely "Platonic figurative", they are rhizomatic in their internal structure and topologically toroidal. In fact, they are also isomorphic to Platonic figures: if we take two pairs of rigid rods of the same length, each of which forms an angle of 60 degrees, and we associate these non-triangle corners perpendicular to each other with the ends on the common plane, we obtain an isomorphic octahedron structure can be represented by cable-ropes, connecting them both corners, the resulting structure, by the way, will be stable). If, further, move the perpendicularly placed corners to one another in such a way that the ends of one corner and the vertex of the other end up on the same plane (in total a pair of such planes are obtained), we get a structure isomorphic to the tetrahedron (again, we check by joining the rigid parts with ropes). And if we continue to connect the corners further in such a way that the vertices are joined, we get a structure, just an isomorphic vertebra with processes that are directed in the same way as the sides-rays of our model. It is also isomorphic to the model of the methane molecule, and it is precisely this structure that is used to create the Tensegrity models of the spinal column. This proof is simple, and it can be carried out literally on the fingers.

But this is not enough. Elementary forms participate in the game of both natural and human, the development of more complex forms, and the effect of this game – on the one hand, and the instrumental method or method – on the other, is what we call an accident, surprise or stressor. Meanwhile, it is in these latter, both in processes and in regimes, that one can observe the manifestation of a special universal stability.

And if a plan or project (as one can conclude by reading Taleb) is not meaningful, then why not "nature" renounce the seed that grows into an animal or tree? For in something "better" in the degree of evolutionaryyness there is some ambiguity and understatement both in the concept. After all, it evolves and ontogenetically develops exactly what is planned and planned in accidentally stressful conditions. These things were well understood by Stafford Beer, but how well he did it as a peripatetic is a question that requires special consideration in view of what Taleb has already said. Bir's control points in artificial systems were hardly interpreted unequivocally in the sense of receptors of extreme stressors. Meanwhile, such stressors form a request for actually new ways of perception. Hence the question of the limitations of the well-established system of prognostication in the sense of Byr, and those of the Talebodimental refinements, which would be nice to apply to the prognostication of the "limits of growth" arising from the "bi-size" model language of the World and the notations of the Future screenshot of the Kibersin screen. The first question that arises here is whether this kind of prognostication is the truth that is realized in the same Aristotelian correspondent concept of truth, which sets the worldly, "divine" position of the speaker; which means, in the end, leading to the position of a prognostic evaluation regardless of age, which in turn is the essence of the epistemic presumption of a "rational person" underlying such outrageously funny economic curiosities.

Taleb gives the original criticism of a rational person, appealing to the "The Sum of Theology" by Thomas Aquinas, denoting the teleological principle of the conditioning of all activities by expediency, breeding both as causalities and proclaiming the significance of an action without a goal⁶¹. While giving careful criticism to Aristotle, saying that Stagirite did not seem to understand something important in the famous story with the profit from the buttermilk of Thales of Miletus, who in turn understood anti-frailty and elevated philosophy over wealth. Forever predicting his future (perhaps from the moment of his birth), the rationalist interested in this prediction, precisely because of his fragility, is opposed by the "rational flanner" – the very one who "competently lives in the present"⁶², choosing ad hoc ways of further action in the permanent process of

⁶¹ "Antifragility", chapter 12.

⁶² By the way, any of those pique waistcoats, whose name is legion and which constantly call for "life in the present", could ever intelligibly explain what it really means – the way Taleb did it? Most of them (in any case,

experimentation (and therefore, experimental decision-making), which is the dominant content of his life. Otherwise, it does not work out in the framework of Taleb's logic, which is not bad, and, incidentally, is not quite unique, for the same principle of "life as an experiment" is the first of Buckminster Fuller's 11 life principles, designated in his work "Critical Path"; it is noteworthy that the remaining principles that make up the format of what I previously described as a "value basis" as a special logical-deontological phenomenon⁶³, are also very close to Taleb, and, by the way, briefly set forth much of what Taleb himself talks about in his books. Therefore, I will bring them completely:

1. *Consider your life as an experiment designed to show whether one person can do something for all humanity that great states or large companies can not do.*
2. *Strive to benefit the whole of humanity, not just yourself, family, country, etc. To help people not at the expense of other people.*
3. *Do only what you can do on your own.*
4. *Be guided only by one's own thinking and limit oneself only to experimentally obtained information in order to express one's own dream, instead of trying to match the opinions of all others.*
5. *Act based primarily on your intuition.*
6. *Get the most out of your mistakes.*
7. *Actively engage in self-education.*
8. *Never engage in self-promotion and do not pay anyone for advertising.*
9. *Work in a wide time frame.*
10. *Solving problems through technology is more effective than social reforms.*
11. *Strive to understand the principles that operate in the universe, and the role of man in it.*

To date, however, for me it remains open the question of whether the value basis is anti-fragile and whether its clarification is required. This question leads to a long-standing question about Kant's categorical and hypothetical imperatives and how much the maxims of Christian culture (to which Taleb himself belongs, according to his own words) can be combined with social Darwinist pragmatism⁶⁴.

those that met me in life) under the meaning of this expression mean a cheerful Epicurean indifference, coupled with a refusal to solve problems, bizarrely mixed with the principle "take everything from life," which, in its turn, is understood the most that neither is condominium consumerism. In the process of clarifying all this, they ardently and confidently declare that this is the way to solve problems. Considering themselves to be scientists, educated and rational people who are not inclined to assume something that goes beyond rationality, in other intimate conversations they agree that "something really is there"; The focus, however, is in this very "really".

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<http://www.dalekseev.ru/article/%D1%86%D0%B5%D0%BD%D0%BD%D0%BE%D1%81%D1%82%D0%BD%D1%8B%D0%B5-%D0%B1%D0%B0%D0%B7%D0%B8%D1%81%D1%8B> (actively for 2016).

⁶⁴ So Ahmed an-Naim, following Muhammad Taha, offered to selectively interpret the surahs of the Quran, adapting the text sealed by the Prophet as applied to the actual realities of the life of the contemporary Ummah, different from those that occurred in the 6th century of the new era. It is worth noting that Taha was executed, and (quite interesting, by the way) the book "On the Way to the Islamic Reformation" was written by him in the United States and came to me in the variant of the publication under the auspices of the J. Soros Foundation.

However, it is the Taleb solution in this case that is described with reference to the analysis of the Seneca figure in the sense of the emotional adaptation of the "burden of wealth", but essentially going back to the key stoic problems of those years already in my terms included in the concept of "positive Christianity" and related to the key moment polemics of Jesus of Nazareth with the Pharisees – an advanced religious and political party of the Jews of that era; polemic, widely known by the formula "you are told, but I tell you..."⁶⁵. Nevertheless, here we can assume that the value basis is more invulnerable than anti-fragile, and always tends to the first rather than the second, whereas the second seeks that organic system that applies it in life. And anyway, how much does the value basis make a person "rational"? After all, the basis is imputed as a value and behavioral invariant for the entire period of life. And if its quantification is limited, what are the situational or temporal conditions? And if there is no basis (it exists on different behavioral and cognitive levels), then the "thing is rubbish": we have to admit that in "changes" a person is "naturally" determined to be an animal until "the stern hand of comrades writes another oath ". However, this is poorly combined with transhistoricism as a serene task of philosophy⁶⁶. However that may be, I do not think that there is a significant problem here: value bases can be considered polyvalently, as cooperating and competing systems that are compatible with each other. Old good communication and dialogue, rather than platonic absolutization and excluding the rest of the world exclusivity, solve the problem as an absolute, but living, principle: the result of the dry residue is always dead if it does not serve something alive; the latter exists in conditions of super-complexity, transpersonal and, in fact, open; have already got these words "randomness" and "uncertainty", everywhere carrying this connotational spirit of helplessness!

Taleb, however, does not speak of the proper transhistoric, but of the more general – "that does not deteriorate" (as opposed to spoiling people and things) without demarcation from what is stably reproduced on different substrates – preferring, it seems, , the game on antitheses is rare, but effective, examples of the synthesis of antitheses that give birth to genius precisely as a new-based-old.

⁶⁵ On this score, see the material "Towards a natural view of the human logos" in the book "The possibility of management...".

⁶⁶ On this account – in the material "Some speculation about the possibility of transhistorical continuity..." in the same place.

Not spoiling, he calls an object possessing information nature. But does he mean the very mechano-geometric (or geometromechanical) nature that Fuller mentioned, which introduced the interesting term "euphemerization"?⁶⁷ Taleb thinks in the same direction, distinguishing a car as an artifact from a car as a technology, but in fact he does not show euphemerization (as a functional reduction to an information level). However, what he has is an actual indication of the transhistoric nature of information objects ("Anti-fragility": "Grow old on the contrary: the Lindy effect"). Here he says that *"the invulnerability of the phenomenon is proportional to the duration of his life"*. In the sense of the "supernovae of Pythagoreanism" denoted here, there is a passage in the Taleb that "the wheel can not become obsolete"; as Fuller shows in his 1961 article "Tensegrity"⁶⁸, it's very possible: "American Leonardo" emphasizes that a very significant revolution in technological thinking occurred when, after the "artillery wheel", the connecting rods of which the hub is squeezed, the person becomes conscious and thinking of a "wire wheel" whose connecting rods are stretching and in fact are vants or ropes, forming de re construction that is resistant to loads not only of stretching, and a compression. Of course, there is no obsolescence of the information principle of the wheel as a correlation of radii, but there is a new one in the very nature of this correlation.

The ancient thesis that "the new is a well-forgotten old" in Taleb is certainly present as a moral imperative. He does not collect cases when young people create a new, following this, nobly-antiquarian principle, and it is understandable why: its task is criticism of neo-mania by principle through negativa, and the other positive will itself be perceived by agents interested in life and there is no need to give information about opportunities for those who can not see them. But it is these cases that open the narrative of the Renaissance pathos, which can be particularly interesting and productive in the "modern" conditions of the archaization of the world of the beginning of the XXI century.

Meanwhile, such a hymn to an adequate search, realized by a "rational flanner" relying on experimental works and the field of chance or "God's mercy", thrown out after the deployment of the new scientific scope beyond the epistemic

⁶⁷ Fuller's euphemerization is possible in those cases when the mechanical goes to the level of purely geometric, that is, when the mechanical function passes from the optimal or not optimal distribution of the force vectors to their tracks and the distribution of the ratios in the world of these tracks.

⁶⁸ I propose to call this material "small synergetics", and the mechanics of Tensegrity (from tensional integrity) – "applied synergetics".

review⁶⁹, leads to the assertion that the process of anti-fragile active being-in-the-world is not only a free, or purposeless, game, the definition of a goal in which there is its effect, and a side effect, and achieving a certain goal is a particular game situation that is capable of the same (although not always and not necessarily does) significantly increase the degree of fragility of the system. And to adapt in such a system does not mean to win (or, for example, to get conditional resources of money as game chips), since such a game is spontaneous, but, nevertheless, a kind of rational, creative act.

We need to make a reservation about the fact that Taleb himself in *Anti-fragility* does not talk about such an aimless act as a game directly, but in the preamble to the first part of the "Black Swan" it was announced that in Chapter 9 ("The game error, or the uncertainty" of the botanist") *"the most dangerous illusion is debunked, as if you can learn to play"*. Because such training is still in the probabilistic sense of "medium-term", and because *"in real life, the chances are unknown to you; before they have to dig, while the sources of uncertainty are not outlined"*. Here it is a question of playing in a casino, which, as an institution as a whole, is always winning in the total amount. In this case, however, Taleb has two concepts about the game, one of which corresponds to the idea of genuine anti-brittleness, while the other is associated with a false or illusory idea of the accidental. Indeed, if we talk about trying to play in a casino, it is perfectly permissible to interpret this activity as a substitute or substitute for an experiment, an unrealized life and an unrealistic risk (I apologize for the banality of the reader). By the way, in English there is a clear distinction between "gaming" and "gambling"; the last of these words means gambling, and represents a very special sphere of interpersonal or human-machine interaction (in any case, in the sense of mass VAS in a wireless communication system, than I once did).

Immediate aimless activity in Taleb is creative (for there is a productive experiment), and corresponds to the non-economic concept of anally-experienced activity (Avralno-Opytnaya Deyatelnost – AOD). However, according to Grigoriev, the AOD is an activity that precedes the actual creative, or project-creating, representing, according to the definition, nothing else than translating

⁶⁹It seems that modern epistemic accents are shifting towards the "contradictory" nature of the conflict, the "voidness" of questioning, the "ramification" of the fractal, the "liberating" of confiding chance and surprise (giving due, horror, theology), the coordination of triangulated cells and "return" to science basic natural forms from the science of formulas and "equations".

the emergency mode of existence of a person or firm into a regular-regulatory one. At the end of 2016, Grigoriev says a lot about the fact that the creation of a business and a business project is something to the prospects and the investment basis that should be treated as an experiment and, thereby, to rationalize the attitude to business activities, depriving those involved in it directly (as well as office clerks directly involved in the emergency mess) irrational in fact fear of a possible failure, meaning such a failure as the initial and obviously expected presumption, from which, in fact, and can't have to build a strategy on a "learn how not to, and as expected, will develop itself," shared and proclaims himself Taleb. Meanwhile, the disposal of such fear refers specifically to the sphere of the AOD (in the framework of regular procedures, their performer can also be irrationally intimidated, only this does not matter within the procedural order of execution itself); Moreover, this activity regime is the first in which creativity itself finds itself. Meanwhile, the original non-economic trichotomy of "AOD – project creation – regularity" was just within the paradigmatic, Aristotelian-Thomist, presumption of the "teleological argument" of activities identified by Nassim Taleb in the book "Antifragility". Well, it seems (in the seminars of the spring of 2016), some changes have appeared in Grigoriev's interpretations of activities, and it seems that it is in this direction of recognition that the creative is free and not (for) regulated experimental search. This search is certainly an experienced one, but it becomes urgent only in the framework of a management attempt to establish the urgency of action (probably, by analogy with the urgency of life itself). But outside the corporate "tightening the terms" it is the experience of the experiment that contains the beginnings of creativity, and just Taleb's "optionality" creates the prerequisites for the transition to regular activity. What, however, does not exclude the previously noted role of the forecast in such a transition and in designing. For by the predictive ability one can understand different things – for example, the expectation of the phase of the system, and not the knowledge of future events. And this expectation is connected with the ability of the imagination to be the divine ability of man to create accidental and unpredictable. For can we call imagined the predicted? It is a matter of co-creation with certain external "harmonious orders," and deduces a narrative about Taleb's philosophy into the realm of things reminiscent of Russian cosmism.

On the difference between Taleb's and Grigoryev's activity priorities

Studying the ideas of an economist, quoting a trader, and a trader trolling economists, it was possible to identify author's centers on important aspects of activities and update the view on their relationship.

This difference lies in the more fundamental difference between the "viewing vectors" by both authors of the bifurcation network, through which activity can be interpreted: from stability – through the point of the "black swan" – to productive chaos or a new phase – on the one hand, and from the chaos of the work-up through the point of acceptance of the decision by the designer – to the orderly and clarified in the "bottlenecks" of stability – on the other hand. The combination of these two opposing positions opens up tempting managerial perspectives, opening a new level of operationalization of procedures and processes – on the one hand, and the speed of their change – on the other.

The truth of the Taleb's approach to management is in its complete opposition to the Grigoriev's position: what the firm should withdraw from is an AOD, Taleb is elevated to the first place as an option and adjustment, whereas a teleological (in the Talebian sense) design (but here, again, with reservations about whether it is about Srednestan (Middlestan) or Krajnestan, which are not always found in Taleb himself), whereas Grigoriev is put on the first place as the goal of any, reasonably organized (or even an individual) in which the key management problem, thus, is the search and the Goldrat expansion of bottlenecks in the already built managerial and production "sausage"; which, in turn, falls completely on the Birov traffic light of criticality levels, which are endogenous here, but which can be interpreted as having an exogenous cause. Grigorievsky's accent on regular activity is justified within the framework of the Pythagorean "musical" paradigm of the physical world, that is, within the framework of the consideration of regular producing activity as a kind of symphonic score with reprises where variations of performance with improvisations are permissible.

If for Grigoriev regular activity is the goal of project activity, then in principle, Taleb denies the teleological principle: he, in fact, opposes the optional teleological, or planned, consideration. However, does this deny the project as such? After all, design is a managerial sausage, it is created to achieve the goal of producing a social (communicative) transformation of the output of such a

"sausage" product as an object of external demand in money as a game condition for the possibility of own demand. Managerial sausage, therefore, is planned in terms of its goal-worthiness, and therefore, teleological. However, it is also hardly alien to the optionality that precedes it as the AOD, or the activity of systematic experimental adaptation. And already successfully evolving as a result of such experimentation, the variant of the production or methodical procedure is standardized as systematic or regular activity of postfactum. Here, however, it is necessary to distinguish such a fixed successful planning, having a natural, biological, character, from the plan of "prikidyvaniya for the future" to any experiments. It is this latter that is most likely what Taleb has in mind as an object of his own criticism.

Proceeding from the logic of the Taleb concepts, it turns out that teleology, or planning, is justified in the Middle East, whereas in Krajnestan the predictability of the consequences of the planned implementation is highly doubtful. Hence, the dominance of the AOD is logical. However, the latter, already in Grigor'ev's terminology, is a matter of the internal organization of the system (specifically, the firm), whereas Krajestane is a deliberately external environment in relation to the world.

It is hardly worth mentioning here that planning or designing in Krajnestan is completely impossible. Rather, we should talk about inconsistent, not (directly) linear, or fractionated, character of the latter. Which, in addition, will undergo an impact in the line of its implicit (contextual) premises, or meaning. However, on the other hand, such a torn extreme design can be considered as an interrupted process – that is, one that, being forgotten (and forgetting – does not yet mean erasing the tracks), can be remembered and rediscovered (or from the moment of interruption) conditions.

Here Taleb recalls the example of the production of a needle-pin by 25 workers with "no apparent purpose", cited by al-Ghazali and erroneously attributed to Adam Smith. The activity of these workers is determined by an aimless and guided by some "invisible hand". And this activity is pointless because every worker (individually) does not know how to make a needle-pin on his own. It is noteworthy that many Philippine handicraftsmen from Danao not only know how, but also are able to produce in very bad quality for a period of about two weeks

revolver Magnum 357, using the most primitive tools. Another question is whether such hand made is mandatory in all cases, focused on the speed of passage (money through the firm) and "some features" (usually associated with inlay, significantly increasing the cost of the product in addition to the manual nature of its production). Similarly, Taleb's mention of the intramural logic of things (on which I dwell in the material on semi-control), mentioned by Taleb, in principle, can be traced in principle (even significant patterns, especially if you spend on the corresponding computing power and control points), but do it in principle, it makes no sense, since this kind of tracking is incomplete and, therefore, anti-communicative, and immerses an allegedly external tracking system into the very observable systemic nature and, by the way, does not yet guarantee to influence the object or pattern (sub-system, a subset) of the observed unity. Moreover, *"why artificially fabricate Spinoza, if any woman can give birth to him at any time"*? That is, the world and so we are given the opportunity to interact with it, and our tools to expand the monitoring and management of intra-world processes need not necessarily be a medium and an environment of endless growth and expansion. Once, from the computing power of a separate workstation, people switched to global computer communications, but de facto these were not communications, but a system of points of control of the social and economic environment that was involved in global electronic networks and the processing of large data collected about it; and if we are talking about "communications", then these are the systems of communication with a predominantly direct connection, which are in a pernicious mode of total control, inheriting in this type of connection the traditional mass media and closely sprouting with them. Feedback in such systems, despite all the enthusiastic comments of those years that act as satellites of "Internet freedom", is realized in its literal sense little, being subordinated to search and recommendation dominators focused on marketing, and in it the principle of dissociation the topic will be discussed in more detail in the next book). Actually, Internet communication as a cheap way to ensure productivity based on Taleb's principle of "fitting"⁷⁰ still only should arise on the basis of networks and services developed in recent years; because proper communication and its underlying dialogue (as the real basis of logic "of applying a") eliminates both hrupkodelie

⁷⁰ "Environments of communication" on the "social software" in the Weizenbaum sense can hardly be called productive.

expansion control, just as is a logic antihrupkosti. Taleb says about the signs and antihrupkosti nature, but does not speak about its logic – at least in the "Black Swan" and up to half of the book "Antihrupkost". This logic, of course, no evidence (for it is not (right) linear), but the descriptive phase, aimed at the function itself about the relationship with his logo-chaotic otherness and look into the possibility of productive last.

Meanwhile, the Taleb opposition of "logicians" and "practitioners" as, on the one hand, "writing books" and, on the other hand, "discussing successes in the beer", looks at times somewhat sucked from a finger. Especially when he talks about the history of medicine (see about Menedott and everything connected with it).

At the same time, he says a very strange thing about "that until now, empirical medicine is not considered something" reasonable. "While modern medicine is just empirical (ie experimental), little is theoretically possible, but, indeed, in many respects reasonably coherent and relies on reasoning.

Speaking about Socratic rationalism, which imparted apology to the European to the detriment of Dionysius, Taleb talks about historical centering on the order (logocentrism) and the creation of the same logic of answers without questions, as J.R. Collingwood said. The Dionysian game and those things that concern Bakhtin's carnivalization constitute the initial phase of the dialogue meltdowns. They are the other side of the so-called "communicative failure" of the primary interaction of previously unknown actors, and are natural, but in pathological cases – the fear of communication, being the cause of the difficulty of treating autistic conditions⁷¹; because the most difficult thing here is to move from the complexity of cultivated in personal closed-up to self-mastered and entrenched abstractions to a fundamentally different, empirical, order of complexity, incomprehensibility and undevelopment, where the source of experience is other people.

The option of Taleb, however, is the antithesis of the mind, which he puts on a par with "savvy" or "skill", and understands as a tool of a fragile system, not necessary for the living system, and as something that, subject to dependence on

⁷¹ In the same sense, the extremely militarized nation can be hypothetically considered as a macrosocial autistic state, suggesting the possibility of milder forms of militarization.

context, has a superior (or supramental) authority over which he understands anti-bribery. In other places, it speaks of the "reasonableness" of anti-fraud (apparently "genuine"), and pays tribute to this order of fragility. Apollonistic reasonableness, he contrasts Dionysian anti-fragility; in this sense the mind of it is synonymous with rationality.

For him, "sadness," "anxiety," and other things, which are Heideggerian existentials, are precisely one of the foremost sources of reason. But if so, the mind begins in special regimes and phases of human consciousness.

Actually, in Chapter IV of the book "Antifragility" he just says that the basis of the optional behavior is "a kind of asymmetry, and not" reasonableness *"of the human race"*, which is a *"mysterious property of the world"*. At the same time, associating uncertainty with things of a teleological order, he emphasizes his vital productivity, in contrast to the actual faith (whose questions seem to constitute the essence of theology) associated with the "truth / lie" pair and most associated with the "epistemeasured" science.

Hierarchy is a cascade, it is also a kind of fractaloid (in the infinite limit – a fractal). To assert, as Grigoriev does, about the existence of a "hierarchical instinct" – means to affirm the existence of the instinct of inscribing oneself into a mathematical tree structure, and this is an absurdity⁷². The animal, fearing the strong, fawns before them and suppresses the weak, if they occupy the place that attracts him⁷³, and this is by no means always the case, for the higher animals are characterized by sympathy, patronage and even altruism; if we talk about known instincts, then there is an instinct of self-preservation, but already here it is able to enter into conflict with the hunting instinct. Why is this not said by social scientists – is it a question of substitutions and other, quite natural for developed mental forms, combinations of higher psychosomatic regimes and management accentuations? For a person, it is peculiar to "go beyond" in the search for a choice, and such an output, in the usual connotation, which we interpret as the Dionysian action of a libertine child, can represent the Apollonian principle, and in

⁷² Not to mention the fact that many who have heard this expression confuse the hierarchy as ranking in a structure with a proper ranking.

⁷³ Is this not what A. Smith meant when he spoke about the difference between an animal and a person belonging to the Other from the position of interest?

advance it is not planned – this is the "way out" that gives the opportunity to look at oneself the self-organizing weberian person. This, and not rhetorical ploy "in fact I'm about the same," explains the famous Mohammedan maxim, according to which the best jihad is the truthful word spoken in the face of the cruel ruler. "Hierarchical instinct", if it exists, is nothing more than an atavistic defect of personal development – a kind of defect of education, which originates, of course, in the animal beginning of man. This is not speaking of the biological concept of the instinct itself, which resulted from the expulsion from the positive biology of the objective causality in the era of the scientific and technological revolution, and in general of all teleology, bordering on the "dark theology" being torn apart; it was impossible to throw out this harmful and incomprehensible expediency of the existence and behavior of organic systems, that's why such a notion arose – not a reflex and not a goal, something in between and as if sideways, but recognized by the scientific brotherhood as an undoubtedly existing. Currently, the most fruitful general scientific direction, working with a target causation, is virtualistics. Although, of course, when the idea of an obscure phenomenon with antiquity and its complex development in natural systems does not have sufficient clarity, an intuitively seemingly comprehensible word combination of similarly seemingly understandable words turns out to be a very comfortable step. "Instinct" is a word of the same order as "warmth" and "phlogiston" (or, for example, "intelligentsia" applied to living people), which goes back to the Cartesian nonsense of discretion of living beings as automatons and some vague intuition of something like a denotata synthetic judgment a priori. And now it is specified by the adjective category of the cascade structure for specific theoretical purposes!

If there is no instinct, then what is there? There are circumstances, expediency, deployment, organic levels, cognitive functions, proper reflexes and hormonal regulation. It seems more complicated than one concept, but it's easier to work with, because it's easier to distinguish, and this avoids sociobiological reductions.

With the difference between the optional activity and the "one that does not exist", Taleb's idea of a real, true or genuine science and the one that is partly recognized by him, which he calls "theoretical," is closely related. (Why not, by the way, call it "normally distributed"?)

I would not, however, contrast so strongly and radically the scientific and theoretical knowledge and technological adaptation, as Taleb does, for the first, if one understands, is a kind of adjustment of the general to the common for the sake of forming a picture of the world. It is precisely with relativity, hypothetical complexity and cognitive instrumentality that those "theories" that are translated from Greek to Russian as "god-eyes" are valuable. And the people who created them, could also be successful in technological optional fitting, as in the creation of these. And what's more, they, like the very same Taleb, who "fell with their bones on failures," and undeservedly not mentioned with honor, no less engaged in important work, part of which was thankfully forgotten. Why, for example, to offend Tesla, who not only possessed an optional way of acting, but did this in an unattainable to this day high degree of his speculative holistic application and, at the same time, created a very original speculative construct, developing the ideas of Cartesian physics that helped him just in optional? His inventions today constitute the essence of what is called the "second industrial revolution", but the theoretical-cosmological system of concepts within which these inventions make sense has been pushed to the background with respect to "applied" achievements – apparently because applied is traded, and all the rest is "rotten philosophy". But the "quantum man" Einstein, extremely little known by any inventions, except for one questionable formula and, again, an awkward theory became very popular; However, Taleb refers to himself only as a "quantum engineer." I do not want to cling here to the small opposites of Taleb, because "the gods do not burn pots," but I have to say that I accept the talebian dichotomy of activity in a less rigorous, weak version (just as in the weak version I can accept the hypothesis of the linguistic relativity of Sapir-Wharf), and I maintain that the moderate tool of the theory as the adaptation of abstract ideas can be valuable as an art of knowledge in the event that it does not have a centralization, and it is not a mode of escapism. I also understand how difficult this "practice" is to accept, but the reality is that "adaptation" exists in various areas of our cognitive integrity; another question – how these parts are consistent with each other, and whether the specific attitude towards the content of one of them makes us fragile. After all, the abstract construction is so dear to us precisely because of the essentiality of mental costs, for which we are eliminated from a living dialogue with the outside world at a different level of our being.

The goal pathos of "adaptation" can not be something detached from the adjustment itself: being connected with the question "what are we trying to do?", It is the only one capable of wresting the activity from the artistically postmodernist "but for nothing", because some of the optionsizations are obviously performed "not just like that, "that is, not a game of spontaneity. An example of how ambiguous is the connection between "fit" with "teleological", or "project", or "planned", or "general", the Crystal Palace is very welcome. The mention of Taleb of this building corresponds to my own ideas about resource-efficient, eco-friendly, hygienic and quick-build housing, as well as the Fuller's concept of such housing, and its notion of "climatron." The ideas of J. Paxton about the technological and cheap "paradise on earth" (and how else can one interpret a greenhouse realized in the palace format?) May have been the one, barely noticeable today, a source of humanistic inspiration for engineers and innovators of the second half of the 19th century – the 1st third of the twentieth century, which, as early as the first third of the twentieth century, was just as inconspicuous today, the ideas and ideas of R.B.Fuller himself (by saying "ideas and ideas," I mean rhetorical pathos, or philosophical Intention). About how much Paxton influenced Fuller, I can only guess, but with much greater certainty I can assume that this influence through V.Shukhov is a kind of open masts of American destroyers. On Shukhov same Paxton was influenced for certain: what other functional prototype could be before the eyes of the builder of hangar-landing stages – structures, by today's standards simultaneously having the unconditional status of works of art?

The foregoing may not be entirely clear to those familiar with the history of technology, for it is very context-dependent, but can be easily traced in your logic by a little more immersed in the subject of consciousness. Anyway, in this logic there are enthymemes and understatement, and dark, "brown-canvas" stains of history, but what does not exist in it is the very "unpredictability" due to the complexity of technologies *"in which there are plenty of mistakes and confusing relationships, which makes the behavior of these technologies more difficult to assess, not to mention predicting. The main culprit here is the information economy"*⁷⁴.

⁷⁴ "Antifragility". "Projects and predictions". "Why do not planes arrive early".

And here, it seems, lies the key problem: our "information economy" is developing somewhat in a different way than what Fuller said, and the point here is not only that "reality surpasses futurology": in the present world, indeed, too much leading to anthropological and social archaization, but little euphemerization, at least, that euphemerization that can be observed today, if it facilitates the mass life of people, then only in the sphere of communications, making them cheaper, but the real quality of life is affected little. Certain hopes in this sense are placed on M2M together with the "Internet of things" (IoT), however this sphere for the present only represents a system of machine interaction, tied to marketing and total control, but not actually the transfer of physical functions and interactions to the information level.

Homeostasis and Oscillation – Relatives of Antifragility

Some consider Nassim Taleb a postmodernist. Contrary to these opinions, it is hardly necessary to classify them as theirs – they are rather philosophers of the surface, whereas Taleb is more of a philosopher of depth (although, of course, according to one postmodernist, the deepest is the skin). Its depth is the Nietzschean abyss of uncertainty, into which a Christian, who is Faustian ready to God for the sake of laying the soul to the devil, giving the bizarre surface effects of gaps and negativity (but hardly even negative values), peeps in, as he has a place for "uncertainty of uncertainties". Faith is a special ability to deal with an unclear.

What I called Taleb's name is antifragil behavior, I myself somehow called it "oscillating," and he introduced it long before getting acquainted with Taleb's work (somewhere in 2003) for his own understanding of the way of behavior that seemed adequate, but consistent with some fuzzy logic of "grasping for everything in a row", moreover, one that in its way is justified by the external conditions of adaptation. In its framework, I noticed that the former goals and tasks of a person are forgotten or taken to the background, they are returned after a period of stability, and they can be revised. Psychologists do not like antitheses with negation⁷⁵; of course, anti-fragile is not the same as not fragile (by introducing terms for its "triad", Taleb fairly substantiates them), but is it always possible to say that adaptability is the *escape from* a "fragile state" rather than the *desire for* some a state that represents a special, positively realizable way of being-in-the-world? Which, if you start to understand the positive of his nominations, is a mode of a kind of game with the world (in this sense the

⁷⁵ In particular, the inability to give a positive antithesis is one of the symptoms of autism in children: for example, they contrast the hot one not with a cold but with a non-hot.

concept of the game used here is wider than the Talebov Gambling one, which actually appears in the sense of "laboratory accident"). And why is it necessary to mold everywhere and to everything the category of fragility and its negation in the form of invulnerability or "antifragility" when there is the mentioned notion of homeostasis (well, again, gaming oscillation)? And, by the way, it is doubtful that vulnerability itself is synonymous with fragility; the concept of homeostasis is the one that points to their difference: something vulnerable to antiphishing, just in the sense of its ability (up to certain limits, of course) to self-recovery (to the point, sorry, "dynamic", but still balance). In the sense of probability, Taleb calls this a "rod effect," but in the case of self-healing (that is, replenishing the missing), this effect does not quite occur, suggesting, according to the author who introduced this concept, a set (or sequence) of small losses for the sake of (predominantly one) radical acquisition. Homeostasis is when the lost is restored, because the system requests the missing for its internal coherence according to the givenness of the latter⁷⁶. This is what (again, probabilistically) Taleb considers when he criticizes neo-mania and says that the longer the existing one has the chances to exist even further, whereas different kinds of novelties most often do not pass the break in time⁷⁷. Indeed, perhaps at some point we overcome the state characterized by the word "stayed" and makes us fragile, but in the future, when we are immersed in the process of activity, we become in it something focused, and not something we overcome or from something get rid of. But this does not mean that we must necessarily lose something necessary, which has become direct or epiphenomenal to our organic acquisition (this also applies to the components of the living environment, which are the components of everyday life); indeed, organic gets rid of unused and thus unnecessary functions and their carriers, but this does not mean that depriving a number of certain "small or minor" options or subsystems is always capable of leading to acquisition – often this kind of deprivation turns out to be nothing more than decrease in

⁷⁶ By the way, the category of homeostasis is important for understanding the replenishment of destructions in regular processes, including those that take place in bureaucratic hierarchies (to understand the survivability of the latter and the tendency to throw outsiders out of their ranks). Here we need some general explanation concerning the difference between my approach to management and Grigorevsky: I occupy a pan-vitalistic position according to which nature is constructed both variatively and universally in its forms and possibilities, and its higher manifestations are biological with the whole of what we can attribute to the living (including, of course, homeostasis), distributed to other manifestations of living systems, including social, semiotic or technological processes.

⁷⁷ Especially in the case of such a didactic example of neo-manic brittleness as the replacement of an aluminum hard disk with glass, resulting in increased risk due to a small crack and high rotation speed of its expansion into a number of debris that destroy both the memory device itself and other contents of the system unit.

functional diversity⁷⁸. Alas, I did not find in Taleb the difference between the "bar effect" and such reduction here (although, perhaps, I was looking badly for it).

All this may seem like a game of words, but words are important, as the picture of the world is written with the smears of their connotations. Oscillation and work with a large number of parcels allowed me to build qualitative forecasts in the IT industry not on the basis of the fragility and crisis of the systems in the spirit of *via negativa*, but on the basis of identifying the optimal opportunity (a kind of "synthetic opportunity") favorable for the majority of medium-sized productive market participants – ultimate beneficiaries, in the spirit of *via positiva* (and not the antifragility of any particular player – especially the antifragility at the expense of other participants). However, Taleb says quite differently than about *positiva*, and even within the framework of the strategy appropriate to his spirit (or, if you like, *pathos*) to identify information gaps in the noise stream. It does not bother me at all, since apophatic and cataphatic are more likely than opposite strategies, and if you start a dispute over the radical advantages of one of them over another, then such a dispute is obviously a bad infinity and, as far as I know, long was eliminated in the framework of patristics. It happens that a certain person tells or clarifies a topic in the spirit of a certain understanding, and it happens to become interesting and in demand, but this does not mean that the topic can not be stated in any other way, no less justified and applicable, by approaching her in a different way. While other ways do not exclude this one, those who have numerously perceived this as a fresh look reject all the others as incorrect, depriving themselves of that life-giving variation and not taking into account the fact that the circumstances of objective interests of various people living in the same era, can go in parallel directions, but not necessarily in the same, the only true⁷⁹. Perhaps the most vivid example of this is the teaching of Spinoza, who for almost a century was considered a Cartesian. It seems that the problem here is to the degree: it's true that most of the allegedly problem-solving teachings are stupidity, and that there is not one, only true, teaching. One can not take one look – Taleb, Grigoriev, Fuller, Papanek or anyone else, absolutizing, considering from his position both other views and the reality described by the others (although without such absolutization it is a very interesting and fruitful occupation); in fact, this is reductionism – in other words, this approach is not synergy, but banal animal competition at the level of ideas. Today's world is moving toward the principle of "communication is not small, but evenly

⁷⁸ The classic Leninist example (although perhaps not the most successful in this case) is the emancipation of peasants from serfdom, accompanied by the liberation of them from the feeding land.

⁷⁹ This narratio, by the way, is found in Taleb's appeal to Popper and in the unacceptability for him of "fragile" totalitarian regimes.

distributed, not at the expense of smaller ones", which personally seems to me, first of all, healthy.

Perhaps the most important part of Taleb's concept of praxeology is the last hundred pages of his Anti-fraud, where he talks about ethics. His ethics, in fact, are aimed at unbundling, to get rid of the illusion that large companies (especially commercial ones) are the best providers of infrastructure, who, as opposed to small proprietors, are allegedly incapable of agreeing on general issues (this, in fact, , Grigoriev's macroeconomic thesis):

"...The head of the company said that it provides work for 600 thousand people. Nyall immediately debunked the agitation by a counterargument, which in fact invented by Marx and Engels: large bureaucratic corporations control the state simply because they are" big employers "and have the opportunity to make profit for account of a small business. Therefore, a company employing 600,000 people is allowed to impair the citizens' health with impunity – and to be sure that in the event of which the state will save it (in the same way, car owners.) At the same time, privates like barbers and shoemakers have no such protection ... except for drug dealers, small firms and private traders usually sell us healthy foods that we would buy voluntarily because the need for them is natural large corporations – including pharmaceutical giants – usually sell in bulk iatrogenium, grab our money and then, taking on a new insult, take the state hostage (as the army of lobbyists help them). All that can not do without marketing, obviously fraught with side effects. Of course, you need advertising to convince people that the Coca Cola brings them "happiness" – and it works"⁸⁰.

Actually, this passage is an optimism for the garage workers⁸¹ and contains an interpretation of the condition for the appearance of false values. De facto, the essence of the commercial "economies of scale" that large businesses are now targeting for mass production is the one Taleb is talking about: maximizing the effect of packaging while minimizing the costs of maintaining and producing a surrogate. Here, his attitude to capitalism is also indicated:

"In fact, the problem of capitalism – again, please, do not disturb the spirit of Adam Smith – comes down to the problem of groups that are different from the individual. The corporation does not have a natural ethic; the corporation is subject to the balance sheet. The trouble is that she has the only mission – to satisfy the demands of financial analysts who themselves are (very) inclined to charlatanism. A corporation whose shares are traded on the stock exchange does not know what shame is. Us, people, limit some physical, natural inhibitions. The corporation does not know what pity is. The corporation does not have a sense of humor – and at the same time, alas, the marketing documents mention "pride" ...All these defects are the result of the absence of your own skin at stake (in cultural or biological terms), which causes asymmetry: the corporation wins for someone else's account. Such systems have the property of self-destructing. And they do it. As they say, you can not deceive everyone all the time. Alas, with self-destruction, the trouble is that managers want to sneeze at him – because of the agency problem they are loyal only to their own cash.

⁸⁰ "Antifragility", "Antifragility and the ethics of (large) corporations".

⁸¹ There is a reason to talk about the garage economy in a positive and negative way: the second one is connected with the characteristic of O. Grigoriev of the garage economy as a system of archaic "distributed manufactories" existing on the basis of once developed but degraded infrastructure and economic ties, while the former is associated with the natural place for the spontaneous generation of such connections in the space of society, the "natural right of the small" and the recognition that the "garage" has become the cradle of the emergence of such innovative industries as Apple, Google, Amazon , Harley, Ford, Disney, Mattel, not to mention less known and large – including those ordinary motorists, who are quite comfortable in their "gArAge hut" as a "city dacha".

Managers are the cause of the catastrophe, but the disaster itself does not harm them – they will retain the premiums, because today there is no concept of "negative managerial compensation" ⁸².

In the case of the Talebov "no own skins at stake," we have a more familiar notion of a "legal entity" entered into a legal or non-financial turnover, just to blur responsibility where finances "start to sing romances" or where something large commercial and financial begins to claim aristocracy and an advantage over the lesser owner, appealing to a higher generality (and therefore, social significance) of the interests of the private business. Whereas in the case of "negative managerial compensation," the same thing takes place in the case of a supposedly democratic political election process, which is an opportunity to vote "for" any of the list of political candidates that has arisen in any way, but never "against" anyone from them, giving others a chance (in the spirit via negativa) – although, perhaps, faces and rumors about the past of the remaining give the voter every reason to look at them obliquely⁸³. This principle "let's see how you manage and if you can not cope – vote against" contributes to the formation of competitive administration to a greater extent than the ridiculously discredited principle of "choosing the best" and is very important for Russia at the beginning of the 21st century (although here, of course, quite imagine fraud is expected). The principle when a voter is not obliged to love politics or fully trust him, trusting him, nevertheless, certain managerial functions (by the way, there arises a presumption of specificity and the necessity of these functions), is an ethical prerequisite characteristic of republicanism, and not of a limited-monarchist democracy.

With all this in mind, the conclusion suggests that the division of labor based on the scale effect is not a true form of social development, but perverse, since in addition to bad infinity, exponential growth does not in reality lead to an increment in the real public good, and is a parasitic form of social devices that are weakly adaptive on a global scale (the effect of a colony of bacteria that is drying up in its own metabolites within the framework of a "separate" Petri dish with a limited trophic resource om).

About what, actually, speech?

Here the author considers it necessary to give his reader a set of constructive antitheses so that when Taleb's ideas become not only a common place but also a mainstream, they did not happen with the same thing that happened to many

⁸² Ibid.

⁸³ The same applies to the presence in the online "social software", where there is no possibility of "negative like", that is, an algebraic choice of content on the negative principle.

thinkers, not immediately realized, but raised on shield: simplifying and uncritical evaluation.

I would be disrespectful to Nassim Taleb if, after reading his work, he did not write a comment. The reader, of course, can doubt, but the material about this was created when most of the book was already written. The more interesting it is to compare the near one when there is a certain own view: this means that you are not alone in your attempt to preserve your sanity in the irrationalized world. Financier and philosopher Nassim Taleb today, perhaps, is the second after Oleg Grigoriev (and even earlier – R. Buckminster Fuller) in time to scientists whose concepts to me as a science scholar are especially interesting to consider for the reason that some ideas of this person, as well as some ideas of the other two, surprisingly complementary to those things that I could articulate from the analysis of my intuitions long before I met them⁸⁴. Usually I'm not inclined to clog my head with a database of these experts' names (this is the task of the machine and at the same time I also worked quite closely) – my names and surnames are only postponed if they are surprising – coincidence or systemic differences with my own views, an unexpected reasoned design or an adequate component of embedding into some holistic view of the world. However, I have remembered the mathematician Benoit Mandelbrot repeatedly mentioned by Taleb since the days of the "Ochakovo" mathematics – not since even when we were given a course of a new cosmology to the university, and not even from M. Gardner's popular book "From Penrose's Enigmas to Reliable Ciphers" in the first year, and even earlier, when I found the Fractint program in the disk "Super DOS collection" purchased on the "Gorbushka", which is a single catalog-a collection of builders of various fractals with the possibility to change the conditions of the formulas. I remember, still there were authentic Tetris from A. Pajitnov and Life from J. Conway; being an elementary logical model of self-organization, Life is an interesting field for studying the primitive conditions of occurrence of randomness. I also remember that in those days (and this was 1994) there were

⁸⁴ The philosophical foundations of the neoconomics of Oleg Grigoriev at the end of 2016-judging by everything, except for Marx's ideas, are to a large extent connected with the activity approach to management coming from the Moscow methodological circle, and that part of the cybernetics of viable systems that comes from the reflection of randomness, cascade and not (directly) the linearity of N.Taleb. If Shchedrovitsky's son is openly criticized by Grigoriev as a Hegelian, then Taleb is probably fine for him, but only in part: according to Grigoriev, trying to escape from the clutches of theory, Taleb himself fell into the trap of theorizing, realizing a "postmodern game". For me, by the way, Taleb also requires close attention on a number of issues, but I believe that things related to wildlife as such, which Taleb broadcasts, are of more fundamental importance than the socio-economic processes broadcast by Grigoriev and, by the way, can save the last.

three-inch floppy disks in the course, one of which was devoted to the current fluidity, and her volume was entitled "Almond Bread" – in honor of Taleb (at that time I did not yet know that his) teacher.

Quite subtly, and in accordance with the fact that Taleb's judgment is also openly stated here that people are more likely to seek books that support invented ideas and theories, rather than vice versa, they produce ideas from books. However, it is also wrong to deny that to explain the similar thematic conditions supplied by life experience, different authors found brilliant ideas from others that corresponded to their own intuitions. The latter, of course, is a truism, but it is hardly worth it to apologize.

It can not be said that my attempt to marry the interactive neoeconomics of Grigoriev with Taleb-Mandelbrot self-similar chance, the categories of cybernetics of viable systems and the fuller's synergetic geometry is a combination of borrowed ideas; hardly liked is simply "borrowing" in the event that some things have occupied me since childhood and almost dreamed of. Here is what I once called the "semantic attractor" that creates the "semantic cluster", R. Schenk – contextual dependencies, an ancient person designated it in the maxim "like reaches for this," and Taleb himself warned against consider yourself a disciple of Mandelbrot, for, indeed, friendship arises rather as a result of the reciprocity of interests than the lending of influence. I can say the same about the philosophy of Taleb: he likes me, because I myself was once partake of fractal affairs and many other things before I found out about this author and realized that much of it goes in unison with him ideas that these ideas are problem-solving and that they are worthy of being dealt with in the subtleties.

My thoughts and theses are very similar to the Taleb – so why write another book? After all, Taleb like everything is clearly and clearly stated. To ask such a question is to repeat the same mistake of dogmatism (just the terrifying outer world), expressed in the words of an ancient Islamic fundamentalist, who explained his own practice of burning all books he found, except for one: "if they contradict the Koran, then , are harmful, and if they correspond – it means that they are superfluous ". Iron logic, you will not reproach! It is not clear just why to study the language, and also to speak and write on it – after all, it turns out, all life in all its diversity is set out in one book. Here is the error of mixing essence and essential. In the case of the Koran, we have an ancient book about the order of being of a person trading in a world where he leads the Unknown. Taleb is good

and very interesting in the essential nuances of his own views and, being an opponent of iatrogeny as a syvolapogo interference in a complex, he would be the enemy of what could be called "auto-genocide" – that is, the phenomenon of self-isolation of a certain doctrine or knowledge of something from others , parallel to him, living representations and forms going in the same direction; but not only such, but going even in the direction overcome by him or alternative – as in the case when, explaining the reason for the execution of Socrates in the words of Fat Tony, he pays tribute to the method of the Greek philosopher. "Black Swan" and "Antifragility" are important gifts to humanity, and we would serve the donor badly if they perceived them as something absolute, spherically-existent-in-a vacuum. There are many productive conclusions, associations, dockings and inconsistencies. In my own narrative there is no identification of the divine principle with the phenomenon of self-organization, but there is a concept of the supra-rational leading to something important and constructively comprehended, between Scylla of vulgar rationalism and Charybdis of irrational mysticism. Another my thesis is connected with the fact that a person is able to design and plan in the conditions of such an open and even uncertain world, agreeing (in a certain sense) with his subtle structures, without falling into synergy.

Is it possible in principle to forecast and how is it possible?

Within the same clarifying position, I have a slightly different view of forecast and science than Taleb's⁸⁵. He talks about the perniciousness of trust in unthinking predictions, and about the fact that actions in accordance with the announced forecast can be dangerous in consequences (in this case, there is hardly anything more in this fear than Durkheim's things connected with the well-known manifestation of the Heisenberg effect in a social environment other than physical). I, as the author of a workable hermeneutic method of qualitative forecasts based on the flow of industry news, allowed, in particular, with an amazing accuracy of my description, to predict the conditions for the emergence of a modular telephone (the real "black swan" in the Taleb sense for many players of this market), exactly in a year embodied by the Israeli company Modu, who later turned out to be stillborn and also understood by me in the causes of this stillbirth, and also as a researcher of the general social aspects of scientific activity, which considers the forecast to be a natural, healthy and developed

⁸⁵ See "Invectiva vs dissertatio..." in the book "The possibility of management...".

cognitive ability not only of humans, but also of animals, it was more necessary to talk about the harmfulness of emasculation of forecasts (due to fear of their consequences) from the system of scientific production – primarily from the production system of knowledge by critical science, evidencing the process of its own degradation and actually depriving itself of a genuine and responsible criterion for assessing its own effectiveness. As for thoughtless predictions, as well as other errors of reason and thinking, then, of course, we can not disagree with the truism about their perniciousness. In this sense, other statements by O.V. Grigoriev (who often mentions "black swans" when he speaks about the random factors of the emergence of capitalism⁸⁶) about the need to switch scientific thinking to inductivism and to refrain from generalizations, for here not only all the productive that was said by Popper (of which Taleb believes himself) is ignored within the framework of criticism of inductivism, but also that quantification, generalization and restriction of concepts is equal to as deduction and induction (or, if you like, "plausible rationality") are also the natural cognitive abilities of a person – another matter is that their inappropriate or misuse should not be a matter of principle refusal to use them, just as the guillotine is not the best remedy for headache after all. In one speech, Taleb criticizes an excessive faith in science that is incapable of working with complexity, and other infirmities like the uncertainty of mind and consciousness (in fact – capable, but not in the current version of its paradigmatic existence), and speaks of the advantages of religious comprehension, whereas in the framework of presentation of his book "Procrustean bed" warns against predictions, appealing to the etymological unity of the concepts of forecast and prophecy (personally for me long known, but not detracting from the value of prognostic sludge and, if you like, prophetic activity, the term "scientific prophecy" is a long-known idiom, although somewhat forgotten due to the dematerialization of the value of scientific activity itself), apparently accentuating the rejection of the "mystical-religious" category of prophecy among the "positive-scientific" part their listeners. In general, here his position is understandable and acceptable, but it requires considerable clarifications and reservations in those places where, as is usually the case, later there is no contradiction. And certainly I do not have any disagreement with him

⁸⁶ Taleb's thesis is true, and that in life we do not know the rules; but they are there and act, and "ignorance of the law does not absolve from responsibility" (and if this is the law of life, then the responsibility is existential). Because, probably, the economist Grigoriev likes to repeat that capitalism is honest, but not fair.

about the fact that it is not worthwhile to swim in the general flow behind any massively or emotionally constructed design of any kind of authority, be it theory, forecast, hypothesis or whatever; nor do I have any objection to the narrative, playful and retrospective errors noted by Taleb.

As part of what Taleb is talking about, as well as what I myself know from the practice of forecasting activities (which, as my early review shows, turns out to be an additional or integral part of the project activity and necessary for the transition from an emergency mode of firm existence to a regular one) in it, the role of intuition, taken as "fast logic", is very important, using a large volume of "nonsurgical" messages kept by one mind, regularly updated in the news flow, identified as markers of certain processes and phenomena and embedded in the cognitive context of some integral picture formed over time in the course of research. The "marker" approach to the premises corresponds to the so-called "coherence concept of reliability", based on mutual confirmation of messages (for example, news text media streams) and Poincare, which goes back to conventionalism, but applied to "streaming content". At the same time, a thing that I did not see in Taleb – namely, the virtualistic moment of forecasting activity, associated with the principle of deployment from the point of some local world, already present, like this point itself, in a certain place in the world of a larger scale, in some cases and at a certain stage of its development, which turns out to be capable of influencing the processes of not only this, but even more, scale. It is the virtualistic aspect of randomness that, on the one hand, connects the forecast with the projection, and on the other hand it is able to resolve those discrepancies and confusion that are noticeable in various speeches of Taleb (especially the whole class of examples cited by him, which I would characterize only "half-way"⁸⁷). The point is that any branch or subject news on the one hand can be considered from the point of view of interdisciplinary interaction, on the other hand, as an eventual point fluctuation, to which, however, an ontological premise of the expectation of a certain "black swan" , but related to the clarified

⁸⁷ Taleb shares all sorts of media misconceptions – like the earthquake-resistant towers of the WTC on Sept. 11, 2001, in New York, destroyed by airplanes terrorists from the Arab East, and not "someone" as a result of an industrial explosion, which is fully documented in open video recordings and in a variety expert comments. These errors are partly forgivable in connection with what they are used as examples – but, again, in part, since a different view of the nature of the incidents mentioned by them considerably brightens such "black swans". There are other examples of this kind of ambiguity (like the next case with the hurricane in New Orleans and the specifics of FEMA activity in this situation), but I do not want to consider them in detail.

cognitive context the question of what things can (if they can in principle) occur from a given point, taking into account how it is inscribed in the dynamic context of current subject-event dominants, estimated to as a whole trend space, and what conditions or components of this context can in principle become a trigger for the realization of the possibilities, supposed, embedded or "collapsed" within the framework of this point actualization. When we argue in such terms (subjectively ascending to the extreme psychology of the Nasal spouses), at least some black swans become lighter. That is why I pay attention to the topic of mass communications and the productive one that can be obtained from this industry that was formed in the modern era in the conditions of the formation of a new world. Contrary to what Taleb says about the apparent pestilence of its massivizing effect, it is the most dense combination of the sphere of the popular with the sphere of the unaccounted, where the most distinct detection of the zones of the emergence of "black swans".

Spreading the Kestlerian concept of creativity on the outside world, and assuming that this world has some kind of creative ability in this sense, it can be said that the formation and evaluation of the expectations of a collision of the heterogeneous in the external world (outside the observer itself – conditionally creative personality) should constitute the qualitative essence of the forecast of blacks swans. Therefore, the problem arises, and at the same time, the problem of the formation of the cognitive context of such latitude and generality that would allow us to embrace the components of the semantic network, which are quite diverse in terms of mutual weights and small by common context weight, in interpreting the mathematical expectation. In this connection, in turn, the task arises and, at the same time, the problem of forming a descriptive formation of such a network on the principles of sufficient description of the subject dynamics. About these things, only in other words, Taleb also talks in his "Swan".

On the other hand, within the context of his conversation, the category of insight that emerges within the framework of work on the "intuitive-marker-contextual" methodology, which is a kind of anti-corruption of the cognitive process carried out in the mode of self-study⁸⁸. This is exactly the case, because in such regular

⁸⁸ The marker approach to pairing studies with a coherence precondition of reliability and the definition of "information lacunas," or zones of understatement, corresponds to what Taleb says about the "hidden evidence problem": *"once you have digested the idea of hidden evidence, you start to see a lot of things before still remaining in the shadows"*. It can also be said that this concept is a broad aspect of what is known in the field of

work I had to write weekly some meaningful texts, the main requirement was not to avoid truisms, platitudes and repetitions of the news text, but to provide some sort of output information, not only to the fact that was contained in the current weekly mass of the news flow, but also to the one that I had previously deduced in a previous way, in previous reviews. Gradually, the critical mass of the obtained independent information accumulated, forming a rather complete model, not even a model, but a picture of the subject area within which it was possible at one glance to identify the relevance of the news to a particular industry process or a conjuncture situation. Of course, one can say that, for example, the qualitative forecast of a modular honeycomb made by me became an unexpected "black swan", but here, in my opinion, more important is how the systematic accumulation of a critical mass of developments can lead to an insight that, of course, is something more than a conclusion derived from the rules of "linear logic" (the "black swan" in some sense became for me the performance of a qualitative forecast for open sources, but I would not call it completely unexpected). Actually, "black swans" is nothing else than the ontical insights created in the system of natural and socially-dominant factors – just as the insights of human consciousness are created in the system of semantic dominants, or in the semiset, or in the actual configuration of cultural accents. This means that it is possible to expect, although not always know with absolute accuracy, the location of their location. Accordingly, similar insights (similar "black swans") appear in a single semiset, exemplified by the same metal-cutting lathe, the history of which has been drawn for a century in a certain European locus between Vulij, the turning house of Peter the Great, the Tula factories, and again Woolwich; the question of the accidental occurrence of this machine rests on the scale of the eventual consideration of a number of details relating to society, the extrahuman environment, the socio-psychophysiological fate of individuals (for example, Nartov and Maudsley), as well as the systemic nature of these environments, the openness of which allows talking about their network configuration, partially, but reliably, to use automated research machines, and

"data mining" as the "content analysis", or the study of implicit entities. When I talked about the ability to work with these things to some of their potential employers, they were initially terribly interested, and when I tried to explain to them the "method" of the work they were asking me about, they found him confused and refused me in the post, although their question was asked from "Srednestan", whereas my answer was, rather, not from "Krajnestan", but from the border area (for this, like every question and related project activity, is a portal sphere, or border, ontology). Alas, at that time I did not have these, more and more confidently becoming a common place among the enlightened part of the business world, the Taleb concepts, to which I could refer.

partially, but reliably, to carry out forecasting activities. At the same time, speaking about the value of Taleb's ideas, one can put the Kantian question with an oxymoristic premise: "how can it be predicted a fluctuation"? Here, in fact, there is a transition to his ideas of "anti-stability," and, taking into account what has been said, to the systemic signs that he identifies, which they reveal in these "network systems".

It makes sense to further consider some of the ideas that Taleb is talking about in the "Black Swan", including my own examples. The emphasis on "what you do not know" corresponds to my notion of "information lacunae", introduced as a worker in the framework of a manually applied OSINT work, to go beyond the news flow that actualizes the perception of the recipient with the specifics of the content and clogs his attention . However, access to such gaps is not immediate, but only after a while, as the cognitive context is formed on the basis of organized iterations of inquiry. When the context is formed, the reasoning is conducted according to the scheme to the painfully familiar modes of conditionally categorical syllogisms in a sequential form, and the main question in which they are applied and which is updated with respect to this packet of news messages has the form "What is not said here?". Despite the simplicity of all this, regular work is thus connected with the constant overcoming of uncertainty (and therefore, lack of information) as such, acting as the field of the "unknown set" of this question in its explicit premise (whereas the implicit classically is represented by an ontological hypothesis associated with the cognitive context) and, being the subject of regular exercises in subject events, creates in the researcher these cognitive anti-fragility in the sense of Taleb (in more detail about the subject-on logical and methodological aspects of this work related to the study of media broadcasts, referred to in my materials related to the project of anthropology).

As for the further mentioned Taleb prediction of anomalies, this was just the modular phone of the Israeli start-up. However, this anomaly was a transcendent way out of the current establishment ("establishment of the division of labor," if you like), however, when immersed in the topic, expected to be obtained as a legitimate possibility in terms and tasks of non-monopoly distribution of the profit of content and service providers and saving the costs of the final consumer communication services. At some stage of market development, such a decision

became logical; In addition, although it went beyond the segment of mobile computers, in terms of design it was actually a Kestler extrapolation of the modular principle of the device of stationary PCs into the sphere of mobile solutions. At the same time, of course, the Modu project was an experiment – successful as the idea of integrated design, but unsuccessful from the point of view of the interests of large multinational players preparing the output of i-Phone and Android to the accompaniment of the patent "fight Nanaian bulldogs under the carpet".

On the prediction of technology and technology predictions

Correct prediction is never "knowledge of the future" if it wants to remain in the logical-argument field; This is an assessment of the prospects for trends as directed, or intentional, processes in which the intention itself is, Husserlian, not the original concept, but the initial problem, with research from the final stages (results) and factors that can affect their interruption. In the "extreme state" the processes are interrupted very often, and it is difficult to determine the ratio of influence-perception, and hence the relation of on-going. But even Krajestane does not completely exclude the possibility of a trend forecast, since it is the intention that overcomes the chaotic fluctuations of uncertainty without wasting out the response from the sides, and because chaos itself has different and even typologized states – and therefore the question of the dynamics of these states is always appropriate degree of their typicality. Actually, the difference between Srednestan and Krainestan, starting from the second half of the "Swan", is explained by the difference between the Gaussian and Mandelbrot representations of randomness, when Taleb discusses the limits of applicability of the first and heuristic value of the second⁸⁹.

In general, the theme of the ratio of black swans as black event boxes in the historical process, and actually the process category as a system – a special⁹⁰. After all, the primary process for a business Weberian person is a production (massively designed design) that excludes paying attention to incoming external factors and ... simultaneously requiring them to be taken into account, but in

⁸⁹ I remember that in the 1990s Mandelbrot and fractals were a very discussed topic in the department of methodology of my faculty, and they were very inspiring in the development and application of computer programs for visualizing landscapes; well, the corresponding calculation of randomness, too. Leibniz was often mentioned in this context.

⁹⁰ The process as a system in scientific usage seriously began to think somewhere from the 1960s.

conditions of the Taleb recommendation of limiting the incoming news flow. Such a process is exactly a system, and when it is created, daring to create it ignores a lot of doubts about possible risk factors. Yes, according to Taleb, we are accustomed to "tunnel", but according to him we can not go to the goals and reach them without this tunneling, perceiving the external system that is beyond our control as chaos (the anthropological equivalent of this I would call being a "rocket man").

The black swan as an event-box for a process that is meaningful to someone (for example, once again, the production process) can be interpreted in the terms of E.Goldrat as the expectation of the "bottleneck" of this process. Is it justified in this case for the production of "bottlenecks" in cases where an enterprise or firm is in Kraynestan, or should everything be put to the test? The point is not only that where it is thin, there it tears (or a system-size crack is formed in the Delizovsky sense) for internal reasons, but also that this place, as a rule, is weak simultaneously for endogenous and exogenous factors.

When the world is stretched, the inner-world matter is able to be subtle. And this is the systemic nature with which, however, it is quite possible to interact, for in the human being the mechanism of "small perceptions" was found already at the level of elementary guesses – closed from us, again, by the decent "illumination" of psychoanalytic Freudist linguistics. And this question exists besides the intellectual question criticized by Taleb about the (in his opinion – imaginary) demarcability of deterministic and absolute types of chaos. Meanwhile, interaction with the world of mostly stretched and thin means simply a built-in complexity, which does not require either eternity or expansiveness of such a built-in; and this explanation of the world perfectly explains the distance of interaction, so incomprehensible to critics of Newton's theory of gravitation. And in the sense of the same world, the "black swans" (at least, a significant part of them) may well be just another manifestation of subtle connections. And, of course, all this not only does not disprove the value of uncertainty, but, on the contrary, supplements it with a special positive content.

Kraynestan increases the probability of being a bottleneck for an increasing number of stages of the process (in the limit – for everyone), but the degree of non-exposure of any subset of these stages to such a being determines the

degree of randomness and corresponding expectations for a particular process, which in turn may be interpreted as a sequence of leaving traces (impressions) – on the one hand, and as an organized virtue – on the other (a substitute for teambuilding and other nonsense quite often for L. Peter in cases when in avra nyh hierarchies, it is impossible to create an authentic production and management process). Meanwhile, the interrupted process can be interpreted as an underrealized virtue⁹¹; but the traces left in the course of such implementation turn out to be steps of the ladder leading to such realization, and mean the potential for the resumption or completion of the process in the direct or converted species.

About some of the technologies that Taleb talks about as unpredictably arisen, one can argue. Those he calls computer, internet and laser. For all his erudition, Taleb is not a trendman and not a technology historian. Surely one could agree on a laser (unless, of course, we take a great interest in interpreting the ancient Indian treatises), but I can not agree with the computer and the communication network: the explosive growth of some technology as a sought-after innovation, in the case of the ICT industry, preceded centuries-old work of the global society, embodied in the computer that we have today. The idea of a global communication network was expressed by Nikola Tesla, and the beginning of its implementation, very much coinciding with the graphs of the periods of Fuller's technological development, falls on 1970-1980. Astrolabes and armillary spheres were used as computers by Arabs, who perceived Alexandria, perceived the technological curiosities of the East, whose roots are lost in the depths of millennia. Further, Lullius's machine, then Pascal and Leibniz's ideas, then Babbage and another example of the fuller's exposure of the idea in society before it was fully implemented (long before Fuller was born). Further – an alternative to the development of cybernetics in the 1970s with the idea of round situation-expert rooms and the choice of an emphasis on the trade and financial task of using computers as a key one, coupled with the personalization of computers – just as personalization of land-based vehicles – cars was previously carried out; and this happened within the framework of the quite understandable

⁹¹ Ontological examination of interrupted processes was the topic of the scientific work of my good friend and academic secretary of the Russian Philosophical Society Andrei Korolev, while the philosophical and philosophical-psychological questions of virtualistics occupy a prominent common place among the subjects of interest of the staff of the Institute of Philosophy of the Russian Academy of Sciences.

logic of adherence to the "invisible hand of the market" within the framework of the widely developed, at the time, general scientific synergies of self-organization, taking into account the value of post-Protestant middle-class individualistic consumption. Of course, here Taleb can quite logically accuse me of the same error of the retrospective rationalization of History, about which he writes as an error. However, why still understand History (even if it is thought of no more than archeology), how not to get rid of the blackness of swans?⁹² Taleb himself resorts to historical excursions, and it does not matter if my excursion is a few thousand years long. For someone who digs a topic with sufficient attention and diligence, the number of black swans in it is getting smaller. The computer is not part of the "master plan," but a consequence of the specific logic of things, in which, of course, the randomness and unpredictability factor plays a role. But this is already a matter of knowledge about where this logic is and what it consists of, and also about where exactly here is the unpredictability⁹³. For me, at one time, the "black swan" was not the very possibility of a modular phone, but the fact that it was very private and privately predicted by me the possibility of its appearance with a high accuracy was realized exactly one year later somewhere in the world; that is for me the "black swan" was the justification of its own forecast of some possibility, but there was no doubt about the reasoning and the logical nature of this possibility; the most interesting thing is that it was a forecast in the heart of the process of "ever increasing complexity of the world." Popper, however, had an "oedipal effect" like the one that read (if reading) my analytical note with a forecast the head of the company where I worked, took this technology idea and shared it with fellow vendors from a small start-up in far-off Israel, I deny unlikely (although it's possible that I'm wrong). A significant black swan for the market of that time (the forecast was made in 2006) was the emergence of the touchscreen mobile phone iPhone from Apple, but here we can also talk about the mainstream of technology giants based on "film technologies" developing somewhere still 1960's, and also, like other technologies, passed the stage of socio-economic exposure. For me, at that time, the accent of giants on a completely touch-sensitive interface was also not unexpected, the reverse side of which I considered (and still think) tactile multimedia, which has not yet become a broad innovation. Some, later realized, news, for me, the wide sales of the

⁹² The triviality of the Nietzschean utility and the harm of history for life is omitted.

⁹³ The most important such factor, probably – capitalism itself, as Grigoriev-Taleb anomaly.

touchscreen phone will close the possibilities of a modular phone – more democratic for grassroots participants of the market and more technologically more transparent, as well as profitable for the user at a price. But it was precisely because at the time when it became possible to make such qualitative forecasts, I had a poor idea of the connection of technological alternatives with the systems of the division of labor.

In this case, the example with computers may have been simply unsuccessful, but on the other hand it is he who is indicative in terms of a somewhat different aspect of the nature of the black swans: from our gaze the potential of those forms of perception that, as such, are known, but not mainstream or the dominant of applied solutions – sometimes incredibly surprising and, as always in the cases of something famous, which for a long time was not given due attention – unexpected. Taleb criticizes Plato, but does not say anything about Pythagoreanism, which he inherits in many respects: maybe Plato and the classics specifically took the teaching of this strange school, taking one from it and ignoring the other, too carried away by abstractions, to which Taleb lamented today's deficit ? This question is not rhetorical, and for a comprehensive sobering of the attitude towards Platonism, perhaps, it is necessary to do no less work than the one that Popper did in his time. With all those things that reflect a holistic worldview and what could be called technological humanism, both former and closer to the present, the Pythagoreans are somehow persecuted and misunderstood – in any case, modern manifestations of what could have been called Pythagoreanism, strangely combining naturalism (we will not use such words as "physics" or "natural philosophy") with a certain set of moral attitudes, modern "post-European" natural science perceives as something odious. It is bordering on quackery, though secretly admits and even inspired by, sneaking something borrowed. And what has just been said, does not completely exclude the summary of Taleb made in connection with the "computer example": yes, the world is much more complicated than it seems to us, and our prophecies look monstrously pitiful. But only at first, when they, according to him, are superficial. The surface is generally a separate and very interesting topic in the modern postmodern logic of meaning – it is the possessive membrane of existence, its reference: thus, under the conditions of the earth's atmosphere, we never come into contact with aluminum, but always with its oxide, and always assume that at

the same time we touch something inside an aluminum. When the surface does not express anything but itself, we call it a simulation, although we also know that it is one of the best forms of mimicry, or the concealment of what is. Superficial prophecy is nothing but a concealment of the inability to control the situation, as a rule, when trying to preserve the valuable social status quo, provided before by the faith of others in the great prophetic powers of the predictor.

My prognostic methodology of working with "semantic attractors," broad and general contexts⁹⁴ at the initial stage of work does not at all imply a forecast as such – the ability to arise in the process of systemic work – for the ICT market case, the possibility of cautious assumptions about the future arose about two months after its inception. At the same time, as news and analytical information is accumulated, and primary conclusions are obtained on its basis, I do not give an estimate of the reliability of my "knowledge" about the probability of an event (as Taleb mentions in the example of the experiment of Michael Albert and Howard Raiffe): the very described the event is given to me within the framework of the coherence presumption of the reliability of the state, and then everything related to any "probability" or "faithfulness" refers to the sum (or rather, to the integrity) of my own cognitive abilities revealing opportunities in connection with available data that are part of the current focus on a particular area of the already formed cognitive context⁹⁵: nothing else was given to me here, and I immediately proceeded from the premise of the potential erroneousness of my constructions and the possible need to change them (and sometimes this had to be done as the picture of the industry was supplemented by new circumstances, some of which became known or understood after a considerable time after I stopped this kind of prognostic research); there was simply no question of "certainty" or "admission of a mistake", because there was no guessing situation, as Taleb in essence is talking about, describing the situation with the experiment of the noted scientists,

⁹⁴ I distinguish the breadth and generality of contexts: in the first case we are talking about the power of the set of objects present in some event structure, in the second case, the possibility of discerning the event structure of one set of objects in a set of other objects. This allows you to immediately identify the places of waiting for information lacunae in a new situation and raise the question about the validity of such expectations. An example of the generality of the event context is the noted process of exposing a technological idea in society and the related question of the similarity of cases of such a process in History.

⁹⁵ I will not object at all if anyone here sees the elements of scholastic conceptualism that goes back to the moderate position of Abelar, which I would call the earliest version of "dialogism" precisely in the sense I have developed; the word "dialectic" here looks not quite appropriate, despite the fact that Abelard, of course, is considered scholastic dialectic: it is about "partial opening" to another as a kind of moderate communicative position, since in healthy communication (primarily business) is allowed to The discovery is not all that is possible, but only the necessary.

but there was a lot of imagination and a "clash of the heterogeneous". And yes – that, whatever he says about "game learning", a kind of gameplay of guessing riddles (or rather, the detection of "intensional new products") – so this desk activity, requiring great perseverance and attention, is of interest, and the greatest interest was precisely the situation "I do not know the answer," and this situation, again, was just a game. Only this solution of riddles is more likely not in the direction of getting leftovers, what ~~colonel~~ Dr. House was doing on his difdiagnoses⁹⁶, but in the direction of tracking the accompanying changes, since the task to assess the situation (diagnose) here was intermediate, and the main was to assess the direction of the process: it is clear that "everything" was moving toward the notorious convergence of communications, but its specifics and priority, called "killer applications" (of course, these expectations could not be "mathematical") was just of interest. And those objects and aspects of the cognitive context that were preserved in the shadows, not falling into the field of the illuminated changes, became regular information gaps in the system of thematic dominants already developed (and constantly updated).

When in 2007 I wrote another certificate with the assumption of such a device⁹⁷, I myself considered the hypothesis to be too bold, and my own impression of the foregoing was ambivalent – on the one hand, I was skeptical myself: "Do not imagine yourself showing off" the transcendental ability of the imagination! "On the other hand, there was an argument that it was the result a peculiar play of factors, associations, preceding hypotheses and the whole chaos of the same references that systematize the connection of branch narratives, and it seems to be all natural. "At the same time, it must be said that from a certain moment of immersion in the subject to the weekly I conducted the assessment of the situation in the industry without reading the briefs, let alone the full text of the digest, but only looking through the list of headlines, noting and looking more closely at those of them that somehow corresponded to some plot novelty or complementarily approached the themes discussed earlier That is, I was not spent on acquainting myself with that very excessive, and therefore noise, information of the news flow, the harmfulness of which marks Taleb, but all the full texts and digests have always been in the collection with references as bibliograms affinity

⁹⁶ When I was doing these things, the self-titled TV series was widely discussed on ICT profile tapes and new media.

⁹⁷ http://dalekseev.ru/sites/default/files/attachments/portfolio/ezhenedelnik_2007.03.05-16.pdf (actively for 2016).

arguments. The latter is especially important in the sense of the problem of the "unread part of the library of Umberto Eco", which he repeatedly depicts in "Black Swan". Therefore, I can say that this problem has permission in a special culture and the procedure for working with information (not to mention the fact that in its linguistic aspect this is an old good Nietzschean problem of the usefulness and harm of history for life). And I did not use any appeal to the figures in the sense of "forecast accuracy", but I used the turns "probably" and "not out of the question", because it was the actualization of what was possible in the sphere of the imaginary and discussed (on open profile sites) the condition of insights that went further into the development, and was anticipated with regard to the current conjuncture picture of the places of thematic weaknesses or failures. Although, of course, the "genuine black swans" were beyond the sphere of industry, the expectations from this "transcendental" area (and I do not know the better name for the habitat of these birds), the most productive and fresh hypotheses I have (and, as is clear from observations in the course of this work – not only for me) arose just in the places of thematic outlets for the sectoral framework. The value of the forecast, however strange it may seem to anyone, is not in its accuracy (in terms of the accuracy of the onset of an event considered within the framework of a numerical probability theory), but in the realism of the undertaking on its basis (or rather, with its help) of a project or generally conscious action that can be for many people a random, unexpected and unpredictable. That is why the qualitative forecast is more important and valuable for me, and the important news here is that, in fact, the event of the "black swan" is of a qualitative nature by its very nature: Middlestan is a world of extensive denotata (and, accordingly, describing their language contexts) , Kraynestan – a world of intense. Meanwhile, Taleb for some reason constantly turns to psychological examples-jeers, requiring the test subjects to give a numerical characteristic of the probability of the onset of an event. And here an important observation is not only that the prognostic abilities of the "expert coryphaeus" are little different or even worse than that of students or "car drivers," but that the coryphaees themselves are being led to provocation of such a task containing a trick in their implicit premise; this is, in fact, close to what Taleb is talking about in the "Fat Tony" paragraph when he talks about models for assessing the situation "empiricist-crook" and "platonistic nerve-excellent student". The actual prediction is about the other, but it also does not mean that it can be reduced to

the empiricism of everyday "life experience" – just as the science of logic does not reduce to a natural conclusion.

By the way, my first successful forecast, which, like the others, concerned not the "what will happen in the market", but the "what will be talked about" (because nothing but the flow of news messages was not given to me), it was revealing themes of penetration of technologies of direct access to the Internet in the system of mobile telephony (in August and September 2004 it was not yet mainstream). When this thematic dam burst somewhere in the course of six months, and it began to speak about this more and more often on profile tapes and in the office, it was difficult to prove the prognostic value of their work on this particular case to one of their colleagues: after all, it was about what it's already so obvious that it seems to have been obvious before. This global theme, however, despite the initial technological optimism of numerous commentators, quickly came to naught, leaning against the problem of revenues from direct VoIP (then still democratic, non-commercialized and regularly working) signal carriers-cellular operators, who at that time 30% to 50% of revenues of content and service providers.

Of particular interest is the phenomenon of serendipity, noted by Taleb, from writer Horace Walpole: the discovery or discovery of something useful that has not been deliberately sought. But the fact is that such parallel (or, rather, sudden,) discoveries are made when something is looked for, and a certain question is raised – initial or quite general in its premise, for an approximate definition of the integrity of the object of searches, which subsequently either is limited by the principle of in-depth interviews, or changes in its premise, depending on the response received and the order of relevance to its issue. The Taleb-Walpol serendipity turn out to be such unexpected answers that change the obvious (and sometimes implicit) premise of the question. However, such serendipity, more often found in the search for something basic, is the essence of what is more commonly referred to as a "synergetic effect", when a critical mass of activity opens up new activities and opportunities.

With some examples of Taleb on this account is difficult to agree – for example, in the case of Darwin (indeed, before he already had evolutionary concepts), but in

most examples he is right. It is uncontested Taleb the thesis that, in addition to mastery, the success of something like "the best" can provide both random results and unexpected situations. However, I would not say that, arguing that the Microsoft product, as a less successful program, won the world thanks to a "lucky chance" against the more successful products of Apple, Taleb was sufficiently immersed in the ICT topic, while not being biased by his own idea of "uncertainty": after all, apart from the purely exchange process, conditioned, as the freshest intuitions show, by irrational movements of mass expectations and phobias, there is actually a level of intra-industry trust transactions, tied to the idea of what is permissible for an exchange call the inventor and entrepreneur in place of their intersection.

What is important is his thesis that engineers create technical innovations out of love for the process of invention, and not for the sake of understanding the secrets of nature, and that education is often promoted in technology that was originally created as a toy or a curiosity, but not as a purposeful tool; the following is also important: *"often the knowledge about the invention alone generates a number of similar inventions, although no details of the research have been disclosed"*. Knowing that a solution exists is already a huge step towards a solution. According to Taleb, the availability of information on the principle solvability of the problem means the principal possibility of the following technological realizations. In fact, this means nothing else than the reverse side (more precisely, the concretization) of a phenomenon that can be called "James's thesis" (by analogy with Pierce's thesis), which boils down to the assertion that the declaration of the possibility of something means a non-zero probability of this something.

The essential problem of the forecast, once again, is the problem of not knowing what substrate (or matter) is capable of perceiving some effect and fixing it in one way or another, and which one will resist and quickly erase it or erase it. And this is all the more difficult to do in the sense of the multiplicative complexity of the world, the diversity of matter, the forms and tracks that already exist in it.

If Poincare came up with his own in situ analysis to solve mathematical problems, then I had the task of constructing an effective hermeneutics of media presentations, inspired by the pathos of combining the evidence-based and

argumentative a la Petr Ramus. And in this sense, the confirmation of my natural language method is refuted by Taleb's thesis that "*prediction and prediction is a much more complicated matter than commonly believed, but to understand this, one must know mathematics*". So, for this it turns out to be necessary to know not "math" proper, but, rather, its "foundations" and the principles of the art of understanding used in the course of dynamic immersion in the subject, in fact, it is precisely possible to identify subject invariants, employees (unconditionally , limiting) grounds for conclusions within the specific "logic of things" (or "the logic of concrete things"). The media hermeneutics, self-reflecting the media industry (in particular, new media), appeals to the holistic view of those social processes that, in the case of individual companies and sub-sectors, look like the actions of individual vendors, operators, producers of infocom equipment, heavy content or providers, conditioned by their own commercial or project interests (and this is already – to the fact that Taleb speaks even further about the ideas of von Hayek).

However, the peak in the edge of mathematician technicians sounds Taleb's call not to pursue accuracy and specifics. Part of this is the peak in the rib Grigoriev, in the Taleb style, which points to the "epistemic escapism" of the mathematical illusion: "clearing the place for a happy accident" is a very correct expression here⁹⁸. When he says (in footnote No. 63) that "in the zone of influence of black swans, almost everything that has not happened in the past should bring good", he actually talks about nothing but content genius, but the trick is that this is the genius of the world itself, to which the one who wishes to make a discovery⁹⁹.

Yes, rationality, predictability and mathematical solvability obvious to a person versed in this issue way is inextricably linked, but it is also true that rationality, reasonableness, consistency and awareness, as well as being inextricably linked with each other things, however, are not identical to each friend, and therefore able to work where others do not work.

⁹⁸ This very "clearing of the place" is very reminiscent of Hume's skepticism, which is also necessary to him not as an innovative "scientific religion" that is totally distributed to everyone and everything, but as a tool for clearing intellectual space, already reminiscent of Husserl's much later phenomenological reduction. But Taleb's stroking of neoclassical economic "anthropology of rational man" against wool is exactly the same as stroking Grigoriev, and there is nothing to add or refute here.

⁹⁹ Quite, however, is favorable for me and the passage of Taleb about the perniciousness of the shadow, quite combined with the things indicated in my "Invectiva vs dissertatio".

At the same time, however, I can not agree with the statement Taleb that without the "general theory" can not predict (paragraph "Prediction and freedom of choice") medicine, in his own words, there is a purely empirical sphere of activity, but it is in it , as, perhaps, in no other, prognostication is the most certifiable and confirmed occupation – of course, if it is engaged in a sufficiently qualified doctor. So you can live not only without a general theory, but with good predictions.

In general, Taleb is inclined to use not quite successful comparisons in medical subjects and terminology (I observed this in several places of the "Black Swan" and "Anti-brittle", but I do not consider it necessary to dwell in detail on specific examples). Speaking about the case of a conversation with a doctor about the cooling of a broken nose (at the end)¹⁰⁰, Taleb commits a banal and wild mistake of checking the physician's competence with the Internet: indeed, there is no statistician for reducing the swelling from the applied ice, but it can not be because the ice does not act on the natural process of inflammation, which is a hydroframic, essentially mechanical, fixation of the soft tissues of the damaged bone, and on the temperature and pain receptors – natural control points that increase the probability of a shock state in an adult enough to derive from which – is much more critical I am a task than simply to remove pain, whereas it is not justified to cut nose with anesthetics from the point of view of the very iatrogenia that Taleb criticizes and about which the doctor certainly knows – especially since the latter is not aware of the reactions of the patient's urgently admitted patient to various anesthetics . However, why should a doctor, instead of doing his job, have to deal with a harmful patient about the whole of this kitchen? Refuse from medical manipulation is the right of the patient. The rationalism of medicine (not as mistakenly understood as a science, but as a macrosphere of human activity) is much more difficult than we are told about the rationality or rational activity of Taleb or, for example, the economist-manager Grigoriev: the emergency in medicine is closely intertwined with the regular, deductive in combination with believable, intuitive – with reliable (that is why we are equally talking about both medical science and medical art) and, moreover, experimental – with legally prescribed.

However, he is right that, at least, a significant number of medical errors are associated with ignoring the anti-fragility self-healing (in other words – homeostatic¹⁰¹) the ability of the human body, as well as with excessive

¹⁰⁰ "Antifragility", Chapter 21. "Medicine, convexity and opacity How to argue in an emergency room".

¹⁰¹ By the way, why does not Taleb use this biological, although connotatively and somewhat different, terminological analogue of antifragility? However, it is understandable why: homeostatism connotes exactly static, whereas anti-fragility is a more precise concept with respect to its "triad" associated with the dynamics.

interference in natural processes. And he is not entirely right when he says that only one reason is needed to make a decision, and the rest ("1 +") are justifications (apparently, always "pitiful" for him): when additional or favorable opportunities turn out to be a critical mass, The system is most likely capable of carrying out a phase transition. A set of accompanying goods or "expectations of positive black swans" is not exclusively a psychological factor (or justification factor) – at least when it comes to assessing the estimated (or calculated) prospects for a chosen strategy variant, rather than postfactum events; in the latter case, of course, there is an excuse connected with retrospection. Thus, moving to a new city due to the presence in it of the opportunities for profile employment is not a self-justification when the additional factors to the earnings are fresh air and the availability of leisure.

Logic-cybernetic Taleb

In the period after Bir, when macroeconomic management has gone in its development along the path of total supply of the global financial sector to electronics, Taleb is perhaps today the only author in the field of cybernetics of viable systems, capable of conceptually understanding the order of the global world situation breaking out based on the specific givenness of this electronic financial The reality of management, formed in 1980-1990.

"Black swan" or "devil from the snuffbox"? Speaking of the former as a circumstance of "scientific empiricism," Taleb often implies the second at the level of expectations, frustrations and repression. I propose to talk mainly about the "black box" as a long-known cybernetic model (as well as about the long, but not so widely known concept of the logical structure of the issue). Here it is worth remembering how this box is represented in art and mythopoetic symbolism, including cinematography and television production. As a rule, this box is cubic, and not necessarily black; you can recall the blue box from Mulchland Drive Lynch; the box de Marshan from the "Rebels from Hell"; mega-experimental jail-gusher from the film "Cube"; not exactly cubic, but even rectangular obelisk from Kubrick's Space Odyssey; black box from the "What? Where? When?", as well as the ever-memorable Kaaba in Mecca or the Ark of the Covenant. A cube, black inside or outside, is an object and symbol of an eternal riddle, an actual mystery, but active and influencing our life in such a significant way that it can not be bypassed. This object is a source of unpredictable possibilities, but not these possibilities themselves. The latter are swans of different degrees of darkness,

and localized in their place of origin, and if they appear from such an object in their evil hypostasis, it means that we did not find out all the properties of this object by the results of interaction with it, which, nevertheless, can not be considered a vice or a flaw in knowledge due to the mysterious essence of the object itself; an error arises from an attitude to the principle of its cognizability. It is a different matter if such an arrangement is consciously chosen, that is, if there is a conscious choice of unpredictability as a synonym for error. However, unpredictability in the "black box" model is normal and natural, because it is impossible to cover all its properties with a single inductive "enumeration", but you can build communication with it that will be valuable both for the object and for the person who knows it, and are not logical connections, detected "in the object," but those that are set "with the object." This means that a completely special logic is working here. To the beginning of this logic, I once approached when I asked myself about the nature of single-place predicates, coming to the conviction about the imaginary character of the separation of properties and relations: the first as an object of non-logical symbolization fell out of the entire cognitive space. Meanwhile, if we take into account things like Russell's "red world," then it turns out that the elementary predicate is just a binary relation (rather than an unintelligible "property"), only in the case of properties one of the object terms of this relation is represented by the observer himself; because the perception of every property and even the conversation about it is already purely pragmatic and aesthetic (and the prose and deeply intimate), and any classification (as an ordering operation on single predicates) is correlated with the order of perception – which perfectly complements the quasi-correct nature of the four principles known in logic classification. So, in the case of the "black box" model, it is possible to assume more than two-way communication relations, the terms of which can be various "subject-reactive" (let's call them so) the characteristics of the box itself, and the values of these terms – respectively, of the unknown region; or, on the other hand, more than two-place relations of the observing entity of interaction with the "black box", or even several subjects of observation of the same area of the unknown, or, possibly, even several such areas. It is possible to multiply subject sites of communication predicates in different ways – what is important is that in the system of calculating them one of these places is occupied by the subject of logical operation with them.

And here also it is not necessary to resort to naive solipsism: firstly, we are immediately immersed in a largely complex and incomprehensible world for us, and secondly, the prerequisite for the beginning of any real communication is always one or another form of trust in the unknown; because with what we fully know, there is no interest and sense of communicating – it is enough to expect something and act in accordance with expectations. Meanwhile, we are trying to learn the device of even "fundamentally black boxes" that are beyond the scope of cognition (which, to an optimistic state, are always current opportunities), precisely in order to detect or exclude black swans there; However, we do not assume that it is communication, not external correspondent "knowledge of the device" that creates the reality of being – like, for example, the personality formed in its social being, irrespective of whether it carries out cognitive preparation of other personalities and public institutions, or no.

Speaking of degrees and fractals, Taleb does not mention Leibniz anywhere (alas, but with an extensive list of literature, even in "Antifragility", where the German philosopher has figured him once in a completely indirect context) with his ideas of living and dead forces, the features of which are related to calculation of the motion of bodies of different masses through a power-law expression of velocity. In "Swan" he complains that Mandelbrot has not explained the peculiarity of the concept of self-similarity, which is why there was a possibility of confusion with the concept of mutual identity of different-scale structures within a single fractal. The significance of exactly the similarity, but not the identity, in the light of the above, consists in a structural description of what is related to the inter-substrational translation of forms, and the irreducibility of the left traces (as peculiar ontic-causal wholes) to what or on what they are left. When the translation of some form or structure occurs inter-scale, then, whatever this phenomenon is, it represents another idea – the forerunner of the "fractal consciousness" – the Krebses "coincidentia oppositorum" "minimum" and "maximum" (in a sense corresponding to fuller inward and outward), leading to authentic Pythagoreanism. And here we find the key to understanding virtualistic implicitness – to the answer to the question of how "there is more in the smaller".

Is it then possible to consider that the arithmetic-algebraic category of degree is a special category of causality? And with what is it more connected in terms of its

physical equivalent – with the availability of resource distribution (mass), energy (force) realized in the dynamics of its deployment, or with the laconic form in which energy is structured? Actually, the action on a scale is "nonlinearity" – or rather, the linearity of the inter-scale action. Although, again, it was Mandelbrot who raised the question of the habit of recognizing precisely that inter-scale distinctness as a condition for our inability to see what is between the "distinctnesses" themselves – by the example of a continuous approach to the observer of a tangle of green threads: first it is a green "point"¹⁰², an ever growing circle, then – strings of threads, then – the threads themselves, then – their twisted and also linear structure; like that. But what is "between" these states?

It would not be an exaggeration to also call Taleb a kind of "Martin Gardner" of economic science. And, perhaps, more than anyone, Taleb today has to do with the social aspect of the cybernetics of viable systems. His important merit is that he tries to avoid the irrationalization of the worldview (already so obvious today), while avoiding categorical and rigorousness – a guarantee that, in his own words, is quite classical, although rarely seen at the turn of the 20th and 21st centuries in its authentic form, a combination of empiricism and skepticism. My views on science on many aspects are close to the theses I have expressed, I have great respect for what this continuer of the tradition of modern thinkers says, including in the sense of considering whether the religion is based on faith or trust, and how to translate the word "credo" is the etymological basis of the word "credit", and also what is actually a religious form of scientific dogmatics, which is the thesis in my "Invective against the dissertation". His critical systemological attitude toward deepening specialization, making the subject of action vulnerable, and some other statements, demonstrate the closeness of his views to what I have repeatedly mentioned and quoted to Fuller. And, of course, what Taleb is talking about is an excellent methodological basis for transforming inventions from the sphere of "design for the real world" in the sense of V.Papanek into innovation – but already in terms of its anti-brittleness, the interpretation in which the tasks and the design phenomenon still should be implemented.

So, the "treadmill effect", like the hedonic effect of novelty, referred to by Taleb with reference to D. Canneman, can be supplemented by a more trivial

¹⁰² Although we know from Fuller that there are no "points" in nature, it is only a human abstraction.

psychoanalytic interpretation of this effect ("antinemonic", by the way) – as a sublimative transfer of the Don Juan syndrome from the novelty of the sexual partner to the novelty of the thing being traded, the surface of which has a "marketable appearance." In this sense, V.Papanekom, criticized by V.Papanek in his concept of integrated design, the "sexualized surface" pleasant to the touch of tradable things – like brutalized shabren aluminum panels on the torpedo of the Volkswagen sports model – is recalled, in that the shabren texture refers to the natural functional aesthetics of machine tool construction, and in its framework is an attribute of not more soft aluminum (which is simply ground), but much more durable and brittle cast iron or steel; in this sense, the shaving aluminum bracket on the torpedo sports car is nothing more than a designer simulacrum.

There is only worth complement Taleb fact that we are free from the "effect of the treadmill," not only when dealing with ancient art, but also with this very aesthetic of natural functionality, that is, that assumes *tsenitelstvo* and being an expert – but such, however, can be applied to the elegance of a century lathe (such as time and a marker, a class) to the same extent to the block bow, whether the ten-or two years ago, or the Lebanese wine, which is so fond of Taleb. It is important that the "treadmill" surmounted artistically interpreted the application function (which does not have the same function, and not a derivative – as is the case with the simulacrum) that exists regardless of the novelty: the latter may be relative, since its mass marketing importance is low. Moreover, this artistic interpretation is quite in the Gadamer sense itself is associated with the historical perception of the thing, different from the perception of it in immediate and urgent consumption, dictated by marketing scale and the consumer mass.

As for his key question about random events, it corresponds to my long-standing interest in the logic of questions that was devoted to my first, and very clumsy, course work at the Faculty of Philosophy of Moscow State University¹⁰³. At that time, I chose this subject, which was rather exotic for the science of logic, the subject of consideration, because I did not so much know how much I felt that it was in it logic goes into its own other-being. According to what is widely known today about this logic, in every question there is an explicit and implicit premise, the first of which expresses the judgment, expressed in the question, expressing the knowledge or error of the questioner (depending on the truth or falsity of the latter), while the second relates to the context-oriented meaning asking

¹⁰³As a first course work, my report "Questions and imperatives: correlates of referentiality" was issued at the Lomonosov-98 conference (UDK 17.02). It was outrageously short, but it seemed to me then an interesting subject-matter combination, affecting the discrepancy between the meanings of the questionnaires and the alleged ones as relevant to the answer expressions with access to hermeneutic problems.

questions, refers to the sphere of logical pragmatics and is related to the meta-question about why the question of the object level is asked; in particular, the rhetorical status of the question depends on this meaning. Another component of the question related to its obvious premise is the so-called "area of an unknown question" or, in other words, rather oxymoristic, saying, "a set of an unknown question" – a field that needed to be limited in response, which should be relevant to the structure of the implicit background of the issue. According to the point of view prevalent at that time, going back to the ideas of the Finnish logic of J. Hintikka, the basis of the structure of the question is the judgment of the Aristotelian species $S\varepsilon P$, where ε – a generalized bundle of being "is", corresponding to the four syllogistic terms (a,e,i,o); in the case of the approximate question of "what color is the spirit", such an obvious prerequisite was the judgment "the spirit is of some color." The same opinion was then held by the leading expert in the field of logic of questions and critical thinking of G.V. Sorina (I do not know if her position changed afterwards), with which I had an academic dispute at that time. I, in turn, suggested that the presence within the question of a expressive metastructural matrix of the form T_1cT_2 , where c – some couple, $\{T_1, T_2\}$ – non-logic terms, does not mean its identity to the structure of the judgments – in particular, because, in fact, the notorious "unknown set" does not fit in the category of constitutively and positively given non-empty sets corresponding to the subject and the predicate and expressed on the Vienna diagrams in truth tables interpreting the syllogistic relations. This "set", the field, or, if you will, the area of the unknown, but surprisingly delineated in the natural-grammatical and formal-logical (to the extent of the permissible formalizability) structures of the issue, was clearly something of an out-of-the-way logics, and the question itself, as the framed basis of philosophical wondering – something that is emerging from a number of other performatives. It was an area of emptiness or chaos that was within the consideration of logic as a "science of order", and this circumstance looked very entertaining to me: a little, or rather antiseminous (but hardly hollow-plural in the usual set-theoretical sense) looked like a hole in the basis of the basis of rigor and accuracy of scientific knowledge, and for a long time I was in direct perception of philosophical surprise by this circumstance, until I came to the conclusion that there is some kind of perfection here but a specific type of systemic cognition, as well as the structural ordering of the world through

geometrically expressed negative values¹⁰⁴. At the same time, when I studied the materials devoted to the logical aspects of the question, I came to the hypothesis of a connection between the sequential restriction of the "domain of an unknown question" and the order of attribution of nonclassical values, as well as the hypothesis of the similarity of a sequential limitation of the "unknown area" to the hierarchical depth of implication (depth of implication) in a logical formula of the implicative type associated with the informativeness of such formulas, which at that time seemed to me promising for the development of output or quasi- d on the basis of questionnaires expressions (prohibited by Aristotle), required, in turn, to create a rigorous methodology and in-depth interviews are similar to their tasks. At the same time, I noticed that questions like Wh (who, what, when, how, etc.) that set a lot of an unknown question based on the principle of indicating its sign or constructive procedure (unlike "disjunctive" questions and, in particular, li-questions that define a set through enumeration of its elements), in the obvious premise form a very interesting construction, in fact representing a judgment about the belonging (or commensurability) of a specific set of objects of some, expressed by a formalizable Wh-adverb, ("What color is the sofa?" – about the commensurability of many items of furniture of the universal quality, "How many berries are in the glass?" – about the commensurability of the number of food products of the universal quantity, "Why are the stars ignited?" – about the commensurability of many astronomical objects of universal goals). And then the order of the consistent answer to the question with the simultaneous refinement of its premises (quite in the poststructuralist spirit of a la Ricoire), accompanied by a consistent interpretation of the incoming premises of empirical invoices (in the practice of my experiments – news), I designated as an activity for the formation of a kind of "semantic attractor", which is a system of substantial places, in connection with which the prospects of a" confidently expected "trend were formed. Then I was not acquainted with Taleb, but now we can say that this content attractor, formed as an industry logic – on the one hand, and how forming the field of mass media understanding of the purely media dox of "expert-journalistic commentaries" – on the other, allowed to anticipate the structuring of the topic in the direction optimal for it, or now "antifragility", and, thus, justified the "fractal-dimensional" concept of the attractor. Probably, it

¹⁰⁴ Following Fuller, I am inclined, in the sense of the dichotomy noted by A. Poincaré, mainly geometrically, rather than algebraically, to comprehend and express the world.

would be possible to find many interesting conjectures and hypotheses in this topic, but by the end of my studies at the University I was interested in more general things related to the modeling of the dialogue (the thematic part of which turned out to be the logic of the questions), and later things much more practical, but the key and seemingly obvious without immersion in the scientific jungle, the conclusion I made for myself is that the question is the language, cognitive and management tool, the multidimensional structure of which allows the body Isovanno work with uncertainty as such. Voprosno-response logic has been and still remains attractive to me in that it is a structurally-qualitative approach to randomness – in contrast to the quantitative, originating in the theory of probability, which is more inclined to Taleb, as evidenced by the reading of his books.

Optional and two types of theognostics

Taleb's criticism of the Baconian linear model of the scientific hierarchy "from the fundamental theory – to economics and reinvestment into the fundamental theory" is beautiful. Of course, such a theory runs counter to spontaneous "optionality." He speaks of natural living practice as the source of science; I did not raise this topic myself, and I did not put the question in such a way – I instead have a narrative about the primacy of art over science and about science as the art of cognition, where the phrase "anything goes" is justifiably relevant. But behind the bureaucracy of criterial science, just like the canvas in the closet of Pope Carlo, just lies the Kunst-collection of rarities and samples as the best or notable options.

If the option, according to Taleb, replaces knowledge, and his own, according to Grigoriev, replace money, can we say that the option is a kind of something monetary? According to Taleb, knowledge is a consequence of options, and there is no pure knowledge. This is also connected with his thesis that education comes from wealth, but not vice versa, contrary to the opinion of many. From the theses of these two authors it follows that the singleton money language is an instrumental-game abstract of the optional fitting, which proves to be an important prerequisite for the hypothetical approximations discussed above about the right to exist of fashionable crypto currencies today.

In "Antifragility" in the paragraph "Teach birds to fly," Taleb discusses trivial technologies and the fact that the academic community does not pay attention to this technological simplicity. Hence he comes to the problem of imagination and correctly notes that the invention does not necessarily follow its introduction, but wide application is separated from the first working sample by a considerable period of time. And introduces an interesting concept of semi-invention.

In his turn, referring to Smith and Allen, Grigoriev notes (the 4th lecture of the cycle "The Adventures of Industrial Growth in Russia") that for the creation of technologies of the era of industrial revolution, science was of minimal importance (with the possible exception of the steam engine, the appearance of which was influenced research in the field of atmospheric pressure and vacuum). This should also be added to the more conventional general historical observation of Chinese technology that arose in a social environment, where the only kind of natural science was the teachings of the Tao, Qi and Hexagrams (perceived by the same Leibniz for the benefit of the current binary system, incidentally). Industrial inventions were created mainly by direct users of equipment – engineers and skilled workers (to see this, one can see the authorship of lathe cutters from Soviet technical textbooks: largely the names of Soviet modernizing workers). These things serve as a good illustration of what Taleb means by the optionality of technical inventions created by the method of essentially experimental and essentially fragile errors, which constitute a key condition for the informativeness of the experiment. This method of developing technologies can be called an optional adaptation of combinatorial solutions to current problems.

Taleb's distinction between the optionality of the science of trial and error and of theoretical-bureaucratic science is very similar to my difference in the university "science of discovery" and the academic "criterial science" (given in the previous book). It seems that both authors of "Antifragility" consider the same thing, but says that they do not like the university with its epiphenomenal attribution to abstract theorists of the achievements of foreign practice. I, giving the advantage of authentic (genuine) university to bureaucratic academicity, at the same time pay tribute to the kunst-collecting as exactly what is an optional fit in the empirical creation of knowledge about the subject-natural world and its amazing properties, as well as useful samples; and I suggest still distinguishing the historical specifics of a scientific institute from the institutional stylistics of science

as such (incidentally, also historically conditioned). Actually, I understand the university "discovery science" in the Druker sense of work on the goal, which is a specific super task (the search for a philosopher's stone, Atlantis, the synthesis of a homunculus, etc.), which starts the process of collecting as a search in accordance with some higher or, in another version – a vague and uncertain (and therefore convex and antifragile) sense.

Thus, working with historical authenticity, it is possible to obtain a product of difference without falling into Platonic idealization, since in both cases there are ways of practical work, whereas in the case of the second of them criteriality arises as an epiphenomenon of the division of scientific work.

Taleb gives a very important reference to Keely's work with his "Economic Laws of Scientific Discoveries," in which, in particular, there is an important observation made in the sense of my own difference between university and academic types of science: the disappearance of private investment in science where research is being sponsored by the state from taxes.

It denotes the apophatic kind of knowledge, as more complex than the one that the rationalist man routinely uses at the turn of the 20th and 21st centuries, binds him to Popper and subtly hints at Nikolai Krebs' "learned ignorance." The very difference between the categories of apophatic and cataphatic types of cognition goes back to patristic theognosy, although Taleb himself does not mention the word "cataphatic" himself in *Antifragility*. The latter, whatever its historical name, Taleb is connected with school-Harvard-bureaucratic things. Meanwhile, it is possible to supplement these two types of knowledge with one more, a special kind of presuppositional knowledge, or knowledge of a meta-level that does not reduce to the apophatic creation of information proper (as a limitation of possibilities), nor to the cataphatic statement of "right opportunities" (and as the next of it, and the feedback connected with it, critically-bureaucratic device of a science). This meta-knowledge is, in fact, a preliminary search for information lacunae and the related logic of questions (as part of the logic of meanings) in a broad and meaningful (not formal) understanding. In the same sense, the difference between the apophatic and the cataphatic types of knowledge is the prerequisite basis for answering every question, but not directly related to either the explicit or the implicit presuppositions of the question itself, until the act of its

formulation (articulation) and in the process, before the act of answering giving the possibility of choosing whether an implicit assumption of the question will be changed (causally – its goal, rhetorically – its pathos). And it is precisely apophatic strategy (I will not say "method" or "episteme") of knowledge is that choice, which makes it possible to understand or change the question itself, changing the meaning of the search for the answer and the next of this action. This is even more than a "deep" refinement of the question by analogy with the cascading "depth of implication". In other words, the depth of the "fractalization" of the specified content has an empirical-experimental limiter as a cognitive tool – corresponding to the human nature, but capable of development. In fact, the apophatic type of knowledge therefore does not lend itself to systematization in the Talebian sense, that in Rikker's way from the controllable "control point zone" there is a control signal to the controlling "zone of the issue", and the bases of the manager's dichotomy are being eroded and controlled at the level of meaningful mechanisms of meaning, fullerically discovering that nature has no "top" and "bottom".

Taleb's views also fully correspond to my concepts of the helvetic person and the extra-statistic understanding of republicanism (especially when he talks about decentralization and getting rid of the burden of debts, fairly mentioning Switzerland), as well as the idea of cooperating small groups geodetically distributed over the space of the oecumene and connected to the network by localized communication services. There are remarks to some of those things that Taleb points out. So, in one of his speeches¹⁰⁵, saying that logic tools do not work in the case of complex systems like the human body, an attempt to control which religion is involved, he most likely has in mind everyday natural logic, the ability to which is a sign of good secondary education, and one can agree with this. The class of nonclassical logics (notably the quantum one as a non-implicative "nedogology", as well as the other multi-valued, modal, deontic, free, temporal, and others), which are oriented precisely at resolving the problems of complexity and multiplicity of interrelations, is another matter. which arose as cognitive tools focused on transactions with this kind of essences and complexities (actually, in the "Black Swan", talking about the collapse of the markets in 1987 and his

¹⁰⁵ <https://www.youtube.com/watch?v=BDuLKdUT24M>, the last minutes of the recording (18.12.2011, actively for the end 2016).

training in Wharton, he just notes that it's enough early became a "quantum engineer"). These logics are far from always and everywhere give an unambiguous answer, but they set the mind in a strict way to operate with those things about which it speaks, and certainly are not an example of the "linear science". At the same time, the super-rational, which is discussed here in my other materials, is not yet another method of calculating uncertainty, the ineffectiveness of which Taleb reproaches the representatives of social sciences at the very beginning of the "Black Swan", but is related to the fact that already, nevertheless, exists, quite a long time ago, in the system of scientific and metascientific methodology on this account, and is proposed to develop it from the problematic positions brilliantly updated by them. Speaking about quantum engineering, he still has in mind something associated with "higher mathematics", the Gaussian part of which he criticizes; but quantum and other nonclassical logics have to do with "lower mathematics", otherwise known as "the foundations of mathematics"¹⁰⁶. However, this is about the same, but from the other end of science "about models and structures".

Looking ahead, it is worth noting that Taleb is quite supra-rationally paying tribute to religion, but he himself is hardly super-rational ("hardly" means that I doubt it, but I do not rule it out). What is more important to him is what he calls the "anti-fraud" of a certain system as such with respect to external shocks, which is already not only a kind of "thing-in-itself" or some kind of "spherical anti-fragility in a shock vacuum"), which is understandable as his (self-denying, "yet") mathematical preparation and competitively oriented (also self-denying, but also "and yet") trader's experience. More than the inscription of the system into some super-system processes – which he also does not deny, by the way, but he is inclined to consider exactly what is probabilistic (albeit not Gaussian), but not in the first place: here he is still within the limits of quantities, but not qualities, although it is very close to such an intimate connection. The fact is that in the natural nature of such links there is no commercial calculus, but there are periodicity, rhythm and retribution-all that Taleb seems to attribute to the productive aspects of religion, and that in itself is only illustrated, but not

¹⁰⁶ In quantum logic, the law of distributivity is violated, and also implication is the doubt. The problem of material implication is more closely studied in such directions of nonclassical logic as intentional and relevant (usually these two names are identified, but there are reasons to see here two adjacent directions).

explained, by graphs of "convexity and concavity". On the other hand, he has very notable interpretations of health issues in the sense of *via negativa*, associated with the idea and not (directly) the linearity of the trophic process. This, by the way, is a typical example of a long-standing problem of the difference between speculative analysis and the fundamental: in the first case, we are given interpreted dynamics structures that we (supposedly antiphately) adapt to current events (and fall into the same trap of predicting the future based on the past), whereas in the second problem is often the lack of explanatory constructions and the cheapness of the theories invented by parasites, abstracted from reality – created as a shallowly "object-object" particular, not connected with the universal and (okay – with interdisciplinary) processes just for reasons of "scientific".

Scale, recursion and "stretching the world"

The difference between the Taleb concept of recursion (given in a short footnote at the beginning of the "Black Swan" and mentioned also in connection with E.Krasnova's book) from mine is that it is closer to the conditional causality in the sense of Hume and the natural-imitative ability in the sense of Weber, Orleans and Aglietta, which allows him to consider the palette of economic animations (in his own "fractal" concepts, but not words – cascades) from the standpoint of the psychology of habits, Nij market participants; my recursion appears in the scientific-methodological and general-cybernetic senses – as an attempt to paradigm shift of the Cartesian-Leibnizian concept of the model, which goes back to the ideas of Fuller and Beer. However, Taleb himself repeatedly refers to metaphors such as issuing a map for the area itself and, moreover, directly points to the significance of categories, of which I myself speak: *"...even if we admit that the case can be defended by mathematics, then a little in The real world that lends itself to mathematization does not relate to the ordinary randomness of a Gaussian sense, but to an out-of-the-way, highly scalable randomness. Mathematics is applicable, as a rule, not to a Gaussian but to a Mandelbrot reality"*¹⁰⁷. In turn, the mistake of irrelevant specificity of A. Whitehead, about which Taleb is talking, or the error of mixing of a physical object with the model described by him, ceases to be an error just in the case of what could be called "true recursion", manifested in the plan of the iconic

¹⁰⁷ See the paragraph "Uncertainty of the botanist" in the "Swan".

systems at the "geometric" pole of the differential of signs – it is at this pole in social systems that the phenomenon of coincidence of the functional and status motives of consumption is found (as will be discussed later, and also will be considered in the next book tictionary to the language of money).

In addition, the phenomenon of interaction of events of different scales, known as the "butterfly effect", mentioned by Taleb, can have not only a temporal aspect of intramural system, but also a spatial one. Rather, this time aspect is precisely manifested in the complex recursive device of the system, the specifics of which specifies a temporary delta between the wings of the wing and a hurricane on the opposite hemisphere of the planet.

A very accurate and provocative inner consensus is Taleb's remark about Poincare as a philosopher, and other citizens of a philosophical nature such as Sartre, erected on a pedestal under the influence of fashion. Given Poincare, the phenomenal difference between "algebraically" and "geometrically" oriented scientists is very much in line with my differential of semantic typologization of signs located between the poles of their structural identity to the denoter: correspondingly, the maximum identity closer to which is figurative-geometric pictography, and the minimal, symbolic-algebraic. This differential sets a very interesting universe for the methods of articulating scientific search, and it also agrees perfectly with the principle of limiting the equations and the significance of small events pointed out by Poincare (the idea of such a differential occurred when we first classified the Piers and Morris signs). Working with a referent of some structure (for example, a simple tetrahedral one) in a recursive system can lead to changes on a larger scale. And this, by the way, just means that the unpredictable is rooted in a non-scale one. This seemingly obvious conclusion is not as trivial as it might seem at first glance: indeed, an unpredictable tumor can arise when an unsystematic virus is activated throughout the body, but the same phenomenon becomes possible when the entire body's immune system is weakened-also a non-scale virus, but "On the other side". Thus, in all this narrative of unpredictability, the old good *coinsibentia oppositorum*, viewed here in a recursively conceivable category of scale, and the first time (in foreseeable historical retrospect), declared in the Renaissance search for "pure pre-Platonism" through the combination of the ideas of East and West by Nikolai of Cusa and

some other authors (the application of the ideas of Nicholas's father to Nassim Taleb allows us to look at the problem of creating the world from the point of "sudden surprise", arising as an explosive actuation *ziruemaya* opportunity). The significance of Poincare's conjectures, which Taleb speaks of, is that the Renaissance, unlike others, mentioned above (and not mentioned) in the book, the discoveries that arose as a synergy of random side-line and undeservedly obtained the status of Renaissance universality (as in his example with the discovery of the relict radiation, which contributed to bird droppings on the telescope)¹⁰⁸.

But, once again: as a fullerian, I would root out the notion of "nonlinearity" following Euclidean "point-like-geometric-objectivity", and would give Renaissance guesses more fully into the Taleb narrative. Where he, speaking of a nonlinear future, uses the metaphor of a tree with branches, the temporal logic of "KT" is recalled. Meanwhile, the multiplicative complexity that appears here as a barrier to "probabilistic forecasts" can be very favorable for qualitative analysis of trends as real imprinting processes that always have processes of capturing intentions, and work differently for different ontological concepts of motion – be they concepts Aristotle, Galileo, Descartes or Maxwell.

The method of doubt (or a multitude of methods of doubt) of the new European science became yet another, after Platonism, a light filter, which for the succeeding generations seized the Pythagorean source of the very concept of philosophy. However, here it is worth remembering the old bike mentioned by Taleb about how steep Popper was expelling students from the audience who asked him about the possibility of falsifying falsification – apparently considering that such students demonstrate an empty cleverness. However, I'm not at all ruled out that one of them could have been some Pascal or Hume, who at one time asked very similar questions.

The formation of the new European science is nothing but a derivative of the "neo-Platonization" of the experimentally observational experience that replaced the Neoplatonic criticism of scholastic Aristotelianism and the perception of the authentic form of the latter in the eastern interpretations that became available

¹⁰⁸ I do not understand this: why, while abusing Platonism and extolling Popper, does Taleb say nothing about Feyerabend, who influenced Popper? After all, criticizing Platonism, he expresses himself against methodological coercion. Why does not the mathematician of Galileo speak of "worthy cheating"?

as Europe opened up to the rest of the world and the money penetrated into it East is the same. The pre-mathematical ("pre-Galilean-Cartesian") platonism of the Renaissance had a distinctly Gnostic-Hermetic character, and was an attempt to rationalize the creation of "magic as a rigorous science", which was articulated by Mirandola and was considered in this capacity until the secret language of comprehension of the world did not become a clear language of everyday operation – that is, until mathematics from the language of "high calm" became a "vulgar", which further led the mass perception of the enlightened minds of those years from the Pythagorean about the proto-knowledge, and the idea of the fidelity and usefulness of borrowing was fueled by examples of the effectiveness of trade turnover. Actually, the third stage of the Renaissance philosophy, conventionally dated from the 2H of the 17th to the 18th centuries, testifies to attempts to free itself from the eastern mystifications, contrasting the knowledge of the "laws of nature" with the discredited "faith", but with "experience" – laws, analytically in its definition of the categories that are supposed to be general. There was a return, but a return to something already known: Plephon influenced the Florentine academicians and Nicholas of Cusa, was a Neoplatonist, and that which somehow resembled the Platonic Atlantis, Lorenzo and Leon were found in Rome.

Thus, in an attempt to pop out of the framework of the late post-socratic interpretations of the world within the framework of Christian dogmatics, the same debate of Plato and Aristotle was carried out, but in the new conditions, with the beginning of the idealization of the local national state, replacing gradually the category of "the kingdom of God" and God himself as the source of the social movement, which becomes the object of concrete, intra-world, experimental-empirical, human-sized construction (since it was already a matter of the similarity of the legendary, and secretly or explicitly believed that there really existed, Atlantic society) – just as before the goal was the movement (though not construction) to this very kingdom of God, to the transcendent man. Power is no longer ecclesiastical or divine, but state, with the ideal of an aristocrat separated from the rabble, to whom only higher knowledge is available, and whose bright tasks this new state serves, was the subject of direct inquiry and inquiry, as well as the literalism of the natural observation, serving the purposes of strengthening and providing this power, reducing the Gnostic idea of subtle

connections within nature, but quite preserving the Gnostic idea of dividing society according to the power-law criterion of participation in knowledge, or providing a kind of social segregation, and in its economic expression – the principle of alienating knowledge and reducing the cost of labor, now perceived as a kind of "natural law of social nature".

Meanwhile, the Gnostic-Hermetic principle penetrated into Renaissance Europe as exactly dissident, and therefore constituted an essential part of the content of the worldview, later divided by the adepts of the secret societies of the Enlightenment era, who were no longer fighting with church-scholastic dogmas in favor of new rulers, but, on the contrary, with absolutizing sovereigns in favor of ecclesiastical democracy based on their roots.

Criticizing platonism, Taleb conducts the conversation simultaneously and against the absolute, immovable, eternal, single source of movement, with which the idea of the absolute God was once associated, the essence of which, in Fuller's terminology, is the utmost conciseness, concentration and concentration, the minimum radially directed towards an even greater reduction in radially, through an internal self-explosion creating a multiplicity of emanation-accidental radially, without loss of its original self-contraction (here, however, it has already begun space theological variations). It is noteworthy that Taleb speaks about life in the big city as an invaluable blessing that gives more (more than where there is "only the Internet"?) Opportunities, but does not view the city as the actual place of "social concavity" embodying abstract conciseness the "original" platonic absolute. This is not about the fact that the city is useless – no doubt, it is needed. Speech about what is dense and concise in its specifics is not so immovable. Actually, the "big city" is Plato's absolute of the modern world, a living social deity, represented to the masses by the icons of shopping centers. Well, the logical way here is the source of "random" opportunities favorable for a person that are not considered to be legitimate in the deterministic chaos of the processes of urban dynamics.

Not seeing tension as the primary state of the universe with a particular organic systemic nature, and at the same time denying Neoplatonic contraction, Taleb does not suggest anything other than the recognition of uncertainty as a philosophical primordially (well-founded in the same, specifically considered,

retrospective History) justifiably noting the eternal (though, again, that we have forever?) the freshness of the following from the indefiniteness of the product, while offering the same old good New European skepticism (although the erection which he had for the earlier Sextus Empiricus) as a cognitive setting, and a set of very accurate psychological observations of the cognitive ability of man. And, of course, although not so old, but a lot of the fractal structure of the world around Mandelbrot (chapter 15 and earlier)¹⁰⁹. To this he adds a noticeable, and very amusing, attempt to draw an antithesis between probability and opportunity, with a preference for the second against the background of the first demonstration of poverty (chapter 14 and earlier). In logic, modalities are adjacent to probabilistic values (especially with an intermediate uncertainty value of "1/2"), but when it comes to expecting the possibility of a "bad" or "good" surprise, then the logic of the modalized statements acquires the algebraic meanings, and the "pascal" probability is distanced from the "Leibnitzian" opportunity; but does the vacuum of Pascal uncertainty disappear, does it become smaller? Uncertainty is a cognitive vacuum, which, as is known from modern physics, is very diverse and correlated with the so-called "absolute", where there are so-called "virtual particles". I once managed to formulate the peculiar "paradox of vacuum" and the "paradox of objectivity", the peculiarity of which turns out to be in their special complementarity: within their limits, absolute chaos is indistinguishable from an absolute vacuum, and here exactly those archetypal intuitions begin, from which, in particular, concepts like "virtual particles" as fluctuations of "foam chaosovacuum" (rather than from methodically put forward hypotheses verified or, conversely, falsified by observations and equations – the question of the reliability of the interpretation observed in modern, highly mediated, physical experiments all separate). In the sense of all this, the nature of the connection between uncertainty and the structure of the question turns out to be a deeply Pascalian theme.

Indeed, the logic of questions studies the structure of uncertainty, and the personal acceptance of the very uncertainty as an ontological and cognitive primacy implicitly assumes the non-compulsory study of an object for action

¹⁰⁹ Which other authors, not particularly understanding the subject, mistakenly called "synergetics." But what he says is not yet synergetics, but, of course, the fascinating and motley "post-nonclassic" (the concept introduced by academician V. Styopin), which certainly has a synergetic attitude that every time in the post-nonclassic has to be found and clarified, figuring out concepts like the scalable randomness of Willis and Yul.

within its framework, for it is all to learn and thereby (apparently, by Taleb) to prevent the risk of a true extreme a swan that is not expected within the framework of the existing objective data is, in principle, not possible and, in one way or another, there will always be situations when one has to act at random, and there are no grounds vary believe that the issue will be the logic in this exceptional assistant. It was here that Taleb said that it was time to act "boldly and recklessly." What is combined with the accurate observation of a deep social researcher D.A. Novikov about the two foundations of mass trust in the leader's opinion: sustainably justified forecasts – on the one hand, and the positive productivity of decisive actions (here for some reason I always remember Peter the Great with all his frenzy) – with another.

Dislike for Platonism and the problem of authorship

Here – that concerns Taleb's criticism of the big lovers of categorical conventions, overlooking the important circumstances of the world – even though he admits the general usefulness of classification, and is not particularly categorical in assessing other things that are re-emphasized in society as such. In the case of my method of working with open sources, within which a still-born "near-black", or gray, the Modu swan (which, in Taleb terms, is partially predictable) was possible, the following metaphor can be cited. Imagine a tree of some species on which apples grow, quite thick, and therefore with a sufficiently high depth of branching. And so, the apple growing higher merges with what grows lower and, like droplets of mercury, they form a fruit of a different size, integrated color and shape. And that this happens with almost all the fruits. In the future, between such double or even built fruits, connections are established, and the resulting design forms a special external network of some limited depth (for apples can grow not only on the most finite branches), in which the process of exchange of juices starts, for which the initial branches of the tree form only a skeleton and a common nutritional structure. Subsequently, this network of fruits falls or is removed from the tree, and it turns out to be something separately existing. Similar fruit networks of such strange growing apple trees of other breeds, superimposed one on another, form an analog of what I call the cognitive context (which is operational every time there is a semantic network), constructed interdisciplinary, with respect to which it is possible to identify any other fruit in terms of its integration in system and signs of origin. Generally speaking, any

sufficiently deep classification only specifies the ontological coordinates of the difference, and the most significant are the horizontal and diagonal relationships, as well as the connections between the final taxa that form the next order of connectivity, becoming more objective than speculative¹¹⁰. The initial classification turns out to be meaningful for them and for the formation of primary news clusters. In addition, we will not forget that in logic classification rules are considered quasi-rules, and she herself as an instrument of rationalization has limitations on its applicability.

When Taleb talks about "surprises" events, it is applicable to history – that nothing significant happens between them, it is very similar to R. Bart's arthrological ideas, and also about self-connected but open, a system of interacting things supplementing anthropological semantic, social and economic (commodity-money); and, of course, in some cases – the actually mysterious fractal phenomenon of the "window of stability." These things should be considered in more detail, since they relate to the concepts of Srednestan and Kraineustan introduced by him (as evidently corresponding to the regimes of stability and bifurcation) within the framework of the "Platonic-Gaussian" way of assessing the events criticized by him, realized in the words of this text, within the framework of the erroneous modal-temporal logic. If in Medieval it is possible to gradually accumulate knowledge on the basis of data, and the case that is going out of the way does not affect the total sum of the set of objects taken, in Krajneustan – on the contrary, the accumulation of knowledge is determined jumpwise and unevenly, and a single sample case can influence the value of the sum of the whole aggregate. Obviously, in Taleb, it is precisely Krajneustan that is the birthplace of the black swans, who, in the aspect of this difference, are associated not with the "natural" state of the averaged element of the set (or at times, but not in orders, deviating from the averaged), but with the "social" and "informational" (read "artificial") element (represented by the control system or the amount of money), deviating just by orders of magnitude from the mean values. Meanwhile, the sociality or artificiality of the region of the emergence of "black swans" strongly connotes Krajneustan. In the next section, he is talking about the fact that such an area may also be a region if not actually natural, then, at any rate, socio-natural environment; which, in turn, is able to detect the role of

¹¹⁰ While the original category demonstrates the reverse branching of the roots, which in the end ends if not with tubers (in the case of the fruit tree), then postmodern rhizomatic bast.

external factors in the considered processes of occurrence of "unexpected events", but not in the sense of the dark, unknown and frightening "wild nature" of the pre-civilization period of human existence, and those that reveal an "unexpected event" as an administrative effect interaction with an unexplored, under-explored or misunderstood subject on the model of the "black box". What, in turn, derives the logic of communicative states (and old good questioning) from the interpersonal level to the human-natural.

When Taleb talks about logic (the paragraph "Not all zugles – bugles"), he notes the difference between the life and "areal-specific" of its applicability, while noting the use of different mental mechanisms (or, as he says, "modules") for various life situations; as far as I know, from the United States, the typological (or, if you like, "polyveral") approach to understanding the nature of the intellect (social, communicative, logical, artistic or otherwise), declaring not the uniqueness of a rational way of responding to the world and the unequivocal connection between the behavioral life empiricism and the methods of abstract logical operation. What was described above as informational lacunas that I encountered while researching the news flow about the super-dynamic cellular communication market, Taleb describes perfectly with the example of logical "flaws" in the medical and biological sphere ("lack of evidence" vs "evidence of absence"), directly stretching into the problems of inductivism. In this sense, "flaw" can be presented as a method: by asking about the list of "lack of evidence" and consistently excluding them from the cognitive context as a randomized set of countless possibilities, it turns out to be possible to go on to the question of "what is not here" difference from his "flip-flop", an essential feature – the intention of the holistic complementarity of the cognitive context.

In turn, when Taleb goes on to talk about Popper, his dislike for "Platonization" becomes clear. It should be noted that Popper's criticism of inductivism is the most serious topic of his research, whereas sociological theory that interferes with the heap of the same Plato and Marx and still knows who by declaring them an archaic root of fascism, many "experts in social sciences," skeptical about Taleb, is viewed with crooked physiognomy, but only because it is unconvincing and questionable, and not because it refutes something, or proclaims something contrary to something "stagnant and mossy"¹¹¹; but invariably becomes the

¹¹¹ The fact that the Platonic tradition, coupled with the discourse of universals and the absolute, influenced the formation of the concept of "national exclusivity", does not mean that they were its immediate cause; here there is either a substitution of the conditional causality in the sense of Hume monocausal, or a substitution of the formal or acting causality of the target, since the principle of a closed totalitarian society in the sense of Popper,

standard of Mr. Soros, turning this scientific semi-finished product into the ideology of an "open society", little reflexively nourished by the parasites of the same name, but perfectly fulfilling the task of informational sabotage in the territories of the presence of the state capital – the capital of those bankers that, according to Taleb , they spend their own profit, and their own costs are compensated at the expense of the people. In turn, the author of the neoconomics, quoting Taleba, Grigoriev openly talks about his love for induction, implying empiricism under it, and the perniciousness of deductivism, which subsequently reveals a prioriism. (I suppose all this confusion can be completely decomposed into regiments already by its simple actualization, but this must be done, because "the devil is covered in detail", and it would be offensive if from the interesting and productive concepts the educated people turn away for purely aesthetic reasons, However, it is the idea of an "open society", which, in its name, goes back to the concepts of post-nonclassical systemology, which is an erudite nonsynergetics, hiding behind a bunch of names and concepts a misunderstanding of the essence of the subject¹¹², Taleb proclaims as more powerful and original than, in terms of postmodernism, Popper's criticism of the centering of thinking on the "logic of empiricism" with the rejection of the opposite cognitive ability. With the same success, many fans of progressive ideas as a "great truth" proclaim the popular work Ayn Rand "Atlas straightened his shoulders," unknowingly, because they lack relevant knowledge in the history of ideas, that, like "Sovereign" of Machiavelli, this is a very cleverly made product of fundamental branding – at least, a collection of delusions, which is a good basis for all the same ideological diversions, the specificity of which, in contrast to the "Sovereign, "is detachment from the historical context and a special cocktail from the ideas of Nietzsche and Weber, as well as economic fallacies such as the metal-devised "monetary material," with the complete elimination of the Marxian problematic, judging by the text of the work – intently, but not essentially, trolling it together with the aesthetic sparkles of the metal- standard (recognized, by the way, by Marx). Also, as "Sovereign", this is a conscious or unconscious ideological sabotage. Surprisingly, being stupefied by the images of the "lion" and "fox", humanity has not seen yet another tense plot worthy of a good novel – the

embodied in the task of completely ensuring "exclusivity" in any status, the order of the specific causality in the Aristotelian sense.

¹¹² The difference between eroding "academic erudition" and a clear knowledge of the subject is indicated in the preface to the book "The Possibility of Management...".

dilemma of the true sovereign Lorenzo – the grandfather of the one to whom the creation of Machiavelli was dedicated, in the choice between creating society as a developed system of human relations, being beyond its borders and from above as a sovereign – on the one hand. And, on the other hand, being a banker – successfully playing trading and financial games, as the highest game processes of the peace regime of fragility-invulnerability-anti-fragility in society.

Popper's "open society" is a product of the same category: simplification, divorced from the complex and, by the way, empirical, order of social reality, perceived by business people, according to my personal observations, not so much because of their "deeply analyzed" which is questioned by Taleb himself), but because of the simplicity of perception, as a very convenient "anti-right" (but intuitively far from "left") construction, quite acceptable for representatives of a systemic and capitalist essence right (a , depending on the amount of financial capital in the direction of its increase, according to my own observations, and ultra-right-oriented representatives of the "business community".

Taleb says that the interlacing of the chain of facts by an explanation that is the same for him as a logical connection is fraught with the formation of an illusion of understanding. This correct observation expands the old hermeneutic thesis about the explanation for a better understanding. However, the explanation is not yet a logical connection. The explanation is a demonstration of the structure, the device or the inner essence and, of course, among other things, assumes a causality component, which is by no means the only logical one; can we even jump out of logic without our representations operating in a meaningful way? So, if the facts are given in a chain, then they are already categorized, that is, they are a sequence ordered in sequence, and the question of the randomness of this tuple will be natural; in turn, this raises the question of how far this given chain of facts has turned out to be, now and under the given circumstances (that is, in fact) presented in that order to the observer, although apparently (and especially without reference to a logical connection) him in some other way? It is in this question that the basis of my own question on the supra-rational and those specific management procedures, which we are talking about in the following material devoted to epistemic confidence in the world, is also on this question, and is also one of the key features of the pan-symbolistic medieval world perception (fraught with certain cognitive dangers). This is not to say that any set

of logically supposedly unordered facts (even without a "chain"), being concrete and finite, can already be represented by their conjunctive – associative logical connection. Of course, one can say here that this connection will not be informative, but in its specifics it will pragmatically refer to the question of the reasons for its "dasein" of this set – just as it is in the case of the tuple. The realization of the aggregate givenness of the available set of facts is also the primary form of explanation, followed by the rejection of what is not, and the assumption of sources of influence.

...and for sure here Taleb will say that I did not understand the very essence.

He says that theorizing is like a biological device, and that it's not easy to get rid of it. But has it always been so? Is it a cultural habit? After all, the once ancient Greek was also objectively practical, and perceived the world also only in a combination of facts, linking them with a no less practical and practical myth about the deeds of gods so similar to people – that is, theory, or "god-eyes." The Celts are another matter: their world is full of connections and branches, sometimes rhizomatic or even multi-rhythmical, and so much so that the intimate world objects are only their manifestation, and among them very chimerical creatures appear to be the effects of gaming experiments with these connections. I myself do not like the dubious word "fact", and I almost never use it – except for cases when applied to media reality, which constructs facts by removing unnecessary circumstances and adding (or accentuating) those that are necessary. After all, speaking in local terms, Taleb himself speaks about circumspection in the trust of excessive media "facts" about the appearance of evil black swans. The follower of fractals speaks of "tournament effects" that create inequality through the massification of knowledge about certain actualized products. De facto, this is a social fluctuation that takes resources. However, this fluctuation proves to be in demand through mass media and access to media resources. This is when Taleb talks about the argument of economist Sh. Rosen, which does not include the factor of luck. How much, however, is the rationale for explaining the difference in the mass demand rooted in chance by the luckiness, regulated by the sanctions of such a management tool as the media industry? Which, in turn, is rooted in the classic Marxian definition of who it serves, and now in a bizarre way is the symbiotic root of acts of state administration, expressing the interests of the ruling elites. In fact, the reference to Pierre

Bourdieu in explaining the cumulative benefits (the Matthew effect) of the Telecom about the independence of success from the globalization of cultural and economic life is an implicit reference to the field of mass media and cultural industries in the sense of D.Hesmondhalh.

As for Taleb's statement that biology is behind our orderly perception of the world, I have nothing to argue about, but there is something to add. Biology (or even in many respects sociobiology) is behind the primary (or habitual) our perception. And then there is a choice of purposeful formation of habits, which are the result of conscious work of the exercise, in fact artificial. And they depend on the nature of this expediency and other experimental conditions.

The good old "Matthew effect" was considered by Taleb on the example of citation actualization in the scientific article of several authors, with the ignoring of the equally talented and hardworking "anti-library of Umberto Eco". In fact, here we have the same order of selection of dominant fluctuations (random in nature), as in the example with Rosen. Or, by the way, as in the example with sequentially selected six bones from those falling out by the number "six" – instead of an infinitely long throw with the expectation of the case of the fall of "sixes" on all six bones¹¹³.

The whole question (that is, the "bottleneck") in the case of the selection of several authors by Merton – in this very "something" attracted attention to the reader, who at the same time turns out to be the author of the next order. An additional complexity arises due to the fact that an author can "like" himself according to what could be called "abelarian complementarity", when only those parts and qualities of the entity interacting with him are open to the communicant (and, accordingly, his own – for this essence), which are relevant within the current interaction, but that's why the resultant construct of meanings arising from this complementarity turns out to be the dominant of mass attention – a separate issue, part of which renders Another implicit question in it is that of randomness.

Taleb's argument here is a good pitchfork in the side of the idea of scientific authority based on "citation indexes"¹¹⁴. For me, it is true and very significant is

¹¹³ This example was once told to us at a seminar on the methodology of natural sciences.

¹¹⁴ You can add here a different, well-known example – Spinoza, almost a century forgotten after his death.

his indication of cliques of mutually cited fellow scientists who create content exposure for those headhunters that are looking for unique experts for "sophisticated investments".

Standards of Science and the Fractal Standard of Life

In the context of my own studies it is worth noting one more thing done by Taleb, the way he went about mathematicians-representatives of what in other empyreas are called the bearers of the mathematical standard of scientificness, coming from the modern skeptics and Marburg neo-Kantians. The obvious "news" (reopened, however, only in the twentieth century) is that nature does not use mathematical formulas, but everywhere forms and multiplies forms, thereby creating matter. Nevertheless, today's people, while doing their work, still do not trust the original combination of forms, invariably demanding that they be mediated by formulas. And, in general, if we follow Taleb's advice to observe the world "as it is" with the reduction of the community (which, in fact, is a call for phenomenological reduction), then at the level of practical action it is advice to observe the direct existence and interaction of forms and forces. Man's striving for algebraic mediation is also understandable: it is precisely today that it represents that way of operating communities, which gives a concrete applied result. However, in most cases, the concrete meaning of the result of such an operation is not given, and we prefer this game to that game of forms, which we call a lack of scientific status artistry, that alone can adapt the results of this indirect operation of natural forms to ourselves. A good commentary on all these things will also be *The Time of the World Picture* by M. Heidegger, as well as an indication not that goes back to antiquity, a circumstance that led to today's de facto quadrivial (in today's terms – strictly scientific) musical knowledge in the region art.

Continuing further on the scientific topic, one can recall what Taleb says about the physiology of dopamine receptors. Extreme skepticism is also a physiological state: its ultimate natural form is something at the junction of permanent irony, banter, play (learning by means of which it is further considered as a dangerous delusion) and what is called "action by slipping" in postmodernism. It reveals itself from the *"Name of the Rose"* by U. Eco, unread books from his library which he called an "anti-library": the idea of God, in the framework of this logic, is the greatest skeptic who created the world through laughter, described in a poisoned

book, because of which flared up criminal crevice among the monks in the distant abbey. However, in this sense, the components of the "antibiblioteku" Eco unread books will not only not disappear, but are beginning to act through appointed innuendoes, if only because that knowledge of the world through graphemic word carried in the presumption kogerentnostnoy authenticity (text matching and so to each other), but not in presumption of correspondent reliability (correspondence of themes and texts to experimental observation). But in this case, and the library of the abbey, and antibiblioteka Eco with its "pozitivnobibliotechnoy" part is encapsulated in an endless borhesovu book that gives is always something new on the page opened at random (and other ways of opening this book, it seems, no)¹¹⁵, which, in turn, opens the problem of navigation in this endless sea of information, and hence, ultimately, informative and meaningful. Since, however, this problem lies between the nonsense of ultimate simplicity and the randomizing infinite complexity, then the restriction of the latter acquires meaning only in the complementary correspondence of what the book reveals, the motives for addressing it to the reader, always having a pragmatic, communicative or interactive character. Not to mention that the library, as a result of the often rather lengthy process of acquiring books, is also formed in accordance with these motives.

The problem of the "forest and trees" that Taleb refers to in terms of "hemisphere" refers, to a lesser extent, to Kant's paralogisms and to the problem of the relationship between being and the real Heidegger: is it possible to talk about the person and the knowing subject if she (he) is the derivative of a system of relations, wandering, like a wave, along the intersubstantial "substratum of being"? Such kind of linguistic turns frighten the unprepared reader, but are justified when a demonstration of a combination of fundamentally different – as in the case of Aristotelian forms and matter, creating a modern category of information – is required. Meanwhile, skepticism in the sense of Taleb is a much more physiologically acceptable position, since, having been brought to its ironic-hopeless limit, it translates the contemplating organism into a self-healing mode; in contrast to the same phenomenology that plunges this organism into a catatonic trance of the infinite Carroll (or, perhaps, anti-Carrollian?) self-reflection

¹¹⁵ Borhes brought to the limit the old game of "divination by the book".

of direct experience. A stumbling and laughing skepticism may well be a trademark of philosophy as a "cheerful science".

Taleb sees perdition in the most orderly function of science, as we know it from Popper and Co., but not that such a function turned out to be pernicious in this set of own cognitive standards; it is – within the framework of his call to pay attention to the context of what is happening. As for his association of science with a myth and a fairy tale, here I have no objections.

Further, he associates what is known in logic and theory of argumentation as the error of a hasty generalization, with the principle of narrativity as such, supposedly already always containing the pangs of generalization that isolates us from the world. In his criticism of generalizations, the nature of the textual quantification is often incomprehensible – his expression that creative and scientific efforts are the result of our need to exterminate the multidimensionality, and to impose order on the Universe (in the paragraph "The Rule of Aleksei Nikolaevich") must apparently be understood so that any such efforts should be regarded as such an imposition in any case. At the same time, for some reason, he does not say that they are preceded by no less scientific and creative efforts, if not by the chaos of some of the already studied and created order, then by their overcoming, always meaning one or another degree of chaos of ideas about the world; Incidentally, this applies to the order of the very concept of Taleb. In his social expression, Taleb's "thirst for chaos" is nothing but Bakhtin's carnivalization. And yet it is very similar to God, making the world with laughter from "The Name of the Rose" by Umberto Eco.

However, if one understands the passage at the end of the same paragraph differently, then a simple conclusion is obtained: the sermyan scientific truth is that the world is either completely, or rather chaotic. But such a position, apparently drawing on moderate agnosticism, stems from a rather transparent way from his life experience: wars – in childhood, study and exchange trade – in adulthood, which constitute the content of the author's life, while the empirically observed existence of the world is expressed in a truism, that there is room in it for both order and chaos. However, Taleb himself further criticizes such a practice of linking life experience and "national characteristics" (which are also the basis of "economic racism" criticized by Oleg Grigoryev) with a worldview position:

indeed, not many Levantians have become empirical skeptics, like Taleb. Actually, the "order" and "chaos" as interworld beginnings correspond to the difference between Srednestan and Krainestan, considered in an accentuated epistemological and human dimension. It is the face of both, and the role of this facet in the existence of life, for us remains in many respects a mystery, despite all the developments of "post-nonclassicism" and the most sensible part of "economic cybernetics" – be it the "bifurcation point" that, with infinite zooming in computer model is an infinitely dispersive "fork", and not a "point"¹¹⁶; whether it is a more specific point of "anti-bifurcation", or the "Y" point, which is the moment of making a decision on the regular process in the project management concept of O. Grigoriev's firm. However, Taleb is just talking about the uncontrollability of the "black swans" originating primarily from Krajnestana – this is the key idea of his book with the same name: if the "black swan" is predictable and controlled, then "in reality" it is no longer black or not quite black Swan. This circumstance of the image of thought evidently resembles other escapades of analytical philosophy – for example, the paradox of G. Moore "it rains, but I do not believe in it," as well as those things that the pragmatist R. Rorty developed in connection with this paradox (which, like every paradox, there is a dialectical "explosion of consciousness," leading either to a rejection of previous activities, or vice versa, to the beginning of a new stormy activity). The connection of Taleb's ideas with these philosophical things is also noticeable in other places. Reading his book, you also get the impression that in the face of Taleb American analytical philosophy polemicises with French existentialism and social philosophy; he does not really like the French, apparently.

¹¹⁶ According to the synergetic geometry of R.B.Fuller, the point is an abstraction that is sufficiently harmful in its stability: according to it, there are no points in the world, but there are intersections and loops, that is, interaction, or "communication of wreaths" of indirect lines. In this sense, it is worthwhile to realize yet another demarcation of Taleb's ideas from the ideas of other authors: when he criticizes "linearity" in Srednestan, then, most likely, one should mean straightforwardness: when in the framework of such narratives one contrasts something "linear" and "nonlinear," usually itself nonlinearity appears to be acting in some incredibly abstract meaning of certain, rather vague, intuitions of those who subsequently begin to use the concepts of nonlinearity. However, if the synergetic news is two, rather than one, as the beginning of the number and design of the world, then the question here should be more direct and indirect linearity than about "linearity" and its denial without a positively expressed alternative. Taleb's arguments about the nonlinearity of the world are beautifully demonstrated by the geometric aesthetics of some Escher's drawings, where in a free "ecogeometric" niche a new living form is suddenly found, filling it.

In the paragraph "Memoirs about not quite the former" Taleb speaks of narrativity and causality as a fear of multidimensionality¹¹⁷. And again – clarification: this is a specific narrative and specific causality; what is called rationalization in psychology. At the same time, what are the randomizing narratives of postmodernism, as not the anthem of the "inconceivable" multidimensionality of being and forms? However, here Taleb is fully speaking in the vein of postmodern criticism of the logocentrism of narratives that compensate for the fear of intramural chaos. As for the theme of mixing the memories with the line of time, he can not argue, just as the fact that narrative can have a bad effect on memory. However, here, in my opinion, has long been said by post-modern chaos, in terms of the "death of authorship" and criticism of literary centrism, which constitutes the basic principle of self-knowledge of Russian society, until the integral socio-scientific Marx and Co. penetrated into it.

Actually, what Taleb is talking about in the eighth chapter of the "Black Swan" about the rejected versions of history, and the fact that we are mostly inclined to see the success stories of millionaires according to the physiological habit, without bothering with falsifications of our cognitive attitudes by numerous cases of failures, is the subject of frequent mentions Grigoriev, when he talks about the neoeconomic understanding of the existence of the firm¹¹⁸. Between neoeconomics and what Taleb says, there are many other correspondences: for example, when in the paragraph "What is visible and what is not visible" it is a question of the detachment-distributive principle of assistance to the victims during the tragedy in New Orleans by reducing subsidies to researchers. Grigoriev says that as industrialization in the USSR was carried out by robbing peasants, so the whole

¹¹⁷ Indeed, in the aspect of what was said in the previous footnote, it is so convenient to put a straight line at the end and thus turn into a generalizing point as something that is supposedly real and "objective." Of course, the point indicated something more fundamental than the line, the authoritative Euclid, and those lines that do not turn into a point, some wrong, wrong, unreliable and chaotic, for it is unclear how and how they are educated. These lines are always more in the figures they form than they themselves, and behind them the very "linearity" itself is lost, which, in the platonic consideration of geometry (known to be criticized by Taleb as all platonic), must be considered in the "maximally primary" ideality. However, it is for indirect news that linearity still appears, but in this case it is just that it is multidimensional. For Fuller, the primary correct multidimensionality is two oppositely directed broken lines, each of which forms a "real triangle" (with the possibility of its projection onto the plane), whereas in the interlocked form they form a tetrahedron – a primary volumetric figure with corners.

¹¹⁸ I increasingly find the philosophical grounds for Grigoriev's position to be close to the counter, but without special platonization, for the hierarchy is alien to Oleg Vadimovich. Money making money is the leitmotif of neoeconomics, and therefore it is quite logical to expect bankers at the top of the public "pyramid" who is using the services of "experts" (not economists or?) Who determine the prospects and reasonableness of investments in certain directions, object of various kinds of conspiracy attacks; neoeconomics – about the power of money originating from state power created by a staunch gang who defends the inviolability of the temple-warehouse as the first object-technological, or artificial, source of resources.

system of rational bureaucracy is based on the same principle of "addressing citizens" to officials and redistributing resources from one group and category to another – in contrast to the same system competitive administration, which nevertheless constitutes the administrative basis of non-financial administration in the US, despite the elements of bureaucratic classics. Personally, I was not aware of the flood in connection with the epic hurricane in the "homeland of jazz", and immediately when it happened, because already then I studied everything related to the issues of "mobile housing": why FEMA – American analogue of the Russian Ministry for Emergency Situations (MES) – did not bother to deploy in New Orleans the components of the mobile infrastructure, known to have been available to this agency, and thus rid the affected city of vagrancy, looting, robbery and disease? Despite the fact that Hurricane Katrina for FEMA is an event from Srednestan. Here comes a special conclusion about the "black swan": either in the event of its "evil variant" somehow the standard response mechanism ceases to work, and this is very interesting for such a powerful agency, which in the States, unlike the Russian Ministry of Emergency Situations, has reputation not only of a force, but also of a repressive body; or there was sabotage, and it is still interesting why the use of such obvious decisions was so obviously overlooked and not widely publicized in the media. After all, it is such a department as FEMA, in theory, should be populated by specialists, if not "black swans", then, at least, according to the fractal notions of the future for sure. It is not clear how, in this case, the "non-ministerial" agency working in the "checks and balances" model turned out to be incompatible with the key, assumed within the framework of this model, the principle of free fluctuations of competitive bids – even in the production of the widest range of various prefabs, trailers , campsites and other things the United States occupies one of the leading places in the world, not to mention the fact that the US is the birthplace of R.B.Fuller with his conceptual concepts of such things.

Taleb as empiricist proclaims the value of one type of knowledge in front of all the others. But one who considers himself an opponent of the center will not understand why one kind of knowledge should be valued, when cases of their application can also be found for other types – for the benefit of such cases they were formalized.

His reasoning about the scientist, who follows his own path for a long time, observing the alien holiday of life around him, is a very familiar story for me and for all those who have ventured to do something very important with a delayed benefit, and is satisfied with the motives that are watching around yourself. However, for some time now, observing a different group of people, who have not gotten so much as still seemingly recently celebrating, and also looking for a holiday, but in many cases in vain, I noticed that my fate is not so bad. And yet – how faithful in their observation were the North American Indians, who asserted that human diseases stem from unfulfilled desires. Not particularly fond of the cunning Francis Bacon, I have always resisted the success demons and the wannabes of imitation – their mass manifestation is always or almost always a consequence of social injustice, and not deviation (just as if a man had a fluffy tail, although people from the nature of the tailless: of course, one can be proud of it, but it does not enter into the everyday organic norm – just like some types of property), whatever Taleb and other different authors have told me about the random distribution of silver spoons on their mouths When birth or during life – I have long learned the difference between the price of human categories, depending not on the quality of spoons and their content, but on the relationships to educate them. And I fully understand what Taleb is talking about an event that you wait for a long time and which happens and puts everything in its place at once, or never happens. The latter, however, is an occasion to do what could be called self-misrepresentation, or criticism of one's own expectations, followed by their correction and measures to ensure the attainability of the desired event.

If the universe is a hologram, then it is a fractal, because the latter is a superposition of successive splits of the hologram. And if in every smaller part the entire universe is recursively represented with less clarity, then the place of this smaller, or insufficient, or chaotic, clarity takes the structural dimension of the part of the partition. That is why we see differences in the levels of organization of matter from cosmic scales to subatomic, and similarity. Many decades have passed since David Bom put forward such a concept, but productive conclusions from it for the human scale do not seem to have been made. The explanation for the discovery by Alan Aspect in 1982 (one year before the death of R.B. Fuller)

was given by Bohm in the vein of the interaction of electrons irrespective of arbitrarily large distances in the sense that such a separation (even hundreds of billions of kilometers) is only an illusion, and the electrons themselves are part of a single universal "holographic" integrity, which, in turn, largely justifies completely disregard for the Einstein limitation of the speed of natural processes in the speed of light. However, this explanation of the mechanism of interaction leaves the impression of some understatement. A good addition here is an indication that in such universal unity (and why, by the way, should it be supermanimentional?), There are also such things as alternating compressions and stretching of longitudinal waves, which impart a pulse the more quickly the denser the medium of its transmission (underlying the Theslovsky idea of the "white electricity" arising from the repetition of Hertz's experiments, spreading in the world luminiferous ether, the density of which Tesla considered to be greater than the density of steel), and also taking place on a universal scale Weller priority tensile load to the load compression, creating the impression today (perhaps illusory) "indefinitely", but with a curious exceptions, the expanding universe. In other words, the modern physical cosmology moving to the side of the "post-nonclassical" erroneously given out by other scientists for authentic synergetics is perfectly complemented by those things that can rightfully be labeled as a fragmented but increasingly revealing deep connection, the research program of "supernovae pythagoreanism"¹¹⁹ which is indicative not so much of absolutely invulnerable or anti-fragile things as of the transhistorical reproducibility of the optimal forms (represented by an elementary geometromechanism a tetrahedron or the correlation of radii), the discovery of which is surprising and entertaining precisely as a miracle of not being exposed to times.

Since fractal is just as common a topic in modern academic debates, as well as in the common interests of people who live around it, I will allow myself to make a couple of words about the moment connected with it, very often becoming a moment of mistaken understanding of this phenomenon. The argument arose in 1997. For me this long-standing note is important in the light of what was said about recursion, the concept of which, as it turns out, can have different interpretations.

¹¹⁹ See above section "Schematic narrative about the natural-philosophical...".

In most cases, the content of the observed, called a fractal, is not itself, but, so to speak, a fractaloid, corresponding to it. What is the difference? Fractaloid is not a pattern of structure, but, first of all, the growing or developing (that is, dynamic) structure (or even a system having a fractal structure): growing – if geometrically realizes the method (formula) of the given structuring, develops – if acquires a new quality of structure (changes the formula) without destroying the system itself, depending on the changes in exogenous or endogenous factors. The fractal in the world of the finite, given to the (human) observer, is primarily this formula itself, or the mathematical equation expressed in the methodology of coordinates coming from Cartesianism. A static drawing (for example, the well-known branching Mandelbrot web) can only symbolically hint at a fractaloid (for example, a specific tree or sponge) or a fractal as the fullest realization of a fractaloid in infinity, but in reality limited by the limit.

Violation of the periodicity of fractalization (recursive structuring) has an applied meaning in oncological interpretation, that is, it refers to the field of analytical, or diagnostic, provision of the sphere of management of a separate organism.

If we remember that a fractal is a phenomenon inverse to a phenomenon (ideal or absolute in the physical sense) of a hologram (that is, an object in which information about the whole is contained in each of its parts, and such that its sequential and uniform partitioning with a sequential superposition of the elements resulting from such a partitioning forms a fractal), then it can be stated that some nonperiodicity in the fractal set may have the same interpretation. Accordingly, these non-periodicity must correspond to some randomness in the holographic image-for example, skipping the levels of partitioning or single-level elements of the partition in the superposition hierarchy. A disturbed image must be local relative to the entire image, but it can extend to the whole.

Therefore, it is possible to build mathematical models of metastasis in such a holographic interpretation. For the living organism, on the one hand, has the ability to carry information about the whole in its parts and, accordingly, to compensate for the lost functions of one body by other bodies (or their groups) specialized in another function, and on the other hand, the establishment of resonances and dissonances by organs and subsystems among themselves on the principle of feedback.

The last, however – long known common things about the principles of the work of organisms. It is also important here that the considered moment of recursive systems can also be applied in the system of scientific methodology and for other spheres of management (social and transpersonal natural processes), applying both recursive and "poly-structural" approaches to them.

It is also true that a fractal is a particular manifestation of a set, although, probably, it is precisely the highest manifestation of the concept of multiplicity and pre-multiplication along with other definitions and expressions of this concept (for example, along with attributable objects, the property that constitutes the essence of the "axiom of coagulation" because it is the recursive structure that most expresses the concepts of stratification, materiality, growth and development (and, to the heap, rhythm, or waves). It would hardly be an understatement to say that fractality, or recursion, is the second after a multitude of categories containing the metaphysical foundations of cybernetics of the "second wave"; At the same time it is known that cybernetics also begins with logical matrices (which at the level of production and social managerial specifics can be matrices of "emergency-pilot activity", or AOD). It would also be nice to clarify this complementarity in the sense of recursive thinking of matrices themselves, possible in the light of some ideas of N.Rescher. Indeed, any cell in the AOD matrix can be broken up (or, more precisely, unfolded) into some structure of the presentation, representing a successive combination of events, each of which turns out to be an experience only to the extent of its relevance within the framework of this presentation; a change in the combination of events and their topicalities (mechanically with the help of filters and amplifiers) can lead to a different overall value of the estimation in this cell of the AOD matrix.

Conclusion

Thank you, dear reader, for the time and desire to read, stop, think and reflect. My second book, *Partially Controlled: Toward a New Epistemology*, being a book about the "partial", itself makes me feel a bit of partiality and understatement, but at the same time that, like any understatement, is the connecting link of other topics – in this case and first of all, between the fundamental question of governance set forth in the previous book and the vital question raised about the formation of a person who, according to another, the next of the question, the definition, is a creature "that walks in the morning at four, in the daytime – on two, and in the evening – on three legs ", and therefore, within the framework of this, the prerequisite of the question, the definition of his nature, referring to this awareness of his own finiteness and further awareness that the ability to such awareness is what constitutes the essence of man , followed by, in the framework of this comprehension, the postulation of the fundamental human insensitivity and breathtaking discovery of the ability to create the world with imagination and fantasy¹²⁰, with which the incredible potential of the ability to choose is connected – alas, for many people, an unbearable burden, but only to the extent of burdensome certain "imposed on him," nature "(usually through the" super-I "), which most really do not really know how to use.

The man's lack of substance, which can not be reduced to his divine and benevolent principle, from which he allegedly fell¹²¹, nor to any kind of "scientifically generalized hypotheses" about his social function (initially neutral, but due to artificiality and confidence representing the same platonization) makes him a conductor, an amplifier and a combination, realizing the actual mechanism of creativity! The important news here is that this creative capacity for imagination is institutionalized in society and, therefore, becomes the condition of realization, and the constraint, of the freedom of man! This duality is correlated with the sophistic thesis about man as the measure of all things, and is associated with one of the three fundamental antinomic questions of philosophy-about language as a means: cognition or imagination (and hence management and, in buggy cases, manipulation). Thus, the attitude expressed in this ancient thesis (especially in the moment "and" present inside this "or") refers to the media dimension of anthropology, since sophistry and rhetoric are in fact protomedic historical phenomena. Which is all the more topical in the late capitalist period of the planetary life of mankind. And it contains the moments of

¹²⁰ According to "strict biologists", man is a rare case of a living being with the most developed ability for sexual fantasy (at least among other creatures in which the likeness of this ability can be found).

¹²¹ Although I do not exclude the fact that once the human community had even more perfect forms (but without excessive platonization) – especially looking at how other people are degrading.

those productive opportunities that the media industry itself can provide, considered in the broad context of its current prospects and trends. This does not mean that the further issue can be reduced only to media, as well as the fact that the institution of anthropological formation proper (which had no precedent in the foreseeable historical retrospect until not so long ago) should be viewed in some fixed key, but in its framework reveals something invariant, and this invariant will be given attention in the next book, along with some things just the same manipulative-repressive nature, directly threatening the person's ability to be his odnym. Well, before its original translation, etymologically, philosophy is the love of freedom, that's why it is knowledge only in the second turn.

What will the new epistemology give? First of all – the presumption of action. One way or another, we (we are referring to the so-called "sober scientific consciousness" representatives) can no longer ignore the fact of the integrity of the world in which this very "sober consciousness" is only a part, apart from which something "unconscious" "Not only exists, but also acts, and is not comprehended to the end. Of course, this idea is not new at all; but it can not be denied that she, by and large, did not have that argument that would make her "sufficiently" general scientific. And even if we take for example such authoritative things as V.I. Vernadsky's teaching about the noosphere, it still refers to a certain, concrete, objective certainty by the majority of scientific consciousnesses, and it refers more to feeling or intuition than to reason, not being propagated to others subject areas, and not being correlated with the holistic view of the world – today's mass scientific consciousness still denies holism. In many respects, in order to overcome this worldview circumstance, such a seemingly common thesis, the thesis of integrity, taken from the point of view of the episteme and general management issues (as well as the invariably following question about the objective causality, also avoided by the same mass scientific consciousness) appeared to me what should be covered in several chapters.

Therefore, of course, this book is an attempt to say that the management "from the position of modesty" not only does not mean a weak position of less effectiveness of such management, but quite the contrary, since it proceeds from the hypothesis about the principle, but not mandatory, cognition and assimilation of the world. This is a special attitude to the actualization of the opportunities available to the managing agent, in moral and historical terms – the desire to clarify some Christian truths from the scientific standpoint, while adhering to the fact that this is primarily a position of solving riddles and solving problems (in terms of their fundamental and difficulties). In other words, it is an attempt to say

that interaction with the world is possible from the viewpoint of partial and unspoken, but more importantly – from a position that is not well known, whose structure can not be reduced to formal-logical enthymemes in the general - methodological sense. The latter is especially important for solving a number of problems in the field of public management.

And, of course, the book is just the beginning of the way to say "this way", but in a clearer clarification of what this "image" is; an invitation to a discussion that should lead to something. First of all – to change the subject, "thus" speaking and thinking, which, in a known historical retrospective and perspective, is still a person. Perhaps, in order for him to remain such a subject further (contrary to the hypotheses of some evolutionists who consider the next contenders to be the role of sentient beings after the man of cephalopods). In many ways, the book is also an attempt to overcome the implicit solipsist position, also taking place in the individualistic configuration of the worldview of modern educated people.

Whoever thinks, but all those things that are indicated here, are also calculated for use in purely applied and technological purposes. And the image of someone who will embody these goals, primarily determined by his attitude to his own ability to act, including – to the relativity of the limitations of this ability. But what is this subject of action, and what are its possibilities, is the subject of another, separate, work.

The republican structure of society (in the overdetermined or, rather, the rediscovery of the meaning of this expression), just ensures the management of the division of labor system (and in the mode of self-organization), which Grigoriev says at the end of his book "The Age of Growth" as a key issue of the end of this era. However, the assimilation of the idea of the division of labor as precisely a complex idea, associated with this management, is possible only within the framework of a special, and institutionalized, reality of the management of meanings, which today is not even formed, but which, rather, will also be more distributed than the media environment of the era of the well-known to us of late industrial capitalism, which is still called by some people "postindustrial".

Even when Grigoriev talks about the interaction of the systems of the division of labor, one way or another he has in mind something that is sufficiently delineated within his borders and integral, as the word "system" obliges, although he makes a reservation that within each such system it is possible To find out the myriad of other subsystems, and the means of inter-system communication turn out to be money. Nevertheless, the notion of inter-systemality used in this book has a

different character: here we are talking about incompleteness as a fundamental initial condition, and therefore – about the basic need and demand, satisfied within the framework of a higher integrity, from the recognition of which the task of integration results, but in no way not quasi-governmental, power-in-fact, monetary expansion of a financial and industrial nature, in its limit known as imperialism; in the latter there is nothing but an archaic essence, part of which is feudal. That is, within the framework of this work we are not talking about the interaction of systems of the division of labor as a function of "monetary circulation", but about the proper function of partiality as a special natural function.

Incompleteness and partiality is assumed as a new economic paradigm that goes beyond the national economy or transnational relations (which are also, in the case, always limited in the number of participants, in a particular case), but on a much more ambitious level. It presupposes, first of all, the recognition of incompleteness and partiality as a key condition of demand, and even more: the possibility of assuming that my incompleteness or non-integrity can under certain conditions become someone else's, and someone's, mine, from which the very category of demand can change its nature. But before that, it is necessary to understand the mechanisms and structure of the product of meaningfulness (which in the modern institutional version is of a mass nature) in order to obtain freedom in the rural sense and to carry out the phenomenological reduction of our being at, so to speak, the industrial level.

To solve this problem, the pilots of this century, still remembering the "post-feudal world" for which this book is written, will have to conduct the "spaceship Earth" between the incompleteness and charybdis of partiality, since unambiguous ways and solutions, which is already evident for too many, not exist. Perhaps my attempt to mark the path will not be the most successful, but at least I will be one of those who tried to respond to the constructive appeal, and I feel like one of these people attracting your attention to the light that you are looking for yourself and all humanity, plunging into total darkness today.

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About the author

I was born in 1973 in Moscow, and after a considerable period of time to find out what really happened on that momentous immediately preceding and immediately following his years. Among the most vivid impressions of childhood I remember a violent nature Zauralnoy grove, where I often went to his grandfather in the summer at the dacha. In the early 90's got Secondary medical education, 2 years he worked in the laboratory of the intensive care unit hospital, witnessed the collapse of the USSR, as well as with their own eyes saw, from any natural causes people die at an advanced age in state conditions, and how to they do not have anyone no case. At the end of the 90 he graduated from the Philosophical Faculty of Moscow State University on a specialty "History and Philosophy of Science and Technology." It was a time of old as the world, the struggle of contradictions: comprehension of science in conflict with the constant search for the earnings base and attempt to understand their relevance. At the same time it increased the feeling and the realization that the situation of scientific and educational base in the country increasingly resembles the old situation of the hospital: there is no case to anyone. Awareness of the value of the most fundamental of all possible kinds of higher education required to the value of combining the development of the real conditions of the demand for their own work, and understanding of the areas where such a combination is possible. The most active issue was worked from the last years of study in the early 00's, with the accumulation of expertise and the formation of their own "backgrounds." For the same reason I finished graduate school of the faculty, but he did not defend his dissertation. I felt that it was there, outside the walls, just have something important that needs attention and the scientist is able to fill the weight and content of the subject of my research interests at that time – the logic of dialogue and structural bases of communication processes. Even then it was clear that the subject himself, and some significant proportion of many other subjects require a completely different formats and methods of research, rather than a source familiar, and that the very method of cognitive activity must be some other, non-campus. The period in question, as well as the search for such methods, in many respects is still ongoing. In his professional activity for many years, I worked as an analyst and head of the research department, in organizations specializing in different directions "industry propaganda", "cultural industries" and "human technology." As the application areas of my work and its products, they have become one of the reasons to expand their view of the

world, including aspects of economic, political, environmental, urban and cultural processes that make up part of a unified process of human history.

Je suis né en 1973 à Moscou, et après une période de temps considérable pour savoir ce qui est vraiment arrivé sur ces capitales précédentes et les suivent immédiatement ses années. Parmi les plus vives impressions de l'enfance, je me souviens d'une nature violente Zauralnoy Grove, où je suis allé souvent à son grand-père à l'été à la datcha. Au début des années 90 ont obtenu la formation médicale secondaire, 2 ans, il a travaillé dans le laboratoire de l'hôpital de l'unité de soins intensifs, assisté à l'effondrement de l'URSS, ainsi que de leurs propres yeux vu, de causes naturelles des gens meurent à un âge avancé dans des conditions de l'Etat, et comment ne pas avoir personne aucun cas. À la fin de la 90, il est diplômé de la Faculté de philosophie de l'Université d'Etat de Moscou sur une spécialité «Histoire et philosophie des sciences et de la technologie." Il fut un temps de vieux comme le monde, la lutte des contradictions: la compréhension de la science en conflit avec la recherche constante de la base des revenus et de tenter de comprendre leur pertinence. Dans le même temps il a augmenté le sentiment et la réalisation que la situation de la base scientifique et éducatif dans le pays ressemble de plus en plus l'ancienne situation de l'hôpital: il n'y a aucun cas à personne. Prise de conscience de la valeur de la plus fondamentale de toutes sortes possibles de l'enseignement supérieur requis pour l'intérêt de combiner le développement des conditions réelles de la demande pour leur propre travail, et la compréhension des domaines où une telle combinaison est possible. La question la plus active a été travaillé dans les dernières années d'études au début des années 00'S, avec l'accumulation de l'expertise et la formation de leurs propres «origines». Pour la même raison, je fini l'école d'études supérieures de la faculté, mais il n'a pas défendu sa thèse. Je me suis senti qu'il était là, à l'extérieur des murs, avoir juste quelque chose d'important qui nécessite une attention et le scientifique est en mesure de combler le poids et le contenu de l'objet de mes intérêts de recherche à ce moment – la logique du dialogue et des bases structurelles du processus de communication. Même alors, il était clair que le sujet lui-même, et une certaine proportion significative de nombreux autres sujets nécessitent un complètement différents formats et méthodes de recherche, plutôt que d'une source familière, et que la méthode même de l'activité cognitive doit être un autre, non-campus. La période en question, ainsi que la recherche de ces méthodes, à bien des égards est toujours en cours. Dans son activité professionnelle depuis de nombreuses années, je travaillais comme analyste et chef du département de la recherche, dans les organisations spécialisées dans des directions différentes "propagande de l'industrie", "industries culturelles" et "la technologie humaine." Comme les domaines de mon travail et de ses produits d'application, ils sont devenus l'une des raisons d'élargir leur vision du monde, y compris les aspects des processus

économiques, politiques, environnementales, urbaines et culturelles qui font partie d'un processus unifié de l'histoire humaine.

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There is a difficulty connected with the fact that the largest number of books about this or that management, pressing prestige or worthy of being authoritative, are published in English, in which, unlike the great and mighty Russian, there is a whole heap of terms that correspond to this concept: manage, govern, rule, cybernetics, directorate, control. And, by the way, "economy" in its third meaning of translation – "organization", "structure", "structure", "device", "system"; in a literal translation – "domostroy". To the reader, I suggest myself to feel the whole connotative color of the word "domostroy", since it is this color and the range of feelings that arise together with allusions to Ostrovsky's writings that reflect the most correct definitions and references, in view of which one of the most breakthrough and systemic at the beginning of the twentieth century economic concepts (again, at the time of writing these lines, and for many subsequent moments, I suspect, too). In the Russian language, here we have the word "control" (Russian-speaking Anglicism "control" – does not count).

Understanding the subject of management (especially as regards its applied part) and the role of the individual in this reality has become a fundamental, abstract and impersonal scientific idea that has lost its roots. Why do they do this science at all? Moreover, according to a strange "coincidence", the further this science develops (especially in the field of "computer science"), the more the world becomes uncontrollable. It seems that it's time to write a history of management science, and do it with some fresh positions and approaches, beyond what is dictated to us in the mainstream on this account. But this means that we will have to revise the very scientific nature (for its meaning, in the final analysis, is precisely in organization and management); and it means that it will be necessary to talk a lot about the economy, since it is within its framework that the lion's share of applied and theoretical decisions has been focused for a long time in terms of what management activities of a person can be directed at. This is important especially when the term "economic crisis" is becoming conventional wisdom teeth on edge, but some great fresh ideas expressed about the fact that a system anomaly is not just a recession and depression, but it is that growth. Hence the question arises of the role of man in the management process, of the control of these things.

But to allow such controllability means to raise the question of the person's control over the norms, standards and concepts of his life, and hence the ability to look at them from the side and, as it were, from above. What do you need to look at and what to review? What should be the space-time scale here in order to determine the horizon of the factology used? Is it possible to question things that are considered or seem to be unshakable, especially if they have the status of "achievements of the mind"? This is possible only in conditions of demanding life, but not abstract speculation.

Also in the series – the book

Dmitry N. Alekseev

PROJECT ANTHROPOLOGY. NEW ORGANIZED PERSON

The book continues the theme of formats, methods and definitions presented in previous books, and focuses on the associated image of a person who is in the field of specific and specific management problems. Actually, those to whom this book is addressed, today are just in the field of more and more clearly perceived problems and risks related no more and no less, both with identity and the fact of existence as persons spoiled by intellect, and consciousnesses burdened with enlightenment.

In the sense of basic philosophies, this work is based on the recognition of the sociobiological nature only at the level of evolutionary-organic options, with the negation of its essential significance; the latter is associated with the possibility of choice, which is actualized through the factor of development and constitutes the foundation of freedom as the highest value, the absolute openness and accessibility of which to the person, in turn, turns out to be the basis of responsibility (the right of refusal and restriction as conditions of identity), and all creativity and meaning. As an institutional form of the latter, it is suggested to consider the media environment as a specific sphere of activity (in a broader sense – "culture industry"), which arose in immemorial times, but its industrial (system-market) expression obtained in the era of capitalism. The structural and instrumental aspect of such an analysis is related to the task of solving the problems of the disappearance of the middle class and the emergence of the category of "project person" emerging in its definitions, beyond the usual neo-liberal notions on this score, the ideas of the Weberian organized man, the Marx "skilled proletarians" either a "petty bourgeois" or a postmodern man of "eclectic permissiveness". Of course, this is a very difficult task, but the attempt to approach at least its formulation and at least start to search for its solution is extremely urgent and urgent.

Also, the formulation of the question about the project person and the search for answers goes into the development of the discussions begun several years ago in the research center "Neoeconomics" by O.V. Grigoriev, one of the most outstanding and most sober (albeit very tough) minds of our time, in the opinion of the author of these books, as well as in the opinion of a number of highly experienced experts. The disappearance of the key social category, on which the world staked for a very long time, became fraught with quite well-known perversions of archaization, and in its significance represents a crisis of identity, and in the sense of not only philosophical anthropology, but also medical. There is also a great deal of evidence that this disappearance is a systemic liquidation carried out in such sophisticated formats of total control that leave the dictatorship of the 20th century far behind, and all sorts of anti-utopias (sometimes of very high quality) aside, signaling the gradual implementation of a fantastic a nightmare in reality.

Meanwhile, despite the pessimism of the diagnoses proclaimed to the world by harsh experts, it is possible to see positive opportunities, and in those things that are not only not considered in the sense of the possibility of positive changes, but are considered factors of aggravation of the situation. A key role here is played by long-standing, and, by the way, trivial general principles: balancing the means of influence with means of non-perception, counter-impact and alteration; the use of a destructive factor for good or against its source; but most importantly, and by the way, for many, it is far from a trivial phenomenon of the crisis of the hierarchical model of society management, which denies itself through the increasingly obvious nature of its irrationality and absurdity as the total, absolute and unambiguous principle of social life.