

Dmitry N. Alekseev
PROJECT ANTHROPOLOGY
New organized person



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*Dedicated to my dear
friends and associates,
as well as future generations
with faith in their ability
inherit the planet.*

Content

AS THE EPIGRAPHS	7
INTRODUCTION	8
ON THE SCIENTIFIC AND ACTIVE PRINCIPLES OF THE HUMAN BEING	15
A LITTLE MORE ABOUT THE CONNECTION AND DIFFERENCE BETWEEN THE PROJECT AND SCIENCE	15
TEACHING OR HEALTH IS A KEY FACTOR IN THE LABOR BASIS OF ECONOMIC VALUE?	17
ON THE STANDARD OF MONEY CIRCULATION AND THE "SCIENTIFIC" PTM	23
ON THE VALUE OF "UNSUCCESSFUL" BUSINESS AND SCIENCE OPTIONS	25
DISSOCIATIVE BEHAVIOR IN PROJECTS AND WAY OF LIFE AS REALIZATION OF THE PRINCIPLE OF PARTIALITY....	30
ORGANIZED DISSOCIATION OF ACTIVITIES AND NOMADISM	30
INTERNATIONAL AND DISSOCIATIVE APPROACH	34
BRANDING LINKS CULTURE INDUSTRY WITH DESIGN	41
ACTOR PLAY AS A DESIGN RANDOM RESPONSE	47
PARTIALITY AND DIALECTICAL CONTRADICTION	52
"INTELLIGENCE", THE ELITE AND THE SUBJECT OF INTEREST AS AN OBJECT OF PROTECTION	57
FINANCIAL IMBALANCE AND WAR	57
ON THE URGENCY OF THE IMPERIALIST WAR	59
ABOUT TWO GLOBAL PARTIES AND TWO FUNCTIONS OF PERCEPTION	63
THE HYPOTHESIS OF GROUPS OF "SOCIAL IMMUNITY": THREE IN ONE IN ELITOLOGY	67
DIFFERENT TYPES OF SOCIAL PROJECTS, AND HENCE, OF THE DESIGNERS	79
USURPATION OF POWER AS A SOCIAL PATHOLOGY	82
REPUBLIC STATE: OXYMORON OR NOT?	86
STATE AND MONEY IN THE LIGHT OF MARXIAN AND POSTMARXIAN CONCEPTS	106
A MAN IS NOT ONLY WEBER, BUT ALSO SMITH'S	106
INCOME AND FORMATIONS: AN ECONOMIC HYPOTHESIS FROM A BALANCE SHEET POSITION	108
ETHICS AS A PHILOSOPHICAL BASIS OF ECONOMICS AND MARXIST ETHICS	118
LIES ABOUT SOCIAL ENTREPRENEURSHIP FROM REPRESENTATIVES OF WELL-KNOWN CIRCLES.....	124
MARXIST ALLUSIONS IN THE LIGHT OF IDEAS S. PLATONOV	127
EXPANSION OF THE DISTRIBUTIVE CONCEPT OF THE ORIGIN OF MONEY BY THE IDENTIFICATION HYPOTHESIS.....	158
EXTRA-STATE MONEY AND COMMODITY-MONEY GRADIENT	174
ON THE SPATIO-TEMPORAL PARITY OF MANAGEMENT	199
ANARCHY IN THE ASPECT OF MONETARY AND OTHER CIRCUMSTANCES.....	216
THE ANTI-STATE BEGINNING OF PRIVATE MONEY	216
THE PROBLEM OF MONETARY MEASUREMENT IN ANARCHISM	220
A FEW MORE WORDS ABOUT THE CONCEPT OF INSTINCT	232
ANARCHIST ETHICS: NOT THE UTOPIAN CYBERNETICS OF INTERPERSONAL.....	241
ANARCHISM AS A REPUBLICAN FOR THE CASE OF EUROPE AND NOT ONLY	246
URBANISTICS DIMENSION OF ANARCHY	254
ON MICROECONOMIC THESAURATION (AS AN APPENDIX)	260
HERMENEUTICS AND THE STRUCTURE OF THE MASS MEDIA	266
GENERAL REMARKS, INCLUDING THOSE CONCERNING ENCYCLOPEDIC ARTICLES ON THE MASS MEDIA.....	267
WHAT CAN WE UNDERSTAND BY THE HERMENEUTICS OF THE MEDIA?.....	275
SMI: THE UNIVERSE.....	280
INFORMATION MOTIVE, EVENT AND PICTURE AS COMPONENTS OF THE STORY OF THE MEDIA BROADCAST	285
INFORMATION MOTIVE, PROBLEM AND THESIS AS COMPONENTS OF THE THEME OF MEDIA BROADCASTING	295
AUTHOR STRUCTURE OF THE MEDIA MESSAGE.....	300
THE DOUBLE NATURE OF THE MASS-MEDIA.....	321
FEATURES OF THE CONTENT OF DYNAMIC MEDIA	325

VITOLOGICAL INNOVATION: PATRIOTISM OR COMPRADORISM? (AS AN ATTACHMENT)	332
(TOTAL CONTROL & JAIL INDUSTRIES) VS DARKNET.....	339
A COMPROMISE CLASS IN THE LIGHT OF THE FORESIGHT OF THE NEO-NOMADIST JACQUES ATTALI	339
THE DECLINE OF EUROPE: SOME CONTRADICTIONS IN THE DISCUSSION OF THE FUTURE	345
"JAIL INDUSTRIES": THE FIRST SIGNS.....	348
DARKNET AS A "DARK MATTER" OF SOCIAL SELF-ORGANIZATION	357
ABOUT THE CONTROL OF THE MOOD OF SOCIETY AS A "SOCIAL NETWORK"	362
"BIOHACKING" AS AN EXAMPLE OF A DARKNET FORMAT WITH INCREASED MANUFACTURABILITY (AS AN APPENDIX)	364
WEAPONS AS A NATURAL RIGHT	366
THE SECOND AMENDMENT OF THE BILL OF RIGHTS AND ARMED STUDENTS	366
LIBERATOR AS PRODUCTION OF DARKNET OF INCREASED MANUFACTURABILITY	371
THE FOUNDATIONS OF THE PRIMITIVE ARSENAL IN THE SENSE OF THE HISTORY OF TECHNOLOGY	375
ON THE RELATIONSHIP BETWEEN THE LEVER AND THE GUY: AN ADDITION TO THE FUNDAMENTAL SUBJECT-TECHNOLOGICAL SET OF HERON OF ALEXANDRIA FROM THE STANDPOINT OF R.B. FULLER (AS AN APPENDIX).....	389
ON THE INTERPRETATION OF NEO-FASCISM OR THAT IS TREATED BY DISSOCIATION	407
ON THE WAYS OF SPEAKING AND INTERPRETING	407
ON THE FEATURES OF ESSENTIAL AND COMPLEX.....	414
ABOUT THE DIRECTION OF ACTION	422
CONCLUSION	427
LIST OF REFERENCES	438
AUTHOR INDEX	441
ABOUT THE AUTHOR	453

As the epigraphs

"For a primitive person, the world is full of demons and mysterious forces, which he fears; for him all nature is animated by these forces, which in fact are nothing but his own internal forces projected into the external world. Christianity and modern science de-demonized nature, which means that Europeans consistently take demonic forces from the world into themselves, constantly loading their unconscious. In the person himself, these demonic forces rebel against the seeming spiritual lack of freedom of Christianity..."

From the interview of C.G. Jung to the Swiss newspaper Die Weltwoche
11.05.1945

"You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete."

"You cannot change how someone thinks, but you can give them a tool to use which will lead them to think differently."

"The word synergy comes from the Greek sin-ergo, meaning, to work together. It describes a mutually supportive atmosphere of trust, where each individual element works towards its own goals, and where the goals may be quite varied; nevertheless, because all elements of a synergetic system support one another, they also support the whole."

"It is now highly feasible to take care of everybody on Earth at a higher standard of living than any have ever known. It no longer has to be you or me. Selfishness is unnecessary. War is obsolete. It is a matter of converting the high technology from weaponry to livingry".

R. Buckminster Fuller

"Man is the measure of all things: existing, that they exist, and not existing, that they do not exist".

Protagoras from Abder

"Today, the maintenance of the economy and ensuring its growth are possible only if we consciously manage the systems of the division of labor: not only maintain, but also constantly modernize and develop them. And here we return to the question "who and why it will do".

O.V. Grigoriev

"The future does not lend itself to legislation. All that is possible is to guess about its main currents and to clear the way for them. This is what we are trying to do".

P.A.Kropotkin

Introduction

This work, like the previous ones, is based on the principle of hypertext links, thus presenting an analysis in the strict sense of the word as an indication of the place or principle of the origin of the argument or thesis. The peculiarity of its structure (as well as the two previous ones) is that in its (directly) linear exposition, there are always running forward, thematic hooks and references to what was previously said, that is, the principle of hypertext is implemented in it. I do not consider it a pernicious thing, because in life too: linearly from birth to death, but not including life itself as linear (with the exception of individuals who are very bored), from time to time we are able to see the points of the thematic deployment, and only paying attention to the resulting connections with something else, we find its substantial integrity and meaningfulness.

Today, as never before, it is timely to display a viable fruit of imagination that does not appeal to models and schemes of the past, since none of the existing macromodels is more a solution to the problems of this day (except for the most archaic ones, some are already actively embodied). And this, in turn, reveals the fundamental difference between the ability of the person to realize the dream and its ability to comprehend the truth. This was not a problem when a man of Europe was freed from religious oppression, because the free exploration of the world and its transformation was not a differentiated single whole, a dream and a means of fulfilling dreams. Now the independence of these and other abilities is obvious and, paying tribute to the first of them, it is very important to develop the second one to the same extent, directing it for the benefit of all people belonging to the form of homo sapiens – no less, but not necessarily, and not even at all in the same bureaucratic form as it was in the case of the science of the last six centuries. The ability to realize a dream, or to a project-oriented imagination, can not in principle be regarded as something that bureaucracy or corporate hierarchies will help: it is a delusion that leads not only to the death of this ability, but also to an incredible dictatorship. Caution should be exercised towards those who call for this.

In the measure of its materiality, that is, the ability to resist the impact, and the ability to realize it, a person turns out to be a measure of himself, in action creating his own reality, and awareness is the primary action (therefore, philosophical anthropology considers a person primarily in the system of his self-identifications). To this ancient maxim about the measure of all things, no less than the ancient thesis "knowledge does not teach the mind" perfectly, as well as the imperative of "know yourself." Social sciences, appealing to knowledge, are

directed to the study of society, but how much, however, provides for the understanding of society a person's awareness of the typicality of his personal manifestations!

When they talk about the obsolescence of a social or economic model, they mean the unacceptability of the existing state of reality in accordance with it, but they are afraid to think of something that radically goes beyond it, proposing to change something inside of it, retaining "the best" in it; but what about the fact that a radically new model does not correspond to any real existence, except perhaps in the imagination of its creator, and therefore it is declared unscientific. At the same time, however, it is overlooked that such an action of the human imagination is only the projection of the model of the divine creation that existed in the period before the positive science. Meanwhile, it is when the content of the imagination becomes the content of consciousness that being passes into the phase of creating the future, realizing the spirit's ability to move forward (in the Gadamer sense).

Among other things, this book is partly a continuation of not only the second, but also the first book in which some groundwork was created for understanding the social and humanitarian realities, based on the research program of neoconomics by Oleg Grigoriev, as well as a number of other authors whose works do not deal directly economy. Here it is a question of what conditions (including moral grounds) a person can redefine and manage his psychosome. Having started the second book with fairly general and abstract things, I never forgot that they are the instrumental content of the human mind, intellect and memory (or should be such). The question of the formation and typology of man was also put by me in the first book, and is related to the possibilities of self-organization of a person as a social activist. In the same place, "general" and "abstract" embraced, in particular, what belongs to the extrahuman environment – to what is thought of as universal (or rather, "polyversal") principles of the universe existing in addition to the process of social history, but manifesting itself in it. The rest of the presentation should be devoted to what a man must and can be equipped with an updated set of world outlook settings.

Consideration of the possibilities of a new episteme regarding a new concept of an organized person (a concept originally going back to M. Veber) is, of course, necessary for the presented not to be only a self-referential abstract picture, but would have a concrete meaning. On the other hand, consideration of an organized person should not be excessive specification to the level of "cases"; I think that many sober people have already sufficiently clarified the shortcomings

of case studies and research (as well as other sober ones – the shortcomings of inductive reasoning). After all, if the type of scientificity is considered in the community and in principle, then the person himself, so that his expectations are common, should be considered in the community and the principle of laws and the typical mechanics of their manifestations. This remark seems significant because at the time of writing these lines a new "organized person" is still not present as a social phenomenon. It is only at the level of individual concepts and conjectures, and therefore without the "cases" of the manifestation of such a person, and without requiring further clarification of the hypotheses about it, there still cannot be dispensed with. One of the general prerequisites for such hypotheses is the conversation about the goal-setting and goal-seeking person, and therefore (within the framework of what was considered earlier) – about the project person, but at the same time socially and naturally complementary. In other words, the further presentation is connected with the question of how the project person can and how can be and with the discussion expected for the expansion around this topic by all people of goodwill interested in it who are ready to participate in the personal model of such person.

The peculiarity of this book is two things. First of all, the fact that much of it is devoted to the issues of anatomy and physiology of this aspect of the formation of a person and, at the same time, the activity environment, as a mass media, part of the developments that I had in the period from 2000 to 2008 is presented here. In many ways they are didactic-instrumental in nature, but it is they that make it possible to move practically to what corresponds to the actual theme of project anthropology proper and to the consideration of its aspects in the first chapters. Without labeling, without realizing and not presenting these things in an alienated form, it is hardly possible to talk about what constitutes the essence of free action. The key, and at first sight, sounding trivial enough, the thesis of this book, which, however, could not be reached immediately, is that the anthropology of the man of modern developed societies, including even its physiological aspects, is largely determined by media reality, even in If the impact on the individual is minimized. This influence, however, has its source not just a separate industrial environment of "cultural industries," but is an echeloned system of society management beginning with the tops of state administration, includes factors of complex manipulative influence on massive projective and "foresight" views, affecting both the system training of specialists, and the sphere of demand for them; In addition, the study of American experience (some

examples are presented here) show that modern media processes also cover the sphere of military development and are closely integrated with it at the institutional level (whereas in Russia this can only be seen at the level of timid attempts). That is, the sphere, the costs of which, from the point of view of the growth of the public good, are traditionally a financial hole for any country. With all this in mind, the subject matter of media as a factor and phenomenon goes even beyond the actual economic reality, yet, nevertheless, its closest ties to it.

On the other hand, this work continues the theme of key types or aspects of human activity, going towards consideration of the directions of this activity, since it is the general expediency and scale of consciousness that determines the person's way of life, and therefore, to a significant extent, his physiology. In the previous book, the fuller categories of livingry and weaponry were mentioned with respect to the specific "spatial" interpretation of nomadic and settled ways of life as the main poles that determine the basic activity and the semantic reality of modern man.

Economic prospect for the near future, presented here for the most part the subject of alter-state money continues indicated in the previous book, the subject of what some of the new markets (rental, leasing, maintenance and deepening of the division of labor outsourcing, considered as a special way of division of labor in general) are perspective those discussed in the first book, spheres of activity, which will open to creativity and life orders of the new man, combining predictive trinity, etc. project and design capabilities as a dominant social stratum, exciting luxury items, broadcasting their standard of living off social strata in order to develop them to their own level and obey other standards for luxury. The context of this today is antitetically to this foresight actually flowing in many countries, the process of destruction of the middle class, overturning the entire system of mass consumption and lining the way to new forms of slavery, certifying that massively distributed joyful and optimistic expectations of the post-industrial world are far from being the majority of the world population land, but only some of its elite group, the structure of which is still quite blurred and patchy, but for a long time and it is quite obvious not numerous.

This antithesis is, perhaps, the main civilizational choice of directions for the continued existence of mankind. Therefore, the category of elitism must be

reviewed: it is inevitable when the principle of creativity comes to the estimate of absolute social exclusivity; in this case elitology cannot be an excuse for the emerging new fascist dictatorships (if at all appropriate for post-modernism). It is in the above-mentioned activity-creative spheres that we expect the optimal turnover of some new (or well-forgotten old) financial means of personal money issue (as a result of the almost futile search for a multi-century financial model that ceases to function), the most common today in the form of "crypto-currency" only because of its origin and the greatest mass attention to it, and that it is precisely these spheres that will be guided by the order of mass formation of life standards and meanings in the discussed below system of "supernova media"¹. For B2B, crypto-currencies and private money are almost not used, only for B2C within the framework of online. But the media market is a factor in the connection between B2B and B2C, and it is precisely it that can demonstrate the unity of production / supply with consumption / lifestyle. A positive answer to the question of whether something productive of this is in the sense of new opportunities for the financial sector will be an important innovation of the non-state management of social processes. But at the same time, the way these spheres and the distribution system of resources in this society will look will depend on this sphere of sense formation, which is largely outside of them. At the same time, it turns out to be necessary to raise the radical question of the macro-scale form of managing the society of such people and, as another hypothesis, to consider the notion of a "republican state" as containing an internal contradiction.

However, when speaking about what is necessary, one should not limit oneself only to wishes or constants describing the "proper" in the sense of a romantic search for Atlantis and other lost "bright worlds." Rather, it is a medical solution: on other sides of the world, which ceases to function properly, it is possible to look from the point of view of the task related to the search for new adaptive opportunities and connections. And if what is found by many who are preoccupied with the problems of the world and who are struggling to act will be judged as logical, reasonable and suitable for adoption, it will be just the height of the irrationality to abandon the find by labeling illusory or unreality on it, that the well-known laws of the social system state otherwise; these laws work or

¹ More broadly, this topic is revealed in the section "Different types of social projects, and hence, the designers".

manifest themselves in this or that mode of social status, and cease to work when the regime itself is changing; or, if you will, a model of the world in which some general statements turn out to be laws. Therefore, the task is not to open, but to design, the society of the future, taking what is still workable. Should the anthropology of the project person, when speaking of "supernova media" and the branding methods implemented within them, also speak of some postmodern form of institutional mythmaking? Will myth creation in the world of post-mosaic and post-laconic changing of meanings and myths be possible at all? Will not such a world be one continuous myth-making? Hardly becoming avant-garde, these questions have already become familiar. In the new world, there will be a great demand for what can not lose relevance, becoming, barely born, a network "boyan". The answer lies in the consideration of the possibilities and consequences that mental experiments bear following the adoption of the entire context of hypotheses.

For this book, I must also identify a couple of prerequisites about the cultural and semantic nature of a person influencing his physiological nature (at which point, in fact, philosophical anthropology differs from medical anthropology, and in which it joins as an active "superstructure" that can influence "basis"), which are initial, partially clarified in the two previous books and represent a value motive for my further reasoning:

- first of all, that a person is not good and not bad, but choosing; rather, it is good or bad for someone or for himself only by the results of his own choice;
- and also that conversations about a certain "essential nature" of a person are fundamentally inadequate – be it the near-nietzschean conversations about the basic "hierarchical instinct", "striving for domination", "will to power", "will to meat", etc. , representing these instincts or wills as some "well-forgotten old" truths, to which the science of society has not figured out, because it hovers in its metaphysical empiricism, but it hovers because most of the so-called scientific experts (as well as most people) – idiots and liars (in the sense of Dr. House and Co.). It is precisely these adolescent maxims that are affected today by the neoeconomic elitology (there are a number of neoeconomics neurons in the construction of an integral social science, which should be discussed separately). As for the mass of those who are natural and stay outside certain cognitive practices, perhaps I will agree (adding to the "idiots" and "liars" a couple more –

"cowards" and "murderers"), but I will not agree about the total mass of those whose thorough meditations are devoted to social processes: I venture to argue that the herd states researchers do not consider not because they do not notice in them a great sociobiological scientific truth, but because they understand quite clearly the long-standing theme of choosing a being as a baboon or non-being as self-evident, and that it is too long been chewed and background to accentuate it as something interesting.

I can be objected to by saying that the engine of history is not just one person, but whole groups – like, for example, the bourgeoisie, the proletariat or the "middle class". Indeed, this is so, but who is the focus on? In this sense, Marx, who placed his stake on the proletariat, was simpler: he relied on what was already visible, whereas at the beginning of the 21st century, in the period of global confusion of confusions and civilization breakdown, the image of the person expected or ideal (these things are different, but in what the extent our forecasts are not planning?) today can only be given to us in the form of separate markers or trends. We do not know what kind of person will end up as a result, and whether there will be any particular "engine of history", but what is capable of influencing it in the future is clearly indicated today.

On the scientific and active principles of the human being

A little more about the connection and difference between the project and science

In the aftermath of what was said earlier in the wider material "A few words about the relationship between project and forecast activities"². Science defines to us the field of realization of personal opportunities, acting as a kind of source of intellectual law (or the right of intellect) to a greater extent than the law (prescription) of intellect. The last is the view of an interesting author, published under the pseudonym S. Platonov, whose ideas were once decorated in a beautiful and somewhat strange (and to this day and on the day of its publication) book "After Communism"³. Actually, the law turns out to be the very "anything goes wrong", which opens us the project dimension of science: it is not a specific prescription to love something definite or to believe in something, but from invention and embodiment, or "achieving a possible world from this ", for the benefit and surprise of your own kind. This means that this field of action (determined primarily by ourselves and those who are ready to agree with our definitions to the best of our abilities) is a field of confidence in the opportunities, actions and consequences of working with certain degrees of choice and those who also declare trust to work with them. So, under this project field, those confidence-identification tools that are most convenient for everyone in it are selected and identified, no matter how these tools are called and thought. These funds will always be conditional, more important – their meaning and meaning, the latter exists in its classical status of duty only to the extent of adherence to the embodiment of the realized project opportunity, and in this capacity it defines this meaning.

Assignment of production relations, as Platonov writes in his book, speaking of the way to eliminate alienation, is nothing but the appropriation of ways and means to carry out the project activity, together with a system of "supernova" media goal setting ("supernova" in the sense, that, building the picture of the world and the hypothesis of ideals, they are no longer a literal means of ideology and propaganda). This means that the productive means of non-commercial creative experimentation, which in other respects can act as commercial (for example, machine tools), passing from the category of private property to the category of personal.

The connection between the forecast and the project, traced by me earlier, is a kind of development and projection of the old problem of knowledge and faith.

² In the volume "The ability to manage...".

³ M., ed. "Young Guard", 1989.

And if, as the *Invectiva vs dissertatio* suggests, the forecast is the most important and even objective function of knowledge, then the project turns out to be nothing but the highest form of faith, its consistently organized form, devoid of blindness and provided with the fruit of imagination, overshadowed by reason the divine creative ability, where reason is the parity of the understanding and the movement of the spirit as the first virtual organizer of the system of human feelings.

The problems of our understanding of the essence of the design work in many ways consist in the fact that we not only do not think of the project as an alter ego of science (in vain wanting to find "scientific" in it), but also that we do not represent it ourselves in the measurement of faith in the imaginary and the proposed, but such that is combined with knowledge, science and education (not to mention the order of the forgotten word "enlightenment"). This is also the reason for the lack of understanding of the connection between the scientific aspect of human activity and the technological aspect: τέχνη – in many ways and in fact the art, where the creation of a new closely related to the ability of the imagination, turning to knowledge for support, in order to obtain information about the limits of the possible (in fact, these limits are information). The impossibility of nature (or human "incapacity" – in the case of the "sciences of man and society") exists only insofar as they are determined by the empiricism of observation (not always experimental, by the way) combined with concrete results of rational activity on the sum of the prerequisites for a natural given, but are corrected it is precisely that the imagination and the project as the assumption of possibilities (expansion of degrees of freedom) and the active embodiment of these possibilities in a partially-systemic or autonomous form of existence. That is, the project activity is the one where it is useful *via positiva*. In this sense, we can talk about a certain integrity of human nature, and that performing a certain routine does not create new opportunities and does not work in *via positiva*, but has the full right to do so.

Within the framework of the project area, as an alternative, in addition to the unity and struggle of the project with the forecast (scientific knowledge, knowledge), there is a conflict between imagination and activity, carried out on the one hand by the results of imagination, on the other – as a search for imagination as a creative encounter of different (so to speak, "experience will tell"). And often people use spontaneous or inverse (inverse to habitual) action as a method of searching for a nontrivial solution – in thinking, in art, in invention. Children know this especially well, trying to create "something like that," but without the method (and when they go to public school, they are given not only

the method, but the object of creation as something exceptionally correct or most valuable, then they established it consider scientifically sanctioned, because they were "taught" to this).

The project person is, first of all, free to the consequence of his own imagination, which has become the goal of planning / designing, and from explicit or implicitly imposed external projects, especially metanarrative ones. For the existence of a project person, an appropriate management infrastructure is needed, from which the question arises as to what it should be and what tasks it must solve if its necessary part is the transport component. First of all, there should be a free system for analyzing information, superimposed on archives and databases, in serial and mass form representing a distributed machine.

Teaching or health is a key factor in the labor basis of economic value?

William Easterly talks about the problem of learning within the knowledge economy and the inability of the latter to solve the problems facing the world. In addition to learning, however, there is an important health factor of that human material that is the starting point for economic growth, and which is often forgotten by those who call for a new industrialization (apart from ignoring or even consciously ignoring the purely economic circumstance that this material must turn into a poor and cheap labor force). The fact is that the mass of workers in the industrial plants of the first five-year plans of the Soviet Government, as well as the similar mass in other countries, represented people attracted by urban temptations or driven by natural or artificially created desires from rural areas, whose natural resource of organisms on average represented far more potential health than the average medical indicators of the able-bodied age of the present, mostly urban population for several generations (although not so numerous in these generations, as those same Europeans) – and on the part of both women and men. This is not to mention the relative cheapness of workers' lives and the stay of mass medicine in the period of long-term growth. Today, the "able-bodied categories", which the category of economic clever men propose (with the exception of themselves, of course) to attract to the machine⁴ or, alas, to low-skilled jobs, are simply not evaluated by the mass indices of their physical health and natural nature with respect to the similar indicators of physical health required to launch an industrial process from the agrarian phase (which in the

⁴ It is interesting, to what – not to the processing center? If so, how much, where and, most importantly, why – only realistically?

present conditions of Russia at the beginning of the 21st century also does not make sense) ; this is in addition to the net population, its density and distribution across the territory, which are already being discussed in expert circles (and that is not all, but in the Research Center "Neoeconomics" is one of the key topics). It seems that this question about the comparative life-span of able-bodied urban categories was not put by macroeconomists (neither in general, nor seriously) – apparently for the simple reason that among them it is customary to operate with categories of increment and decrease in grosser differences, irrespective of what is associated with "diagnosis of predispositions," which in the late Soviet period was poorly built, and in the post-Soviet period it was not created institutionally. Meanwhile, the question of the possibilities and limitations of the capacity of people with connective tissue dysplasia remains quite open from an economic point of view. The scientific community still can not finally decide the question about the etiology and status of this phenomenon, especially as regards not abruptly pathological forms. A common place is only that it is a medical-anthropological (anatomically-physiological) feature, increasing in its mass character and, presumably, connected with the stay of the parents of its people in places of radiation hazard. Regardless of this, the phenomenon, which is not connected with radiation, is connected with radiation, today there are in principle no any statistic data for monitoring the health of generations from such places, if only because many such places were often classified, and accidents of an emergency nature for them – are simply silent. Totsky and Semipalatinsk nuclear test sites are well known, less – the consequences of their existence for residents of the Orenburg region; How much is known about the trials in the Ivanovo region and the consequences of the accident that occurred within their framework for its residents? How much is known about something similar in other places? Even the demographic consequences of the Chernobyl accident are scarce, if only because these effects in the 21st century already concern residents of at least three sovereign states. And all this – only in connection with the radiation factor, without taking into account other epiphenomena of Soviet industrialization and the dynamics of health and working capacity of Russian residents in several generations with respect to the actual urban risk factors (for which also, apparently, there are no referential medical statistical indicators in Russia). Another level of research here is the question of comparing with similar indicators in other countries, and it is all the more relevant in the period of Russia's dramatic

intrusion into the world system of the division of labor⁵. All this is not a simple pessimistic thesis that "industrialization is impossible, since the population is weak," but to the fact that the issue of a new system for the division of productive labor must be based on a set of current conditions, including those that were previously not noticed by the reason for being either self-evident or background; these conditions have changed (just as the conditions of mass demand and ways of production have changed), and in such a way that it seems that today it will be necessary to change both the mental and the physiological nature of man. And, moreover, with the correction for these factors, it is necessary to raise the question of the creative person-designer as an autonomous economic entity, correlating it with what he said about the creative personality, for example, the same Marx.

Regardless of known forms of social structure, the preference for wages before rent and profit is possible (or becomes possible) when the salary is associated with the exceptional abilities, skills, competencies or qualifications of the person who does the work, and constitutes the exclusive and inalienable primacy capital, from which rents and profits become derivatives.

At a certain stage in the development of qualifications, skills, abilities in a person, if he retains his productivity and creativity of aspirations, there arises a natural desire to transfer these qualifications, skills, abilities to other people as valuable capital, for, like any capital, these labor opportunities represent income, obtained in the course of life in the form of valuable valuable experience, including discoveries and developments. And, according to Smith, this experience is the source of all value. That is, there is a desire to teach, to become a teacher. In addition, it is known that when an employee reaches a certain level of qualifications in a society, the incentive mechanisms set up in one way or another to transfer valuable experience to others (otherwise called "social attractors" in some circles).

It is worth immediately mentioning and limiting the subject. We are not talking about teaching those basic things that everyone knows or knows and knows

⁵ When this, rather multifaceted, question about the medical factor of manpower for industrialization was outlined in general terms to a reader in Neoeconomics lecturing on the problems of the resettlement of prof. A.E. Levintov, he fervently supported the relevance of this topic.

everything, and for the correct delivery of which to audiences with a certain level of consciousness, a specialist educator is needed. It is about teaching both the economic category the transfer of valuable knowledge and skills, often giving exceptional advantages in the market, and teaching as a specific kind of work that, on the one hand, creates its own, special value, and on the other hand, is specifically opposed to all the rest types of work. Here, too, we are not talking about the situation of the unwillingness of an extra specialist or a skilled artisan to share knowledge and skills of production secrets, since the issue of this, despite the neoeconomic vector aimed at deepening the division of labor and dilution of competencies in the firm and the reproducibility of procedures, still is not fully resolved. The transfer of knowledge is akin to the transmission of life (if not at all a version of this process), and always has an existential motive capable of incarnating in various forms – including in the form of saving in hand made format or refusing such transmission; So, in medicine today, there are still a lot of disputes about the advantages of manual or machine implementation of a number of manipulations of various levels of complexity⁶ that, as it seemed to anyone, is directly related to the aspect of the division of labor, the alienation of knowledge and the routineization of complex procedures.

Knowledge, opinions, views and skills, on the one hand, are practical and common (cosmological, metaphysical); on the other hand, transferred by other people and acquired independently within the framework of cognitive means, methods, institutions and practices, the socio-economic form of which is expressed in the institutes of scientific activity in one case, and in the institutions of transfer of knowledge (education and upbringing) in another. So, within the framework of this work, only those types of training will be relevant, which are related to the creation and increase of value, namely, the cost of labor, as well as the social relations.

Neither Marx nor Smith distinguished the specific role of teaching and teaching in the labor formation of value. This is understandable: in their arguments about the

⁶ Not loading the reader with particulars, I will only say that this applies to milling surgical equipment, as well as instruments for plastic surgery. Soviet surgical schools were predominantly supporters of manual manipulation, but not because of their retrograde, but because of the deontological attitude toward the quality of treatment, ensured by the fact that "the responsible head of the doctor controls responsible hands working with a particular case." The truth of the supporters of "mechanized surgery", represented by American schools, consists in the installation for early healing, as well as in the macroeconomic demand for an early return of work capacity.

origin of value, they proceeded from examples of low-skilled labor, moving to more qualified types of labor, and within these transitions, training was only one of the basic public goods and necessary types of labor, along with others; besides, the transfer of elementary labor skills to an unskilled, but sane and healthy worker, seems to be a trivial matter. In addition, the key aspect of qualification for them as for political economists, that is, macroeconomically thinking scientists, was the greatest division of labor in society, rather than the level of qualification of an individual employee, changing throughout his life. Which, in turn, is also explained by the specificity of the capitalist societies that are contemporary to them. The quality of education in their views was recognized as a factor in the impact on labor productivity and cost, but they did not view teaching and learning as an independent economic category, although the same Smith also said at the beginning of his "An Inquiry..." that the highest qualification of an individual employee provides him with greater productivity at a lower cost⁷. In addition, the most important, if not exclusive, aspect of the benefits of training for work skills was the acquisition of those by the future employee with the goal of earning a living, and the society (including the exploiter and the consumer) – the results of their labor. However, as I remember, the question of the beneficiary of the teacher from transferring knowledge to someone (in any case, for cases of transfer of skills of the profession between people not related to family relations) was not even considered by Smith or Marx.

Also Marx, as one of the direct theoretical continuers of Smith's political economy, rather considered consciousness in his relation to social being, rather than the expansion of consciousness through teacher communication. But Marx, again, understood and directly pointed out that the indigent, but more and more qualified and conscious, the proletariat is able to become the main engine of history.

On the other hand, teaching, teaching and learning as modes of a single economic category of teaching taken in the aspect of the labor theory of value were not considered by the economists who did not recognize this theory, considering economic processes from the microlevel to the macro level that do not raise the issue of the end capitalism and considering human ingenuity as a consequence of the need to solve the problems of market competition more than as a

⁷ What much later on the metaphysical, system-wide, level Fuller will call ephemeralization.

consequence of the need to solve all problems in general with the help of pro-training and knowledge transfer.

Meanwhile, the training, taken in the above-mentioned macroeconomic sense, has specific features. Consider it again.

As it was said, it is a certain kind of work, often required to change or supplement the specific labor activity of an employee reaching a certain level of qualifications, through acting in relation to him social pressure, incentive mechanisms or his personal motivations and conscious decisions. At the same time, regardless of these mechanisms, a person who possesses qualifications and experience can choose to transfer them to others or not, in particular, in cases when a responsible person is aware that the training of other people can be connected with getting out of control of things, bearing a significant public danger.

Another feature of the transfer of valuable experience is that teaching is a work of communication and, in this sense, there is work associated with the formation of social relations, a specific form of their correction, if not to say that it is an essential form within which social relations appear: people enter into social relations in the measure of knowledge about society, the norms of permissible and unacceptable, training and ideas about the possibilities of their own activity. These representations are based on desires, opinions, and knowledge, which, to a large extent, represent the experience, knowledge, opinions and desires conveyed by other people. Strangely, learning and teaching, perhaps because of its intelligible evidence, is clearly recognized, but not considered in the literature on macroeconomics as a cornerstone of economic cybernetics.

In the considered value, teaching is a category of specific processes of information exchange in a society that combines moral, economic, production and semantic (cultural) components, which, taking into account all of the above, makes it a lock of ethics, originally fastened economy, but subsequently thrown out of it for known reasons. The level of development of learning institutions determines the level of consciousness of citizens of society, and here the problem of the knowledge economy and the lack of an economic understanding of the broad ability of understanding are identified; Non-tradable goods are seen as the only window of modern economic science in the direction of such representation.

On the standard of money circulation and the "scientific" PTM

The difference between the natural and artificial types of the subject-technological set (PTM)⁸ it is necessary to search for highly efficient and low-cost alternatives to technological development. Since money is a subset of the PTM and, at the same time, a component of its management, talking about alternative options and all that relates to money surrogates and clarifying the hypotheses of their origin serves the same purpose. Replacement of natural PTM by artificial and vice versa in the case of money is understandable under the conditions. But how to talk about "non-resource" money: how about "artificial" or as a system-scientifically created (similar to museum kunstkollektsy)? What kind of system science is available in the monopoly warehouse of the prince-robber? Most likely, this concept of non-natural and "scientific" should be applied not so much to the money signs themselves as to the model-collection of the objective world to which they are attached in the framework of this ecumenical (for the principle of correct use of signs requires bearing in mind the meaning, and not the sign itself). It is this collection typologization, to which money is directed (whether they are state, surrogate or what else) and determines the patterns and standards of monetary circulation. In turn, the standard, or norm, of monetary circulation can be defined as the generally significant order of distribution of the money supply relative to the available commodity mass (including services) in the set of its categories in terms of the degree of mutual semantic significance (weights) of the latter; including, of course, the management of the speed of money circulation. Thus, the concept of such a standard receives a culturological interpretation, revealing a way of linking the market system of things with the human life world. Of course, gold and precious metals with this definition turn out to be a very special case in the system of such significances – quite according to Adam Smith, but the very notion of such a standard not only does not go into the past (in contrast to the concept of monetary material), but gets a much more voluminous and actual sound. Here it is possible to think of such an associative-network concept of the monetary standard cybernetically, and to talk about machine and human-machine management of categories and flows of the commodity mass, that is, ultimately, master the management of the situation to which time pointed O. Grigoriev as one of the key reasons for the collapse of the Soviet economy: the impossibility of further competition in the number of commodity nomenclature

⁸ Given in the book "The possibility to management...".

controlled by the state planning methodology of interbranch balances, with a superior in order The number of this nomenclature coming from the international system of the division of labor with the dominant center of monetary and technological emission in the USA.

This, in turn, means the need to redefine the categories of the collection (which is always a collection of samples), the catalog (as a kind of collection), the formats of communities working to redefine and customize the content of the latter, and the role and order of the mass and marketing communications systems for the work of such communities, in the general case – cultural industries "generation of meanings." In other words, this means a change in the structure of social processes relative to a new order of complexity management.

It is important here that the presence of a collection pattern and the potential task of its animation (whether it is an intricate clock or a medallion, the forms of which are taken for a prototype coin) forms a request for the search for resources for its reproduction. And in this sense, technological emission, indeed, depends on the demand for the final product and the trade and logistics factor, rather than on the supply of these resources to the producing country.

And another important terminological point: the emission of technology, or the creation of the so-called know how, is tied to the formation of the collection in the mode of emergency experimentation (AOD) (at least in the first stages), whereas production and reproduction are to a regular procedure release of the required series, even if this series is single-element and highly personalized. That is, the collection, or rather the analysis of the origin of its samples in a broad sense (including the analysis of alternative methods of their origin), is a condition for the transition from anvor-empirical activity to a regular.

All this has a direct bearing on the development of the subject-technological set (Predmetno Technologicheskoe Mnogestvo – PTM) and on the controlled change in the points of the stage development (I do not want to say "growth"), an essential part of which is the money that gives dynamism to a specific PTM.

Here, a natural question may arise about the depth of the division of labor that such machine control of the commodity-money graph of the economic system is available to society. This issue, however, cannot be considered acute, since, it is

worth recalling, in the modern world, even despite all the real and expected horrors of the deflationary depression, the issue of producing something in the global division of labor (Sistema Razdeleniya Truda – SRT) system, including the production of electronic infrastructure for cybernetic systems, is not a problem (in contrast to the effective demand for finished products), not to mention the relative cheapness of the technological solutions required here.

Three anthropological types (2 Weberian plus 1 "transcendental" mine⁹) can be considered not only socially, but also ontogenetically, that is, as a stage of personal development of one person. This reveals the possibility of talking about a Russian Protestant "Chekhov type" and the corresponding acceleration of processes at the social level, including overcoming the homeostatic inertia of existing SRTs and the re-engineering of new SRTs for new "collectivized" PTMs.

On the mutual reconfiguration of the latter two, from the standpoint of the role of money, it is necessary to dwell particularly. Since the first thing to be said here is the role of emission of the latter in the sense of J. Lowe, leading to an increase in innovative and trade fluctuations and, at the same time, to an increase in inflation. The fact is that the Low experiment took place irrespective of the expedient formation of some artificial SRT, especially in linking the SRT to the economically understandable collection of PTM samples, and certainly – without regard to some VSM¹⁰, in which this SRT as an activity for the reproduction of PTM could be built in. Yes, all these components were, but they were not so conscious and connected. Therefore, the experiment conducted in a single monetary direction failed, because it did not take into account other organic factors connected with it. Kunstkollektzii then were mostly state, and not mass, and a regular approach to the formation of SRT in an artificial way was at the very first – the manufacturing stage – the stage of its existence.

On the value of "unsuccessful" business and science options

In most cases, what we call the sea of unsuccessful start-ups and dead firms is nothing but unsuccessful search options for social and technological interaction. This is important news to overcome the fear of opening up one's own business and, at the same time, to build a regular operation procedure systematically, rather than spontaneously, taking into account the transition of the expert's

⁹ Partly close to the Chicago School of Symbolic Interactionism by J. Meade.

¹⁰ Viable System Model – term of S.Beer.

proactive mode of operation into a procedural-routine stage, that is, a systematic attitude towards the "Y" point, which I had previously written about the relationship between project and forecast activities. At the same time, such an understanding of "unsuccessful startups" obviously means the need for a reverse transition from routine to search mode, that is, a transition to engineering and development, or actually "design", a regime (in Papanek sense, but also in Grigoriev). This means that the "intermediate forms" of search for technological solutions and social interaction also represent kunst-collector or museum value, and therefore, part of their serial production (and, in any case, information about them) should be kept from being processed as a secondary resource. This has a key historical value (which is obvious), and not only in the historical, but also in the clinical, scientific standards. Such unsuccessful "experiments" and "searches for the number..." can be ugly museum exhibits in huge flasks, like genetic mutants from the film "Alien-4", but they not only show what the error was and in what direction they can work, you can get correct, but also that it is this principle of "trial and error", or consistently stipulated by the conditions of "experimentation", that a successful state is achieved. The exclusion of intermediate phases makes the success of the miraculous, that as such it is perceived by the mass of those who have struggled, but it is detrimental to sober learning of the nature of things and often, due to the same and rather quick recycling of the "unsuccessful", excludes the argumentative basis for understanding alternative possibilities and "free meaningfulness radicals", discovered in the process of searching and which can be claimed in conditions of the necessary reference to the "search mode", or to the AOD. In this sense, it is interesting to consider the consideration of one methodologist of science (I do not remember now who exactly), who said that the postpositional rejection of some theory in favor of another does not yet mean the complete wrongness of the first, but only its irrelevance, de re, and it can still return, when the new theory will require a change of concept (or, reinterpreting in postmodern concepts, the re-centrations to those paradigm-universal grounds from which a departure was made in the new theory). Quite rightly noted: conceptual integrity is a more cunning concept than it may seem at first glance, and its formation can be described in the dialogue model.

However, unsuccessful examples should be collected not as though: the basis here is not only the search for a path to a better solution (for example, to the optimal design of an article), but also some possibilities, indicating at least partial realizability of a certain paradigm; otherwise, there is something like a pathological accumulation of obsolete things – "Plyushkin's syndrome," or even this syndrome itself, but not scientific collecting, different from it, although not devoid of affect and excitement (like, perhaps, all collecting).

It is also interesting and ugly, which was originally a direct object of Peter's Kunst collecting, because it is amazing-as-possible in its pure form, not yet completed to fit into the logic of "possible worlds," the desirable and undesirable "phases" of the world order and the inner world. The question of the origin ("how did this happen?"), And therefore, the method, causes and purposes of origin, will immediately follow surprise and annoyance from the series of everyday life found out by them, and already presupposes the prospect of enriching everydayness with a response to it. The study of examples of unsuccessful firms and start-ups as such ugly people, especially those that stand at the stages of the emergence of some stable form of activity, enriches with knowledge of the opportunities disclosed under certain conditions; The difficulty arises in the evaluation of these conditions themselves.

Meanwhile, there are things going through some kind of invariant through the whole history of searching for optimal solutions. If we take the processing machinery – in particular, the production of metal-cutting equipment and the principles of its work, then for more than one century there are valid verification principles (as a category of sample or standard of accuracy), tolerance (as the category of precision of the combination of parts, including technology coming from the post-production period lapping large-sized "flower beds") and processing of basic forms. The latter is difficult to machine in essential aspects: for example, if there are special machines for grinding, the machining of the scraping process is still mostly a manual process at the time of the existence of multi-coordinate CNC solutions. The same reasons for processing materials are the starting points for inquiring about unknown technologies of antiquity, being quite appropriately extrapolated to the amazing accuracy of processing known stone megaliths, with subsequent hypotheses. The latter give birth to the idea that at

least some of the seemingly plain and inappropriate is only performed in a different logic, applied for events other than our daily occurrence.

A little more about the project and the forecast in the pier sense. The project is pragmatic in the framework of its non-binding truth (both in terms of actual cash and logic from the point of view of the logic from which it is valued). If, following pragmatism, to recognize the transcendence of an invariably existent truth over knowledge, we immediately go to a modalized conversation about project activity, which means that the forecast is invariable as the top of any analytical skill, the work of creating projects in which, as well as this is the very skill, only it is able to acquire its meaning.

Conversely, the absence or reduction in the project activity of a society can be regarded as an inability to combine forecasting with creativity in its various hypostases (at least in three – Grigoriev's, Koestler's and Kant's), which leads to yet another, modal, definition of creativity as ability to a combination of the desired with the expected in the algebraic values, where none is dominating over the other.

In turn, the content of the concept of transcendental truth is nothing but recognition of the recursiveness of the world order as it was presented in the book "The Possibility of Governance: Understanding Human Ability." And this question of recursion should still be interpreted in the pierce categories of "clarifying knowledge" and "improving belief", and also in the Patnem categories of pragmati(ci)sm reconciliation with antiskepticism with phallibilism, as, in the final analysis, reconciliation, conditionally speaking, " conservative "and" liberal "movements of thought.

Here, in order to understand the conditions for the emergence of the project activity and the "point" of its beginning, one should turn to an extensive interpretation of the abductive reasoning and the whole methodology that is associated with what I once called activities to identify and fill information gaps (also known in scientific methodology as promotion and testing of hypotheses) – both in its content-logical, and in the machine-applied aspects. Here, it is necessary to do a work on the association of abortive thinking of Pierce with the whole sum of aspects of the "logic of meaning", including the estimated values,

deontic modalities, speech acts, as well as the concept of dialogue models and "polyversal model structures" that I proposed. All this should clarify the ways of defining projects as building a mosaic of additional opportunities. In this model, the logic of states, including those macrosocial ones, to which the livingry and weaponry technologies work, is much more important than the assumption of "dialectical contradictions". Communications change the state, but why the main global driver should be trade-financial communications, and in a known way? Why this communicative technology should be the main negentropic factor of human development?

When at the beginning of the 21st century they speak of an economic crisis, they are talking about the fact that some economic model, known to the public (by the way, is so well known, does not work). But the model is a reduced means of describing the phase, or state, of human society. Why should we talk about the irremovability of the phase on the sole basis that it has a half-thousand-year history and was partly observed earlier? Whatever it leads to and how random it may be, the concept of a state analytically presupposes the possibility of an alternative, and therefore if it can be the essence of society, then only within the framework of its descriptions. To change the model of the public aspect is one thing, changing the principle of the homeostatic integrity of society is quite another.

Dissociative behavior in projects and way of life as realization of the principle of partiality

"Tell me, Fry: is gutting for you evisceration?"

Dr. Zoidberg, Futurama

Here we are talking about the "dark" and "reverse" aspects of the project activity applied to social processes, the understanding of which is often ontologically predicated on the idea of the association of people as an absolute value and the meaning of their existence, regardless of the adaptive capabilities of society itself and the conscious management of its dynamics. In other words, it is an attempt to give a sketch of the connection between the concepts of networking, nomadism and the typology of social design, having defined the tasks for "supernovas media", which should only emerge on some basis common to all these things.

Partial manageability is feared and treated with suspicion, as they are afraid and suspicious of schizophrenia. This chapter is aimed at dispelling this attitude by showing the productive possibility of partiality in connection with the specificity of the social organism itself, first of all, the ability of healthy forms of such a state to be a source of good, unlike the deviations of capitalist relations leading to the schizophrenic worldview of individuals. What is all the more important in the emerging post-capitalist world.

Organized dissociation of activities and nomadism

For supernova media, the task of specific work with brands is seen as promising. If earlier the brand was oriented towards the personality of the individual who consumes and lives a particular life, choosing a way of life and associated material and status attributes, in the new reality, the choice as a condition of personal freedom will most likely be associated with activity-based social groups of different scale, with a value emphasis not so much on the right of association with them, as on the right of dissociation. Moreover, the right of dissociation is not the notorious forced atomization, which is the personality in the capitalist megacity. On the contrary, in its legal form, it is precisely the possibility of not only interpersonal unification but also disengagement as part of a communicative culture that is a sign of the functioning of a healthy "society of citizens", different from a connotatively heavy "civil society" as a combination of middle class consumers – objects of sociology studies for electoral and consumer preferences,

component "S" in the STEP set. Being an authentic condition of privacy and the right to rational choice of the circle of communication, the act of dissociation of personality is not identical with the act of its alienation and has a directly opposite direction. Provocative dissociation is not identical with the notorious individualism rigidly erected in the mainstream of a philosophical anthropological narrative with the ethics of a neurotic self-reflexive and constantly demarcating itself from the evil nature of the Protestant world.

Indeed, today's task of people's activities, if it is a question of a demand deficit in conditions of the principle possibility of any production (the production of anything, limited only by scientific paradigms dominating the society), is rather not how to make friends and how to build something together, but in how easy and easy it is to disperse and scatter (of course, with the potential for a new meeting) in the event of an apparently possible failure (the more likely the more capacious are the sophistication of demand and the market), Discounting the "transaction costs"; and how to deconstruct something constructed with the aim of reconstructing it in a new place or in a new quality (the idea of deconstruction proclaimed by postmodernists should become an operational concept, and it can become such only within the framework of the urban social ideas of the mobile architecture and the dissociative aspect of the project activity). And this means a more attentive and broader view of the non-creative processes of social interaction that go beyond the framework of the interpretation of social networks in the terminology of social-software affiliation (with the building of advertising and micro-payment "gadgets" on it). These models, which are relatively difficult to comprehend today for the Russian people, somehow work in the context of grassroots innovation and start-ups in the United States on coiving sites and other "third-place" spaces; However, the latter are just getting meaningful in the system of just such work. On the other hand, the "*dissociative approach*" to business communications and the subject-technological set means an emphasis on the design potential of mobile infrastructure (including architectural). For the first case, schemes for the rotation of S. Beer experts, the organizational and activity games of G.P. Shchedrovitsky, the methodology for computing the structures and densities of social groups in habitable spaces will suit; for the second – the idea of "realistic design" V. Papanek, dwelling machines B. Fuller and all those things that are associated with the kinematic artistic and technological

concepts (including, perhaps, even landscape), and the directions of manufactured / tiny housing. For both cases, the principle of the game-designer is important: both the society and the environment are created from more or less typical elements (or not typical, acting as the environment for the formation of the first), which are a means of carrying out experiments for which the dissociation of the structures being created and ergons without loss (in any case, significant) of the materials and components that form them. To date, however, the recycling is not that large, but even local construction or environment landscape (the notorious monocity or the monument of technology around which it was created) is a fantastically difficult task, and this fact is so obvious to many who are versed in this topic, that there are no reasons to give examples here. As well as a task of comparable complexity, today, in many cases, is a "withdrawal from the game," and for a variety of social categories.

That is why the discretion of the brand (as a way of life formed by supernovae media) is perceived to be productive in connection with such a fundamental, and now very multifaceted, concept as nomadism. However, this nomadism, which becomes the subject of branding in a civilizing project, is unlikely to be limited to the framework of known views: the latter, rather, will become the starting point and the preliminary framework of "positioning experiments", but the ultimate goal will be the mastery of the ability to form, disassemble and reorganize spaces in the sense Leibnitz: formed by more or less separated from each other things and people. Such a rational-experimental development of spaces and environments is radically different from the natural existence of historically known nomads (although it is already possible for them to state very curious technologies), closed within their own daily life and needs. A new activity, whether it is led by large groups or individuals, claims a movement toward a planetary-scale design and, of course, requires special attention to its capabilities and limitations. Here nomadism is understood as delocalization in the logical space of social networks, rather than in physical and geographical space: such nomads may well be present in the same landscape or city locus, but change their "logistics of everyday life" depending on the changed conditions of activity or social contacts. The basis for such nomadism in the locus are the system tasks of a special contour of the division of labor that forms such a type of nomadic personality.

At first glance, the dissociative approach denies the concept of the brand, because in its initial intuitions and definitions, the latter is aimed at forming communities that are consumer associations that are located in more or less wide, and even overlapping, niches. Indeed, this is so, but, again, dissociation, if directed in a certain sense to the chanting of a return to nature, then, in any case, not in the Russoist interpretation: the way out of the associations and the narratives reproduced in them (including the mythological ones) is directed as time for the opportunity to experiment with the construction of that reality of consumption and everyday life, which corresponds to the principle of healthy adaptability. That is, dissociation means the possibility of externally overcoming specific "tradable lifestyles" towards the right (first of all, moral) to the very fact of life in a worthy quality. In this sense, dissociation is aimed precisely at developing the brand idea in the "mobile aspect," subjecting it to something more.

In fact, the dissociative approach is the overcoming of a kind of social-group atomism, connected, first of all, with the concepts of the core of the community and the leader of opinions. To date, the cognitive value of the general concept of indivisibility in atomism is not seen in the fact that something "atomic" in principle cannot be divided (it can even be said that divisibility today is a paradigmatic mainstream and is seen by many as a key universal principle) that the stability of structural features of certain discrete things similar to each other in this structure (or "not quite" discrete ones, for example, forming nodes of linear structures) causes, in a set of close spatial co-presence between a resistant interactions and combinations that carry valuable material properties; Aristotle a little earlier than Aristotle, in its turn, is nothing but the first attempt in an established history to give an essential definition of the connection between the formal and material factors of causality observed in intuition and in experience—that is, what is now understood as information. And, just as the atoms of atomists are always accompanied by "emptiness" (at one time Pascal was so frightened) and non-existence (whoever was not frightened), and information – "chaos" (which is all "chaos of multiple possibilities"), in the projection of public processes all this corresponds to the disintegration of social ties, revealing exactly what the field of opportunity. Social sciences are accustomed to understand such a disintegration at best as a logical inevitability, but not as an operation of

organized management (primarily in the sense of amortization of such a process), serving to deinitialize social interaction and release human forces and time, as well as other natural and social resources similar to the way in the computer sphere there is a category "destruction operator"). There is no such a notion in these sciences and in the sphere of public administration, such a remarkable phenomenon as unemployment testifies. We are not able to effectively and painlessly manage today the dismantling of both more and less large public alliances – just as we are unable to disassemble other old buildings except by destroying them; in particular, it means a fundamental inability to competently overcome the inertia of the existing systems of the division of labor and the infrastructure created for them for experiments with various kinds of innovation (technological, financial, social or whatever) – especially in conditions where the demands for efficiency and painlessness are imposed by the requirement of high efficiency.

International and dissociative approach

The possibility and acceptance of social dissociation is a condition of freedom – the highest human value and, perhaps, the most tricky of its curse. However, it cannot be said that such an understanding is absolutely new: one of the most important macrosocial insights of the recent past was the idea of the International, which arose in the era of "coal and steam" and the "labor movement" – the idea of interaction between social groups – nations having their own domestic markets – originally self-contained, self-sufficient and not in need of any other interaction with the outside world, except for aggressive expansion, capable, however, of opening themselves to each other through special representatives – conscious and competent proletarian workers who "have nothing to lose but their chains" – peculiar in their national characteristics, but similar in their position and nature of activity. However, first, dissociation here was given as the initial givenness of mankind, but not as a task (how would it generally be possible then to put it?); secondly, it was given, once again, for the national, or macrosocial, or country level; thirdly, the motivating force of the international movement was the experienced in the profession, but disenfranchised, a class localized in relation to its jobs in the city's mainly oecumene, poorly mobile and limited in the choice of its own structures of everyday life; fourthly, the idea of the state of the countries and peoples under

consideration, in accordance with the Marxian doctrine of the laws of the formative development of society, was carried over to the whole world, including the non-national regions and groups; Fifthly, the discussion of hypothetical conditions for overcoming the dissociation of nations, including both "good ideas" and radical experiments like the "Russian revolution", was launched at once, so bold that after the "zero" years, the widespread Russian consciousness still has a very widespread in the educated circles of the perestroika era, the slogan "enough of us social experiments!" (other people who were only born in this era or after it, hardly know about it, and I remember perfectly how he was on hearing). The idea of the International was the concept of a global association of mankind, without a special elaboration of the dissociative factor and the complex thought-out of the experimental conditions for its realization. There is nothing to be done, the course of History was exactly as we know it, the development of historical events (primarily the crisis periods of the 1930s) was put to the experimenters, again, in a set of accidents, that is, "on-mountain" and "how there", but knew and understood these experimenters only what they had; the comprehensibility was not that the consequences of the experimental conditions, but also the stages of the procedure for conducting it. A very important aspect of the concept of the International, however, was precisely the fact that it worked to overcome the existence of countries and individuals in the "organized man" regime towards a more perfect state, and demanded a new anthropological concept of the individual overcoming the reality at all levels of being. In my previous book, *Partially Controlled ...* I called a person of this type "transcendental" (or, due to special hypotheses about the most ancient history of Europe, "helvetic"), beyond the Weberian states of "naturalness" and "organization" (while the latter is a consequence of the reaction to the former), overcoming its own self-containedness of Protestantism (and Russian stiff "intelligence"). Only in the case of the International such "transcendence" was proposed not for individuals, but for class and massively conscious countries and nations; "individual persons" began to create later, in the era of the spread of socialist models of social order. Of course, the Soviet project to create a "new man" did not focus on Weberian concepts¹¹ as acceptable in certain conditions, and therefore could not fully comprehend all these anthropological phases in the

¹¹ See Chap. "On Protestant Overorganization" in the book "The Possibility of Management...".

dynamics; could not form such thinking and anthropological concepts of "superman" in socialist systems of fascist persuasion.

It is also important that the "discovery by another of the same" in practice was quite naturally confused with the discovery of the entire external world, and therefore at some point becoming sufficiently influential in the rest of the world of a society with rather ancient imperial histories that have not yet passed the stage of nation formation (that is, not received in their history so random and anomalous in fact, as evidenced by the clarification of this issue, fluctuations in the direction of capitalist development), and the elites representing these societies, did not understand what this International and what he was, but because the world accepted provided that the openness of weakness (which is natural for the imperial societies). An example of what it led to is the "migrant problem" of Europe and the preceding wave of tolerance and "tolerance", including the recognition of the norm as an openness to clinical and social deviants, as well as the recognition by the norm of the dissolution of one's own identity in the Other, whoever that is the other. This includes all the effects that the "melting pot of culture" principle in the USA (although the example of this country, of course, always represents a special case of the empire, which must be considered separately). The hot non-national peoples of Asia, Africa and the East as a whole, seeing Europe as a seductive and well-groomed woman (and, moreover, repentant to them) given to them, of course, wanted to fuck her.

On the other hand, we know that come down to socialism, but did not come down to International European Community could give rise not only as mentioned fascist dictatorship focused on self-enclosed and total control of life in confined monarchikonstitutionalism that hard work on the formation and development of the internal market and local systems of the world, but in conditions of openness it began to overturn the foundations of the very such constitutionalism, reviving the old debate of law faculties on the primacy of law or morality Does the liberal project in favor of the first and causing severe distortion of behavioral logic, hardly fit even in the history of the Pharisees. As for Russia, even here the great meaning of the International as a "union of the original" has been lost and, in effect, being dogmatically restricted by narrow and fixed ideas about the "ruling class", helped to transform the international movement into an imperial one (you can recall the history of the Soviet "to self-determination" and the Yeltsin slogan"

take autonomy as much as you can "). In the developed capitalist countries, all this was felt quite early, and it became (again, naturally) afraid of such a large carrier of the international idea, for the idea was distorted and it seems that few people understood correctly.

All this talk about the International is obviously aimed at clarifying the question of how the figure of a new, project-experimental person (viewed, with certain reservations, as "post-organized") will act under the macro-social process of opening up national (or even post-national) communities to each other, but in the conditions or absence of the Marxian proletariat in countries of the European type, or the impossibility of its rise in countries whose Marxist proletariat hardly thought (extensive and still in This open discussion of who and how the proletariat will lead is not even worth mentioning, since here it is a question of another social category-designer designers in the main spheres of government accessible to man, which is even wider than is discussed in the circle of the person who proposed this term O. Grigoriev – there speech is limited to "social designers").

It can be said that the guarantee of the security of both the individual and the nation when interacting with oneself like this is that both, as well as the other, always have the opportunity to close themselves, hiding in their own business or domestic markets, without considering, however, such a closure of the highest form of existence. This means that the ability to self-quench, dissociated from one-level actors (if previously associated – voluntarily or due to some coercive conditions – into an "international" or other active group), is the condition for creating new associations and configurations, and, importantly, an essential guarantee the voluntary association, and therefore – search and selection of the most stable forms. That only in an obvious way promotes an increase in the adaptive capabilities of the human species in almost all forms of its social organization. So far, however, for the second decade of the XXI century, dissociation-as-norm, that is, what was previously designated as non-conductive behavior, is observed only among corporate actors, and quite large and medium. Yes, and here this happens mainly in cases when each other has nothing to take, or when the parties are in fairly rare equal positions and can cause each other unacceptable damage; as a rule, the end of the partnership either coincides with the end of the project, or ends with M&A procedures of some degree of

legitimacy and legality. As for the level of individual personalities, everyday observation already indicates the weak ability of most people to part for a long time, indefinitely, or even forever, in a good way, without offense, and even from a prospective further communication, and generally testifies to the corresponding personal maturity. This is especially evident in the numerous examples of small activity groups and creative teams); however, well-written and thorough sociological studies on this account would be very useful here. The available examples of real non-business work of the level of small groups (excluding its imitation), which should be pointed out for fairness – though very encouraging, but rather a narrow phenomenon in the world, not to mention Russia: here it also exists to an insignificant degree in the near-university environment of young specialists, self-organizing on offline cowgrounding sites or in specialized social networks and, as a rule, is associated with projects in small business or start-ups that require incubation.

Be that as it may, but already known about these things, the fact that the parting turns out to be all the more peaceful, the more self-reliant and held are the parties who decided to part: it is hardly possible to imagine squabbles and scandals in the event that some Tsar Solomon and the Queen of Sheba would have been married and decided to divorce. This concept of identity at the country level corresponds to the concept of a cluster mode of interaction with the world in the concept of Grigoriev, when the professionalization of activities has the scale of the whole country, which, nevertheless, causes, in the framework of neoeconomic logic, the requirement of adaptation of this activity to changed external conditions, but nothing within the framework of this logic does not speak of communications in the sense of a systemic design and destruction of the latter, although he pays attention (quite, again, logically to himself) to such a means of communism as money.

In turn, the requirement of global adaptability of a clustered specialized and original society, as was discussed earlier, is connected with the exclusion of re-specialization. Of course, one could act here as other countries do – sell their own identity in the form of tourism or some kind of "spirit of the country"¹². But I

¹² For example, the "russian spirit" (which is concretized for many foreign buyers of Russian exotics in the smell of vodka), and get involved in the struggle for the right to use the word "vodka" in international trade. However, on this occasion there are special conditions: as a product of vodka – a generic, and trade is the most authentic product in world trade – not news; Only this product is not clustered, but rather monocultural.

personally am close to the idea attributed to the Duke of Edinburgh (Philip) in the spirit that "tourism attractions" is a kind of national prostitution. Indeed, when a country does not produce anything, it remains to trade with the outside world "the identity of its own history".

Dissociative managerial interaction of economic entities should be considered in every way with respect to the concept of profiling and re-profiling activities, and the most productive such consideration will be only in project-experimental conditions (for example, in models of building a local intercountry trade interaction like the Shanghai Cooperation Organization (SCO), although, of course, It is not a model of an intercountry cluster working on external markets relative to a given alliance – it seems that in the world in general t practice building alliances and similar circuits). It's another matter that the notorious slogan "enough of social experiments!" It acts not only in Russia, but also in that part of the world that remembers the vicissitudes of the XX century, where society to its end looked tired, and now – confused and archaizing. These societies can not choose freedom, because they are mutually exclusive identity and openness to the world. Here, the principle of "openness to oneself like this" would be seen as productive, and for the inconvenient – the types of interaction of reproductive contours, to whom one likes it, but then the question arises of a "fair price"; and was this not the case in the post-war period of "pulling" the underdeveloped economies and the post- (or neo-colonial apology of the first world before the third at the expense of the second? It was during this period, which occurred in the second half of the 20th century, that discussions were held about the conditions for "access to the club"; it is another matter that, apart from the "excusable position", they were conducted in the presumption "all countries are equal", and, moreover, in the context of the adaptation of international ideas to the realities of the global economic mainstream, but not of its creative development in view of these realities; in the latter case there is a rather fine line between appealing to convenient "laws of social development" and constructing a viable mode of existence of the human community on a global scale acceptable to most of its members. And one of the key conditions for creating such a regime is the possibility of voluntarily withdrawing from the game without significant losses for themselves, with the further possibility of accepting back, as well as for the participation of the player (first of all, the country level player) in the new associations, not necessarily related to the previous. The notion of "betrayal of partnership interests" and other archaic-communal views spread to human sets of significant capacities should be reconsidered: all nations and peoples live on the same round spacecraft that should be managed together. But for this one

should get rid of one more, very harmful and dominant in the minds of very many, nonsense – from the idea of limited life resources on the planet: they will always be limited if produced in a resource-intensive and crude, unprocessed matter, and smear the ocumene with their " life activity "; and this – about something different than the economic law of primary consumption of the most qualitative resource, later – less qualitative. The understanding (and, more importantly, the acceptance) of these things is largely due to the recognition of the social logic in which we exist, and which conveniently and marshalled us from making decisions.

Any social dissociation (taken as a special dynamic factor of social development, but not stagnation, although a particular project or other objective process may stop) sets the field for information openness and uncertainty, which is the environment for the formation of questions (the first human mode of interaction with uncertainty), and means – the environment of the formation of the logic of questions, which is part of the logic of meanings, within the framework of which demand and demand are formed. It is impossible to talk about experiments with demand and on adapting the structure of the latter to changing conditions, appealing to a better or ideal establishment setting standards of status consumption, and representing elite models of the era of early capitalism and the East India campaign – if only because the grounds for elitism, and the sane elites to the rest of society of the category of due and required, can be different in nature and reasons. Here, we can talk about such categories of demand as health (and what I once called the "medical-industrial complex", by analogy with the military-industrial complex), beauty (taken, unlike luxury, as the organization of subtle forms of everyday life in as a psycho-physiological norm, which means that it requires redefinition on the Tornquist schedule), the benefits, convenience and reliability that can be extended to all that is produced – in general, related to the Vitruvian criteria for good architecture (and, of course, design). These categories, of course, are universal, but not in an egalitarian sense: the concretization of the manifestation of categories of demand among all people and peoples is different.

Concerning the so understood demand and the permissibility of the operational reorganization of social groups, it is possible to build project tasks in the sphere of cultural industries of a new type.

Branding links culture industry with design

In order to turn a person into a robot, he does not need to implant something into the body – it is enough to suppress his will and ability to choose and organize from outside the external conditions of his life in a certain way. Such a person, configured, will not be a zombie (which a person with a "brainwashed" opinion calls a common opinion), since his physiological resource and palette of ways to control him will be much higher than the Cartesian-guided corpse.

It seems that we are entering an era where the production surplus for sale gives way to customize the production of a personality problem (that is not news), while the production process becomes a process of pleasure like cooking yourself coffee (but this is the news). That's why there are various kinds of microproduction and domestic production, working as a metabolic technique, with respect to which the person is both a producer and a consumer. It seems to be an old fairytale in a new way, but it has one feature: from a hobby-making-for-itself person can switch to creating-for-others and starting his own business. Here it is appropriate to recall what I said Taleb about the origin of applying a real innovation of procedures and extra-academic search of simple and convenient solutions (as well as a table, in which he directly put into the category of hobbiness to category of antifragility¹³). In this sense, the producer, in his own pleasure and for himself, already has a natural-activity (and, echo, natural-legal) production potential for others and the start of his own business or business, the criterion of productivity of which is paid demand.

To become a human project, today it is necessary to stop being a media-controlled person (I do not specifically say "media" because the latter also includes those who work in the mass media industry, however, they are especially interesting when they start to rule the process, being managed by him). And for this it is necessary to understand the structure of the mass media and cultural industries.

This is all the more important in connection with the recognition of the "insensitive essence" of man, excluding for him sociobiological essentialism as for a being absolutely free in his choice, and therefore absolutely responsible for this choice – responsible to the universe of events (scenario universe) in which he This

¹³ Grigoriev does not believe in the productivity of the hobbits, that is, in the prospects for profitability of non-business, or deliberately non-monetary (including pre-monetary) classes.

choice is inscribed and which affects it, it creates¹⁴. In fact, what is the mass media and the whole aggregate of cultural industries is aimed at compensating for the inability to such choice and responsibility (in fact, to compensate for the inability of a true being to be a philosopher), and therefore the leitmotif and the dissolved spirit in them is the concept of the brand, essence, tradable way of life (and, of course, its attributes, and traded as long as possible).

The truth of the truth is that it is the culture industry that is the sphere of generation (through branding) of the same demand, about which the economy is crying today (including, and probably, primarily, neoconomics). At the same time, the philosopher is the very person for whom his own life is an independently created concept, a project and, in some cases, a brand created for himself (not to mention that this brand can be broadcast to other people). A philosopher is a true social source of understanding meaningful and popular, and also a true bearer of the idea of transhistoric and transhistorical continuity. It is also the first source of virtue, which is precisely what connects the dialog-fractal geometry of the universe with project anthropology and a productive human-sized "supernova" media environment.

In terms of brand ideas and "branding" it is worth comparing the concept of monetary semantics to the concept of semiosis in cultivators (media). Media, among other definitions of mediation, in the economic sense, is the mediation between the world of naturally and controllably expressed meanings – on the one hand, and the world of goods – on the other, traded, moreover, through artificially linguistic in nature money. That is, the media presuppose, firstly, two types of such mediation ("blagovolovoy" and "money"), and secondly, the economic meaning as private among others, generated by them at the meta level of the content of their work, even if at the object level this meaning dominates. Also, media (within both types of mediation) controls the significance, or the valuation type of the value, that is present in a specific given semantic network, in the culture: in advertising terms, they either reinforce the positive evaluation of the product, brand or brand to the maximum, or a negative evaluation of the consequences of rejection possession or involvement of such, and do it simultaneously with the alignment of the order of conceptual significance – in

¹⁴ What I declared as part of the criticism of "neoeconomic Nietzscheanism" and (earlier) within the framework of the concept of historically positive Christianity.

fact, what is known today as the concept of simulacrum. However, the world of simulacrum denotata, being a part of the real world, represents a field of shocks, accidents and spontaneities rationalized by a religious cult, "classical science" or "mass media system". Therefore, in order to pass to the anthropology of the designer (or rather, the designer), the highest form of which (as the preliminary examination shows) is the person who is superior to his rationality in openness to the Other, "transcendental" ("super rational", "helvetic" or, in a sense, socially-combinatorial, as discussed below), it is necessary to clarify the conditions for the possibility of action for random events¹⁵.

Accidents are provided by the world for every person on the mountain, forcing her to act on the situation in the conditions of the required experience, knowledge, practices or routines required by this situation (and what are the routines, not the experience of regular, successfully reproduced and producing practices?). It is an accident that is the proclamation of the right of "anally-experienced activity" (AOD) in the world, but the erection of the heroism of the AOD in the absolute is indeed irrational, because it is a full recognition of the worldly randomness and novelty by the norm, and the proclamation of the virtue of the status of an ignorant but brave child, relying solely on his life experience. A child doing monotonous work can be considered useful, but hardly virtuous (well, except in terms of the virtue of a "worthy men", but not "w-wei"). Virtue is work with an output in a new quality of regularity of action, which, however, will be smooth only as long as the conditions ensuring it are unchanged. That is why the process of creating new regularities of action is a permanent format for the adaptation and creation of managed ergons, regardless of the social position of the person: this process (as I have already mentioned) belongs to the category of the physiological norm, and therefore excludes the absolutizing-caste social division into " , "routinists" and "divine" "designers", for as all are endowed with a "divine spark", so "the gods do not burn pots". Another way is to build in own or new activity in the regularity of the operation of already existing systems, and influence the latter in the right direction. But there is also a third way – accounting and mutual accounting of interests with external systems (especially ones like them), recognized as complex enough, autopoietic, contractually and viable enough to parasitically not affect them as a matter that is inherently inert

¹⁵ That is why the book "Partially managed..." was paid attention to the position of N. Taleb on this account – a very authoritative opinion for many leaders on this issue.

with respect to the manipulator (by the way, as rule, a parasite and there is something more inert about what it parasitizes). The latter is a matter of a special cognitive and vital attitude. Here the choice is simple: do we want to remain people controlling what is happening to us, and also what we have produced as a means of controlling ourselves, or not?

In terms of the production of such controls, the attitude of design and media (within the framework of the topic "Grigoriev-Papanek"¹⁶) today is seen in the vein that the media should have access to design and design thinking, but not to destroy the very sphere of media, because it is also a sphere of design: both for one's own device and the whole aggregate of brands, for it generated. That is, the mass media and the mass communications should change rather than collapse, meeting the requirements of the society that gave birth to them, but changing.

In the framework of new media, many people spoke differently about civic journalism, that is, the mass right of citizens to share facts and their interpretation with a large (broad) audience, but for the entire 2000s and the first half of 2010, it was hardly seriously discussed that like "civil philosophy", although, of course, there were articles on the subject of something like "civic branding", that is, fishing out the images of life and styles from the "living creativity of the masses" – usually middle-class masses and, as a rule, crowdsource method. However, these were mainly discussions about the models and practices of how to form FMCG brand proposals (and above), capturing the moments of the emergence of demand in the subtle moods of the society before a capacious competitive environment intercepts the product initiative. On the grass-roots formation of lifestyles before they turned into brands, and about their trade (as well as their attributes, for that is the majority of traded goods today), there was no question.

Be that as it may, today the idea of civic branding and the design of the related subject world is seen as timely to extend beyond the middle class to the entire civil society, and to speak about the latter, because it is in it, and not in any particular , a class (as an economic, rather than social, category, as opposed to the estate), the general problem of inequality and poverty can be solved. In this sense it is important to distinguish between brands in general and, so to speak,

¹⁶ See "The ability to control...", Ch. "Design and neoconomics: a comparison of the views of Grigoriev and Papanek on project activities as creative".

"technosocial paradigms", the source of which are large companies – issuers of technologies and technological ideas: such paradigms are a special kind of brand offered by the corporate entity as an image, lifestyle or behavioral pattern of the whole of society in its entirety in connection with the product it produces or the nomenclature group (product line) of products.

Here arises an argument about the right of members of society to money before earnings, as a genuine economic security of the right of citizenship: providing game participants with exchange games for free choice of directions for exchange (see the authors of this idea and its unrealized embodiment in Switzerland). From the side of neoconomics, there can be no objection, since the latter presupposes the primacy of money over "culture" and the fundamental independence of trade from the scarcity of resources in specific interacting contours.

Further, if the design-to-real-world is a promising area of application solutions, destined to replace the financial case as a means of outwitting the economic nature, the design of the mass media, which is in question here, must also be designed for the real world and be able to transform in the mass media system, the financial component, which is semiotic; moreover, the design work in the media environment can not have a different nature, apart from the nature of semiotic technologies and practices. But if so, then both financial and religious phenomena find themselves in the field of media design, if only because they are a sphere of trust-to-sign (that is, a sphere of semiotic pragmatics).

Here I will allow myself to state the hypothesis that money has a mass media nature, and not just a semi-one (as it was stated earlier about a one-element sign set¹⁷). I fully understand the riskiness of such a statement, since it is well known (and I, moreover, share this view) that the mass media is a phenomenon and market of the era of developed capitalism, which, as evidenced by its history, is the result of a set of historical coincidences and anomalies, whereas the money itself appeared in history long before what people usually used to understand under the media and the QMS. What does this thesis mean?

First of all, in the system of the corresponding media categories, it means that money can be understood, in the sense of a logical-mathematical primitive, as a "zero-level brand" (or, so to speak, "zero-brand"), which makes sense of their

¹⁷ See *ibid.*, Section "Semantics of money in the aspect of the concept of model".

earning as self-valuable and self-referential, as a pure and genuine "game of beads." This interpretation of money, in turn, gives a self-reflective position that allows a jump in the meanings and lifestyles of another higher level where the "single semiotic and zero semantic" will be present as a kind of "relic radiation" and perform its immediate, binding -infrastructure, function, but not dominate over all other.

Replacing monoculture with its own design, offered to the world as a solution to a certain problem (one-time) or a task (regularly), is the basis of the cluster approach to the country division of labor. To do this, analysts need to analyze trends in the global (economic) presence of a person in the transpersonal natural (geoclimatic biosphere) environment; for which it is very important to pay attention to the most recent discussions around the externalities outside the framework of the economy, on the one hand, and to the grassroots hobby interests on the other. Accordingly, on these macro- and microcosms of human presence on the ground, it is proposed to aim the aggregate of cultural industries, the working tool of which is a mass media / communications unit, the key principles of which are yet to be considered separately.

Meanwhile, the very call to the mass media to focus on some external topics related to their conjuncture activity, or, especially, metanarratives, looks like a complete naive idiocy. What, then, is meant here? First of all, when it comes to supernova media, we have in mind a new profit structure, and hence a new axiology of society, within which this benefit finds itself. In this way, and in no other way, since any idea of the benefit (already always implicitly of an axiological character) can be concretized only in the integral context of its being.

Another important hypothesis about media is important here: this sphere is able to pay attention to the way in which the design relates to "the sphere of work and production" (in this case, the non-media one) and the media itself as "the sphere of branding". It is in this sense that it is important to clarify the way in which inquiries are carried out from the sphere of action into the sphere of brands, and the methods of constructing the system that implements these requests. In modern conditions, if we talk about the media following the "new" ones, the task arises to determine and new formats of information retrieval, and hence of those things that underlie the Internet. To ensure the possibility for projectors to

search, it turns out that we need a system based not on the principles that are issued for the search for collaborative filtering, or the eerie analytical octopus of deep learning technologies, working on creating an imposed desire for advertising, which in turn works to sell what has long become a production tradition in the current system of the division of labor of the countries of the first world, which for a long time does not require any advertising and does not contain novelty requiring information, but on the actual stimulation of the desire to A lawsuit seeking optimal solutions for all costs to implement procedural models and schemes. The main motive here is precisely the search for a new world order, or, so to speak, the "Medici motif". And for this, descending to a more concrete level, we need a cooperation environment and SAAS-collaboration (something like a collective information factory, but not parasitically-crowdsourced in its pure form), which will be the format of the query environment for the brand sphere (not exhausted, of course, known methods of their generation) for the selection of solutions in the field of projects. And it is precisely these systems that should underlie the Internet of a new type, which, in turn, is proposed as the basis for "supernova media." And, of course, since it was about mass media and branding, it should be noted that in the new conditions the fashion category will work in a new way, as the most common here is the "close-to-the-body" concretization of everyday values.

The specifics of the device of the media organism will be discussed below. But before – that there is a person of "media practice" in his, so to speak, artistic-academic form.

Actor play as a design random response

In the book Partially Controlled, one of the chapters was devoted to a critical examination of the views of the philosopher Nassim Taleb, who says that the real "black swan" is "uncertain uncertainty". But should we in this case turn to religion as a type of explanatory consciousness? On the one hand, Taleb is somewhat right when he speaks of the antiquity of religious attainment. But in order to clearly and soberly dig out the applicable here, it is first of all necessary to carry out the correct formulation of the problem within the framework of such a study, so as not to slip into the church dogmatics peculiar to societies before the period of industrial democracies. Especially I do not say "industrial" as etymologically

ascending to the fishery¹⁸, quite compatible with the religious consciousness of the "providence of God" and its comparison with his; probably, further it is necessary to stop on this subject more in detail. On the other hand, it is in connection with the attitude to such a genuine "black-brow" uncertainty that everything that Spinoza said in the "Theological-Political Treatise" – that is, especially about the reasons for appealing to the "higher forces" – is immediately updated. If we consider Taleb relative to Spinoza, then, unlike the latter, he appears as a strict indeterminist. And if the second one says that you should not invent the extra, because within the substance and its extent the logo of what is conceivable as "deus siva natura" has given everything to its cunning place, the first one just proclaims the sudden "hand of what is not clear" the key cognitive problem : how to know what is fundamentally unknowable?

Solving this problem, Taleb separates sterile, game or laboratory, uncertainty conditions related to "Srednestan" and "Knight risks", from those that can be encountered in life. Another situation – the change of rules during the game – is one of those things that Paul Riker says in his book "Hermeneutics, Ethics, Politics" when he introduces the category of dynamics of the object of comprehension (O. Grigoriev constantly insists on describing economic processes, because in what other aspect should we consider the category of "interaction", if we are talking about economic contours, rather than one national economy). This is an old and good philosophical problem of motion and the questions connected with it about the ontological status and possibilities of such, existentially solved through "living inclusion" into the process under investigation, with the inevitable consequence of the paradoxes of self-applicability as key aporias of the mind – not always, if ever, immediately realized consequences of this choice, arising as a two-headed epistemological "black swan", press from within our being. Hence there is a sense of lack of control over the objects or processes of learning, and various forms of agnosticism, including Taleb's "activity agnosticism".

Denoting "a game mistake," Taleb has in mind what he said about the disastrous nature of learning through games. This is a serious stone in the garden for game players and methodologists ala Shchedrovitsky, but there is an even more important point related to the "media" theme of this and other books: in today's

¹⁸ This topic is developed by the Khovrino group, the discussion of the concept of the "garage economy" of which, within the framework of the R&D Center "Neoeconomics", led to the presentation of two types of "garage": as a medium-lasting, in effect degrading form of economic cooperation ("distributed shops") – on the one hand, and as an extremely enduring field of innovative fluctuations that generate innovations such as a car, aspirin and a personal computer – on the other.

world, the trend of uncertainty management through the formation of reality as a game, It concerns both the business (project-risk) and the production (regular-activity) realities, and the object (or object – in contrast to what is usually considered in "normal science", for me it is synonymous) applications of gaming technologies it turns out, speaking virtualistically, the reality of the original level. Of course, there is nothing new in this – it is enough to recall the ancient Indian "shastras" and "sutras", in which the order of how "correctly" not only to eat, drink, dress and take care of themselves, but even how to defecate and have sex . But also, of course, in an obvious way, that today this game uncertainty in real life is ported by the media and "cultural industries", forming a brand field, including a field of "managed competition" that excludes competition as such through "meta-technologies of control" in the sense that their understand some modern Russian futurists. As a result, the virtualized original reality becomes "everywhere-plastic", emasculated; the apotheosis of the beginning of the XXI century is the technological phenomenon of "augmented reality". But this emasculation is specific in that it creates a field of imposed brands, and any independent formation of a way of life, if only this image becomes potentially tradable, such a social system picks up and turns into a brand. There is nothing wrong with this – except for such an imposition (including religious brands – but this is for the case, exceptionally, perhaps, the US), through intrusive advertising to those who are either incapable of self-identification or consider a brand appropriate for themselves; as well as a more fundamental mixture of rhetoric-sophistic and actually classical-philosophical motivations that require special demarcation within the framework of this phenomenon. This is the specificity of modern means of avoiding the "black swans" and the transformation of reality for themselves, taking place in the globally developed industrial world (mistakenly considered postindustrial)¹⁹. A key tool in such brand-and-game training is playing a role, and therefore such a meaning is acquired by the dream factory as the largest cluster of production of meanings, corresponding roles corresponding to the roles of life styles and the already corresponding expectations of black and white swans, modeled within the heaviest forms of content and disseminated in

¹⁹ In the USSR there was another situation – with the average "black swans": for example, the death in the cultural system of Soviet accents was either heroic, or it "did not seem to exist", as there was no personal tragedy in isolation from the phenomenon of social significance or benefit, for the sake of which is self-sacrifice. In connection with the specific "immortality" of the Soviet man in the country there was also a peculiar youth cult, which naturally becomes a brand somewhere from the 1980s. on Westernized consumption standards.

society by the cascade principle of COPE and the like. In this sense, if we move away from the ideas from the yellow press about the scandalous life of the "acting" community of actors, and consider the "dream factory" from the point of view of the public good, then it turns out that this community today (including production, direction, camera foreshortenings, as well as props-requisition and make-up things) turns out to be in the very center of practical social engineering (and with a multi-hundred-year history) and gives odds to the same survey-theoretic sociologists, since Weber's time correct in regarding themselves as "true" or "authentic" professionals: a well-educated and competent "actor" is a metaprofessional, because he tries on the profession as a model of social behavior, revealing in the process of successive engagement of the imagination and mimesis, sometimes to which sociologists are far away with their methods. However, it is understandable: the volume of investments in the film industry is incommensurable with the proceeds from the sale of sociological surveys as a satellite of the audit market, where the geopolitical conjuncture of production and supply rules the ball and makes decisions on the type of financial transactions that are carried out mostly through private agreements. Of course, there are numerous evidences about such agreements and at the "dream factory", since there are also circling round sums. However, firstly, this kind of social engineering is to a much greater extent the technology-intensive production of information than the actual sociological and other audit (although in the field of media metrology, of course, there is precisely the very junction of social studies with the media and culture industries – the most technologically , but at the same time advertising-spying-oriented); and secondly, the "dream factory" even appears in the system of its own sales as the creator of demand, rather than the creator of production and supply, as the key in the whole economic system: the latter are for her part of the working and technological processes – often exported as pre-innovative ideas and technosocial concepts in the real sector. And, of course, the artist's work on the public from a position always representing a presumption of an exemplary role should be distinguished from a similar activity of the sophist who always works in the presumption of the possessiveness of the position (otherwise convincing is not achieved as its main goal) – even though the actual acting skills and rhetoric go hand in hand, as the hand of one hand is washed and replaced. Actor's skill, in fact, just represents a peculiar junction of sophistry with philosophy.

Why is all this important? The fact is that the most conscientious entrepreneurial entrepreneur, exploring the ultimate risk of Taleb, acts as a social engineer – the organizer of the division of labor system, that is, the system of roles with this or that set of role degrees of freedom (which is not yet spoken in neoeconomics, to speak to me, raising the question of whether a profession should be a "business of all life"). Also, as an actor, an entrepreneur is a metaprofessional. And the place where he can gather the factors and points of growth in demand are precisely in the most developed version of what can be called a system of separation of artistic labor, only half being actually artistic, and the other half quite scientific in the empirical meaning of scientific creativity. The game, thus, is not discounted, but there is a separation of the "game in the conditions of a laboratory greenhouse" from experimental playback of scenarios and interaction possibilities, which, incidentally, can also be laboratory, but not greenhouse. Of course, this basically does not get rid of the ultimate "uncertain uncertainty", but it is precisely to this practice that it densens most closely, and it is precisely within this practice that it is objectified, articulated and subject to study. Since it is the artistic game, focusing on the creativity of the collision of the heterogeneous, deviates from the probabilistic calculations in the framework of laboratory games.

We can talk about the project as an idea of building regularity, but the very procedure for implementing a project is a story that can be played live in different ways. Being an order of realization of situations, it represents both a model and an object of creative activity.

It is in the sense of such experiments that the following is interesting. When Taleb says that we are worn with what happened, ignoring what could happen, loving the context-narrative and despising abstractions, he from some other point notes what the other one was doing by one of my good acquaintances – the scientific secretary Russian Philosophical Society Andrei Korolev in his dissertation: interrupted processes as an ontological phenomenon. The process, developing from some initial state towards some resultant state, is interrupted by some event or factor, under-actualizing the potential of its deployment (for example, it happens with dreams of self-realization of a person who has fallen into a bureaucratic system: there he finds himself capable of realizing himself only partially). What relates to the "opportunity to happen", but not to what happened. Perhaps just such an under-realized potency is manifested as a "black

swan", crushed earlier by other event dominants, but re-emerging under certain "absolutely uncontrolled" circumstances? Attention to the underrepresented processes is, in my opinion, able to lighten, at least, a significant part of the black swans. In this sense, the lagging of the processes – that the interrupted, that scenario-gaming, leads to another topic, similarly identified in the previous book (and Taleb denoted in the very last sentence of the first part of his "Black Swan"), connected with the idea that *"in forecasts, not in narrative, our understanding of the world really reflects"*. Corresponding to what I'm talking about, this thesis comes into conflict with the "narrative approach" used in neoconomics by Oleg Grigoriev. However, it is quite compatible with the latter's activity approach to the management of the firm when it comes to professionals in professions not related to forecasting or planning the future (respectively, engaged in routine or regular activities – conditionally speaking, car drivers, whom Taleb poses as an example to forecasters), and actually those who predict and plan, but the benefits from which is very doubtful (accordingly, in the activity approach of Grigoriev this category is divided, first of all, on "avralshchikov", and the second for designers); and also – when Taleb complains that the economy is very isolated from other sciences (sinning, Grigorievsky, at the lack of integrity of social knowledge), and that it would be nice to integrate it with other areas, and economists – to expand erudition and be filled with "natural curiosity "²⁰.

Partiality and dialectical contradiction

Partiality is always, one way or another, a companion and the reverse side of dialectical inconsistency, just as contradictions and completeness are the requirements of monologue. The dialectical explanation of the phenomenon of development is incomplete with only one category of contradiction, without incompleteness, or partiality. Actually, the dialectical narrative of contradiction and the interactive narrative of partiality together form the reverse side – a flip-flop of classical logic, in which conflict and replenishment (for the full can no longer be filled) are complementary conditions for creative action. The question of this is the question of the way a person thinks systematically, knowing how to distinguish something from a similar.

In a system of equal positions (peer-to-peer) in a limited area (planet Earth), contradictions can develop into conflicts that threaten the integrity of the entire

²⁰ The paragraph "Reality? Why?".

system, and therefore the principle of interaction and development based on conflict can be replaced in it by the principle of shortages and lacunas – all the more, that in the concept of completeness, a contradiction (that is, a conflict condition) is laid analytically in the specific sense that it arises in conditions of a lack of resources (as indicated by the widespread notion of the content side of the project contradictions and conflicts), but instead of bringing a resource in the system as a component not previously imagined need for it. Moreover, this component can be either external or internal, and if in the first case everything is more or less clear, then in the second case the structural formations of the system itself take place: for example, unavailable and unused theses or non-functional and parasitic structural components. For an organism these are stones or other deposits – in the first case, and tumors, underdeveloped, hyperplastic or hypertrophied organs or teratomas – on the other. Meanwhile, the equivalent of these things can also be found in social organics – for example, in the system of mass communications or markets.

In order for development to be based on the principle of partiality, it is necessary for the system to form lacunae and shortages (including informational ones) in a new quality, the replenishment of which would require the acquisition of a meaningful opportunity within the whole integrity without breaking it (under control or within acceptable values), and would not be a substitute, parasitic or deviant replacement or formation leading to unintended and uncontrolled internal systemic contradictions (internal conflicts, for the organism – diseases) due to the system complements redundant or depriving its core. Since it is one thing when a system consumes a resource and remains in its quality, realizing its wave structure in the ocean of world matter, and another – when it extensively grows, increasing its own spatial universalism, while actually re-specializing on the scale of the whole oecumene and thus eliminating the interaction Partial specializations that form a higher level system. Such a self-contained system bursts due to overabundance with waste of its vital activity and components with inefficient or unused functions.

That is, for example, the system of the Russian economy (and in many respects the world) in the middle of the second decade of the 21st century, which is in a state of accelerating property stratification and deflationary depression – while super-elites at the very top of the public pyramid turned out to be completely able to offer some sort of sound perspective to the rest of the world that does not

belong to them, because apart from them and the resource (which also ceases to be a resource of action and becomes almost natural and meaningless th margin) the rest of the world simply ceases to exist as an organized form enough. In these conditions, of course, there are "parasitical replenishments" and unnatural institutionalizations like the Skolkovo Foundation, the Strategic Initiatives Agency, the All-Russian People's Front, the Center for Strategic Development and similar administrative experiments (not counting the mass of political "Hitler Youth" for a variety of tastes and colors) their name is legion, and the money in the melting oil budget is not one million. These structures are a sample of excessively superfluous up to pomposity, and their main function is not applicability and dysfunctionality – many cause questions in the sense of costs. Not surprisingly, there are no interactive mechanisms for the formation of needs-replenishment for the specifics of the known basic economic parameters: the number of agents of action (people) in the oecumene, the area of the oecumene, the density distribution of agents by area, the means of communicative play (money) and accessibility to their agents, the possibility of associations and dissociations with respect to the system integrity regulat-ies (for example, by the principle of large-scale destruction), the resource value of the oecumene regarding the demand for resources (for it is clear that not every stock is a resource, and a resource is a potentially used stock, that is, one that is not necessarily, but there may be a demand). And yet, with the obvious sharpness of the people leading all these organizations, there is a strange conjecture about the fact that all this is not so much a trial of administrative experimentation as a function of a well-crafted "inflatable tank" to distract public attention, while the main action takes place on very not bright field of reduction of institutions and social ties, following the world trend under the slogan of "naturalness" of the process.

Partiality and incompleteness as a development principle is directed simultaneously to creative design and to a healthy view of the need and demand: regular activity is aimed at satisfying the needs of what is not related to acquiring new qualities, but the search activity of such (AODs) is not also unhealthy, if this does not destroy the achieved regularity, which is now thought of as an infrastructural, providing needs, perceived as "natural achievements of civilization". So, without a toilet with a siphon and toilet paper, electric light and more or less regular food supply, it is much more difficult to design new methods

of endoscopic surgery – despite the fact that demand for such is due to a wide range of social categories and economic subjects.

In the same sense, it is very important not to confuse the nature of the imbalance brought into the system by an external factor postulated as a factor in its development²¹, with the situation when the prerequisites for acquiring a new quality (development) arise in the integral system of components, and when the integral self-sufficient system experiences incompleteness – just as a young individual, reaching puberty, is looking for a couple, sensing the partiality of his own existence (and quite sharply) , being at the same time quite a whole, healthy and strong. If somebody objects to me here, that the organismic and social orders are incomparable, then, having noted before that I proceed from the Aristotelian premise of the organic nature of society, understanding it as a swarm organism, repeatedly appealing to its value, I will refer to the lecture of that the same author of neoconomics O.V. Grigoriev, who in his video lecture of January 24, 2017 about three classes of innovations, just said that hierarchical conflicts between individuals have analogues at the level of interstate prestige relations, implying the basis of this organic human instincts (criticized, however, in my materials). But here – a little about the other. The task here is to distinguish between the dialectically developing dynamics that derives from a lack of resources (simple content contradiction), developing dynamics from imbalance imbalance (money or something else) into something initially balanced, and the developing dynamics of society (or another system) , leading to a transition from some balanced level of integrity (which became its organic) to the very dynamics – greater mobility of its components and general conditions of existence at the limit x allowable values without significant infrastructure (organic) loss during the dial-communication interaction with other (equal- or another- scalable) systems. This, the last, idea of developing dynamics, is due to the categories of exposure of the system (actually, maturation, or reaching maturity) and design decisions based on expected risks, or threats, and hence management methods that are not limited to regulatory agencies alone (full). The confusion of these differences is fraught with the errors of reductionism, unpardonable in its practical consequences. By the way, this prognostic-project activity can be inherent in the

²¹ First of all, here we have in mind an example of non-economic money that disbalances the system of economic ties and division of labor in a given oecumene by introducing from the outside-giving the basis for acting, but monopolized or appropriated in the right of issue by an external agent from a circuit that more differentiated in its activity.

most diverse in terms of the degree of technology provision to communities, because first of all it depends on the abilities of the human mind, rather than on equipping with situation rooms, state monitor and "traffic light of threats". And, by the way, the moderation of consumption is embedded in the concept of incompleteness / partiality in the organic relationship with the ability to set and implement design super tasks in the sense of the certainty of consumption (although not necessarily concreteness – the new "gap" is not necessarily clearly conceivable and articulated), which already presupposes ethics demand, in which self-restraint is not violent, and a high claim to the products, the quality of things, the pastime and the nature of the tasks is not corrupting.

"Intelligence", the elite and the subject of interest as an object of protection

Financial imbalance and war

If to recognize money as a development factor by introducing a public imbalance on the basis of "wealth-poverty", it simultaneously means recognizing the admissibility of conflicts (in the limit – armed) on the part of those who disagree with the prospect of their own poverty in someone's favor. Neoeconomics does not consider the conflict-military consequences of the change in the system of the division of labor (SRT) due to the appearance in it of money from the ecumene with a deeper SRT because the actual question of "continuing the policy by other means" is not purely economic; although, being the heir of precisely that political economy tradition, he recognizes political issues as a significant factor of managerial influence on economic processes, as a certain sphere of making cardinal decisions "about the way of life of society".

However, war, being a separate type of professional activity, has its own not only economic, but even, deepening into the history of the matter, a more general urban dimension. This theme has been most extensively discussed since Adam Smith's 4th book "An Inquiry..." (although in the previous he mentions these things), where we are talking about what today could be called "high-tech goods" or "deep goods" processing, "whose mass production for export is very beneficial to the state for conducting long-term foreign wars, as well as to the owners of manufactories, and therefore" no need for gold to him ... ", only in the case of war there is not a simple commodity, but a complex one. Meanwhile, the most "developed" in their motivation, capitalist wars (however, also their more archaic forms) are being pursued for better or scarce resources. The principle of the scarcity of some things at the beginning of the 21st century is very acute in the world, but it can hardly be said that this principle is tightly linked to the principal opportunity to ensure the well-being of the majority of people on the planet – especially given the fact that local resource deficits are not only a condition. However, on the contrary, the condition of development for other countries. The economic crisis is understood by quite a lot of people precisely as the impossibility for society, for various reasons, to provide itself with the necessary resources or products of reproduction.

One of the statements that the expert on economic crises Oleg Grigoriev has expressed recently concerns the shift in the accent of the scientist's philosophical

astonishment to the economist: it is not necessary to be surprised, and to ask not about why there are crises but also about why there is a crisis growth, since growth is much less frequent and, in general, anomalous phenomenon in the economy than crises and all kinds of downturns and commercial failures. However, if we consider the economic process as natural, even this statement, reminiscent of the social analogue of the "will to death" of the late Freud, is not entirely accurate. The basis of the nature we know is made up by rhythms and vibrations, waves and cycles, cascades and branches, spring and spiral structures – both accumulating energy and giving it away in the processes of tension and compression; and the wedges and levers, pillars and beams here are entities built into the context of precisely these things and, in a sense, are their kinematic reductions. This means that perhaps the issue of social management of the natural environment, with the benefit of it in general, should perhaps be considered outside the categories of growth and crises, which appear here only as private concepts – akin to the production and production associated with the exploitation and exploitation and associated with amortization the concept of breakage. This is even more so, if we talk about social engineering in terms of the regular reproduction of institutions and communities.

Here, the question should rather be not about creating a "creative chaos" in the money supply, in which the masses of people are drowned, and not about the deadly and lacking in flexibility of static stability, but about dynamic homeostasis based on regularly built and expected rhythms of the social processor clock frequency. This state is sometimes called an oxymoric expression of "dynamic stability". In the mode of this state, crises (including inflation, it is possible to give a competent description of the nature of inflation) and growths can be managed (first of all, by their alternation), for, as already said, they are already perceived as attributes of a society, created as an article. However, at the beginning of the 21st century this is still a fantasy, since mankind is only on the threshold of controlling such things, but not the fact that it will cross this threshold.

One more thing that is not mentioned here is important: the regularity of the activity routine itself is formed precisely by the rhythms of resource growth and recessions, and it is all the more capable of stability, the more complex is the system of such rhythms. That is why, in turn, there is another curious circumstance: the physics of society can be considered not in a deficit

thermodynamic paradigm, but in harmonic, or architonic musical, or quadrival. This paradigm is also strict, but not fatalistic, and it could also be called a game paradigm, but only in a musical sense, when the game means either reproduction or improvisation.

Neoeconomics is built as an integral scientific concept, and therefore focuses on the explanatory procedures that make up the mainstream of the relevant fields of knowledge, including physics, whose current positions can be seen and acted as implicit ontological prerequisites, even if Grigoriev himself says that with this historical derivative Applied mechanics is yet to be understood.

In this sense, society, as a sort of organic ergon, can be likened to a musical instrument whose closest intuitive representation in its division of labor is the choir or symphony orchestra – where, by the way, no one is superfluous, and the performers of the most diverse number represent value. Creation of such groups and their allocation to the order of carrying out such activities will constitute the essence of social design for the formation of working teams and teams, where the regularity of following the procedure for the text of music can be accompanied by a personal creative act of style and style of performance, and in any case, in no way denying the ability of the performer to own writing.

On the Urgency of the Imperialist War

On the territory of formerly Soviet Ukraine, a state of a national type is being formed (the latter, perhaps, in Europe), while the "Russian Federation" is a territorial empire that continues to exist, but which in its post-Soviet form represents a failed state – in the opinion of some, observers specializing just on issues of public administration and either opposing themselves to specialists in the economic management of society, or integrating both these competencies. National states are formed by bickering and squabbling with neighbors – especially if the neighbors – the eastern "opolye". In this sense, Ukraine looks at the laurels of Austria, only Austria was a part and even the center of a thousand-year pan-European under-empire, and Ukraine is a sub-European satellite with non-European money (and it's not hryvnia). Who really stands behind the Crimean provocation (even with the amendment to the latest news about the demand of the Ukrainian president to "connect with everyone") and what is behind the processes – situational guessing on the coffee grounds, worthy of

political scientists, for little input information, as is usually the case the growth of military tension, accompanied by the intensification of propaganda tools (which are military tools), saber rattling within these tools (beautiful on this account a regularly updated selection of reviews of the late Soviet military techniques Issued for the post-Soviet, in the completely turned into a propaganda mouthpiece Utro.ru resource) and the sharp narrowing of the flow of information to the facts and comments. In any case, on the part of Russia – maybe this is another "verbal intervention" (there was such a verbal intervention about the ruble, which had an interesting impact on the notorious "investment attractiveness"), but given the fresh "successes of the Turkish process," the high activity of NATO on the southern borders and recent diplomatic remarks of Ukraine about the urgency of the appointment of a Russian diplomat, everything seems to be true. Provocations are another injection marker, and here it is appropriate to recall certain Marxist concepts. And as we remember, the imperialist war is such that it is being carried out for the redistribution of the "already divided world," for markets for, as a rule, a neutral territory or territory of some underdeveloped country close to the territory of the enemy. Such an underdeveloped country, naturally highly prepared for stabbing within the framework of the primary process of formation of national self-consciousness, is Ukraine. As for Russia, it does not have the money to wage a long-term war: the funds will soon run out, the revenues from foreign trade in the goods of deep processing necessary (according to Adam Smith) to wage such a war are not, and the revenues from monocultural fuel trade are dead. Since, however, to protect the Russian elite, "hard-earned by hard work" (which, by strange geopolitical irony, a little less than fully comprador, as well as the current and former, elite "nezalezhnoy") need weapons, for the last year in the country is being ravaged by the ever-increasing fiscal hunt for the supposedly rich population of the central region (from the naught of the rest of the regions to the imperial Baskaks already have nothing to take), since from the enterprises on which this same population worked in the Soviet era, there is also nothing to take, because they do not need enterprises, when the country is built into the world economic system, and the melting money must be squeezed out from where only it is possible to give those few pathetic remnants of the local patriotic elite of the "red directors" mainly enterprises of the military industrial complex, which for the time being is mercifully untouched by the current owners of the Russian "cherry orchard", so

that they create their means of "justified saber-rattling." For who are these compradors in their "London shopping" without their "patriotically protected"? Such a paradox can be fully explained by the dissonant logic of these elites existing at the very top of state administration: the late Soviet-semi-andropic idea of the convergence of Soviet elites into the world community, originating from the old clay base of the Soviet-American Institute for System Analysis in Austrian Laxenburg, and the post-war decadent philosophy of postmodernism, in the hipster-power minds of the last thirty years, exhaustively characterizes the world outlook of the Russian president V. Putin. Plus, the tacit revenue-oil consensus of the elites with the people of the "fat zero" era, nurturing a grassroots political indifference going backwards and not acting any more. All this is not good and not bad – it's just a world outlook that has been formed in concrete people in a specific socio-historical process. And today, it seems, a certain drama and the president (no matter who treats him), and others, very sincere in this belief (existing almost at the level of an unconscious attitude) is that such a world view is inadequate, and it needs to be changed : postmodernism is not the only thing in the philosophical vanguard today, but we are not allowed to join the club of world elites, not only for reasons described in the Marxist tradition, which Russian compradors probably do not know very well, but also because they poorly know device e the very elite. For some reason, this is not so often the dean of the philosophical faculty of the Moscow State University, V. Mironov²², as if justifying philosophy to discuss global problems. He readily argues that China and the US are the two superpowers today, but it does not say what will happen to the Chinese "superpower" if it loses (and, by the way, it already happens) the American market, and what are the complex consequences long-term activity of postmodernists at the helm of the Russian government (just like postmodernists with common attitudes, not neoliberals with economic ones).

So the imperialist war is on the nose of the world, although Russia's role in it is questionable in view of its economic miserliness. God forbid that this would be the case: the war is mass suffering, the stench of stench, destruction, danger, uncertainty, transience of life, rags, hunger, criminal crime and other "pleasures",

²²

https://life.ru/t/%D0%B7%D0%B2%D1%83%D0%BA/889332/byt_ili_nie_byt_voinie_diekan_filosofskogho_fakultie_ta_mghu_o_mirovoi_politikie

which only the hearsay knows the generation of grandmothers and grandfathers, and those who do not find these living witnesses and believe in a memory that has been emptied of mediocre memory do not have all these "pleasures" as an existential experience, being formed in their representations also by media products like "immortal in ka "after the mass of portrait backdrops with sticks (the portraits themselves are facing the video cameras), going under the barrels of snipers past the draped gossip blue mausoleum, does not even know by hearsay (it is best to understand what an " immortal regiment "is, without looking at it on a television screen, but really going through its ranks). And this is also the product of an eclectic-mosaic postmodern world outlook that interferes with the Habsburg eagle with the Soviet anthem and red star, and this historical picture of the "eye on the ass" in the style of Picasso is already bellowing. This, for some reason, does not speak about Mr. Mironov. Is it because then there will be some kind of Duma "Shirinsky-Shakhmatov-Yarovoy" and say that "the benefit of philosophy is doubtful and the damage is obvious," and then the esteemed dean will have to fight the Sith Lords, and not engage in internal and interfaculty disassembly?

Maybe there will be no war, and it will be possible to resolve the conflict through diplomatic efforts. But after all the previous world war began in the global economic conditions much more solvable than today's. However, while continuing to recall the Marxist concepts, we can say that the risk that is much greater for us than such a war is that we are on the eve of a situation where the "tops cannot" (and they already cannot now) and the lower classes (especially located in places of concentration of infrastructure, trade and some production) begin to "not want"; regional grass roots generally do not care: "White will come – rob, red come – rob ...". And the ratings are falling. And then one more peak of the era of applied Marxism is recalled: "we will turn the imperialist war into a civil war," but today in the civil war it will be necessary to transform the not so actual external war as the protracted pre-war "threatened period". When the military conflict with Ukraine began for the Donbass and Lugansk, these places for a while started talking about channels of uncontrolled weapons traffic. Imagine this traffic in Russia in the event of increased confrontation, and the use of heavy toys from the reserve of the Ministry of Defense. After a rather short time, the level of mass military organization of citizens will grow very rapidly in the country –

including, of course, personal determination and equipment. Moreover, if the process spreads to the territory of Russia. And then, most importantly, to date, the main thing: in the real, and not stylistic, massivization of the military, the power elite will begin to lose its positions, and lose them, because being no less comprador in essence, will come into conflict with the organized, armed and highly motivated by the patriotic part of society – on the one hand, and the president's half-shadow guard from Chechen bandits on gelandwagen in Moscow (with a reserve in Chechnya itself), on the other. And this massivization cannot fail to happen, because otherwise compradors will have to fight only with the help of a professional army and the professional People's Collective Rosgvardia, formed as the peak of the strengthening of "reaction forces" (another very true concept of the Soviet era) not very stable within itself because of the confusion of departmental "spheres of competence." And here, in the most amazing way, there will be quite, however, an economically explainable phenomenon of the fact that "sabotage technologies" broadcast by the Utro.ru Foundation, which has come out into its own, then still pro-Kremlin time, from the depths of the Foundation for Effective Politics, are purely instrumental in the nature of the news simulator reasons, and may even be ineffective in a situation where trade and financial activity turns into one's own other-being. And the professionalization of the army, which comes to the caste, as we know from history (of the same Rome, for example) and the Haldun theory, is a sign of the empire of the epoch of decline.

About two global parties and two functions of perception

In the modern world, a strange political situation is revealed, and it is global and bipartite. This distribution is noticeable at the level of narratives of individual representatives of the cosmopolitan elites, already partially fed up with their own status of international stay over the socio-political battle. These parties could have been called conservative and liberal, if not for a special inversion, concerning the features of the current phase of the existence of mankind on the planet.

The party, which today is conservative, until very recently, has been ultra-liberal. It was she who broke the first scholastic dogmatism of the church, and later – absolutely monarchical orders (based on all the same, the church, which tends to take revenge) has created a Masonic lodge, the United States, as well as most of capitalism and the accompanying liberalism; and subsequently, upon reaching the

level of a global anti-fraud presence – neoliberalism with its super- (or supra-national) ideology. It is a party of people who believe in the productive possibilities of capitalism – above all, in his key concept of economic growth, seeking those points even despite the obvious for them signs and very strong evidence that infinite growth is not possible – whether it's florid evidence of Rosa Luxemburg or graphics reports Forrester-Meadows group. O.V. Grigoriev, who wrote a fundamental work and knows all these things well, nevertheless, began to read a course of lectures on "The Adventures of Economic Growth in Russia," apparently looking desperately for opportunities for a positive dynamics of the system based on instrumental money and creating the blessings of civilization, but not refuting their own assertions about the fact that capitalism arose in an accidental and non-standard way. But if it arose casually as a "black swan," does this not mean that there is obviously an alternative to what followed the disintegration of fragile religious dogmatism, and later of monarchical absolutism?

Another party, also experienced in matters of history and systemology, knowing that overstraining, by a greater complexity or an avant-garde stage of development, pulls the system of society back to its previous state, stands in the position of transition from capitalist-nouveau rudeness to the meaning of the aestheticism of the romantic era of courtesy and burlesque verses, the world of secrets and puzzles, without, however, a clear idea of the meaningfulness and mysteries of the world that is relevant to them, for the world relevant to "their omnipotence" is gray, dull and filled with some and the same. The same restaurants, hotels and objects of a beautiful life, and secular conversations to the ugliness are stiff and dull, and even the postmodernism that clumsily pops up does not please them²³. This is the party of archaization, which opposes its capitalism, which is obsolete with its democratisms and liberalisms. The main acute point for the "archaic" is that the people on the planet have become too many, and in the mass they ceased to be needed, but since they are not only many, but they are also demanding, they need to do something about it.

However, this party cannot be called either conservative (because it does not "preserve", but "returns"), nor liberal (with respect to what is liberal? Such an

²³ Hence the emergence of the "market of impressions" – which, incidentally, is used by both political parties and is reduced to the remnants of the middle class, still able to afford travel abroad.

epithet would be an obvious oxymoron) or neo-neo-liberal (such a name would be clumsy). That is why it is precisely the party of archaization – the opponent of the party of "capitalist-conservatism-any-price", which together form the universe of the global metapolitical space occupied by transnational trade and financial elites that go beyond their own framework. This universe, however, excludes liberalism: the second of the parties is according to its analytical definition, whereas the former is in the sense in which developed Marxism sees the prospects of the ultimate property stratification that converts the capitalist itself not just into archaic but degenerate, since it is super-rich in the conditions of a poverty-stricken, dying out and not engaged in a sufficiently deep system of division of labor, the population means a very near-term perspective for these very super-rich elites to start using blotters (gadget, of course, status and unavailable lower classes). And this applies, of course, not only to Russia.

Nevertheless, in an illiberal, but supposedly paradoxical, aspiring (now dark) future of the party, a more honest position. Its constructive shortcoming consists in the impossibility or inability to see the republic itself as an alliance of small societies on a global scale, devoid of nationalist (or political-capitalist) interpretations, and the related more subtle understanding of the relationship of the aesthetic function to the utilitarian, lying on the deep, archetypal, level of views. The rupture of these functions is one of the significant, but hardly noticeable, effects of the influence of the capitalist era on mass consciousness (that is, the consciousness of the whole society *de re* irrespective of social status).

And if in a given period of this era the aesthetic and utilitarian engineering functions were mechanically combined in one *ergon* (like an inlaid crossbow of the 15th century), and later the tendency of the formation of the objective world was first directed at mutual isolation of these two functions with the domination of utilitarian objective activity in the world in the pre-crisis time of the beginning of the 21st century, aesthetic function began to return in the framework of "industrial design", aesthetics of minimalism, "techno" and "dieselpunk" styles, etc., in fact, it is an addition to utilitarian aesthetic-as-deutilitarized. But the fact is that these two functions, separated in the historical cascade of the Eurocentric division of labor, are nothing else than the regimes of human attitude towards the same in terms of specific involvement or non-involvement in one or another objective world in one way or another of perception and activity interaction with

it, rather than the function of different entities. This was known to the ancients, first of all – the architects, who talked about the decorative or bearing function of the pilaster, as well as the armourers who were close to them (in combination – semi-jovels), who talked about the decorative or reinforcing function of the dolines on the blades. The whole question is – in this very "either" – a strict disjunction that took the place of a non-strict disjunction "or" and transformed aesthetics (almost simultaneously with its emergence as "rigorous science" in Baumgarten) into a "good tone", depriving it of the same functional and physiological significance (leaving the last significance at the level of vague intuitions, weakly reflexed by classical medicine). Of course, along with music, having brought it down from the Pythagorean-Alexandrian pedestal of "genuine physics" to the status of pure aesthetics of wealthy people, interpreted in sycophantic political economic terms as "the sphere of luxury".

Why is this important in the context of the indicated accents of transnational bipartisanship? Because this has to do with reaching a level of real productive solutions, and because both these party positions, by and large, are also sycophants.

The problem of the interrelation between aesthetic and utilitarian functions has a direct bearing on the tasks of environmental design, which are the tasks of a more complex economy (and, incidentally, in its infancy, the source of its creation) of urbanistics, as well as the applied level in the field of non-tradable goods and ecology, whose problems also constitute an essential part of the tasks of environmental design. Moreover, the problem of reinterpreting the aesthetic and utilitarian functions (which, first and foremost, there are different pragmatic functions relating to the same subject, and not the "essential" pragmatic functions of different subjects for one consumer) role of money in new conditions. The capitalist expansion of the monetary game is an aesthetic self-realization of social dominators, excluding the biological diversity of other aesthetic forms and reducing (based on the above difference in the definitions of both functions), thereby the biological diversity of the palette of utilitarian adaptability. Because of the infirmity of gaining pleasure from creation, the substitute pleasure of pure play in money beads springs. But these ways of obtaining pleasure are not so far apart from each other – the ruin arises from a

self-sufficient centering on one of them and inability to see the value of otherness.

For the half-conscious expectation of medieval romanticism and simplicity in the semi-structured party of the archaic, most of its supporters (if not all) do not see blockheads and night pots under the bed, although demographic cycles are recognized as "self-organization phenomena" originating just from these fleas and night pots, but already as abstract "natural causes". But what exactly they do not see is that "demographic cycles" are rather a natural and climatic phenomenon of self-organization, but in the social and socio-natural plans it is very primitive. The unity of the two functions requires its clarification and, in fact, this clarification, the installation in the system of project tasks of the elites of the considered level.

The hypothesis of groups of "social immunity": three in one in elitology

I do not know if there is such a subdivision in the elitology, but there is a special category of elites formed from individuals representing society who are the bearers of its culture and oriented to the very survival and security of this society. This category has a certain degree of cohesion amongst itself and is expressed in institutionalized forms. Optimal rotation of members of this group, ensuring its viability, not caste.

The peculiarity of this group is not only that it is, perhaps, the most responsible among all categories of social elites, but also that it manifests itself in those phenomena of social movements and groups around them, which most often in everyday life are understood as different in terms of this is:

- scouts (or internal and external intelligence agencies as part of the power component of the public administration system);
- revolutionaries (radical transformers of the social system and even what is called "socialism");
- partisans (shadow military leaders in the broadest sense, including organized guerrilla, Jaeger regular units like, among other things, the institution of confrontation with them, or even "Circassians" in the original, non-ethnic, their understanding as "night guerrilla").

In fact, the connections of these groups have been known for a long time, for example, that special services of foreign states support revolutionary insurgent

movements in those countries where it is advantageous to sow discord, and also that, for example, during the Great Patriotic War in The Soviet partisan movement was largely created by the efforts of the NKVD. This is not to mention the fact that enough painted by Carlos Marigella²⁴, the fact that the sabotage-partisan form of the struggle is optimal for the revolutionary movement, and the very clear fact that special services are the first institution designed to combat revolutionary movements and rudiments of armed insurgencies. In this sense, it turns out that one of these groups conflicts with another group. In fact, this is true, but there is no contradiction here: the struggle of the special services with revolutionary sentiments is an autoimmune phenomenon of the social organism. And in the same sense, it is impossible to be "for" or "against" one or another component of the public triad, in particular, to fumble for nothing "the intrigues of the special services" and carry that kind of nonsense, as some do: the secret services are the immune system of society, without which is draining technological and human resources from the country, and the society is filled with hostile agents of influence, which take up so many forces. This is not to mention the fact that special services form a fair scientific and research potential (see below). Another part of the system of social immunity is those who are able to critically perceive total problems and the prospects associated with them, and to some extent constructiveness (realizing its possibility) to interact and advise the ruling administrators. Only with the recognition of the impossibility of a dialogue with the eligible elites, do revolutionaries naturally appear. Having accomplished the revolution and defending its conquests, it is required to stand on their guard. That is why, for example, the elite Iranian special service is called the "Corps of the Guards of the Islamic Revolution" (IRGC) and, forming part of the armed forces of the country, includes in its tasks questions of ideology and struggle against subversion. Another example is the United States. Considering the social processes in this country in 2012-2013, I came to the conclusion that the destruction there of the "middle class" and the possible withdrawal of the latter into the economic and communication "shadow" can be accompanied by the departure of representatives of American intelligence²⁵, which are a military analogue of the Russian "intelligentsia" with higher education, broad connections in the academic community and specialized applied knowledge in the field of

²⁴ In his book "The Brazilian Guerrilla: A Brief Textbook of the Urban Partisan".

²⁵ See below section "Darknet as" the dark matter of "social self-organization".

humanitarian and social technologies capable of becoming leaders in this "shadow", as well as launching and monitoring the processes of social organization of the grassroots level. I estimate the potential of this "shadow" as sufficient to form not just revolutionary moods, but a parallel society capable of eventually dumping the "old skin" with all its sparkles of luxury.

However, more often than not, such links between these groups (which are, in fact, the regime forms of one typological group that has a real embodiment in a variety of different communities, more or less interconnected socially and culturally) are considered in the light of resource causality (one group supports another) , rather than as a phenomenon of one order, that is, as a kind of social group with a single type of persons representing it: in one case (the peace period) functioning as a special service, the main one for whose residence is intelligence activity; in another (the period of external or total internal aggression) – as a guerrilla movement, in a systemic embodiment and with popular support, which is almost a non-destructive military force; in the third case, during periods of significant crisis in the management of social processes (the disintegration of elites, crises in public administration) – as a revolutionary movement aimed at changing the elite and other structures of society.

In all three cases, whoever these people are, their main actual motive is systematically realized safety and adaptation of society in the surrounding socio-natural environment, regardless of what motives are nominally declared by their institutionalized counterparts. That is, these declarations and motives may or may not coincide, but in their effective form they are the most patriotic and socially oriented actors on which society makes demand de re. Accordingly, the formation and actualization of the group in this or that period of society's existence, as part of the system of public homeostasis, is, as a rule, extra-institutional, and after the desired homeostatic effect is achieved, the group gets its institute with the appropriate name (and, under certain conditions conditions, is financed and expanded, at times fairly, like the US intelligence community of the XX-XXI centuries), while some of its representatives are transferred to other areas of public administration (similar to other leaders of the partisan movement in the USSR after the war managed to recreate from the ruins of rich farming).

Why is it important? The point is that the optimization of the transition of a group of public security (taken as a natural social phenomenon) from one mode of existence to another in a minimally violent manner is not only a task of social adaptation, but also a special level of management of social processes associated with the understanding of certain essential, and even critical, principles lying "on the other side" of the social contract and those, in fact, making up the management problem.

All three groups representing different variants of the same social (or rather, socially-personal) form, since their openness is factual due to the openness of the secretive nature of their action is shrouded in a halo of mystifications and mystery, especially during the period of the greatest activity of one or another of these groups. And the main direction of their demystification, IMHO, should be connected just with the understanding of their historical interdependence.

Next, I try to relate to each other:

- the above-noted scientific and technical potential of the group of public security, most vividly realized in institutional forms (at least in societies with a growth economy of the capitalist type);
- the issue of "trans-historical" management of social processes (taking into account the different forms of existence of public security groups);
- another function of this group related to public safety – on the one hand, and valuable applied knowledge – on the other: a survivalist, or a surrogate, function (as examples can be cited the same IRGC, whose task, by the way, is to assist in emergencies, as well as the Russian Ministry for Emergency Situations is perhaps the only example in the world where until now predominantly subcultural knowledge and practices are brought to the level of competence of the state ministry); this function in its developed form can be considered a key (at least at the turn of the 20th and 21st centuries), providing recruitment to the public security group from the broad masses and the subcultural community;
- the format of participation of public safety groups in the management of the state and society and the use for them of specific monitoring, analysis and decision-making tools.

If we start from the first point, the most relevant topic here will be the example of the aforementioned US, whose expanded intelligence community has generated a

whole economic complex that, with a special financing order, produces state-private innovation – whether parallel or similar to the military-industrial one, part. But this is not the first example, when a group of public security systematically works in the field of science and technology. Such an example cannot be the activity of the Nazi Anenerbe, whose pragmatic likenesses have become RAND and many ARPA-shaped projects in the US (in the USSR, it seems that such target institutions were not created at all, except for organizations of the early years of Soviet power). Perhaps the earliest example of this kind of activity is the "Council of Nine" of King Ashoka, whose mandala is located in the center of the current Indian flag. In this sense, various relations of the group of public security are manifested, on the one hand, to the possibilities of knowledge, on the other hand, to the possibilities of technology, from which three types of this attitude to them occur:

- ascertaining the availability and feasibility;
- facilitating implementation;
- prevention of realizability.

Of course, in different historical periods, the emphasis was made differently both between these relations in general, and in the distribution of the external and internal environment provided by this group of society. For example, according to legend, the "Council of the Nine" collected sources of knowledge within society in the framework of the policy of preventing the spread of undesirable knowledge and skills, so as not to "break wood", the Nazis figured out the possibility and incarnability of the ancient ideas, and in the US a system was created to promote new technological realities through media content in order to facilitate the adaptation of technological novelties in society, preparing for their emergence market and production-personnel conditions.

Of course, these things of a scientific and technological order are related to intelligence activities and the competence of special services. But, on the other hand, the very science of the New Time, from the inception of Lorenzo the Magnificent University of a new type, has become nothing more than a reconnaissance of nature (apart from a later, but no less interesting and important, *kunstkammer*, a source of science based on peeping at the nature of curiosities, deviations and anomalies). Previously, concepts that had a certain

share of the religious, moral and ecclesiastical beginnings in the shades of their meanings (compare English "exploration", "examination", "inquisition", "experiment") later became scientific, replaced by economic connotations ("investigation", "investment"). Investigation and investigation of the nature of something happens by the right of vested with power, but mostly financial, or state (to the extent of the state's financial control), rather than moral, moral or religious. That is why science, taken as capital and part of the capitalist system of reproduction, in the person of its representatives, runs where it is invested, and, apart from the value of "knowing the truth" (and in fact, knowing what is and the aspects of its possible use) for the most part, on all other values, in particular – on the questions of due, which, however, constitute the ethical archibasis of economic discourse within which such a science acquires its meaning. Although in the latter case there are exceptions, to which, for example, the corpus of medical knowledge with all its deontology.

Further, as social development and stratification of research activities were carried out, the reconnaissance of nature was supplemented by the reconnaissance of the results obtained from those who had already explored it, without significant expenditures on scientific and design tests and, of course, interception of control over scientific and technological production. In other words, we are talking about the formation (at least in the capitalist system of the division of labor) of social stratification of research activity, embodying the classical Marx principle of parasitism on the surplus product. At the national level, this is intelligence for other countries, at the level of capital within one country – with respect to competitors, while keeping its activity unchanged in the mode of secrecy of the Polichinel. The extra-institutional forms of such parasites are known under the name "plagiarism" and are most noticeable during times of crisis of ideas, the disintegration of the socializing institutions of scientific and technological production and the turning-off of career lifts inside them; that is, a well-known set of phenomena "spiders in the bank," swamping the creative environment and receiving grants "aksakals" for other people's ideas by the old principle of capitalization increment due to lower costs and mass effect. This category is full of people of science (sponsored by organizational concepts or organizers), and with widely known broad humanistic views: Russian Miklukho-

Maclay, English Daniel Defoe, American Nicholas Negroponte, Soviet Yevgeny Primakov.

While research forms the basis of scouts' tasks, whether purely scientific, external or internal, to maintain the existing system of social relations, the main task of revolutionaries is the transformation of the social organism at the level of the principles of the structure and structure of elites in order to adapt to the environment and the requirements of the time. The greatest effectiveness of their activities is provided with the most systematic knowledge, subject to this task and goal, and the most effective provision of these knowledge occurs with the most systematic and competent organization of intelligence activity, providing them with monitoring and analytical information. Here it is appropriate to recall how many among the figures of the Russian Revolution or people who sympathized with it were people with revolutionary scientific ideas, and in general persons with a wide range of cognitive interests (it is worth remembering P.A. Kropotkina, A.A. Bogdanova, R.O. Bartini, M.A. Okhitovich and many others). The main difficulty here is the very transhistoric activity of the revolutionaries and the opposition of legal and official organizations of public security to them. This means that the level of their information and analytical support should be either commensurate or asymmetric with the provision of legal and official intelligence services. Either in society there must be some way built specific mechanisms that ensure a "seamless" transition to them of control over management processes. Of course, this assumption looks like a complete manilovism and runs counter to the classics of the revolutionary struggle, but it is dictated solely by the humanistic pathos of the author of these lines. Be that as it may, the marked commensurability or asymmetry of the cognitive support system, if one abandons the idea of such provision at the expense of the interventionists (which has already happened in History), should consist in the coming of revolutionaries-underground workers from special services and the academic environment , which I spoke about in the context of the ongoing process of the disappearance of the middle class of the early 21st century in the United States (and that also partly took place in the Russian history of the early twentieth century, when other agents of the tsarist secret police promoted revolution).

A similar task for information-analytical and cognitive support is for the guerrillas, but, unlike the revolutionaries, in spite of the key role of partisan tactics in the

revolutionary struggle, the issue of preserving ideological and cultural identity, while maintaining the ability to actively and covertly resistance to the opposing factors of suppression, regardless of whether these factors are external (interventionists) or internal (degrading and repressive apparatus control). In this sense, partisanism, as a body of knowledge and practice, turns out to be logically alien and intelligence activity, and revolutionary activity (with each other as opposed to the ground), as a general force-based method of action to ensure "public immunity" (invariably reduced in the system of state administration to the state security), ensuring, at various levels of organization and legality, both the coming revolution and the gains achieved by it, based on a primary assessment of the situation de facto in the secondary (if not principally ignoring) the assessment of the de jure situation.

And in the same sense, guerrilla warfare is a kind of intermediate state between the intelligence activity of the special services and the underground activities of the revolutionary, being the place where both are crossed, and on both sides of this "intersection area". As the ultimate instrumental and functional-methodological aspect of the activity of the security group, as opposed to the revolutionary and intelligence aspects as primarily targeted, this type of activity is burdened by the same task function of situational management of the struggle process and establishment of control in the zones of action – on the one hand, systematically arranged, a system of means and methods of situational activities related to the survival of the subjects of this activity, ostranyaemoy on any expected within the available models of emergency – on the other hand. Actually, this "other side" is completely the content of the theory and practice of survivalism, taken as a legal institution and a subcultural phenomenon.

The fact that all three categories are the elite initiators of the social process can be determined by the manifestation of the ability of at least one of them (since, as it turns out, one is the opposite side of the other). And, although the author of these lines does not associate sociobiological arguments and the ability to courageously rather connects with the ability of inspiration, determination and health of any person who is indignant, this is exactly the argument of one of the most thorough investigators of the revolutionary process of V.D. Solovey, because:

"The occupation of the revolution, more precisely, even the ability to think seriously about the revolution, serves as a distinctive feature of a certain psychotype. It is people with such a psychotype who make revolutions and act as its vanguard. Those who are deprived of it, find themselves on the sidelines or are drawn into the revolutionary process in addition to their will. People with a revolutionary psychotype (in other words, they can still be called non-conformists) in any society a little. The nonconformist core is only 3-5%, and it seems that it is biologically deterministic. (Up to 17-20% of the society can attach to it, but most are never.) And not all of this biological nucleus of nonconformists are driven by lofty ideas and self-sacrifice, that is, Danko, pulling out their own heart to illuminate the path to the lost humanity. Among them are many people whom my deceased friend, Mikhail Malyutin, called "chaots," that is, those who oppose any political and social order. And it does not matter what kind of procedure it is and under what ideological banner against it to act. Simply by their very nature, "chaos" is hostile to any orderliness, they are, they say, congenital revolutionaries"²⁶.

Hence, a significant task arises that requires non-trivial solutions: how and in what ways to gain control over the management of a stationary, sedentary society among the conditions and means that correspond to the "survival" regime, especially taking into account the fact that the systemic components of partisan infrastructure speech) are semi-stationary or mobile in the main, and in some cases are of a dispersed-swarm character. Actually, this character and this mobility play a key role here, being adopted today by the First World countries, which turn to the principle of action by small groups – so soon, it is possible that the basic tactics of the regular troops will be indistinguishable from the tactics of the partisans. The resources are different: the guerrillas are acted upon, in one case, by security guards or interventionists, with strong support from internal or army forces, coupled with a powerful arsenal of monitoring and analytical and propaganda tools integrated into public areas, and, most importantly, with a strong financial security. In this sense, patriotic representatives of special services are beginning to join the "new guerrillas", which should be expected in the United States first of all as in the world emission center, because financial support from the "interventionists" is unlikely to be expected (well, not China will be its source, has been growing for 30 years due to the US market ?!). And then another difference is revealed, connected with the task of forming and increasing internal self-organization and the spread of this self-organization to the whole society.

²⁶ V.D. Solovey. "Революция!". Publishing house "Exmo", Moscow, 2016. Here the main doubt is related to the nature of these very 3-5%: the fact is that it can have not only biological, but also social, genesis. We are talking about the fluctuations of fate, throwing a person into an atypical sequence of events, and therefore the characteristics of the organism (connective tissue dysplasia, synaesthesia or whatever), although they matter, but not exclusive. It is nothing more than a union of external and internal factors, a Carroll or Nash action in both directions (or rather, on both sides) at once. From all eternally, the problematic being and attitude are more important than the existent and correlated.

The fact is that the darknet, into which the today's exterminated middle class departs is not exactly guerrilla warfare. In any case, it is connotative, because partisanism is a military-social movement, and those who make up the basis of a consumer society do not, in the main, struggle or do not know how to fight. The lion's share of these citizens is represented by hipsters – persons of creative professions, in melancholic exaltation, preoccupied with their own existential abandonment. And, in general, the desire to win someone they do not. Most of them have a typical scenario of their own life, associated with higher education and, if lucky, their small business, so as not to "work for my uncle". Quite a normal motivation for Smith's small business owners. And now they are being squeezed into the crime area – not only by the growth of unemployment due to the decline in aggregate demand and the "replacement of small retail megamalls", but also as if specially made for this purpose things like prison terms for using torrents²⁷. Therefore, there is a darknet – not exactly criminal, not quite legal, but semi-criminal (because it is forced criminal), semi-legal (and, of course, has gradations towards getting rid of this "semi-"). That is, he has two qualities:

- its social structure, in its mass, is not exhausted by representatives of the elite of public security;
- an important role in its formation is played by infocommunication technologies, first of all – the so-called "social software" technologies, which are not exhausted by the official and well-known social-networking software like Facebook or V Kontakte.

Adding the necessary procedural components to the specifically organized architecture of such software leads to the appearance of non-centered control systems of the peer-to-peer type²⁸. But for the formation of such a grassroots control system, as stated in that document, a paradigm shift of the user presence in the Internet environment is needed. No more and no less. And this shift will happen insofar as the technological environment of communication is forced to change under the pressure of the requirements of local and global processes.

I understand that I have not sufficiently disclosed here the topic of transhistorical management of society. This is a very difficult thing, most likely forming the

²⁷ As for the emerging in the US prison industry system, see also a separate chapter.

²⁸ What is discussed in the last chapter of the article "Situational centers and non-centered management systems in the historical context", presented as one of the chapters of the book "The possibility of management..."

subject of a whole research project, and it seems that such a task is not at all possible, since the change of elites is almost always accompanied by social chaos, shocks and mass tragedies. Meanwhile, I am convinced that the development and application of specific representations and controls that are becoming more and more obvious can also solve this problem by deducing mankind to a new stage of social evolution.

A concrete example of what was going on with regard to partisans and other categories, oddly enough, is the wedding of the nephew of the "Chechen ruler" Ramzan Kadyrov²⁹, celebrated with the scope of the Arabian Sheikh for some money (although, of course, the federal, for it is simply silly to talk about the official and legal trade turnover of Chechnya – oil is not Arabian scale at all) with Russia's poor population. Such kind of weddings in this kind of conditions of the country exist when you are conducting an effective insurgency war with the Federal Center, and then you sit down on the resource of fighting insurgents, exploiting the fears of this Center for a petrodollar account and getting de facto indemnities. For the main resource of the oriental merchant, professing the religion of merchants – human wannabes and fears. This is an example of a successful guerrilla war that led to the creation of a real autonomy within the federal empire with a powerful regional elite. All this suggests one interesting thought from the field of military policy that would seem to be unrelated to these, now not FES, but Chechen, Gelendvagens: about the specialty of the huntsman, whose target abilities are to shoot very accurately and silently "breaking all the pipes and knees sanitation, find and destroy any ass". If you look in retrospect, the state is afraid of rangers to hell. It creates them for a specific task, and teaches and educates under it, and then destroys it: so it was under Nicholas I, who at one time disbanded the jaeger regiments of the Russian army, so it was under Stalin, on the eve of World War II, who hunted those officers who, following Frunze, proposed to prepare in advance the guerrilla units, and hurriedly formed partisan detachments from the untrained population when the war began. And in the Chechen war, quiet guys in rags did not appear right away either. While the huntsman is sitting in ambush, hunting down the undercover, he is extremely cautious and thinks a lot – including those on whom he hunts. He has many chances to become a philosopher and revolutionary, and, in the long run, an exceptional military specialist whose skills and abilities are very suitable for the tasks of surgical provision of the revolution. Therefore, in this, proceeding from the specifics of his activity, he is dangerous.

²⁹ https://www.youtube.com/watch?v=RXI55T_4D7Q

A system-wide example of the essential task of the elite categories, discussed here, is the solution to the problem of usurpation of power, exercised as a socially unlimited manifestation of the will to power. And since this phenomenon is always connected in one way or another with violence, it makes sense to dwell on it separately, since another, common, task of elites, conscious of themselves and acting in more developed forms than primitive ones, is the minimization of violence in the conditions of conflicts and the development of acceptable conditions and the structure of the existence of society, smoothing conflicts – both class and class; Various methods (including violent ones) are suggested for this, but all these are precisely the methods of management, aimed, ultimately, at the search for the terms of "as much as possible eternal peace"³⁰.

All three categories with a trans-mission mission are antithetical to the state in essence, but if the guerrillas and revolutionaries are more or less clear, then with scouts (special services) there may be questions: it would seem, how is it, they are part of the state apparatus? Nevertheless, it's not just that they are internationally cooperative in their task of actually knocking out finances from their own state budgets to solve the problems of "external threats," but their official function is linked to opposing themselves to the state in the "public interest" for a better in accordance with his own interests, the current "basic constitutional regulations, and stay in the structure of public administration on the institutionally" semi-external "position of an outside observer, because this is their function – to In this case, the state of its own in an interesting way always acts as a subject and an object of influence on the part of the intelligence community through similar channels of communication, that is, the attitude of the state and its special services contains a special non-hierarchical component within a system that is hierarchical in its historical essence. it is not difficult to redefine the direction of intelligence activity to prevent the emergence of state principles in the society / country in the new system of civilizational conditions. Yes, the intelligence community is in many ways a "thing-in-itself", but without the purpose and object of the application it cannot exist and degrades.

The important news here is that all three of the categories considered here are mutually equilibrated political poles, and the poles of forming the basic political

³⁰ All this is to this interesting reasoning by Nassim Taleb (<https://insider.pro/ru/opinion/2016-08-16/kak-rabotaet-diktatura-menshinstva/#>), which, in particular, contains the disclosure of interesting renormalization principles that refer to fractal self-similarity and complement my own reasoning about the model and recursion.

position for any citizen are almost based on his archetypes of "emergency macrosocial action", and therefore allow the public ship to swim between the Scylla of the hierarchy and Charybdis anarchy, without creating at the same time a tension of semi-statism, fraught with risks of dictatorship in the historical perspective³¹.

An important point here is that the elite position can be thought of as a functional position, and not as a class or class position. That is, the formation of elites and "de-elitarization" can be conceived as a project for a certain functional of macrosocial tasks. All the rest is a matter of human dignity, upbringing and "aristocracy of the spirit", which academician D.S. Likhachev meant when he spoke about the intelligent peasants of the Russian North.

Different types of social projects, and hence, of the designers

Regarding the solutions of problems and tasks offered to themselves and the world within the framework of social environment management, at least two types of projects are seen: according to the degree of their regular implementation on the one hand, and the grounds for communication with the media on the other. The first type is a one-time one, including a special operation or some organization of the flow of events that has the expected result, which is problematized as ideal or due in some system of significances. In this case, it is appropriate to recall considerations on three types of public security groups (or rather, "public immunity"), listed above, in order to clarify the social categories responsible for transhistorical continuity: "scouts", "revolutionaries" and "partisans" who, seem to form a special category of elites (and a class over classes, and estate over estates) with interchangeable and complementary functions, triune solving the applied tasks of the transhistorical continuity of society under conditions of transitional th and the crisis periods; which means that they are applied (professional) studies of the philosopher, since the latter is precisely the same person in the societies of the ancient-Abrahamic type who, by virtue of their specialization, are concerned with exactly what transhistorical questions (and, as historical experience shows, whatever they think he to himself or not).

³¹ Anarchy in this case is taken as "non-governance," and not as a Kropotkin "non-power." Not power, but governance, provides the republic in the sense that it is introduced here. Anarchy is the name of a state based on negation – that's why you want to return the original meaning of the expression *res publica* in the mode *via positiva*.

And the revolution, intelligence (in the English-speaking sense of intelligence), and partisan (sabotage-shadow) work are directed, on the whole, to specific one-off projects, replacing one another, capable of being carried out on the basis of regular principles and even fundamental knowledge, however each time which are separate cases of a social procedure (just as a practicing surgeon operates on a case-by-case basis, but in a very specific way) when escorting observation objects or identifying the structure of interests in the observable community (for example, a clique), diversionary military activities, or to change the political regime; for all this, the social activity of the enemy in landscape and civil space is investigated, methods of conspiracy are used, and appropriate social groups and networks are studied. Obviously, the authors of one-time projects and special operations, which are the organization of a specific stream of events, operate within the framework of a certain strategy. And, in spite of the fact that the concept of "special operation" is usually associated with the activity of intelligence, with respect to all three categories (or rather, the activity modes of existence of the same category), it seems more appropriate to use the term "social operation".

This triune cohort is complemented by media workers who carry out more regular (longitudinal) projects in the social environment, but who are relatively unconnected with the flow of events, news flow generated by news agencies and content aggregators. Mass-media is that branch of activity of an industrial epoch in which the target model experiments, devoted to improvement of public and interhuman device³².

Using the representations of classical virtualistics (assuming the original reality), one can say that the control of this stream on their part, even if there is, is limited by the possibilities of its complementation, filtration (and in the case of filtering for a certain audience), as well as interpretation in the so-called system "Expert comments" placed on the levels of expertise and, as a whole, consists in the translation of information events into the field of real events through sensational facts and formats of its presentation; but this control does not extend (at least in its entirety) to the sphere of the formation of initially real events as information

³² The author of these lines got the impression (perhaps not quite correct) that the most important in the direction towards the beginning of the 21st century was the "most important of all arts", perhaps the Spaniards, British and Americans – long-time specialists in social and managerial practices.

causes of media broadcasts – this is the destiny of the designers of social operations interpreting the events and situations created in the categories of systemically understood social processes. If such a shaping of the event flow to media workers is inherent (which is usually associated with the profession of a PR manager), this usually refers either to cases of complex work involving the division of labor between the two marked types of actors, or to the so-called activity sphere event -management, related, despite its general name, rather to the sphere of branding, leisure organization and the so-called newfangled "market of impressions", rather than to transhistoric means of "social surgery".

Meanwhile, for today it seems that it is the complex work on smooth and sufficiently homeostatic management of the coordination of life perspectives and strategies of society, encompassing both the noted types of social design and receiving a creative spark at the junction of these types, there is a matter, so to speak, of "supernova media ", the appearance of which could be expected.

Reflecting on how it would be possible to translate into English, which today is the language of the avant-garde of research in the field of social management and cultural industries, I would refuse to use the suggestive version of "supernova media" (especially since the word "Supernova" refers to a well-known mediametric product) , but would use the expression "super new media" as more appropriate to the conceptual reality, since this concept preserves the connotations of "new media", simultaneously denoting the superposition over the existing avant-garde in connection with the demand for most general and macro-radical solutions. In other words, supernova media is a state in which new media must migrate. And no "post-": enough to "posting"!

The question of memory in the system of social applications is closely connected with the questions of the knowledge economy. In the new infrastructural reality, the problem of the alienation of knowledge from a highly qualified specialist (which invariably turns out to be a universalist-revivalist designer) must also be solved. The structure of motivations plus design orientation to the speed of passage (bypassing the massivization and expansion of the scale), in my opinion, should solve the problem.

But it is here that the question arises: what exactly is supernova media working in an economy focused on economies of scale, that is, on the mass of standardized

consumption. Only part of the solution can be found in the textbooks on marketing in the 1990s. The common answer is that the new nature of mass communications will be oriented towards the development of non-building concepts, that is, situations not only of association but, more importantly, dissociation and reformation of expert groups, while maintaining friendly contacts and realizing the potential for possible cooperation. Actually the speed of the passage depends on the correct formation of the expert group and the procedure for internal interaction for a particular request.

And, of course, since the design for the real world is created outside the scope of luxury, a number of bonus items (including artistically premium ones) are possible in their appearance "from below" and, of course, using relatively inexpensive materials.

In the next two sections of this chapter, an attempt is made to clarify the key problematic aspects of the social reality that constitutes the subject of the work of the "social service projectors" and "brand designers" in a wider territorial space and a more complex social environment than the totality of competing semi-tribal-semi-feudal gangs, whose historical perspectives other authors now scare the enlightened part of humanity.

Usurpation of power as a social pathology

Here it is a question of that, before being considered as a criminal offense, usurpation should be regarded as a social disease. But for this it is necessary to stand on the peripatetic position and recognize society as a specific organism. This material – on the rights of a memo, and to the same extent for people experienced, to what for ignoramuses, idiots and people forgetful (including historically forgetful). He continues the theme of social diseases, among which capitalism was previously designated as a transhistoric and chronic pathology³³.

The usurpation of power, as a claim to its irremovability without regard to the requirements of the law, is considered a criminal offense in societies organized as constitutional monarchies with rational bureaucracy (most of Europe, including Russia), presidential republics with a competitive system of state administration

³³ See the relevant section in the book "The ability to manage...".

(USA) and confederate republics Switzerland)³⁴; the last two cases are unique today. The thesis on the criminal status of usurpation by many who share it is perceived with a protest affect of the era of bourgeois revolutions of the 18th and 19th centuries. The peripatetic view of society, combined with the following clinical standard of scientific character, clarifies the impartial reason why usurpation has grounds to be considered a criminal offense, although its criminalization itself is a resultant solution in the legal regulation system, but not by absolute absolute baseness – especially "devotion" "Or" god forbidding ". At the same time, I believe that if we look at this issue in this way, people will be less likely to look for guilty people in search of an answer to it, and more – specific and constructive solutions to the problem. Although alas: as History shows, often here decisions are in the field of "social surgery".

The retention of power by one person, group or category of persons leads to a loss of control over the management system of social processes. Why this happens is due to the limited human resource – the limitations of the memory of compliance and the conditioning of the initial goals and declarations when taking office, the results of being with it, the limitations of the ability to make an informed decision, and, more importantly, the task of avoiding the re-specialization of society according to goals and objectives political and economic character concerning the sum of interests of a separate group of elites. That is, the condition for a healthy state of society can be the recognition that no task or setting of a political or economic nature can be imputable to the whole of society – irrevocably and indefinitely. In this sense, usurpation gives rise to a greater disparity, the greater the difference between the capacity and complexity of society – on the one hand and, on the other hand, the scarcity and irresponsibility of elites holding power in an irremovable state – as a rule, by substituting the principle of institutionality for the principles of community ownership and nepotism. Ultimately, usurpation ends with well-known things – military-revolutionary transformations due to the transition of the imbalance of public interests into the growth of social tension to a critical level, which often coincides with the Chaldun and demographic cycles. In any case, the absence of procedural rhythms of succession of power leads to the launching of natural processes of

³⁴ Two countries with as yet state forms of governing society, which historically arose as a result of the struggle against inclusion in a certain external statehood.

social dynamics, governed by extra- and transpersonal laws, but not by managerial creativity.

In the case of an institutional change of power (whatever form it may have), the one who comes to it can again use the previous assumptions, goals and declarations, and not as a motivator imputed to itself as a guide to action, but as a historical (or, or, more recently, the most recent historical one) the conditions in which it is forced to act, and is more free to adhere to these premises or to change them. However, if those can change within the same term of government, then this is not significant (such, for example, are obviously in need for the end of 2015 in the revision orders President Vladimir Putin on 12.05.2012).

Where the more important systemic reason for the succession of power as a condition of social health is the factor of involvement in the process, and the possibility of getting out of it for the opportunity to observe from the side – including the consequences of one's own managerial actions (not to mention the perniciousness of managerial hierarchies, obviously fraught with loss of control and outright harm to health – about what with such humor was painted by L. Peter). In the extreme case, the usurper is not able to withdraw from power without risks to himself with the continued accumulation of a burden of responsibility – the more increasing the more the grounds for such unlimited power are sacralized, for which political deals are concluded with religious denominations. Constant efforts to retain power (and the availability of power must generally assume "normal" such efforts?), Moreover, often amassed and affected (especially when the power is kept out of fear, that is, invariably on the fear of the subject), increasingly reduce the opportunities for outside assess their own actions and fall into the trap of propaganda analysts (that's why I do not say anything about different sorts of ratings and "firm polls of voters": they have nothing to do with the evaluation of transpersonal conditions th and processes of the social organism). And in connection with the fact that usurpation leads to the erosion of the imperious post as a workplace and the transformation of this place into a sacred place, the possibilities of literate or scientific discussion about the nature of management of social processes are also blocked, which leads to the de-rationalization of the system of social communications.

It would be possible, perhaps, to find other reasons explaining the pathological nature of usurpation, but I consider the above to be sufficient.

Returning to the beginning of this section, it is possible to clarify the updated basis for the criminalization of manifestations of usurpation of power: these manifestations (including restrictions on civil rights and freedoms) can now be thought of as manifestations of managerial irresponsibility that contradicts the initial premise and the condition for delegating authority to a person, group or category of persons: officially declared and socially accepted, legitimate, tasks with the effect expected and evaluated in the final terms of the final set of criteria. (The main administrative task here is invariably the social adaptation of the maximum of citizens, implemented through the creation of systems of division of labor and the regulation of the degrees of deepening such separation.) That is, in the criminal sense, usurpation can be thought of as an irresponsible behavior of the manager, fraught with an obvious risk of loss of professional fitness (or, Peter, competence). An indicator that requires the designation in the law as an aggravating circumstance should be the desire of the power of the elites to retain the power of the elites in their favor to simplify the structure of society, as well as the actions conditioned by this aspiration. It is clear that then the question arises about the legislative admissibility of reforms, and "from the other end" the question of the adaptability of society emerges, but it turns out to be not so significant if to develop, consolidate and reproduce, not only in legislative but also in civil structures, the idea of social organism, and, therefore, the conditions for its degradation and the mechanisms for preventing this.

The argument in favor of the innovativeness set forth here is that the bourgeois revolutionaries of the recent past – the authors of most European constitutions for limited monarchies with sleeping powers – had no operational reason to think society as a social organism (peripatetic) in view of the lack of development or instruments of influence, nor an integral social theory (this was only created by K. Marx at that time, and was developed in parallel with the constitutional process). Today, in the context of the need to review and adapt many of the things discovered by Marx to new realities, such a theory is not only not yet built up, but many are not at all thought of as such. Moreover, bourgeois revolutions took place during a period of strict separation of natural and sociohumanitarian sciences, which excluded a whole range of approaches to understanding the

organic and integral aspects of social systems, not to mention the fact that at the time there were no available knowledge in the field of cybernetics. In today's conditions, however, the status of a public manager may well receive a different legal (in particular, a criminal) assessment. In any case, he, even in spite of the growing archaization of social processes becoming increasingly visible, may even be even more desacralized.

Republic state: oxymoron or not?

In the beginning – a quotation of the classic, proposed as an internal epigraph. Yes, it does not seem too expensive dear reader.

"If, by misfortune during the future revolution, the people once again do not understand that its historical mission is to destroy the state created by the code of Justinian and the papal edicts; if he once again dazzles himself with the ideas of Roman law about the state and property (which the socialists-statesmen are working hard on), then he will once again have to provide care for the organization of this organization to those who are the true representatives of the state, that is, the bourgeois.

If he does not understand that the true meaning of the people's revolution is the destruction of an inevitably hierarchical state in order to put in its place the free agreement of individuals and groups, that is, a free and temporary federation (each time with some specific purpose); if he does not understand that it is necessary to destroy property and the right to acquire, to abolish the rule of the elect, which has replaced the free agreement of all; if the people renounce the traditions of personal freedom, voluntary groupings and free agreements that became the basis for the rules of behavior, traditions that were the essence of all previous popular movements and all institutions of folk art; if he rejects these traditions and accepts the traditions of Catholic Rome, then he will have nothing to do in the revolution; he will have to give everything to the bourgeoisie and confine himself to asking her for a few concessions.

The idea of statehood is absolutely alien to the people. Fortunately, he does not understand anything about it, does not know how to use it. He remains a people; he remained impregnated with those concepts that are called ordinary law – concepts based on the ideas of mutual justice among people on real facts, while state law is based either on the concepts of metaphysical, or on lies, or on the interpretation of words created in Rome or Byzantium during the decay period in order to justify the exploitation and oppression of people's rights. The people tried several times to join the state, to seize it, to use it. He could never achieve this. And he ended up giving this mechanism of hierarchy and laws – to others: the sovereign after the revolutions of the sixteenth century; bourgeois in England after the revolution of the seventeenth century and in France – the eighteenth century.

... something higher than these feelings of hatred joins them all, from the tabloid cocotte to the sugary sweet Karno, from the minister to the last professor of the secular or spiritual lyceum. It is a cult of power.

They cannot understand society without a strong and powerful government. To live without centralization, without a hierarchy stretching its rays from Paris or from Berlin to the last rural guard and forcing the last village to act according to the orders of the capital, it's all the same to him that he disappears to society".

01.22.2017 O.V. Grigoriev published a note on the mode of existence of the Russian economy before the presidential elections of 2018 "The course on full stabilization"³⁵, at the end of which a key rhetorical question is posed – about "changing the signs" or "changing the underlying foundations of the bureaucratic apparatus." This is the whole hitch: the replacement of such foundations is the replacement of the foundations of the state ... with all the ensuing consequences. If we assume that bureaucracy is the self-reproducing essence of the national state (and with this, according to common sense, it is difficult to argue), then it should not be about changing the fundamentals of sewing on the basis of soap, but about abolishing the state itself (in fact, here I am following the classics Marxism did not say anything new). A different question is what is the substitute: I do not really want the archaic (which has been used by many clever people and distributed among young people through media content for many years in a row), and the extra-archaic post-national state is highly doubtful. But even if it is post-such-such, what, in fact, will prevent the formation of an extra-national self-replicating bureaucracy in it, and what will deprive it, as a state, of the essence of the stationary gangster? Perhaps, in this case, it is worth talking about the reform of the administration of social processes in a broader sense, rather than in what is known to us from definitions from the school bench?

Plato attributed the imperative, according to which philosophers must govern the state. But is it right for a philosopher (freedom-lover by definition) to strive for control over what is the highest form of unfreedom – both in his lower part and in the upper one? Almost all problems with the definition of the concept of the state consist in the fact that it is required to designate its boundaries, that is, to designate a format for governing a society that is not itself, but which in this case would not be considered as a prior or pre-state level of social development. As the latter is usually called tribal (although for the case of the tribe other authors require the indication of signs of the presence of tribal nobility), considering all the others as unstable or quasi-public.

In the second decade of the 21st century, many people say that humanity is moving into some new stage of its existence, which is radical, but unclear in its

³⁵ <http://neoeconomica.ru/article.php?id=565>

outlines. My hypothesis is that it is a transition to the post-state management of social processes, which, although not so new in principle, even has its name, in the urgency of its existence often represented a temporary interstate stratum in history (and only locally has occupied centuries-old periods), but today it is on the verge of transition into an actual and stable state of the dominant format of human life without being a social entropy. A more detailed description of the conditions for the viability of such a system should still be implemented, here, too, something will be presented here on this account – especially when it comes to revising a long-known concept in a new format.

State officials are fragile. They believe that if they are accompanied by success in the field of human cunning, this means that they have a higher level of intelligence. This is not the case: first of all, because the intellect is different, and sometimes the communicative intellect beats the "mathematical" intellect of someone who wants something to annoy the "communicant", as he annoyed him; and secondly, simply because "cunning is the mind of the weak and the weapon of the blind." We are so used to the state that we see History itself as an everywhere confirmed history of states, considering them to be higher forms than primitive communal ones, and only the latter we see as a dull alternative to them, while the former are "interesting", where it is possible "for what" something to fight. " The question that such a reason is dull and primitive is not put, nor is it seen that such a mind is looking for and immediately interstate, international, commercial, monetary and supra-state in the state, but under the protection of his, his darling. The concept of a statist ("statistically thinking person") is comparable to the concept of the initiator or the leader of the project in approximately the same way that the concept of healthy erection is comparable with the concept of priapism – as something healthy with something painful, constant and constantly painful, like a normal notion of dignity with perverted. It is from here that the problems of priapism of economic growth occur – from the primordially state basis of political economy and the state-transpersonal essence of "scientifically recognized" money, sublimatically expanded and systematically acquired. The activity fluctuation can be stored as a successful and concise form, but it is always concrete, while its infinite self-maintenance devalue its importance for the public of the primary system in which it originated, as evidenced not only as to the rigidity of the latter. In the same circumstance

healthy turnover of design is the essence of "change of power" – or rather, a regular turnover of management of project management: this turnover means, above all, the possibility of adaptive variation of the control object, which is impossible in the case of "effectively constructed by" division of labor. Not to mention the fact that the essence of the organization of labor is not in the very differentiation of activity by individual, but in the creation of a system of working positions (specific expert-activity tasks to which people are only attached) with their serial reproduction, or the creation of a model of specific activity, reproduced as a public good. For the market task of the creator of activity chains is a franchise, and not financial priapism itself (in the conditions of an expensive labor market and the re-specialization of such tasks, automation occurs).

Our ideas about the republic are outlined by the most well-known and closely related forms: thus, usually we speak of the epoch of the republic, Great Novgorod, or of the more close national republics about Rome. Both these and others, however, either already have a state form for us, that is, the form of a stationary bandit, or they indicate a transition to this form. Also our ideas about the macro level of the management of society are largely mediated by the beliefs about the "inevitable evil" of the state, which we consider something "must do" and somehow "us"; and believe, while believing themselves to be individuals who are independent in life and independent in their decisions, which is a sign of a free and developed personality. Moreover, when we talk about these things, for some reason we refer to authoritative representations of Plato, Aristotle, Campanella, Machiavelli or even pre-Socratics, not to mention the breakthrough of more modern political scientists and "experts in public administration" of varying degrees of interest. They also speak of "autonomous republics" within the federation, in fact, implying and operating with the notion of marginal imperial colonies with strong regional elites. The basic typological ontology of the state is also making a very significant contribution to the mass penetration into the minds of the "legal education" doctrines, which is indicated in the textbooks and from the departments of law universities and university faculties, where from applicants require a clear and invariable distinction of the types of state structure (union- confederation), types of government (republic-monarchy, adjectives "presidential", "limited", etc.) and types of political regimes (democratic-

authoritarian-totalitarian)³⁶. After the introduction of this simple classification, the final taxons of only the last category in which they are obviously represented by the semantic differential, there are usually foggy, general and pathetic discourses about the peculiarities of their differences, representing predominantly the boundaries of erudition and fantasy of the teacher who expounds these things to students³⁷. The economic aspect is not considered at all (they are trained by lawyers, not economists, and why should the guys "know too much"?), And this same system of basic differences, as a rule, is the few and last place in the jurisprudence of human imagination, after which the suggestion to the neophytes of the "scientific" approach consisting in trusting only the facts and guiding only the "letter of the law" begins only with respect to which any variations are possible; while the very ability of the imagination and the possibility of educating it is declared a purely fantasy category and a criterion of professional inadequacy of a lawyer. For the lawyer acts in the system of norms. To the heap he is taught the logic in support of this consciousness-forming premise, and, as a rule, in its normative and very truncated part, so much so that the majority of students, not having understood properly in this basis of administrative science, get an impression of it, only rooted in their conviction that the key task of a lawyer is to use the law in the direction that is necessary to him or his client, but not actually the law-making in accordance with the operational assessment of the state of society. Young lawyers also explain the peculiarity of the state as an exclusive right to violence, and as a kind of natural – on the one hand, and socially valuable – on the other. An in-depth clarification of this circumstance, as a rule, turns out to be an ornate and rich reference to historical manifestations of the opinions of the above-mentioned authorities.

I have observed all these things many times, including the way of teaching logic in high schools, and talked with future and newly made lawyers on this subject, and I can say that all this is indeed so. In general, today's jurisprudence (at least, Russian) is focused on advocacy, criminal, commercial arbitration and litigation – in particular, on litigation and, accordingly, income through it.

³⁶ Confederation as a republican in essence its structure has the advantage (before federation or union) not that it is stable, but in that it is just an anti-march; The stability is given to it by the network structure.

³⁷ It has long been noted, and not just me, that the positions of a teacher and an artist are very similar. This is an extremely important circumstance, as in the system of cultural industries, the artist turns out to be a social engineering practitioner, trying on and practicing behavioral patterns and patterns in the system of roles and plot situations. In this way, it is possible to get out what was called by me "supernovae" (see the relevant sections), to the level of information support and branding that provide a real homeostatic increase in the public good.

For example, within a very short, albeit programmatic, course of logic, it is usually limited to often not knowing why they need syllogistic and very bobtailed outlining a natural conclusion. As for de-logical logic, which directly relates to legal cybernetics, it is unlikely that it is read in general streams, if at all read within the framework of some special courses. As for legal hermeneutics, I cannot say anything about its teaching, except that there are no links with lawmaking here either: one aspect of such hermeneutics is the elucidation of the real life conditions in which a particular law arose, with the subsequent formation of recommendations from the sphere of law enforcement to the field of lawmaking, but it is these same conditions, tied to the world of life of people in today's Russia, that fall into the "legitimate interests" of elites and the "natural rights" of an extra-elite "population", which" trample down in the dust, especially as the financial feeder is depleted (in fact, the elite live by right, the "population" – according to the first law imposed on it). And here we find another significant feature of today's legal education related to the life world of the "common man": morality in today's jurisprudence is lower than the law when considering the long-standing dispute in this science of morality and law, following international pan-European attitudes, world mentality trends and laws, which, according to the Constitution of the Russian Federation, which is topical at the beginning of the 21st century (although secretly desirable by many to change), the priority over the domestic legislature. The "law of morality" is reduced to the proper "morality" with the "law" being thrown out of it, the morality itself is declared, following the imagination, the sphere of empty fantasies of the unstable and error-prone human being (which is only reinforced by the ideals of "formal logic" , and therefore it is opposed to a certain "extra-moral" law, although it relates to a certain "motivating part" of the law, called to be clear, transparent and formal for everyone without exception ... but the trouble is that a professional lawyer a, capable of using it in the right key to his client and the direction for the corresponding monetary reward (the upper limit of which depends only on the degree of solvent interest in the outcome of the case), because the services of a lawyer are expensive. At the same time, in fact, the interpretative ability of a rank-and-file lawyer (be it a lawyer, criminologist or judge) to understand the laws is limited in appeal to the basic law – the Constitution (the uniqueness of the interpretation of the text, according to the logic of things, should be provided by teaching Russian language and literature in general schools) Only the Supreme

Court of the Russian Federation has an exclusive interpretation of this law ("according to the law"); not to mention the people, who especially do not have this right – despite the fact that, according to the application of the Basic Law to itself, it is a law of direct action, and in this direct action it is written in the name of the people and for the people as a multitude of citizens, falling under its action, and therefore should be extremely clear to its sane part. And, of course, the Constitution is another rare place in jurisprudence, where the motivations and fruits of human imagination are most represented.

This is important, because in the person of modern lawyers there is a certain anthropological type with a certain configuration of the development of the corresponding parts of the brain, standing, along with some other categories, on the dominant levels of society management. And this is important, because it is the lawyers who today are the leaders of the opinions that define the notion of the state; which is logical due to the specifics of the demand for their profession. Other types are represented by economists occupying either a neoliberal position that not only recognizes the primacy of market management over public administration, but sometimes even recognizes the archaic nature of the latter up to its unacceptability in most spheres of public life, but does not see a different alternative to governance for society; or economists-heirs of political economy classics, quite rigidly connecting economic and state management, but also not seeing other ways of management for a society, except for these two. The policy of elites, which is provided by the legislative tool, forms the last two components of the American abbreviation of the social universe "STEP", in which the representatives of the first two spheres ("Social" and "Technology") are outside the dominant levels of governance, if only because if the last two spheres ("Economy" and "Policy") most closely correspond to the very principle of hierarchical "leveling", then the first two are fixed in the "leveling" of the non-hierarchical, or class, because "Social" (as the equivalent of a thing-in-itself "citizen society") and "Technology" (as the equivalent of the things-in fact specific separation systems security production and labor) is actually one category. The structural and social task of project anthropology, which is discussed in this book, is to reduce the rigidity of fixing the horizontal, class-level level, reducing, in the name of human imagination and creativity, the adaptive and painless flexibility of society to the formation and the transformation of the division of labor systems.

Any person born in a given society occupying a given space has a guaranteed right to realize in his creative abilities as the highest abilities of the individual who have long known, not particularly complex and quite numerous definitions³⁸.

...however, let us return to the lawyers. So, this whole ugly nonsense is the essence of the extra-monetary, or legislative, way of managing social processes in today's Russia, and the educational training of specialists in this field. The reason for this is clarified in the obviously obvious focus of this system on ensuring essentially post-capitalist, neo-feudal interests of elites who defend themselves in a legislative way, apart from weapons-and-violent ones, and ensure their own exclusive use in society of the latter through the first, because the direct effect of the Montesquieu formula is discovered: that the web, in which small bugs entangle. And here there is nothing new, it's been known for a long time, but to whom in Russia to understand these things at the beginning of the 21st century, this book does not have enough arguments (I will not add any further), it carries the proud name "fool"³⁹.

For the sake of completeness, one should note an important observation, repeatedly repeated by O. Grigoriev (who is not only an economist but also a state adviser of the first class), the remark that precisely because the ability of the imagination is a criterion of the professional inadequacy of lawyers, create federal laws in Russia from the order of 146 million people of the population are capable of force of 3 or 4 people – primarily because such laws need not simply write or publish in an improved version (like the Constitution and the Russian Federation, which is the best reworked statement of the Constitution of revolutionary France of the late 18th century, and therefore taken not so long ago as the basis of the Constitution of Finland), namely what to compose, for such writing is in fact the design of universally valid regular identification procedures for values,

³⁸ I counted them about six and I have already voiced it - this, once again: the "intellectual", rising almost to Hugo Grotius, or the "generating" ability coming from him to N. Chomsky; the "transcendental ability of the imagination"; the ability to use dialectical contradictions that rises to G. Hegel and K. Marx; A. Koestler's ability to "push the heterogeneous"; ascending to the methodological ideas of P. Shchedrovitsky and the managerial ideas of O. Grigoriev, the demiurgic ability to transform chaotic activity into an orderly one. All of them obviously complement one another in an obvious way. And, of course, the ideas of sublimation and the productive transfer of the content of "Id" to the field of "Superego" coming from Freud, connected with all the others.

³⁹ I met such sincere fools: some of them either demand exact proof that the indignation by the "laws of Yarovaya" is not the intrigues of "agents of the US Department of State," or the fact that such intrigues are not talks about the fabulous states of the highest officials of the Russian Federation; To understand, that criminal cases on the fact of detection of such conditions are not struggle against corruption, but intra-elite squabbles, for them the task beyond the control.

hypotheses, dispositions and sanctions for their violations, applied to the needs of the actual existence of spheres of legal regulation (commercial, medical, transport, civil, etc.), towards providing a social home stasis in these spheres in a new state, imagined and thought out in the provision of these rules by the designer of such a law. So, according to Grigoriev, the writer of federal laws should be a more complete specialist in the field of social sciences and management than a "pure lawyer". Given what was said earlier about the prospects for the development of the neoeconomic concept and the integrity of the social sciences, one can say that such writing requires a consciousness of an urban scale that expresses in the sphere of applied problems the consciousness of the universalist philosopher. Therefore, here already there is a Platonic formula about the government of the state by philosophers. And here it is worthwhile to stop and consider this point more closely, because it turns out that the state, as an allegedly inevitable stage in the development of any society, is management by means of elites carrying out their dictatorship through their "holy law", "divine sanction" or some other fiction of lawyers, their own economic interests realizing through later historical stages of economic consultants. Philosophers, despite the apparently caste nature of the state described by Plato (and, therefore, already "elit-dimentional" social structure), as key experts in ensuring the health and the existence of society are not necessary, and the phrase itself in the world of lawyers, it turns out to be nothing more than a romantic idealization. But is it really the state type of different forms of social structure that is the most healthy (if peripatetically recognize the organic interpretation of society)? This question is quite logical to ask, following the recognition of capitalism as a historical anomaly. We are accustomed to regard the state as something natural due to the antiquity of its forms, the exclusiveness of the state right to armed violence and the equally ancient naturalness of an individual human being to the manifestation of aggression and violence. At the same time, however, the greatest ability of such a person to self-limiting aggression and violence is forgotten, and much more operative than that for a hierarchical gang state.

All encyclopedic definitions of the concept of the republic, one way or another, give him a state interpretation, and while at the same time they recognize the people as the source of power, they give different interpretations to the ways of

realizing this power. From the Latin *res publica* is translated either as a "common cause" or as a "real people", but when it begins to be associated with statehood, the community of being and the materiality of the people give way to the work declared by the people by the elites, but the reality, or ontological ability to resist influences, gives way to the reality of the few that affect. These things are well described by fashionable Nassim Taleb today, but what is important here is that the source of elite influence by suggestion or influence on the people is usually all the more fortuitous the more casual and numerous this people are on their land, and the more its individual representatives perceive themselves in this capacity.

However, when talking about the republic, then, as a rule, the armed guarantee of "the power of the people" and a similar guarantee of "people's freedom" are not divided, since the first and the second are identified. And since democracy is also conceived in the presumption of "representation", the idea of delegating the right of armed protection of the people, overshadowed by the idea of a "division of labor", is universally recognized and translated into the natural order of things. Meanwhile, weapons as a weapon, as well as the money examined in the previous two books, turns out to be a very specific technology, or meta-technology, interpreted earlier, unlike the initial interpretation of this concept, as opening up the possibility for the existence of other technologies and, accordingly, markets. On the social level, however, the question of the property status of arms proves to be the criterion of the actual demarcation of a citizen from a subject, regardless of how they are legally declared: in the second case, it is issued to an ordinary citizen only in order to defend the interests of the ruling elites, whoever these might be, in the first it is a key attribute and the right of a free person, or the true legal capacity of being on the verge of the law with freedom of choice to be in a legal and peaceful field, and hence the right of an interested and conscious influence on the current law. This property and legal status of weapons, which determines the situation of being a citizen, is a fundamental institutional state of natural law, fundamentally different from the situational-accidental law on weapons and the decorative-but-notorious concept of weapons regulated by the same law as part of a national costume. Personal weapons, including its manufacture and access to the defense of the country directly from their own home, today there is the property of only two countries –

the US and Switzerland, and only in the second of them this property is fully manifested⁴⁰.

...or rather, money is a meta-technology in the sense of "discovery", whereas weapons are in the sense of "closing", respectively, other technologies and markets, which, in a sense, corresponds to the fuller difference in livingry and weaponry technologies. However, if the money corresponds to the livingry, then their deficit or the phenomenon of economic strangulation, known from the early political economy, Marx or postmark, is nothing but the use of what is intended to be a source of nutrition and medicine as a poison, that is, as a weaponry. This means that the monetary game of capitalist monopolization, which runs counter to the principle of project investing, can be recognized as such, since the latter assumes an increase in the public good (and therefore of investment meaning), depending on the scale of the project.

The actual Empire, implement and demonstrate the factuality haldunian or near-haldunian physiology, as well as the republic-the nation is limited monarchies with sleeping powers (as the classical era and modern era), honestly disguise themselves in republican clothes, emphasizing at the same time the factor of "representation" as a sign of true democracy, already moth-eaten for a long time and painted in this its outrage and inefficiency by all the commentators of the last time from those who are not lazy. However, the silent (whether honestly, or chaste) of formats and mechanisms for proper management of the national media and its tool support, whether it be wiped out referendum in post-Soviet Russia, forgotten the whole planet authentic means of e-democracy⁴¹, polycentric forms of governance in large areas of pre-latin Europe with elected rulers and equal rights of men and women, the right of citizens to personal arsenal⁴², and other things, of which, if you look, there will be a lot. It is possible, of course,

⁴⁰ Today it gradually becomes commonplace that the key contradiction driving social processes in Russia is the tension of the uncertainty between the being of the all-human empire and the Russian nation – just as for Europe a similar contradiction is defined within the rift between the "secular" imperialism and the "religiosity" of the papacy. Continuing in a similar way, there are grounds to suppose that the principle of North American freedom is also based on a contradiction: it concerns the gap between imperialism (realized by historically conditioned presidential power) and non-state republicanism (which, in this sense, of course, has nothing to do with the political "party of the Republicans").

⁴¹ See the chapter "Situational centers and non-centered control systems in a historical context" in the book "The possibility of management ...".

⁴² The former, by the way, during the free cities of Germany, not only the right, but also the duty of a free citizen.

following O. Grigoriev to demurely admit that democracy is not a natural thing in the world, and depends heavily on resource shortages. And you can look for real forms of economic security (or homeostasis of economic interaction forms of ecumene under the republican form of public administration⁴³), where this provision is closely related to the actual management (especially since Grigoryev himself prefers the factor of macro-social management, with which he has a rather rigid connection between state management and the factor of economic management). What is important here is that *res publica* today is able to be thought of precisely as a swarm system, and the ways of control in it can be considered in relation to the ways and principles of the existence of exactly such a system, which is always open, but internally connected. In contrast to the same nation that is forming as a closed system – through the procedure of awareness and determination of outsiders within its community, with the subsequent extermination and expulsion of them, and an expansive spread to other peoples and lands. In this sense, Russia, which receives the energy of tension from its own administrative unidentity in the "eternal" question "nation or empire?" (accompanied, however, by the unchanging prerequisite for the eternal flight from the state not only of the people, but, most interestingly, the elites), it probably makes sense to shift attention to the form "*res publica* without connotations", and implement the collective phenomenological reduction of this concept, referring to its not to connotations, but to intuitions, starting, perhaps, from Aristotle himself, appealing to which many still believe that with the basic forms of social order everything has long been clear.

All this leads to the recollection that in the USSR a "state of workers and peasants" was built, synonymous with "the Soviet Republic," and to the consideration that this is a significant mistake: the state and the republic have serious grounds to be considered as antonyms, and "republican state" – an oxymoron. Do not forget that another oxymoron – a "democratic state" – came up with a Catholic church for the peoples of Europe. In this connection, it is a separate task to come to understand the possibilities of a highly developed social system beyond the inevitable forms of violent forms. And in this sense, even if one more well-known republican predecessor of the nations was a free city-commune, of which the city of Signoria was the antipode, then it is worthwhile to

⁴³ Which expression is so easily and often replaced by the expression "republican form of government." So, the Soviet state, if it was a "Soviet republic", it was not for long, although it continued to be called and thought of as such for decades, *de facto* being quite a state.

speak within the framework of a strictly graded, or settlement, theme. This topic has already been touched upon in the book "Partially managed..."

As a deep personal drama and almost as a fundamental project contradiction, Oleg Grigoriev represents how the leader of the world proletariat in the last years of his life tried to solve the problem of bureaucratic domination in the system of administration by the country, like the liberated from the imperial past the Great Revolution liberating workers from parasites, but everything that came to the same tightening of green duckweed, no matter what the perturbed water surface. Of course, according to the modern concepts of the revolution, the age demography factor plays a key role in this process of procrastination. Proposals of some control commissions looked pathetic, all of his institutional attempts ended in nothing, and administration issues were already resolved by radical surgical methods under Stalin. And now, after many years, when many copies were already broken (and other things were so thoroughly forgotten that it was very inexpensive and profitable to keep silent about them), against the backdrop of archaism and loss of controllability, already in the far post-Soviet period one of the few today appears a heroic attempt to form an activity-based approach to management. However, here is the question: what did they build? The state of workers and peasants was built on the basis of the dictatorship of the proletariat; even shorter: the state on the basis of dictatorship as a key attribute of any state (with the due reservations about democracy, freedom, equality, brotherhood, its features as opposed to the "former forms" and other good against all bad things). Is it surprising that the most experienced members of the system of separation of administrative labor activity (about the word "labor" here long disputes are being held) among the representatives who did not emigrate turned out to be naturally in demand in the natural hierarchical way of structuring it for any state? Whoever creates a state in the name of a new state with any form of state and the good goals of the state, or destroys the former state for the sake of a new state, eventually the state will be obtained, because the other is not conceived and planned, but felt and assumed only in vague hopes, and rationalization did not assume such a radical rejection of the scientific in favor of imagination and the search for alternatives, even for specialists in these matters, not to mention "cooks, soldiers and sailors". After all, Marxism is a science, and who would argue? Post-positivists with their discourse did not yet appear, and when they appeared, the bureaucratic system of administration, existing in its natural organization, dared the Glushkov's cybernetic project aimed at changing its very nature, safely realizing the space and nuclear projects safe for it, as well as an

ever less large-scale in the Soviet defense-industrial complex, confirming the successes of the Soviet social system in the movement along the path of "progress and prosperity," being proud of this system and continuing the pride successes in the post-Soviet period, using the same apparatus, known since the emergence of capitalism, of propaganda, the media and "cultural industries." The group that transhistorically reproduces remains a bureaucracy focused on preserving and reproducing itself; and since it wants it everywhere and everywhere on the planet, wherever it exists, it has almost become identified with the notion of "ruling elites", whose main task (they are dominant) is to retain their own power. This concept of "retaining power by the elites", as a rule, is cemented with the water of the popular Nietzscheanism and is presented as knowledge that is the content of social science. The consideration that the sign of health and strength is precisely the ability to get away from the levers of government, since it is always assumed that it is possible to return to them, if necessary, and also the assumption of one's own non-exclusivity and the plurality of being of oneself, is not taken into account and is regarded as some kind of conciliation . The consequence, however, is the existence of a strong archaic premise within any social engineering project that breaks the connection between forecast and imagination and overwhelms the creative imagination with its "essential immutability." Assuming a different format for the existence of elites (even if there are historical hints of the possibility of such), however, it is scary, because for this it is necessary to change even deeper settings (educated, however, if we start to understand, rather the yard, rather than genetics) , that were formed on a student bench. However, if a person has enough disgust for those who realize their "transhistoric nature" so clumsy and do not correspond to the already new demand structure (and also the request to life, if you like) in a way, then it will be just natural for them to strain their (transcendental, between other) the ability of imagination, starting with the question of alternative ways to manage such a strange organic as society; it differs from the question of how to retain power. To find such an alternative is to find the conditions of freedom for that human category, which is discussed in this book. This alternative to the "people of the pen" (by the way, in what sense is the bureaucracy exactly what is "the people of the pen" is not high) should be "people of the sword" (which are quite comfortable in the bureaucracies and, in fact, guard it). It's about synthesizing even something more than just these two categories. But Lenin, once again, was a lawyer by profession, whose profession (in any case) is organically opposed to the imagination and, moreover, considers the development of such in its own framework a sign of professional unfitness. Is not that why he did not notice that he received an organic attribute of exactly what he wanted to build,

albeit with good intentions? However, the informal name of the state created by him was a "Soviet republic", and the subject of a later dispute in its "state" aspect was precisely the boundaries; but since the aspect was exactly statistic, and there was no clear-cut concept of an "open scalable system" with its indifference about the vagueness of its own borders⁴⁴, it was not possible to control the variations of this clarity by artificial rather than rigid (as in the case of "boundary defensive systems" nation) and not natural (as in the case of the "natural boundaries" of the empire), the way.

An example of misunderstanding of these circumstances is the very interpretation of the abbreviation of the RSFSR, where there is the word "federation" and the word "republic" and the word "Russia", but the expression itself means a linguistic complexity expressing a certain pathos, but not articulated – as in architectural universities fool the students of the head with "prestressed" systems instead of telling them about "initially tight" as the correct translation of the expression "primarily tensioned". How much, however, in decision-making can depend on the correct adjustment of the "conceptual heterodyne"!

The problem of understanding the perniciousness of the state, as well as the perceived perception of anarchism as a science, is also connected with the fact that in a multitude of world legal consciences (that of the European type, that of the Asian) there is no concept of institutional criminality, although the concept of organized crime is widely used. Here we have in mind something different from the "institutional theory of crime" that goes back to E. Durkheim and R. Merton (any crime tramples social institutions in one way or another) – namely, the public institution that represents the actual and actual public good as an object of a conscious, organized, regular and systematic criminal assault, or as an object of manipulation by institutions in order to bypass publicity, especially if the consequences lead to significant damage to citizens. Meanwhile, institutional criminality as a form of antisocial behavior is the highest form of the latter, and seeks to become such in the scale of the space of action of institutions (primarily outlined by the scale of the country or the intercountry cultural community of the region) in exactly the same way as any capitalist reproduction attempts to become a monopoly on intercountry level representing imperialism. In this sense, all organized crime is politically economic. Usually an organized criminal group

⁴⁴ Separate, a little later, scientific advances of citizens like V. Wilson does not count – much more important for the history of Wilson's project was the creation of the US Federal Reserve.

(OCG) is understood as an economic and legal community imposing its will on society in addition to legal and legitimate laws, but not yet having the scale of a financial industrial group (FIG) – in order to be convinced of this, it is sufficient to compile it according to open sources information chronicle of "conflicts of economic entities", situations with M&A and raiding, as well as various "redistribution spheres of influence". Either this group is called already having such a scale, but not strong enough among other financial and industrial groups in the interests of stronger players not interested in competition. Not every FIG appears from an OPG, but during the initial accumulation of capital, it is more a rule than an exception, and if the economic plan is more or less smooth, then (again, as a rule) the criminal ambiguity is represented by the activities of "security services" (commercial armies) of "economic entities". The main difference between the FIG and the OPG is that the first starts acting in the legal field, using official law and law. If, in the course of everyday battles with such people, such a person was able to provide sufficient power and legal protection, the next step would be the implementation of the lobby at the level of legislation, and therefore – reaching the level of parliament in order to ensure the legitimacy of its own commercial and brand ("ideological and vital") interests. That is why the most sensible proposition is able to attribute representative democracy to the epoch of the "golden age" of early national capitalism, when the chances for business success were more or less evenly distributed in Eurocentric communities, and the communities themselves were not as numerous as at the end of the 20th century, that is, when business activity extended to sufficiently localized and small-scale urban areas, which means that the motive was to secure the electoral support of consumers, partners and contractors. The public institution at that time was formed by the whole oecumene with an appeal to the overaway norms of morality – usually an autumnal religion (as a rule, represented by a system of secular ethics with an appeal to an irrational beginning introduced earlier from the outside). Meanwhile, in conditions of highly atomized public environments of megacities, religion is becoming yesterday, the role of local intra-urban communities (taking into account the history of specific places), as a rule, is not very strong, and therefore it is possible for organized economic groups with a solidarized core to set the task not just the use of laws or their formation, but, referring to the already existing legal and legal balance of interests, to influence the institutional and overriding factors of society's existence, including moral

norms. The latter, however, are the object of efforts in the event that the communities of economic groups begin to unite, and at the intercountry level. However, this influence has a limit, because the task of the holding structure is not to follow the norms of the communities of the "ecology of the place," but to expand expansively. However, with regard to the post-lobbyist stage of the economic society, it is connected with the receipt by it or a group of such communities of the status of the state elite, which extends the exclusive influence of its own interests (interests worked out and agreed upon in its circle) to the entire economic oecumene of the country. This is precisely the level at which institutions are created and destroyed. This happens in addition to most of the strata of society, including the stratum of the "ordinary man in the street." This is the essence of institutional criminality as the reproduction of the state in its essence. Therefore, the elitist group is interested in promoting the statist ideology of the imperial pioneer form, for which there is a nomadic (mobile) elite and a grazing localized people – extradited to a good time and carved into a heavy one. At this stage, the elite that comes to power (or rather, has already come to it) divide the validity of the bundle of law and law: it leaves its circle to the right, the other categories of society – the law, and lawmaking begins to be carried out in direct arbitrariness, with the rejection of the mask of representation. This leads to an important conclusion: the state arises there and then, where and when the peer-to-peer relations system weakens. That is, even in a highly developed peer-to-peer system that operates on a fairly large territory, a state may arise. Therefore, the ability to resist it from the system of local communities is associated with an important (and even, perhaps, critical) ability for mobilization and mobility. So – with the ability to reproduce mobile infrastructure while maintaining the ability to a settled existence. And the notion of institutional criminality (strengthening manifestations of such) should serve as a guide and the basis for the manifestation of such ability and transition and transfer of public resources to the regime of resistance to the antisocial form of statehood.

What is happening in Russia for 2017 with the law "on Moscow five-story buildings," with the bill "on recognizing meetings with deputies of the rally" and the like, can be called institutional criminality (and it is simply criminal, for there is usurpation and arbitrariness) , but there is no such concept, once again, in the mass archetype of state legal consciousness turned to the "state breadwinner", which implies a lack of understanding of the senselessness of appealing to the law

on the side of the criminal law. A resident of Russia is still struggling to figure out how this state can be like this: there are "law enforcement bodies" acting in the name of the law-for-public-good! The social network Facebook, where all this is discussed, is filled with sex workers, merging the protest into a hopeless, doomed and compromising. Many agreeings are simply afraid to speak out sharply, still expressing a cowardly desire to be heard by the authorities. The fact that the workers wanted to be heard by the authorities in 1905, they do not remember – history has a short mass memory. Peaceful mass protest is, of course, good, it should be done, but here the law is born that a meeting with a deputy is a rally. And a bunch of others, one more absurd than the other, for which you will not see. An illegitimate parliament that has lost the right to representation, passes phantasmagoric laws. What conclusion should an adult make, not suffering from idiocy, from all that is happening? So that the wolf began to consider the ram question on the treatment of this? The answer is simple-the beginning of the revolutionary struggle of citizens for their rights with an obviously internal enemy and the transition to real civil consolidation using networks with alternative and encrypted protocols. This communication will begin (if not already started) exactly where there is no "fear of repression," where there is a desperate will and where there is a clear determination to stop surrendering positions.

Simple questions: how to build a "dream country, a country of scientists", focusing on the legal instructions appealing to the constitutional originality of the revolution, and not on demand and exchange, without having received a semantic conflict? What categories can the right to follow the instruction and follow the satisfaction of demand be imposed at all? And why following one and not follow another is a matter of imputation, not choice? Similar questions, in one form or another put, many were asked. Today, the justification of the idea that competitive administration is possible to the extent that the management of society is exercised on a republican basis, rather than on imperial or national.

Actually, what I am trying to talk about here is the definition of the conditions for the emergence of a specific republican model of the division of labor system (Systema Razdeleniya Truda – SRT), which is proposed as an outline for the development of the world following the British and American SRT models, since in the second decade of the 21st century these two, already exhausted, the models

do not offer anything intelligible to themselves in place⁴⁵. However, here one can go to the "economy" on the part of "politics," drawing attention to the fact that the "English" model arose in the system of purely state-run national administration with the deep historical roots of the ambiguous but conventional relations of the people-elite, the "American" in the semi-state republican system, whereas the following model is proposed to be built in a strictly republican system of administration in the sense that is outlined in the previous volume here and in which an essential the specific factor of controlled dissociation of social actors is traced, which ensures the overcoming of SRT inertia and, incidentally, the prevention of the risks of formation of "labor reserves" through institutional and legislative guarantees for self-employment, as well as the introduction of the category of economic conditions of the social organism with the provision of a controlled transition in their spectrum in dependence from monitoring data of current trends. So, in the economic block of the government of today's Russia there is a "fear of inflation" without taking into account the fact that inflation is a growth satellite; but the fact that the growth of inflation is fraught with an unpleasant "cessation of music" means only the requirement of life to develop a mechanism for correcting the system and adaptively transferring it to another state without losing the degree of organization. Actually, the sign of its loss is precisely the refusal of the economic bloc to start the procedures for developing solutions of this kind.

A very important point of understanding here is that the republic (and in essence synonymous, and only connotatively complementary to it the notion of democracy) is more than competitive administration – first of all, it is an alternative to the hierarchical in essence state, the type of civilizational structure, the workable model which (workable in the sense of VSM) has yet to be built. This type is not just an out-hierarchical one (which often becomes another source of error in the system of reasoning on legal topics, leading to false intuitions about the instability of such systems), but an essentially anti-hierarchical system in the sense that any dominant in it is of a particular nature.

Since today the designers and forecasters of this kind of things do not have a clear enough model of what is to be built and, of course, even an excellent example of the United States (simultaneously combining "Rome of the epoch of the republic"

⁴⁵ About what says O. Grigoriev in the 10th chapter of his book "The Age of Growth".

with Rome in the era of the empire) cannot be reproduced "under carbon" – here you need the right combination of sound general principles with the specific conditions of existence of the country. The good news is that significant contours can be traced today. However, considering the perspectives of this model from the point of view of Grigoriev's lecture course (as he himself asks about it), it turns out that it is necessary, once again, neither much nor little, how to abandon the state statism that is one of the cornerstones of neoconomics: yes, in its this premise is very useful, but when we are faced with the task of designing a new world, especially in conditions when it is already possible on a global scale to effectively influence large-scale movements and conditions of mankind, revision of this assumption is quite reasonable and logical⁴⁶.

In addition to competitive administration, among the conditions for the existence of a project person and, simultaneously, required to prescribe in the "republican constitution" aspects of inalienable freedoms, most likely, will include:

- the noted specific right of personal weapons, ensuring citizenship and genuinely popular principle of forming the army as a system of defenders of "their country";
- private or personal money, functioning as a means of investing in the growth of public goods, organically built into the system of social relations and guaranteeing economic independence in a natural way to everyone;
- freedom of business associations and dissociations, accompanied by an institutionalized system of risk guarantees, both in that and in another case;
- securing the right to the means of creative experimentation of any level, in terms of their accessibility commensurate with personal assimilation, and the right to return from them to the extent of the demand for the result of society.

The system of growth economy is, in fact, a system of Derrida's "centrations" – invisible, and therefore unthinkable, expertly replaced by the indistinct intuition

⁴⁶ Actually, in conclusion of his book "The Age of Growth," Grigoriev says in a very close way: *"Who and why will begin to assimilate the complex idea of the division of labor with the purpose of organizing it when there are many attractive, at first sight simple ideas in the world? I have to talk about an abstract state there and place some kind of hope on it. The bureaucracy always prefers simple solutions, and in general, in the conditions of a choice between forward movement and a rollback to feudalism, the state, organizational forms AI which was formed in the feudal-absolutist era and since then has not changed significantly, clearly prefer to return to their roots"*. Here we are talking about the division of labor as a complex idea, but why not consider it in the context of everything else said here, including the one about him, a passage about conscious controllability, which was presented as one of the epigraphs?

of groundlessly introduced Kondratiev cycles or technological structures – instead of putting an end to the asymptote relative to the existing level of "resource overheating" and determining "constructive movement in known reverse directions", eliminating the disguised redistribution.

In terms of what is being said in relation to the infocom and media environment, it is important to understand: the electronic-network peering basically has a republican origin in the intuition of what was articulated here.

State and money in the light of marxian and postmarxian concepts

A man is not only Weber, but also Smith's

If at the beginning of economic activity the most qualitative resource is used (first of all – the land) and only then – less qualitative, then the same applies to the world of information: primary sources are more important, and in them – the most recent ideas, often representing insights that turn out to be the most faithful either in their freshness or in the result of long painful searches, but in the latter case they are a product of deep processing. However, it is this informational resource that is relative not only as a renewability, but also alienability, and its initial form in terms of quality and relevance is not that it is not worse, but it is to become final. And this is the same resource that determines consciousness to the greatest extent (including its patterns and images), as well as the behavioral essence of the person, to the greatest extent. In addition, the initially organized Weberian man was provided with a system of Christian religious institutions derived from the historically conditioned revision of the monotheistic world teaching and implemented in highly hermetic and tightly controlled groups of sectarian type that gave rise to further practices of social sealing like secret societies, Protestantism branches, religious and economic communities, as well as other forms. In the new conditions, the "instrument of perception of the world" is inevitably caused by the experience of the existence of the science of the era of "scientific and technological progress", however scared the observers of the beginning of the 21st century, the active reception of feudal archaic.

In the book on the possibility of management, within the framework of the non-economic consideration of social processes, the moment was pointed out that the modern personality, largely determined by the peculiarity of the life practice of

the man of the capitalist era, can be started by the Weberian bourgeois Protestant, whose examination from the position of conventional cybernetic models reveals some post-Protestant perspective as a logical possibility and a certain hope for human nature with all the degradation risks and gloominess for it, having them at the beginning of the XXI century. Meanwhile, in addition to the Weberian anthropological context, which is perhaps the most common one, it is worthwhile dwelling on another one, presented by the political economy coming from Adam Smith, although it is the primary one in terms of time (both before other political economics studies, and up to later ones, and arisen, apparently, in a controversy with these studies, Weber), but mainly determines a lot of views (up to today's neoeconomic) description of the main processes of a special, economic, "Protestant" reality regardless towards self-reflection of their own Protestantism. Smith's political economy, having broken with the mythical "physiocrats", determined that way of being and set that way of thinking, both naturally and due to the Oedipal effect, created the person for whom this reality began to exist in addition to the economic reality – on the one hand, On the other, combining both in the irreducible to each of them wholeness and received cognitive expression in the form of a special science of the New European type. Meanwhile, it was for such a person that the marked difference in the two realities was transformed into the duality of economic science noted by Keynes – actually the science of the "management system" – oriented to understanding the nature of economic processes, and the "financial business" as, for the most part, the sphere of applied knowledge and practice, appealing, nevertheless, to the essential general question of nature and acceptable forms of money, the answer to which is given in the framework of economic theories. Accordingly, among homo economicus, there has been an important division: those who know and advise, and those who pay for consultations, but do not necessarily know the subject of consultations, since it is more likely not to know, but to understand and have the right investment skills to return from profit, because money is a substitute for knowledge. Hence the important circumstance – the primacy of a person who understands a person knowing within the framework of the same "economic reality". That, in general, is not great news: knowledge in any case – a crutch, a tool and a traded commodity for understanding. It is another matter that not only in the economic sense, but also in the social sense (as the economy became the wheel of the social process), the understanding of the possibilities of

trade turned out to be primacy over other subjects and forms that the ability of understanding can spread and subordinated to oneself. This means that the world of man was specialized in money (of course, of their known form) and profits, and then – as soon as the system based on such a primacy began to crumble – such an orientation of the accentuated understanding increasingly found itself as a re-specialization, that is, a pathology manifested in social and personal deviations and imbalances – violations of what was called the "system of public homeostasis" above. The placement of an increasing number of people in exchange games brought to the shade the fact that money is only a part of the infrastructure of human presence on the planet, and the subordination of the entire system to one part whose uncontrolled reproduction is recognized as the norm leads to the destruction of the largest and most real infrastructure goods on a more general, external, complexity level.

At the same time, it is hardly possible to consider a set of cognitive attitudes of the "political economy" itself containing the prerequisites for such a re-specialization – rather, here it is necessary to talk about the incompleteness of the economy as an integral social science, which it is not, while pretending, in the opinion of some authors, to be the main and the most sober among all social sciences. What sciences are the main, and which are holistic – a separate issue, and today belongs to the "dispute of the faculties" within the framework of the excessive division of social and scientific labor. However, this topic of the social organism, conceivable in terms of homeostasis, should now be switched: it will be key in elucidating the possibilities of combining, to the best of its ability, classical, balance-oriented, political economy, with the neoeconomic concept of financial imbalance as a necessary system-forming, negentropic (horrible, but inevitable, word) conditions.

Income and Formations: An Economic Hypothesis from a Balance Sheet Position

There is a recent historical case that discredits the old economic idea of balance: it is a model of the interbranch balance that underlay the Soviet planned economy almost from the beginning of the USSR, which collapsed, failing to cope with the complexity of the nomenclature of the commodity mass pouring into the country after the dispute of the division of labor systems was lost to the outside world centered in the United States. In the meantime, it should be noted at once that in the USSR there was a very specific balance model, where the very word

"balance" has a clear substantive, terminological and metaphorical certainty, and is not a direct interpolation of the general scientific concept of homeostasis into an economic subject (the latter is repeatedly mentioned by me " cybernetics of the second wave "). So, it is possible to talk about the directions for reaching such a general interpretation of the word "balance" from within the economic concepts themselves.

Here, several considerations should be made about the typology of Adam Smith's sources of income and Karl Marx's formal approach. I note that further in this section, the notion of the "dogma of Smith" is nowhere to be found anywhere, as if there was no criticism of Marx, which introduced such a notion. In the opinion of the author of the non-economic theory of Oleg Grigoriev, the contradiction between 1 and 3 volumes of Capital (labor theory of value and the theory of exploitation) is negated by Behm-Bawerk in the case of a correct interpretation of the breakdown of the price of goods for wages and rents – Behm-Bawerk did know about this⁴⁷. In this case, the analysis is conducted from a completely different position, oriented to an expanded, vitalistic and cybernetic understanding of the general (non-accounting) balance category – if the previous context of the topic was devoted to the question of the person's fundamental ability to control something.

At one time, Adam Smith identified three types of sources of income possible in peacetime, not more. It:

- wage;
- profit from invested capital;
- Rent from a renewable or long-term resource (primarily from the ground).

More than these three types, not counting hunting and gathering, as well as theft, robbery and other deviations, humanity does not yet know (these exceptions can be attributed, on the one hand, to non-peaceful, on the other hand, to specific rental). Smith also noted that these three types are so cleverly arranged and so similar to each other that they are often confused, issuing one after another. The development of Smith's ideas led to Marx, who created the so-called "formational" approach to understanding human history, society and the processes occurring in it, on the basis of which, he believed, were economic

⁴⁷ This is discussed in the first book, in the section about the meeting with Buzgalin and Kolganov (the main proponents of the reform of later capitalism "according to Marx in its pure form") in the "Biblio Globus" about the publication of their co-authored multivolume.

relations. Thus emerged the first in a well-known historical retrospective, a whole social science centered on the economy, which grew into the "queen of social sciences", most likely, precisely from these roots⁴⁸.

Formations, Marx understood as a way of social organization, based on a specific, specific, type of economic relations. Thus, he distinguished the well-known slave-holding, feudal, capitalist, socialist and communist formations, each of which seemed to him a logical consequence of the development from the preceding one. I will not consider the primitive communal formation here, since I consider it quite possible to attribute it to primitive natural-rent, prefeudal or proto-feudal forms of income⁴⁹.

Meanwhile, in Marx's views on these things there is one subtlety, and it consists in the fact that the actual type of social formation during his life was capitalistic, also characterized as the "power of capital". This means that the extraction of profit at any cost, taken as a certain higher, transpersonal value and value of personal success, regardless of various explanations for its more or less grounded and intelligible categories of "Protestant ethics" or "admissibility of loan interest," suppressed and subordinated to itself all other sources of income – prior to capitalism, "rent-feudal" and actually salary – which, to the extent of the massivization of various groups of professions in one or another area, could be suppressed by the exploiter on the one hand, in the expansion of the number of professions to expanding markets, and on the other hand, in the massification and popularization of almost any profession in the measure of demand for it, so that capital can, on the one hand, regulate prices on the labor market specialists (in the limit, blurring them), and on the other hand – to prevent the formation of professional guilds, workshops and unions, as influential social associations that compete with it, based on a non-capitalist, salary principle – that is, be, on the primacy of "notfullyshared" or "partially shared" Labor and qualifications.

In the extreme, however, during Marx's time the most massed was proletarian work, which had (and demonstrated) considerable potential for raising the

⁴⁸ About the physiocrat urbanist Vauban had time to forget – especially since in the coal-steam times of Marx science of urbanism, especially tied to the environment and other non-tradables, there was no trace.

⁴⁹ Nevertheless, the appeal to the basic natural-rental forms of accumulation of reserves and related relationships will be important in the future, when determining the possibilities of entering this state on a new round of social development, caused by over-complication of technologies, their development to an auto-poetic state and doubling of natural reality, with going beyond the control of issuers of these technologies. Some signs allow us to judge the possibility of such a situation.

qualifications and consciousness of its bearers, and therefore, according to the author of Capital, was able to make the proletariat a source of significant social changes. Here again it is worth recalling that in England during the era of the industrial revolution "coal and steam" the task of division of labor was solved in conditions of a high price of the latter.

History knows a society built on pay for work as a priority, and in most cases an exclusive source of income. This Soviet society, built in the USSR, achieved great successes and even had a chance in the 1970s to become a complete global dominant, however, due to a number of quite logical, systemic circumstances caused not only by external but also by internal reasons (breaking spears by about which, if I will, it is definitely not here) that has ceased to exist. At the heart of management in this society lay the planned economy, based on the concept of interbranch balance, developed in the early years of Soviet power. The balance, proportion, fluctuations – almost the main concept, which is the leitmotif of the relations of almost all categories of political economy of Adam Smith (which, as it turned out by results of communication with several economists, is easily confused with the notion of the balance sheet).

Be that as it may, there is a difference between the five types of formations and the three types of income, with all three types of income corresponding to the three formations that Marx places consistently as universal stages of social development: feudalism (rent), capitalism (capital), socialism (wages). Formations remain-marginalia-slavery and communism.

Slavery is a very ambiguous thing, because, for example, in some traditional societies (for example, among the ancient Slavs) the reason for slavery was military campaigns, and it was urgent, that is, after some time the slave became a full member of the community. Ancient slavery is also a very ambiguous notion, as well as how, in particular, this Marxian five-part division of formations is failing in the example of Eastern cultures, says the well-known Russian conspiracy historian Andrei Ilyich Fursov (perhaps the most sober of all modern him, Russian conspiracy theorists). Without going into particularly long academic disputes, it is worth while, honestly, to recognize that, by and large, slavery, as enrichment and profit of some due to lack of rights, impotence and deceit of others, is something that is inherent in any of the socially operable publicly economic forms (feudal,

capitalistic and socialist), and is inherent in various forms – feudalism in the form of serfdom and quitrent, and capitalism in the form of economic suppression of labor, strangulation of dangerous technological profits innovations and restrictions on access to education, and socialism, which, despite the postulating of the values of social justice and even their implementation for the overwhelming majority of the country's population, being implemented in a "single country", a significant part of the history of this country, which became the source of its spread, had a ramified prison camp system that formed a reserve of gratuitous slave labor on the basis of sucked from finger and trumped-up convictions (now such a system is being actively created in the US – the classical country of capitalism, which is in a clearly pronounced imperialist phase), and according to O. Grigoriev – all are a special degenerate case of the capitalist economy. You can also recall the post-Soviet migrant workers in Russia, whom the leaders of the local diasporas are actively venturing out of studying the Russian language and understanding that they have some rights (at any rate, it was spread before the beginning of the large-scale recession of 2007 and the failure of the "marsh revolution" 2011-2012).

Hence the conclusion and, at the same time, the hypothesis, going without reference to the ideas of Fursov and other bright heads: slavery in one form or another, be it the oppression of man by man in general, the deprivation of one's people by others of freedom, the belittling of their dignity and potential as a means of their own exaltation, there is a disease of society, Aristotelian as a whole; a consequence of some imbalance, a disproportion in it, deviation from the universal principle, expressed in it. And what underlies this imbalance, I believe, is connected with the unevenness or inequality of the three types of income sources, distributed at different system levels in specific societies.

At the same time, one should also take into account the circumstance that comes from Smith, the fact that at the heart of any economic value is still labor, regardless of whether it is voluntary and salary.

From this hypothesis follows several important assumptions:

- known socio-economic formations, the contradictions within which lead to the emergence of another formation, only three, not five, as Marx asserts;

- the dominance of at least one type of income and the suppression of others (at various systemic levels, whatever their specifics) leads to economic disproportions, social injustice, and ultimately, is fraught with slavery in one form or another;
- the very notion of a socioeconomic formation is associated with illness and the unhealthy state of society-just as a disproportionately protruding organ is a sign of an unhealthy state, or a more or less painful sensation of some internal organ, normally not felt;
- the change in economic formations may not necessarily take place in the order that Marx indicated, but the specific historical embodiment of their succession (feudalism, capitalism, socialism) is a consequence of specific historical conditions;
- economic formations, even if they "suddenly" have some kind of logically-categorized, cyclical (assuming that the Marks their order is fair), can be reproduced on new "turns" of historical development, generating new forms, effects and superstructures, while remaining the same in its essence manifestations of imbalance of the social organism;
- communism, within the framework of this hypothesis, is a state of society in which the flows of different resources are distributed in a system of balanced relations between types of income, where neither one dominates the other and does not suppress the other (including does not do it systematically), and consequently, no one who realizes himself in the space of economic activity within the framework of one type of income generation does not suppress the other and does not parasitize the other, realizing himself in the same or another type, that is, cannot get at the expense of only one type of income, power over other people.

Regarding the last point, a simple Kantian question: how is this possible? Rather, what should society be like, or what should be in it, so that this state of the typological balance of incomes in it be homeostatic? And this despite the fact that everywhere and everywhere experience shows that there is a colossal class stratification, or a stratification in terms of income, an aggravation of social contradictions and a bitter struggle already in the post-proletarian period of

global human history⁵⁰. Although in regard to the latter it is like saying: if the proletarian, following the Latin etymology, is the one who knows nothing but how to produce children, today's his likeness does not have access to work and earnings, and also to acquire his own housing and, maintenance of the family and the production of offspring, but has, as a rule, higher education and even academic degrees, is ready to work and create a high cost⁵¹, and often very skillfully; but, again, does not have the opportunity to do it (which is now widely known in the scope of the concept of "prekaryat"). This, for example, is the rebellious youth in Spain in 2012, outraged by the hopelessness of their situation and driven to the periphery of life.

At first glance, the hypothesis of communism as a balance of the smithian types of income is a complete naivete and a testimony to the unfamiliarity with Lenin's book *Two Tactics of Social Democracy in the Democratic Revolution*, where all sorts of interclass compromises and compromises are so decisively denounced. However, here we are not talking about classes inherent in one or another formation analytically suggesting within itself an economic disproportion, but it is about the ways of income taken in their common structural features, as Smith understood them, embodied in any society and not dependent on any classes, and also on the level of systemic representation of these methods, or types. This should be recognized if we proceed from the recognition of the scientific universality of political economy (and economy in general) as a means of describing any objectivity and objectivity related to it. In this sense, we are not talking about conciliatory reconciliation of class contradictions, but about considering investing in business, earnings for work or knowledge, as well as getting rented goods in terms of the possibility of their organic interaction and balance in society, but there is no distortion in one direction or the other.

Of course, here, in connection with this, one more reservation should be made: Adam Smith himself created political economy as a means of describing and

⁵⁰ And in Russia, if you believe Simon Kordonsky and his Khovrino Group, this is also supplemented with a class stratification as a special, postindustrial, phenomenon.

⁵¹ The concept of value in the sense of "value + price", being a concept, first of all, theoretical (and in this sense valuable, just as, as an accounting concept, in its sense the concept of capital is valuable) in its social being is communicatively conditioned and, together with that, it turns out to be a synthetic category of explaining demand, in no way subordinating the price that analytically enters into it (analytically including the resource cost), as some political economists of the orthodox sense.

interpreting the economic realities of an already sufficiently developed, capitalist society that itself had been disenchanted with this very educational science. However, being in itself a given, this society had only a concrete experience of itself, and Smith observed economic categories in a binding and subordination to the realities revealed by this very experience. What absolutely can not deny the other conditions under which ways of obtaining income would be presented in the society in a more organic and harmonious way.

This is a general statement of my hypothesis, a more detailed examination, clarification and verification of which could surely be solved by many contradictions of the present and the anticipated problems of troubling prospects.

First of all, it is necessary to indicate the direction of work, which is connected with the verification of the above assumptions. Its peculiarity will be, on the one hand, the clarification of social conditions, within which a typological balance of incomes is possible, as well as the associated effects and opportunities for society. On the other hand, the specifics of this work will determine the understanding of the basic conditions of imbalance and distortion towards one or another formation, and this understanding must proceed from the indicated principle of their systemic nature, and not stagiality (which will surely require a serious revision of a number of other provisions of Marx related with a staging of formations). Finally, from a third party, the specifics of the work will be determined by the attempt to present a typological balance and an imbalance of incomes in the society as part of the natural process of adaptation and development of society in the world of nature and surrounded by other societies, and therefore an attempt to understand the key conditions and directions for achieving social homeostasis from the state this or that formation. Here, just might require Taleb's "fractal post-nonclassic", which determines the general conditions for proportioning the proportion and intensity of shocks against the islands of invulnerability within the "barbell effect".

And once again, separately, it should be emphasized that this research within the framework of the proposed hypothesis is based on a specific formational approach, where the proportion of types of income considered as the main political economic categories is placed at the core, with the unconditional

consideration of the importance of all other categories and the connection with them of these data all the same ratio of "proportion" (or balance). This, in particular, means that, in the framework of verification of this hypothesis, all other assumptions and forecasts of economic development possibilities are not completely excluded, in particular, the forecast of the end of the capitalist formation connected with the inability to expand sales markets and deepen the division of labor . This does not in the least contradict either the system approach to formations or the notions of problems of living or viable systems that are confronted with the tightness of the habitat and the inadequacy of development resources.

Actually, Adam Smith himself in his "Study..." notes the difficulty of identifying types of income, the transition of one form to another and the presence of errors that arise in connection with the attempt of their specific typologization. However, it seems that the issue of such a distinction is not an object of close attention to him, and therefore he bypasses it; In addition, political economy initially proceeds from a macroeconomic approach, and the question of the preferential type of income in society for Smith was more important than the question of the typological balance of income, which he writes at the very beginning of his book, in the introduction:

«The task of the first four books, therefore, is to find out what was the income of the main mass of the people or what was the nature of the funds that accounted for their annual consumption in different centuries and among different peoples. The fifth, last, book examines the income of a sovereign or state».

However, before making the transition to a more detailed presentation of the arguments in favor of or against the hypothesis in question, we should say a few words about ethics as the methodological basis of the political economy itself, especially since, for certain reasons, this understanding of ethics was thoroughly forgotten. Actually, the educational pathos of the above quotation is precisely the ethical premise: starting with the consideration of the profitable dominant of the masses, to correlate it, ultimately, with the profitable dominant of the state governor, in the limit embodied in the sole figure of the sovereign.

The typological disproportion of income types, being leveled at lower systemic levels, shifts to higher levels, causing the listed crisis problems. Of course, it is highly desirable that these considerations be confirmed by a thorough study of

the balance of types of social income, with a detailed definition of the types and categories of rent, wages and capital, for in the same "Study" Smith notes confusion in the typology of specific types of income by specific recipients. Being superimposed on a system-dynamic analysis tool, the monitoring data of social processes should show the negative consequences of hypertrophy in a society of each species. It is possible that this will require work comparable to the construction of the "World" model by the Forrester-Meadows group. But is the complete model possible without historical empiricism?

So far, only two examples of hypertrophy of sources of income have been given to us, the first of which is rent feudalism – ended with bourgeois revolutions and the formation of hypertrophy of a different kind – capitalism, while the remaining two remain in recession, the beginning of which is observed in the terrible omens of the beginning of the 21st century. What now to expect: the swing of the pendulum of history toward the hypertrophy of salary earnings, or the balance of all three types of income? And if so, then both for that and for another case it is required to form a picture of a society in which both that and the other reality will be described as fully as possible⁵².

However that may be, these two variants of economic development, based on the balance of types of income, I propose as a general working hypothesis of post-crisis development.

Moreover, in addition to these two hypotheses about post-capitalist society, I propose one more, taken on the basis of the mode of production, and consists in the fact that production in the society of the future will go towards the mechanization of control systems, just as this process took place for the mechanization of production, initially manufactory, processes under capitalism. This process will proceed with approximately the same pathos as the introduction of Cybersyn in Chile (under the slogan "road to regulation"). The difference between this process and "Internetization" is described in some detail in the part of the book "The possibility of management...", where it is a question of a "cloud situation center". Be that as it may, in the case of balanced incomes, and in the case of "wage authority", it will have to do with the maximum automation of production and almost all management processes in the society, which also

⁵² At the same time, let's not ask ourselves whether, in the framework of the labor theory of value, there are any sources of income other than these three.

requires a certain forecast of the typology of personalities and production relations that make up this society, if at all you can say something and somehow say about a society where cars are produced and operated.

But first you need to answer the question of whether there has ever been in the history of mankind such deviation of the social state as "the power of salaries," and what is it altogether. Obviously, the Soviet experience, when private appropriation of capital and land rent were abolished, and all received salaries, is only suitable as a very specific example, since in the USSR, firstly, there was a social appropriation of capital, and secondly, some types of salary incomes were banned or publicly censured as "unearned income". In other words, the USSR had rather strict regulation of public revenues, and it is not necessary to talk about the hypertrophy of wages. The dominance of wages as a source of income in the USSR was due to their fixation in the rigid tariff rates of the distribution system, for the majority of the population – on the lower borders (although these salaries, on the whole, provided a relatively high level of consumption, overshadowed by the notorious deficit), with the dependence of their magnitude on places in the social hierarchy (the higher, the more) and the economic impossibility of such a thing as the extraction of super profits by salary.

However, the Soviet experience of income deviation is precisely the experience of the "lower borders", and in order to compare the "wage-oriented" economy with the maximum rent feudalism and maximum profit capitalism, it is necessary just to talk about salary super-incomes. That is, about a state where salary superannuation can compete with excess profits from profit or rent. That is, in a sense, a state where one type of income approaches the other on the basis of absolute dimensions, and becomes at some point more preferable than the other. Such an interchange, however, is certainly possible not only at the level of "superlarge".

Ethics as a philosophical basis of economics and Marxist ethics

Karl Marx sent morality to the superstructure, denoting its dependence on the class socio-economic basis and, together with it, almost the whole corpus of differences in the science of ethics, which includes questions of morality⁵³.

⁵³ Contrary to Paul Ricker's remarks on the cultivation of the philosophy of morality as a science of the proper and ethics as a science of the good, personally I still believe that in this matter scientific essences are multiplied by Riker without the need.

Following Marx in the area of the superstructure, morality, and ethics behind it, were pushed by his Marxist followers, including Lenin, eventually denoting the striking similarity in this of Marx's ideas with the ideas of Nietzsche's immorality, which Professor A. A. Guseinov:

«Marx agrees with all the preceding thought in its critical part, that the world is really imperfect, it is bad that the existing gap between virtue and happiness cannot be considered normal, worthy of man. But unlike it, he does not regard the world as a collection of objects, external to the person reality. K. Marx understands being as a social practice. This is the basis of his philosophy. It predetermined his views on morality. Since being is a social practice, it can be transformed by human standards. You can create a moral being. Morality does not need to be limited to the domain of knowing inner motives, individual experience, there is no need to look for places in addition to the real world (above it, next to it, in its occasional niches), to dream of fantastic islands, isolated gardens, abandoned barrels, etc. The real world itself can be perfect, friendly to man»⁵⁴.

At the same time, Guseinov noted a number of meaningful aporias that appeared in Marxist ethics, in particular:

- the problem of an imperfect subject who creates a perfect world, resolved by building a moral, that is, "communist, transformation of the world through the revolutionary struggle of the proletariat" (see *ibid.*);
- the problem of the nature of the proletarian morality itself:

*«does this mean that (a) the proletariat in its struggle must adhere to the restrictions imposed by morality, or (b) its very struggle acquires a moral meaning and becomes an ethical canon... the most open and consistent place of morality within the framework of communist doctrine, in our opinion, LD Trotsky in Their Morals and Ours, stating that "morality is a function of the class struggle", that "the questions of revolutionary morality merge with questions of revolutionary strategy and tactics" (see *ibid.*).*

A.A. Guseinov notes the importance of Marx's ethical ideas in the following respects:

«First, he proposed an antinormative, purely concrete, contextual understanding of morality. Secondly, he outlined a new disposition of ethics in relation to morality, which consisted in the transition from the apologetics of morality to its criticism; now the task of philosophical ethics was not the clarification and definition of the subjective logic of morality, but its criticism, decipherment, the identification of a hidden subtext».

⁵⁴ A.A. Guseinov. "Marxism and Ethics" (http://sbiblio.com/biblio/archive/guseynov_miet/), 2004, active on 21.03.2017. It is worth noting that Marx's understanding of morality so fully corresponds to the ideas of fullerianism and the terror-cosmic ideas and practices of the Krasnoyarsk scientists of the Oktober of Baghdad in the first half of the 1970s.

That is, in other words, the Soviet-Russian philosophical ethic Guseinov argues that Marx raises the question of the true underlying cause of morality itself, that is, some kind of extra-moral truth of a human being constituting the very morality. That is, speaking logically, about some basic device, the statement about which can take the meaning "true"⁵⁵.

This is a very important circumstance because, within the corpus of the formal-logical component of the ethics of ethics-deontological logic-ethical judgments, in addition to truthful judgments, can take estimated values⁵⁶. In addition, Guseinov noted in his work that there is no indication of yet another circumstance related to the problems of Marxist ethics, which is rather related to issues of interdisciplinary ties. It is that Adam Smith, the creator of theoretical political economy, whose ideas Marx developed, was known at the same time as an ethical philosopher, and that it is the ethical ideas of duty, blessings and values that underlie both political economy and any known economic theory and practices. It's another matter – where and how they lie, what is meant by them, and how they work within the framework of different system levels, practices and subjects. In passing, it should be noted that in Adam Smith, the category of balance (proportions, fluctuations, etc.) acted as a notion connecting other economic categories (labor, cost, production, markets, income, etc.) in an "intersectoral" form in the form basis of the Gosplan of the USSR.

That is, ethics (both as a substantive and as strict science) is the paradigm and methodological basis of the economy as an authentic science and practice. There is no need here for long to prove this – in particular, to conduct links between ethics as the metamathematical basis of algebraic cybernetics (in the sense of Byr), the tasks of economic cybernetics and the Chilean experiment of the 1970s⁵⁷. It should be noted in connection with all this that ethics, whether it is taken as an abstract subject or as part of a system of religious views, is largely, if not predominantly, heuristic, that is, allows a set of rules or principles of action without specifying the purpose of their application. That is, it assumes work on

⁵⁵ In this sense, strangely enough, Marx is also similar to neo-liberals – economists, but if he talks about the class essence of morality, then "economists", as a rule, deduce ethical questions and morals in the area of the Okrugnitsa's course.

⁵⁶ Identified, in the framework of sociological and applied linguoanalytical studies, in the practice of analysis of tonalities, or sentimental analysis.

⁵⁷ When they built not only a workable but viable system, and she, meanwhile, worked, than strongly frightened the neo-liberals-monetarists and, apparently, became the main cause of the Pinochet's putsch with the subsequent "Chicago boys".

the principle "act this way, and you will achieve favorable results for you". That is, in ethics, the ultimate goal of action is allowed as a transcendent actor. In particular, because in some of these conditions either the comprehension of the goal, or the choice of one of the many favorable outcomes, may not be available to the actor himself. Meanwhile, the heuristic behavior of a viable system was one of the cornerstone themes touched by S. Beer in his book "The Brain of a Firm".

Marx had a clear certainty in answering the question of a favorable goal, as part of an attempt to answer the more general question of the inevitable post-capitalist world. My question, however, relates to why Marx, paying attention to the problem of the crisis of capitalism, designated by Adam Smith, did not pay attention to the ethical component of the worldview of the Scottish economist. On this account, there are two considerations.

First of all, the ideas of Karl Marx were formed in the second half of the 19th century, and since then they have gone on an "independent voyage", whereas the beginning of a thorough theoretical study of the theme of philosophy and the methodology of science, as well as the topic of intersubject communications, begins with the second third – mid-twentieth century, with the work of postpositivists. Marx was within the bounds of current ideas about science and considered the most scientific in the system of social, industrial and value relations, without problematizing the demarcation of scientific knowledge as postpositivists did. He lived in a somewhat different, so to speak, scientific era, and these things were not his main theme.

Another reason why Marx did not pay attention to the ethical component of Smith's views (presumably considering these views to be exclusively the class conditions of his being) was, in fact, what lay at the basis of social, industrial and value relations, and, apparently not only from the time of the "long 16th century", when capitalism was formed in its well-known form. It is with the beginning of the emergence of capitalism, that is, from the Renaissance, that the process of becoming a standard of scientific character, which ultimately eliminates ethics from among the cognitive spheres, within which the criteria of scientific value.

This process begins with the statements of Bacon-the believer that knowledge gives strength, and even, perhaps, from the earliest times of the Thomist

peripatetics, if not antiquity. This is a postulate, or adherence, to the consideration that the comprehension of truth determines the proper and favorable behavior and precedes it. Wherever and by whomever it is formulated in an explicit or implicit form, this postulate, in the final analysis, is an ontological prerequisite with well-defined consequences. Ultimately, in the framework of following this thesis, the comprehension of the true is separated from the comprehension of the proper, taken as *causa finalis*, the immanence and comprehensibility of truth become due and, in other versions, value-criterial for the truth (including in relation to its scientific character), and due and good are subordinates so understood truth (or truth). Comprehension of what is and what is, is arranged, becomes the target, and the very sober expediency gets rigid adherence to the principle of being-being.

An alternative thesis is the recognition that truth is revealed only due and benevolent to the incoming, for immanently it can be absolutely not given or given incompletely, neither is the truth of its own being nor the truth of the surrounding nature, and this truth is revealed systematically and to a certain extent as a worker bonus, according to motivations, tasks, goals, inclinations and other intentions of the knower. As far as I remember, this approach was associated with certain people who once told me about it, with, roughly speaking, "orient orientated culture" (let us recall the Chinese "behavior of a noble husband" and the principle of non-action "wu-wei"), whereas the opposite to him is the first "Western-oriented".

All this, to a certain extent, clarifies my own thesis that the basis of higher education is and should not be the culture of knowledge, but the culture of faith and desire, and that the culture of knowledge (or, if you like, scientific ignorance) is a tool culture, providing this higher, meaningful, invariably connected with the question "why", culture.

However, the management of one's own desires and faith does not at all mean either a refusal from an active and justified change in the external world, or the information of such management to hi-hum and manipulation of self-consciousness. Rather, they are closer to the Marxian idea of the self-improvement of the liberated person. Moreover, such an understandable education in principle should provide resistance to manipulation.

According to the "eastern" thesis, heuristic behavior has a common goal namely the balance of viable systems, irrespective of the nature and specifics of the system itself – clarification of the latter is important, but only in the second place, because these character and specifics are variable in the process of adaptation and balancing, and in it the first place is the question of whether or not to accept this or that other entity, education or not the formation of a symbiotic or other organic integrity with it. Ethics is another type of system operation that can be clarified through truth-probabilistic ideas and constructions⁵⁸, but not reducible to them. He is another and takes on an independent meaning, like a story with an egg serving the Stoic as a visual aid for explaining the connection of ethics, logic and physics, as presented in the first lines of Gile Deleuze's Logic of Meaning. Values of "important-unimportant" ("meaning-insignificant") – a different, and quite independent, thing, rather than "true-false." In a sense, these values are close to the utilitarian concept of truth (reliability), which presupposes a criterion for such a degree of utility for the interested subject of action or speaking, for they delineate the domain of is-values, in the end, by the subject himself, and at the same time represent such " values are modalized: good or bad something for him – then, to a greater or lesser extent, it is possible for being or non-being for him. Also, of course, this thing is an area of meaning. It is not for nothing that the Stoics clarified the meaning of things up to physical self-elimination from life.

Before Marx, the question was different: the elimination of the working people from the life took place due to the insufficiency of the social, domestic and economic conditions for their provision, with the growth of qualifications and, ultimately, the consciousness of these masses, and the question of why to live and survive was simply not . The question was how to make the surrounding life better, and the semantically important instance, factor and state recognized the struggle. This is an extremely important distinction, because it is a red thread from Stoicism to Albert Camus with his question "Is it worth living?" And the existentialism of the 20th century, which appeared in the conditions of globally expanding Marxism. On the other hand, it was Stoicism that was the direct predecessor of Christianity, whose basic values, including the ideas of social justice, were perceived by the communist movement.

⁵⁸ For it is entirely possible and allow the question "what is ethical (moral, moral) in essence?".

In this sense, considering the idea of balance as the leitmotif of ethical and economic relations, it is worth paying attention to the alternative Marx approach to understanding capitalism. It consists in recognizing that capitalism is not just a social and political formation that arises at a certain stage of the development of society, reaching the peak of development and leading to the decline of this system of social relations, manifested in the already known inflation of state-capitalist monopolies, the formation of a financial-industrial oligarchy, the fall in efficiency (return) of capital and neocolonialism, finally, in preventing the formation of new markets, the introduction of new technologies and the destruction of competition. But this is more likely to arise for a few centuries in a special historical context, coinciding, for the most part, with certain historical conditions, the deviation of social development, and that the crisis of capitalism is, in reality, a crisis not socially political formation, but the society itself, subjected to such a deviation. Its essence lies in the above-mentioned imbalance of types of income, and capitalism, being the "power of capital," is nothing but a protrusion, a disproportion, an imbalance of one source of income to the detriment of the other – and rent, at one time hypertrophied by feudal landownership, an employee or a master, diluting his skill by means of massification and manipulation of demand and supply. Therefore, during the crisis, protuberance begins to "pendulum" in all directions and reveal what was previously thought to have been archaic.

Lies about social entrepreneurship from representatives of well-known circles

In the context of ethical issues one should get rid of one evil illusion of charity, which is very actively disseminated today by those who, for their own benefit, do not shun people from slaves. In April 2015 an interesting article was published by the notorious L. Gozman during the period of large-scale Russian discussions of the "non-profit" and other "third" sector, believing (or persuading others to believe) that it is possible to pour in new old wine of struggle against poverty. It's like a new wine. In as if not a leaky bellows.

So what can be of interest to one article⁵⁹. First, case studies of business activity, which can nevertheless be viewed as reproducing applications. And secondly, by what clearly shows the extent to which Mr. Gozman is generally a specialist in the problem of poverty. First of all, by the very same key-approach approaches (the

⁵⁹ <https://komitetgi.ru/publications/2569/> (actual for April 2017).

story about the fact that the MBA case study methodology is seriously holey, well-behaved bearded, and does not belong here) and the emphasis on "social responsibility". To tell the truth, I did not understand the material from the fact that micromanufactures working for the "psychological factor" organized by sentimental "rich pinworms" differ from socializing charity. They quite fit themselves into the growing segment of the "trade in impressions", which strongly smells so vile ancestral Protestant synergies of an unorganized person. Also, it should be noted that the author of the article does not say anything about the standard and consumption norms (well, an ambiguous and sensitive topic, but not so much, especially when it comes to the health and rhythms of everyday life), nor about the sources of poverty. Actually, social entrepreneurship understood as described by the author in all these cases is somewhat reminiscent of "gradual catch-up development," as Oleg Grigoriev said in his lectures (an example of Panama's economy, with the partial development of new industries that quickly turned back, but only at the level of individual personalities and households): there seems to be a change, but the qualitative break in the standards of life is not overcome. All these small businesses are nothing more than conventional "Swiss" for the poor, neutrally standing aside from serious market battles, already deliberately putting people down without guarantees of recovery and generally demand for their product. This is another principle of the work of the financial sector in the capitalist system, which Grigoriev said: the displacement of weak players by stronger players to increasingly poorer markets, only here the specialized or marginalized but still poor markets are provided to the weak at once (within the framework of institutionally emerging social practices) , which are not conventionally covered by serious commercial interest (since such interest to them will not be so soon). Moreover, these socially-entrepreneurial things are something that goes from top to bottom, but not naturally from below, being guaranteed institutionally or morally (as is partly the case in the USA in the case of state support of high-tech start-ups by ARPA-like funds like In-Q-Tel). However, the desired by many as a humane or civilized society is so good that it allows not only to rise, even if a person "fell down" or initially from the bottom, but also to re-take part in the game without unsecured risks to property, health and life. Actually, this is the principle of security – the key principle of the public good, which exists even among animals. However, in the system of commercial and class hierarchies that have not only an uneven

gradualness in the sense of L. Peter, but which are within a largely natural process of active stratification into the rich and poor (and, moreover, global), it is hardly possible to talk about the sustainable implementation of this principle differently than about the form of a palliative.

Meanwhile, at a different level of understanding (and the difference in levels within my studies is something that does not necessarily refer to hierarchies), there is a historical precedent of a not qualitative but gradual difference in the standards of life – this is an example with the difference between pre-Petrine and post-Petrine houses of different classes: The prince's theater differed little "in format" from the home of a merchant or peasant – the difference was of a quantitative or sedate character; after Peter, the difference in the standards of life of the estates began to be connected with the other way of life (today, in the era of "post-industrial state capitalism", "class conditions" reproduce this same post-Petrine model). I believe other examples can also be found in the history of other societies, but this one is closer to us. Culturologists know these things well, but alas, in neoeconomics this kind of "culturality" is not considered.

...So, it turns out, the question is – in the way of socialization: in whatever form there are handouts, they will remain handouts if the initial setting of the forming "socially responsible businesses" elites is not to let the "cattle" into the "lordly garden", including – in the language and attributive. And yet, for a minute, the formation of the "middle class", starting from the second half of the 19th century, occurred in many respects through the transfer of the attributive standards of the upper strata of society downward.

I have already noted in some places that the problem of poverty, in particular, cannot be overcome without building social lifts in both directions: from the bottom up and from the top down. What is the last, the researchers of the problem of poverty are hardly well-present; it seems that here it is necessary to talk about the engineering of social institutions, correcting the models of the Khaldun cycles and starting work with the volume and content of the popular concept of downshift. And, of course, here comes the question of the standard of living that is outside the commercial game, and the related question of changing such a standard on the basis of the principle of sufficient grounds. Including – consideration of extra-capitalist management of the subject-technological set

(PTM), which in my narrative is associated with the concepts of "integrated design" Papanek, "metasocial" (meta-directional) collection scientific, external and super-rational. Also, I see the directions of certain decisions related to the interaction of small groups and communities settled around the triangulated communication infrastructure, adapted to landscape-climatic and operating logistics conditions. But still these things require detailed elaboration, since the idea of how this is possible in addition to the principle of interaction of contours and "life-giving" money, which produces the poor, is still largely vague.

When I began to write this text, I did not immediately recall how I had previously considered social entrepreneurship. If we start from the sum of the concepts of the labor theory of value, then, however, it is the provision of the opportunity to earn unprotected social categories. For a classical capitalist entrepreneur this is profitable in any way, since by properly organizing the work of children, old people, dependent women, disabled or prisoners, it is safe to "cut cabbage", under the guise of "sociality" and getting profit from "due to be grateful" workers, not fearing that they will pick up "the weapons of the proletariat" – a cobblestone, hard for them for all and forbidden for prisoners. The essence of "social entrepreneurship", which has already become a regular meme, is well revealed in the concept of "prison industry", which is discussed below.

Meanwhile, the mass character of the lively commercial (or even "non-commercial") creativity of the masses is completely determined by the social base of the gallant "otkhodniki", so interestingly considered in the same report for 2013⁶⁰ under the scientific editorship of S. Kordonsky and under the auspices of the Fund for the Support of Social Research "Khamovniki", and quite fitting themselves in the context of what I said further about the darknet and other effects known in the "shadow sociology".

Marxist allusions in the light of ideas S. Platonov

Platonov has very interesting things concerning the now-forgotten controversy, the subject of which, however, becomes more and more interesting in the light of the processes taking place around. It is also interesting in the sense of the doctrine of the revolutionary situation, worked out by Lenin in his time, which is little correlated today with "color revolutions" as controlled processes. In other

⁶⁰ Yu.M.Plyusnin, Ya.D.Zausaeva, N.N. Zhidkevich, A.A.Pozanenko. "Otkhodniki" (<https://www.hse.ru/data/2013/11/01/1283037797/OTHOD.pdf>). Ed. "The New Chronograph", Moscow, 2013.

words, the revolution as a managed product and revolution as a process managed controllably against the background of non-manipulational laws of the state of society are not compared with each other, whereas the first of them works in the presumption of controllability of almost all social processes and at the same time is also perceived by those who oppose "color revolutions," in the presumption of not confronting the manipulation of a positive prospect of social existence, but the implementation of "anti-manipulation" – quite in accordance with what was once said by one Russian Neo-liberal politician of the neo-liberal phrase "as we say, so it will be"⁶¹.

The concept of the complete controllability of the social process on the basis of the prerequisite for the principle assimilation of society ignores, however, the adaptive possibilities of this both with regard to manipulators and antimanulators (certainly inclined to master and use manipulative techniques) that do not take into account the particularity of their actions, the specifics of managerial interactions in it (partiality), and also how society is able to respond to such self-confident managers by demonstrating how Gödel's old good theorem is embodied in reality of the.

Accents of S. Platonov

Interpretative goals and, at the same time, the values of Marxism – the destruction of private property and alienation, hence – labor, production relations and productive forces (in the literal interpretation of Marx), which is linked to the doubling nature of nature by the automation of control and reproduction

⁶¹ Speaking in terms of "sufficiently general management theory" (DOTU, one of the domestic natural-science concepts of modern times), the management of social processes in today's world is to a much greater degree structural (that is, through a rather developed structure of communication channels) than it was in the era "Russian Revolution" of 1917. First and foremost, of course, this is due to the proliferation of mass media and mass communication (including integrated mass communications and mass media and powerful means of analyzing the personality in the big data format). Of particular interest in this connection is the withdrawal from the power of the structure, the search for lacunae in the structure, the restructuring, the creation of parallel structures (darknet), the obtaining of control over the channels (hacking), the reliable demarcation of unstructured management from the structured, the building of fuzzy (partial) management structures and such that they work in recombinant (kaleidoscopic) mode (including using steganography solutions). The latter, once again, is supposed for managerial interaction with public structures and processes, because at the technological level, for example, the recombination of data transmission channels has long been implemented as a protection technology for GSM networks (in fact, this is the peculiarity of these networks). That is why the sphere of media receives a special significance as a control factor in a trivial way, the key structural peculiarities of which are devoted to a separate chapter of this book – especially since the mass consumer of infocom devices and media products (tablets, laptops, televisions and other gadgets) uses only a small part of them at the fundamentally full availability of their professional functionality in the inaccessibility of means and methods of monetization of the fact of possession of the device, which is precisely the essence of the notorious "digital inequality".

systems. This thesis is highly overlapping with my hypothesis (of course, the working one) that the automatism of the original natural world (primarily biocenosis, and also partly of geoclimatic), given to man in the system of initial natural resources to private property and even tool work, can also be interpreted as a consciously and rationally designed and produced reality, but this, at first sight, creationist argument is transcendental to us: we have no reason to believe that the ecosystem or any its component (for example, a tree) is not a reproducible technological automatism created and deystically launched by some design authority in antiquity, just as the automatism of reproduced goods is supposed to be a system implant in nature by a person who, according to Marx-Platonov, capitalism and even communism in a post-labor world. Actually, the Glushkov-Ogas narrative that flashes in Platonov is very much in accordance with what is said in earlier materials concerning the historical meaning of the science of management in the twentieth century. In these things, apparently, the long-standing Christian dream of achieving harmony between man and nature is expressed in a state where a person adequately understands the divine possibility inherent in him.

Also, the question of the destruction of the economy as a way of social organization corresponds to its consideration as a socio-historical phenomenon in the best and most avant-garde theoretical representation of "neoeconomics", working at the stage of positive heuristics, and is evaluated in its possibilities, limitations, and claims as a bottleneck in the sense E.Goldrath, only on the scale of not a single firm, but the entire system of reproduction of social relations, since it is at the level of what is called "subjective reliability" "the phenomenology of everyday life," the economy itself as a significant factor in human life, interpreted by economists from the position of certain vital and immutable laws, seems to be something very oppressive and unnatural, and therefore requiring clarification from a broader perspective (especially since the author of "neoeconomics" O.V. Grigoriev argues that within the framework of the economy as a science there is no solution to the global problems of the 21st century). Such a broader approach inevitably leads to the general questions of management and the "correct presence" of man on the planet Earth as a common and integral house, largely incomprehensible and inaccessible to modern man with all his knowledge and technologies. And the way of natural management of this house is very different

from what a person assumes under different for his, economic management different resources, forces and relations as the highest form of government in any way. Of course, being within the framework of this science it is difficult to assume that the very method of such management can go into its own other-being or be something new as a "well-forgotten old" on a new spiral of the socio-natural evolution. In this sense, of course, satirical assimilation by S. Platonov of the concept of "socialist economy" to the concepts of "socialist prostitution" or "socialist speculation".

Here it is appropriate to say about my claim to those people that, in their time being close to these all positions of comprehension and understanding, occupying responsible positions, exchanged this divine primogeniture for the lentil soup of following in the fairway of convenient and simple concepts; slipping to the brink of luxury, replaced beauty with kitsch; they confused the person and the place he occupied in answering the question of who is painting whom, which means what the words "who" and "what" are used for. Today's my question concerns who to carry out half-forgotten projects together: with these confused or with someone else? Since all these projects, prospectuses, foresights and forecasts aimed at a radical revision of the foundations framework require for their best implementation people of goodwill, the image of which in no way matches the image of the "following in the fairway" out of a sense of convenience and claim to one's own importance in fact one's own existence, so far as "I am tormented by vague doubts" about lovers gaining not much even myself, but everything (without the quotes) in a banal detachable manner, without attaching to that creative talents and forces (and to use very much of this, these should need). That is, being a bastard in the literal, etymological sense of the word, like the gluttonous White Sea herring, dragging behind a bunch of hooks thrown into the sea without bait – just because they shine. For all its gluttony, "exchanging primogeniture for the soup" – very unreliable people⁶²: they are quite easy to eat by those who live by something larger than themselves, and nurtures long-term strategic plans. And here the question arises of an alternative influential force, for the time being, the one that remains largely open. Personally, I propose to seek an answer to it in the system of "complex social shadow," which has the potential

⁶² It's humans, not taxpayers [русское "ljudi" is translated into English as "people" ("narod"), which is etymologically some incorrect], because they consider themselves more equal to others – those who pay taxes to them – "polyudye", but not vice versa.

for effective development and embraces various social, "class", financial and class categories⁶³, which only with Marx proletarians is related to self-discipline and applied combinatorial savvy in modern technosocial conditions. Otherwise, they are certainly not proletarians, since they live under the conditions of the already long-term curtailment of capitalist relations and (correctly noted by Platonov) the Leninist multi-fold of developed communities with forms of employment that have undergone considerable changes since the times of both Marx and Lenin, as well as the actual work carried out is quite understandable in terms of these classics and their followers, whose relations with "capital" have shifted from an in-country to a global intercountry level (and other categories, similarly changing they scale).

To the problem of Calicles and Socrates in S. Platonov

Hegel found a solution to the problem of freedom and equality in the state. Indeed, the theme of domination, which has been known since antiquity, lays advantageously on the hierarchical essence of the state. However, in the republic freedom is associated with the possibility of choosing in the field of creative actions and interactions, and not the primacy of the relations of arbitrariness and repression (excluding such possibility), whereas equality is a presumption, because it is impossible to always know what the vis-a-vis and the organic strength, and in what form these abilities will be manifested. Utopia, however, consists in the very concept of an ideal state, since the latter always self-organizes itself ideally in relation to the current conditions of its own existence and does not need an external evaluation by a separate person who is interested in it as a blessing, unless this person is correlated with the state as part of its apparatus. Such administrative education is within the limits of the natural necessity given out for the realized, for the organic basis of any state is an irrational in essence "rational bureaucracy". That is why my hypothesis is that the ancient dichotomy of freedom and equality is really and specifically resolved in the republic, and in the state (as Hegel asserts, considering his manifestations as the embodiment of the "absolute spirit") – is illusory and abstract. However, what is a republic as a non-state has yet to be more thoroughly understood, and to rethink all that is known about it in the history of thought. Although it is already clear that etymologically it is a synonym for democracy and a connotative concept close to

⁶³ We will pay tribute to S. Kordonsky. As V. Vysotsky sang, "...even knights in the forests hide till the time...".

it, only taken in the aspect of its primacy ("res"), and not power ("κράτος"), despite the fact that lawyers will immediately begin to carry the scientific nonsense about the difference between "form of government" and "political regime". And it is also clear that a republic can have a set of basic value maxims and regulations called the constitution, and that it should prohibit the formation of administrative hierarchies in the country (in any case, as the administrative basis of society), leading to a violation of the parity principle freedom and equality.

As part of this understanding, the possibility of nationalizing producers or trade and financial agents is in question in the republic, but the producers themselves and any exchange intermediaries are in question in the status of private owners, as well as other signs of the MMC like consumption of goods. In contrast to what Platonov says about the cutting ear of the concept of "state-monopoly socialism," the concept of republican ownership in the sense of a protected and managed public good should be redefined. That is, one thing – the republic as a non-state, and another – the question of its existence in the conditions of the current elitocratic abolition of private property. The administrative way in the sense of achieved class homogeneity cannot cease to be a dictatorship in the event that the estate, which is fully capable of being reproduced (and reproduced, in the first place, in the first place), is essentially state bureaucracy. So, in the Platonic sense, the human-machine system, which assumes on the human side an equitably-competitive method of administration (which proved its efficiency in its design essence) should be a positive movement, on the machine side – automation not only of the regulatory processes, but also the operational monitoring of points control, which, in turn, raises the problem of total control and freedom zones.

If someone thinks that it's all – just utopian thoughts of, I can recall that we often try to scientifically substantiate the future, based on the dominant of the past, rather than start to build it, relying on the discretion of the favorable, but had never taken place or not dominate (and therefore unknown or little known) opportunities. And so our problem is rather not the knowledge of the future, but the burden of responsibility and fear to reveal them, to declare them (invariably falling under the fire of ostracism and ridicule) and begin to embody, counting on the success of this task and, at the same time, asking about the further

consequences and opportunities. It is the difficulty of the activity self-consciousness in the historical flow.

What, in the case of automation of regulation, do with inventing regulations by the designers, and how to dissolve regulatory procedures with the risk of total control of life, especially for stressful scenarios of mass consumption? Is it not because of the 1970s. the socialist cyberprojects were strangled, that they were oriented to a greater extent on the legal nature of the regulation, rather than on the management of a cash-based exchange process? It's one thing, if regulations are created for automated or even automatic systems, and if they apply to a wider range of behavior of the human component of human-machine interaction? How real is the risk of the proliferation of increasingly complex automatic system regulations on agents of action that created it, but do not control higher orders of complexity?

In automated finance, the dependence of volatile indicators on random events is not less problematic, but there are still specific strategies (for example, Taleb's); What about the random generation of unacceptable prescriptions? Here, references to three laws of robotics: the system of prescriptions can create a regulatory environment that strictly does not contradict these laws, but is unacceptable for a person due to unforeseen consequences – including those that are not calculated or accidental, that is, those that go beyond complexity or software engine orders. In addition, there is a long-standing problem of sufficient validity of engine solutions. The first (and, perhaps, the only) output that we see here is the creation of systems of regulations regarding the VSM of managed objectivity as the main criterion for the correctness of the regulations, and not on internal logic and interdocumentary coordination as a priority, that is, on "electronic bureaucracy". In other words, just as in the case of the writing of federal laws (and everything that follows of them – it is under the law), machine lawmaking should also be based on a picture of the managed world.

The automation of trade and regulation is still the same issue of equality and freedom that comes from the conversation between Callicles and Socrates. But if so, then the question of the management of the exchange trade and finance will be no less a meaningful way in the case of orientation to the VSM certain economic reality (leaving aside the clarification about whether there is a model of

the circuit, industry or process any transactions as a system), and not a set of "fundamental factors" and "shocks", strongly reminiscent of oriental anecdote about a group of blind men who were asked to give a definition of an elephant, feeling the different parts of his body, allowing him to build chimerical assumptions about appearance The animal. In this case, all market participants and trading are motivated to have a more or less consistent view of the control object, which has one it becomes something more than a set of bound and squirming in the sawdust of different-sized worms. And then in this case, exchange trade, if it will depend on psychological factors, it will come from very different and, by the way, essentially predictable, connected with the same viability of the management object.

In a number of cases, it is much more correct than using the notion of information (as a relationship of formal and material aspects of causality in abstraction from the other two aspects) is a much more common notion of a trace as a product of the relationship of different degrees and forms of solidarity that can "leave a trace." In this sense, with respect to human communities, it is important that the solidarity of eligible minorities, defeating the lesser solidarized majority remaining in their right, which N.Taleb broadcasts in his interviews, does not at all mean the high quality of the most solidarized social matter, and can have a predictably urgent character (as, for example, *asabia*). This circumstance is important for understanding the problem of elitism, of which we are going further, and ways to solve it.

Here I allow myself a little distraction on the passage concerning the previously mentioned topic of spatial provision of money⁶⁴. This is necessary in order to represent the main criteria for an adequate and productive economic action of those with whom certain hopes are linked in the current conditions of interaction. Important thesis here is the thesis that the specificity of business communication in its motives, motives and consequences is set by the predominant function of the space of the business game, which is, first of all, the space in the literal sense, also determines the format of profitability, the way and specifics of the goods to be grown, but that more, perhaps, important – the typology of the projects

⁶⁴ "Possibility of management...", section "Speculative hypothesis about money in the sense of time and space".

allowed in it. It is complemented by the thesis that no functional zone of the universal type exists in isolation from the functioning of the other, and the imposition of segregating zoning (known as "green" and "red" zones in the film anthytopathies) on the "universal economic typology" leads, ultimately, to reduction of economic complexity, although it does not exclude a highly organized system of universal spaces of the "green zone" in the environment of "barbarian lands".

The most recent Grigoriev differences in the types of interaction between economies and the books already available in the second cycle of the lecture and its book are transit-logistical and off-shore; their names speak for themselves and, in my opinion, do not require common definitions. Together with the cluster type of interaction, they are meaningfully correlated with the three main functions of economic zoning of space for any scale, respectively: migration (transport), storage (thesaurization) and production (processing, synthetic or grocery). The type of interaction determines the activity function within the space, which is essentially a design environment. Being applied to the scale of the whole country, one or another of them specializes it in the international system of division of labor (SRT), stipulating the preferential way of using the territory of the country in one way or another. However, the latter method of preferential zoning for a cluster type of interaction (which, once again, is not autarkic at all) gives a fundamentally new quality of in-country contours and management flexibility, revealing and using the entire basic palette of resource operations and distribution spaces (directly in the latter are the migration spaces), actualizing the possibility of inter-scale interaction of a system of territories of one level with those of others. The whole system of landscape-geographical (real, empirical) economy (be it trade-financial, industrial, real-sector, derivative or consumer) is realized in the categories of these three spaces (or functional zones), which are universal for all types of activities.

Where there is no production space (primarily cluster, but also investment, with massive poverty of the population), there is a basis for a distributive economy, and if the actual item of transport and transport does not become "any" special cargoes that require special technologies for storage, transportation , protection and treatment, and accordingly, or a deeper SRT, or more qualifications, or

(perhaps most likely) the price of service, there are opportunities for rolling to a monocultural interaction, for which the hierarchical cascade with state regulation turns out to be optimal, to the extent that this principle of distributivity itself dominates as a value and some patronizing initiality of economic life, covered with a halo of scientific character, which in turn is very self-justifying for the elitist or state monopoly elites of the "raw curse" and the "middle income trap" in which the populace gives unarmed population deprived of the right to conduct economic activities.

Offshore and transit dominants of interaction contain the possibility of inter-scale interaction of territories only potentially and in a sense represent a trade-financial sublimation of monocultural interaction, the reason for which is the space-time resource actually leased; that is, in the case of these forms of interaction, an unlimited number of uses and an inalienable monoculture within the framework of international law is the continuum itself with a certain level of service of its provision.

This includes the non-economic concept of the use of the best resources (lands), from which the concept of the basic principles of economic activity begins. In this case, however, the possibility of the priority of the transit-logistics-migration factor is not considered, but the hypothesis of this primacy would be very appropriate because the economic entity – the person was originally in the territory of the resource's presence, that is, arrived there using own locomotive ability (because it is not a plant) in a larger or smaller group. So, it is justified for him to consider the factor of communication and synthesis having a primary significance over the resource-consumer, which corresponds to the initial set of "best" natural resources, naturally and a priori, hacked and reproduced. Such a reasoning is entirely permissible if we speak in terms of the "doubling of nature", positive humanism and other non-Grigorev's Marxist receptions of modern times.

On the other hand, the functions of the storage and production spaces are somehow single-order, while the migration space mediates, delimits and organizes them: conditionally speaking, storage is the place of minimal conversion (processing) of resources, which in some cases is reducible to zero. The whole system of spaces de re in its balanced form is a system of project-scenario-

transforming-production. However, in some cases storage space can act as a production or part of it: this is the case if one realizes the most correct name for which I would suggest "the technology of exposure"⁶⁵: they are known since ancient times; they are: the construction of a wooden frame that requires seasonal material harvesting (in winter) and shrinkage (1 year), the production of wine or a chamon (1-50 years), traditional Indian bows (25 years), and so on. They are often the subject of disputes (perhaps the key argument in them) when it comes to the rights of the labor theory of value: its opponents say that, for example, human work is not needed to increase the cost of fermenting contents of wine barrels, while its supporters object, as the barrels, and the place of their storage, and their contents are created by man, and man controls the process and protects the exposure space; that they receive an objection that it is not very expensive work, and they in turn receive an answer that, if one understands, whatsoever was, and labor, and requiring in such cases is, as a rule, sufficient high qualification, and therefore expensive. Most likely, in these disputes Solomon's decision will be true, connected with the idea of the right action without regard to its cost in the framework of the concept of partial controllability. Neoeconomic representation (or, more correctly, as I remember it and understand at the moment) that the "unorganized" forces of nature are "organized" by a man in the form of technology, is inadequate and requires an adjustment that consists in recognizing that, in general, the obvious circumstance that other natural forces and processes are arranged thinner than a person can realize them, some are inaccessible even to a very advanced technologically person at the beginning of the 21st century, but more than that – the primary form of management connected with gathering and hunting, is just the interaction, first of all (and, perhaps most of all), with these subtle forms and processes of natural organization, which are obviously inaccessible to the management of even a highly educated but technologically unskilled person⁶⁶, who since the ancient times has been using "natural factories" on the model of the "black box", being only slightly less aware of the principles of their work than the majority of consumers of the "Internet age" are aware of the production at quite the human

⁶⁵ About a slightly different subject – the social exposure of technologies from the stage of invention to mass production and mass distribution, which goes back to the corresponding tables for the periodization of RB Wheeler's technologies, it is discussed in the last chapter of the volume "Partially managed..."

⁶⁶ Here, neoeconomics does not diverge with itself, meeting with its own theme of robinsonades and criticism of window methods of production.

factories of the goods used they are everyday, and also interacting with the world mainly on the same, trusting "black-box" model; which is natural and normal, because otherwise these inhabitants – either scientists, or autistic "rain people" with loaded consciousness.

However, it is for these people that there is quite a rational idea that in a space filled with something where nothing is obviously happening, some changes may occur, not immediately apparent, and it is precisely these invisible at first glance transformation-in-preservation within a single space, form the human concept of time and the process of "becoming in it," which it uses productively, supplementing it with the economic use of motion as an interdimensional movement. It is there where a person is unavailable or unjustifiably costly to divide space and move something in it, it provides an opportunity for action to the ingenious device of the natural process, to which the work of isolation from the context of the natural environment is applied; in fact, the concept of the reproducibility of a scientific experiment is connected with the latter. In this sense, called "work", purposeful efforts per unit of time (in the case of their regularity, they turn out to be work, but also often referred to as inattention to the habits of using words of labor⁶⁷), of course, are not the only form of valuable human activity, and in a number of specifically specified cases, they can represent a personal injury, such as forced labor, marmoset's, sisiph's or an obstacle to social development. These latter just happen when a highly skilled person is superfluous as the division of labor deepens and the overall productivity increases, plunging into the nausea of existential problems.

Platonov connects the alienation with the division of labor, but does not go further, as Grigoriev does, and does not speak about the knowledge economy and about the fact that the essence of alienation in the process of the division of labor is precisely the alienation of the knowledge and skills of an employee with its depreciation in the labor market historical realities of which the Russian inhabitants have a vague idea) and the transfer of its competencies and

⁶⁷ Actually, the way S. Platonov in his work "After Communism" describes labor as a phenomenon necessary for Marx to be destroyed, different from the etymological interpretation of labor as overcoming difficulties, or what Grigoriev calls "an experienced experiment" (AOD), and in Fuller – under the name "problem solving". Accordingly, regular routine activities should already be considered not work, but work that is not connected with overcoming the novelty-containing problems and the attendant problems of novelty. As for the project activity as a demiurgical interpretation of the creativity of the creation of regularities, routines and regulations, it can also be classified as labor, for it is also related to the factor of novelty.

knowledge to the level of "knowledge of the firm" with the dispersion of its activities among the less skilled, interchangeable and complaisant, more cheap and less demanding, staff. Therefore, he does not have a narrative about how these highly qualified categories, which turned out to be "white" or "light blue" collars, are giving way to more and more "black" collars, turn out to be that social body that is able to realize the need for its own cooperation on project principles and proceed to build a new world where it will sound simultaneously as a new and as a well-forgotten old category of the person of the entrepreneur who overcomes even those economic-capitalist forms of social organization in the framework of which they once had occasion to arise in a well-known historical retrospective. Not considering Platonov's alienation from the position of the knowledge economy leads to the fact that overcoming alienation within the framework of socialist state monopoly (SMC) in relation to small proprietors, he naturally views as a partial expropriation. Which in reality turns out to be nothing more than a state robbery of various categories of the population, before being robbed by firms in the process of alienating qualifications. The problem here, however, is the ability to resist special means of normative social design (first of all, indirect taxes and draconian laws), as well as to realize one's own interests in the long run in order to avoid the effect of slow frog welding, that is, to think and act trans-historically. And finally, a separate problem is the ability to work with a stationary bandit from the position of external factors, which in general was hardly ever seriously considered for small and medium-sized economic agents (of course, with the exception of the slogan "proletarians of all countries, unite!" the embodiment of it in the life of things).

Arguing about the regulation, Platonov strives to reveal the subject and tasks of computer-aided design. , He understands the overcoming of alienation within the state monopoly as the coming forth of the alienation of the producer from another, having in mind, most likely, the organizational producers, or the enterprise. If we are talking about specific people, we are depriving them of the knowledge of their tools, providing them with a guaranteed right of income and creativity, in one case, creating a bridge between the producers of 1/128 of the boot and 1/35 of the sock , while in the other, the good and the declasseed whistleblower; in other words, there is the possibility of understanding this

overcoming of alienation in the form of equalization. And this, again, if, in considering alienation, exclude the knowledge factor.

But these designers are not at all those who once ignored their right (and, at the same time, the duty) to radically solve the tasks of social development: here we are talking about some productive mass of people of a new type. Although, of course, the "fairway bastard" will be happy to intercept the lacquer political agenda that has come up to them, the ability to independently develop which they have long ago atrophied. Of course, the first desire is to mow down their slanting revolution (or, in the soft version, lustration), because their enchanting inability to manage (primarily in Russia, but for other countries this is no less relevant) degenerated into a literal embodiment of I. Bosch and the works of J. Orwell. In an even milder version, this problem is solved by introducing a system of competitive administration in the framework of administrative reform, but this is very doubtful in its subsequent effectiveness precisely because of the crisis of state systemic nature as such (which, alas, is seen by many worthy minds or even denied as something impossible). Today, for such a reform, it is necessary to abolish (destroy) the state positively and proclaim the republic, having written for it an "extra-hierarchical" constitution, proclaiming the ownership of personal weapons with the rights of its use, having done much else, reminiscent of the famous bill of ten amendments. "He will eat something, but who will give it to him" – that's what will be the first true response to these proposals, which, moreover, are more radical than those that sounded about two hundred years ago in the mouths of the founding fathers of the US semi-state, the era of Rome in one system⁶⁸. In addition, the external adversary, in connection with which this competitive administration was introduced, in today's conditions has not a country and national, but a global and distributed, localization, and a completely extra-monarchical nature. To everything, even radically separating these concepts of the state and the republic, I would not venture to say that today we are sufficiently aware of the latter, taken in this quality. And yet, all this – only new conditions of action, to give up that – faint-heartedness. And although all this, maybe for someone and "not a fact," but "not a fact that in life".

⁶⁸ An open system offering itself to the whole world as such a republican model was an early USSR, but in this capacity it was quickly turned down in connection with the Trotskyists process.

The topic of alternative force is also touched upon here, even if, despite the fairness of the non-economic descent from heaven to earth, in connection with the fact that capitalism has survived, but on a global scale, and never in its trade and financial essence from this scale, the expansionist model itself ended. That is why the amazing receptions of Marx by Platonov suggest that attention should be paid to the much greater complexity of the available notions of stadiality, what the surface education gives us, and breaking the patterns of social and scientific discourse in such a radical way. It is in the context of these radical perspectives and views that we must raise the question of the subject of action, which today still enjoys the advantage of the consciousness of natural necessity and explains the reality and reality surrounding it with the will of all-powerful and terrible divine principles – by the way, the more divine and immutable, the more they "expertly substantiated". The person of being in the doubled out-of-service reality must be different from the natural person of the mystical-mythical perception – otherwise the description of such a "new man" will be reduced to the statement of the trend for archaic as natural, regular and, again, "expertly scientifically grounded", where there will be no room for knowledge about new qualities and a project component, which, by the way, is just the key difference between these two similar categories of people: for the earlier the world is a consequence of the project (design) of transcendental and data is independent of his understanding of forces, whereas for the latter the world is the field of his own actions both in terms of the design of social structures and the extra-human world (the question of how and how his own body falls into the limits of his design abilities, correlated, however, with the supra-rational orders of being, exceeding his own understanding, but not containing something mystical or supernatural (for the latter is actually technological). Orders that are not necessary for conscious control, coorganic and confidential order of complexity, for the nature of which their design formation in the past is not completely excluded, and such that the directed process of self-complication presupposes (to thinking of such, let alone technologies, today's humanity hardly suits).

The important news here will be the consciousness of the new man in the "doubled nature" of the fact that the actual pursuit of infinite knowledge is the pernicious exploitation of cognitive ability, which hinders the development of the ability to know what is right and to do the right thing, resulting from an archaic

primitive-natural fear of a dangerous and incomprehensible nature , which does not have a trusting principle of building interaction with it and is not able to do it in the most sober and rational manner. But this also means the recognition of scientific knowledge known to us as an optional, private and transient format of the systemic cognition of the world, and not the pinnacle of human evolution, not only because the economic reality of capitalism that conditioned the NTP science, but also because it is possible in principle a different order of interaction with nature, which can also act in the mode of learning or cognition.

A man in the sum of his makings can be brought up in both more and less animal format – this is the idea of improving his nature – simple and, at the same time, the primary, going to and besides all sorts of concepts like body augmentation, and at all not representing "suppression", as the faction of naive psychoanalysts considers. When Marx says that a man must find himself, having got rid of labor and production relations, and move to humanistic, post-communistic, even activity, he in this thesis gives interesting preconditions for interpretation: first, in the sense that from time immemorial times mankind as "Aristotelian organic" is unhealthy; and secondly, in the sense of the return of the once-lost. It does not matter whether this "great Atlantean epoch" was once or not-it is important that the target active state of society turns out according to Marx to be virtualized in humanity as a *potentia* and *causa finalis* of social development.

In this conversation, there is a stage with universality (in addition to the clash of freedom with equality declared by S. Platonov himself). However, there is no essential contradiction here, since stadiality is a phase realization of the movement, which also represents one of the fundamental universals, which in turn represents one of the fundamental, fundamental and non-removable philosophical problems that are the source of philosophy itself.

This seeming fantastic many "sober scientists", the reality of doubled self-reproducing nature, the use of the fruits of which occurs in an individual form, not mediated by society, Platonov, interpreting Marx, calls the highest stage of communism⁶⁹.

⁶⁹ Here we recall the biomechanoid world of "engineers" from "Prometheus" Ridley Scott. I wonder whether the illustrious director read the book of Platonov, or himself, Marx, having arrived at similar conclusions? Be that as it

Particularly interesting is what Platonov writes about the automation of the regulatory process. In fact, we are talking about the need to revise the functions and tasks of the Grigorievsky projector, which turns the AOD into regularity through the creation of regulations (are they alone, in this case, are not the lot of the creator-man in that case only higher-order regulations like the very federal laws, for which imagination is required?); on the other hand, the automation of regulatory documentation (which obviously must be based on the software of specialized logical models using, perhaps, artificial language systems like V. Martynov's Universal Semantic Code) means only the liquidation of the profession of a lawyer and jurisprudence as profitable activity going after (or simultaneously) the liquidation of the profession of economist as, initially, a consultant on adaptation in a competitive environment of specific firms that have chosen specialization for the purpose business direction.

Об авторских ошибках

The mistake of S. Platonov is that, when assessing the antagonism of the era of the destruction of private property, he contrasts the communist ideal of social justice with the ideal of individual freedom. More specifically, it consists, in the first place, that social justice does not need to be statist, not only because the state has an alternative as a form, but, in fact, because communism itself abolishes the state. Secondly, within the framework of the same slogans and theses of communism about the free development of everyone as a condition for the free development of all, the mutual orientation of the ability and need for an individual, etc. individual freedom is no less a supreme communist value, but is understood as freedom "from something to something", as freedom of creative self-realization and healthy inter-human communication. Elite freedom, in turn, is nothing but a format of denationalized law (which, by the way, the elite likes to refer to), very reminiscent of the freedom of closed aristocratic club brothels in France on the eve of the bourgeois revolution; only if there these institutions were private and yet subordinate to the state, here the "spaces of freedom" represent a fundamentally different game of almost psychoanalytic nature, embodied in the production of means and methods of fear expressed in military

may, to present this technosocial reality in an adequate form turned out to be problematic, because the film received the reputation of a collection of plot absurdities with a remarkable design and beautiful special effects.

industrial toys⁷⁰. But this is misunderstood, not genuine, individual freedom, since it does not correlate with the design construction of one's own life (in the sense of the urgency of occupations, as it was mentioned earlier with respect to the scientific and professional status of the project activity⁷¹). A sign of that is precisely the same, neo-slave and neo-feudal manifestations marked by Platonov, which in fact represent nothing other than demand from immature personalities-children who have dragged toys themselves into a heap and sitting on it. In this factor of personal lack of organization, there is a "Koschey's death" of elitism, that is, in life, an elite that is not genuine, does not produce the meanings-before-labor (rather, the work of production of regulators and motivations). A certain correct and socially just state, based on a just ideology with a theory, connected, according to Platonov, with the idea of the revolutionary nature of the proletariat, which, according to him, disappears precisely because of the successful efforts of the elites, will overthrow the "overeat foe". But, being a state, it is in any way a "state of leveling". Design by Platonov's book *After Communism* is easily confused with ideology, especially in that part in its end, where it is a question of the synthesis of ideology and science. Rather, he distinguishes these things, although, of course, it is the category of meaning that connects design with the ideal, postulated as something achievable.

The same mistake is connected with the above-mentioned mistake of Platonov's too wide understanding of the alienation category (which, like any mistake, is the possibility of contradiction or developmental conditions in the dialectical sense), as, in fact, alienation of the worker from his knowledge and qualification in favor of the firm, opportunities to receive a high salary with successive replacement by cheaper, complaisant, undemanding, replaceable and productive employees. This contradiction, according to him, is precisely capable of being solved in the human-machine sense. Deepening the division of labor by reducing skills and thereby increasing productivity, the private entrepreneur leads the process towards

⁷⁰ According to the classics (genre), this is just called state-monopoly capitalism (SMC), known from school (not optimized), when the state takes over the function of an economic agent, crushing private property and establishing control over it. Its peculiarity consists in the fact that he lives by building up military hysteria, lowering the budget in the military-industrial complex (which is always a hole in terms of the growth of the public good), feeding disparate security officials and leading "small victorious wars" in the event that there is no big war for which this the mode of existence is just being applied. And he twists the nuts and limits the internal consumption, in other cases directly controlling it. In present-day Russia, the second decade of the 21st century, with certain amendments to the change in the situation from the time when the SMC was identified and described, it is.

⁷¹ The book "The possibility of management...", section "Scientific and professional status of project activities".

elitarism, throwing out into the street and putting in the most severe conditions the most qualified (in some cases – that "comprehensively developed") person (in some cases – a white collar), that is, proletarianizing it (and the proletarians, according to Marx, are precisely what little or poor qualificants) and forming them massively, while simultaneously creating a "revolution of managers" that sweep away the private owner as founder-inventor or legal owner of the enterprise. Platonov says that a true communist is one who examines the true interests and horror stories of all social categories. Well, the culture industry, everyday experience, and OSINT testify that the elite sitting on toys, denying from their belltower both the state and private property, are the same managers, or shop assistants, who are convinced of their elitist law just for the reason The fact that, considering themselves to be genuine creators and workers (they certainly do not question the specifics of their own works and plans), they triumphed over private owners. That is why corporatocracy is the natural environment of clerks. Meanwhile, the genuine or supreme proletarian is the one who has become extremely aware of his proletarian nature and his creative destiny: being thrown out by an external force, he refuses a personal fall, seeking genuine human communication in cooperation with others like himself, and this is the most that neither is there a genuine historical necessity. Eliminating with the growth of consciousness (a good concept, partially forgotten as a result of the denial of the whole "marxoid"), he also senses and realizes the meaninglessness of "working for his uncle," for he sees the futility of the efforts of self-development without an effective guarantee of personal freedom, but does not renounce it precisely in the strength of the fact that it is the first condition of personal freedom.

The machine is a sign of an expensive mass workforce, automated mechanization of management is a sign not only of getting rid of bureaucracy (a positive abolition, or destruction, of a state, and the republic cannot be considered, within the above, simply abolished state), but also a sign of a society oriented toward in-labor (once again, in the sense that the work of the Platons understands) forms of creative activity. What already from the theoretical point of view points to the importance that the cybernetic experiments of the 1970s had and to the danger they were carrying for the world trade and financial system of managing the world economy that allowed the development of cyber technologies in a favorable direction. In this sense, elitarism is the highest form of alienation, as it

seeks to dictate and dominate the measure of personal development, reaching the use of LMS technologies (which, however, should not be confused with LCMS, in its SAAS and freeware versions capable of working just for the benefit of the antagonistic side), since the clerk is fundamentally intolerant of the society of people more developed in something than himself, seeing in them only competition, but not the possibility of his own development. In this sense, too, the question of the international integration of such proletarians, the key factor of consolidation of which may turn out to be university communities, begins to sound in a special way: the same representatives of the direction of "integrated design" turn out to be a vivid example of this, one of which rightfully can be considered Andrew Heben with his book "Tent city urbanism", which in its own way solves the problem of preserving the human dignity of the homeless people left behind (by the way, mostly Native Americans) on a completely scientific and applied basis e solutions in the field of landscape and volumetric design.

The key mistakes of neoconomics (or rather, the limitations of the theory), from the lesser in their significance – to the larger, in my opinion, are:

- strictly rigorous economics: despite the declaration of the need for an integral social science, the postulation of the absence of a solution to the problems of the 21st century by economic means, and even the emergence of urban issues into the field, there is a place within economic concepts as preferential;
- extreme empiricism, up to antideukdtivism, which is already a denial of the natural cognitive ability of a person, or a function of the brain zone, by mixing the concept of deductive generalization with philistine dogmatism, referring to "personal experience." Criticism of the latter, however, is acceptable if one considers such antidogmatism to be a struggle with the phenomenon of "hasty generalizations known in logic and rhetoric";
- sociobiological reductionism with the shades of social Darwinism, expressed in the category of hierarchical instinct, which claims to explain the nature of man (as shown by the elucidation of the generators of this expression of words, not so indisputable), which naturally makes the notion of the state as an exclusive and non-alternative format of the social order, non-alternative is doubtful not only from the point of view of an elementary historical evaluation, but also of the basic

formational approach proper (of course, to the extent that neokonomiks can include it), and no alternative in the future; despite the declaration of the need for the project formation of the creative "projector-man", the project formation of the world in which such a person lives is denied is denied, since man is inherently hierarchical and does not change;

- state substantiveism, in support of which, in fact, an argument is made about the instinctive nature of man: the state as a specific institution of violence is the non-economic factor of the beginning of the economic process itself, evolved over time into more developed forms, initially not interested in its role as a macrosocial trustee, the main factor of such care and, simultaneously, one of the key starters of the economic process, being the main and large the consumer in the society, cascally launching the lower demand and the functioning of money in the consumer mode. Without excluding the entire amount of neoeconomic narratives about the role of the state, one cannot agree with the status of the latter as an exclusive form of the macrosocial organization and the factor triggering the division of labor, even if empiricism testifies to its wide prevalence in history and space, that nothing else seems to be noticeably. Doubt in this status was the subject of repeated philosophical reflections – in particular, that changed the world of Marxism. In the first lecture of his second year, Grigoriev says that the history of the economy since its inception among the Physiocrats is the history of its degradation as a science, but why not assume that, from the point of view of the actual science of science, the economy is a fine specimen of the life the cycle of some discipline stretching to the ages, and talking about its degradation (in a well-known sense, again, and paying tribute to Grigoriev's arguments) is like talking about the degradation of a person moving from birth to death within the framework of his natural life second cycle?

In the rest, neoconomics is quite a worthy economic theory – perhaps the best in the world at the time of its origin and publication in the sources that set out it.

Here it makes sense to move on to the key mistakes of what is associated with the name of Lenin – an unsurpassed theorist and the practice of Marxism and revolutionary theory. And even if someone says that once again the Leader misunderstood, it will not matter, because in the end it turned out exactly how they understood. Many of these mistakes stem from a specific Leninist view of

the one-stage historical action, either stopping the formational stadiality, or transferring it to some new mode of existence, in which the "obsolete" continues to move by inertia; and they either abolish it or enter into certain compromises with him. That is enough to make one revolution, and further, gradually ramming and chewing "the remnants of the past," to build a bright future in the hands of the working people, the good power belongs to them. But it was not so, and "suddenly" it is revealed that the country is governed by the same bureaucracy, essentially imperial in nature. This is usually called social inertia, and in some cases justified (for example, the division of labor system resists the introduction of a new invention, fearing an increase in unemployment and resource costs for re-equipment). However, inertia is not a very good word; Rather, it should talk about the memory effect: the delay in the disturbed water duckweed in the sense of the social process should rather be seen as a kind of social homeostasis to the usual form, and therefore an idea of the revolution as about one-stage action should be revised: so if for State Capitalist Capitalism (and its variety – State Capitalist Socialism) follows elitism and resistance of a property-based system, if one can say that the Soviet system was the same capitalist model, and in new relapse forms reproduces even preceded capitalism forms⁷², then the revolution should not be a one-stage, but iterative, process, project-systematically (moderately) reproducible throughout a significant historical period, depending on the direction in which social dynamics develops, and precisely for these processes, managed during the elitism, we need socio-historical agents of transhistorical continuity, named here as a "group of social immunity" working in the status of management agents external to any politico-bureaucratic administration. Admissibility of the revolution can (and probably should) be laid in society both at the constitutional and institutional levels; in part, albeit with reservations and with an institutional easing of practice, this possibility is embedded in the US public relations system, as well as a few countries with historically great experience in fighting tyranny. However, here we are talking

⁷² That in the monstrous in its frankness forms today is observed in the post-Soviet failed state "Russian Federation", frankly speaking in its fiscal and predatory nature with respect to its own population (it is its own, because de facto people are state property) as a stationary bandit in conditions, When the fund of industrial enterprises as a basic and classical source of tax revenues is destroyed, plundered and closed in conditions of openness to global markets, and the population has something to be legally seized in favor of the goodness of what the existing bureaucracy is for (the "social organization" is also almost destroyed and curtailed as a useless matter), which considers the state to be its own property (however, this is not the main thing, for otherwise the state is the sphere of their professional activity, the source income and self-identification, and therefore naturally their perceptions of the state as a natural and "own" habitat).

about something else: in this case, in addition to the first task of transhistoricity, which consists in the translation of civilizational achievements through storms of social cataclysms, wars and revolutions, one more task arises: based on the memory of goals and their correction over time (as, respectively, an essential part of such achievements) to use the appropriate instruments of scrapping the political regimes that are degrading or receding into the past, forming themselves for decades (if not more), and therefore imperceptible goodwill. The average inhabitant is commensurate with the period of his life. That is, it is a matter of a controlled process of social correction, including through a controlled revolution. Speech, again, goes not only and not so much on the semi-conspiracy "color revolution" (they are only a private tool, and very opportunistic), and not even actually about the revolution (which can have very different forms and which should be distinguished, despite frequent the confusion of these concepts, from the civil war, which is a far worse thing than a revolution that can begin even without it). First of all, the use of such social engineering tools (which include both military-political and economic, means of managing social conditions, which at the beginning of the 21st century is recognized by more than one expert as a *fait accompli*) must be based on a clear vision of the object and purpose of the action – in this case, the model of a viable state of the world that needs to be created (or the obstacle of which must be eliminated) in accordance, again, with a certain, sufficiently clear and justified, design-pr *gnoznoy* picture – otherwise it just as without clear objectives and goals of intervention healing surgical instrument becomes an instrument of a butcher. At the turn of the XIX and XX centuries, the revolution could be planned and implemented⁷³, whereas at the turn of the 20th and 21st centuries it turns out to be manageable and knowingly oriented toward the possibility of its recurrence, since it is admittedly acknowledged that it is the dynamic multi-structure of a society capable of both a marked homeostatic memory effect and an equally natural revolutionary learning-in-development. However, the partial controllability of the revolutionary process is what will ensure such a learning of society (through the institutional formation of a critical institution in it), without breaking the wood of excessive disruption and chaos (excessive – because it is understandable: the leader from Glupov to Umnov through Buyanov path is accompanied by beat pottery and

⁷³ As a one-time change in the global phase of human development in a single spatial locus – perhaps this is the reason for its one-step process, how to launch a global process.

even larger than that). The good news is that the terrible inventors of the "color revolutions" from foreign special services are in many ways just imitators, though not unsuccessful, and are at best at the level of high-caliber fitters, but the customer and the main developer of the corresponding tool always remains his inventor – the surgeon, whose name is called the instrument in the international nomenclature. First of all, because he knows how to apply it not to the detriment of the patient. The concretization of the principle of "do no harm" and, at the same time, a humanistic goal for those who for the first time radically began to use such tools on a scientific basis (yes, not all successfully, but this was the first time – one can turn to the histories of R. Liston's operations) "the free development of everyone as a condition for the free development of all." That is why what really hinders the free development of everyone-be it uncontrolled consumption or, on the contrary, fiscal robbery with a hypocritical mixture of modesty and impoverished poverty, the church censure of intellect, a false mixture of serving the state with serving the country, and other false values, must be radically and are systematically monitored in their critical mass, evaluated from the standpoint of trends in social processes and eliminated by the most avant-garde means. Of course, those who will use them in this way will distinguish this method from the way they are used for other purposes – for example, butchers; for, of course, some monkeys can learn some difficult things.

The simultaneous nature of the revolution (and not the seriality allowed because only one revolution can suffice) within the framework of a specifically understood dialectical process is a prerequisite "Lenin's mistake", and therefore not reflexible. A series of revolutions in the countries of Africa and Latin America is not new, but there they were also a series of spontaneous events, and rather quickly succeeding each other, rather than stretched for decades due to the fact that the socio-economic state receded to its former forms: these revolutions – state, when society permanently shakes and feverish, and not when "just a bastard, again overgrown." The guess that the socialist revolutions (and we are talking about them, at least in the sense of controllability with all the reservations about separately standing "colored"), most likely, should be somewhat due to the nature of society itself – both enlightening and depressing: hardly an adult and a responsible person in sound reason will want to launch a partially controlled process fraught with uncontrollability and civil war. However, such processes, in

their controlled form (and not in the form of riots or spontaneous insurrections, as the classics of the revolutionary theory have said so many times), primarily take place according to the critical need (as the fact of the marked plunder of the state for 2016 and 2017, by individual observers as early as the beginning of the 2000s), but to start the process we need notorious preconditions. In addition, there arises a difficult task to understand for many people interested in these things that partial controllability and uncontrollability are different things, and also, much less trivially, how it is possible to provide partial controllability in the conditions of a changed conjuncture, that is, in a situation where The control points and signal amplification configuration have changed. Here, however, everything is not so scary, because the process generally turns into an autopoietic state and there arises a management mode of the game – a communicative situation, when the achievement of a goal for the sake of the control object collides with its ability to achieve this goal independently: as, for example, Anesthesia man, trying to breathe on his own, knocks down the rhythm of the work of the apparatus of artificial ventilation. And, nevertheless, the revolution is a risky enterprise, as it moves with righteous people's anger aimed at specific categories of parasites, and yes – deservedly.

Lenin's second mistake is that, within the framework of the creation of the Russian (and, incidentally, world) axial time in the 20th century through the one-stage revolution of October, he did not abolish the state, postponing the resolution of this issue to a "bright communist future", identifying the state of workers and peasants (with its dictatorship of the proletariat, fraught with a surplus-appropriation, which is another, separate, topic) with the Soviet republic. Once again, no wonder: Lenin was a lawyer, and did not think the abolition of the state as a stage-by-stage process in general (realizing his comrades as the first among equals⁷⁴, the project of the "worthy state"). Moreover, he did not think of the ability to abolish by the forces and means of the ideological enemy (which is observed at the turn of the 20th and 21st centuries within the framework of elitism and what S. Platonov wrote in the 1980s)⁷⁵. The principle of the International "... and the parasites of all – down with" was never realized until the

⁷⁴ On this account, too, much is said and by whom, but there is no need to address the whole topic of the Russian revolution, spreading the thought of the tree and missing the main.

⁷⁵ And if we deny the state, how to positively name the way of public administration?

end – why wonder here and invent some revolutionary and administrative gadgets that the leader of the proletariat offered, trying to remedy the situation?!

Hardly close to the closest, closely related to Lenin's previous error, is the non-celebration of money, which is also left to the "bright future", and not the consideration of the concrete form of such abolition in the form of private and personal money as a means of getting rid of the tyranny of the known forms of the capitalist configuration of society. In the framework of which it was assumed that in the new "just state" and the money will either "work fairly" or "work on the principle of justice," and then we will abolish them, but so far we cannot force all the same " laws of social development, "which, however, were overcome by the revolution in Lenin, and not naturally in Luxembourg. To do this, however, it would have been necessary to accomplish the almost impossible task for Lenin to abandon the Marxian presumption of metal-money money and begin to consider them in a purely semiotic manner. This was hardly possible, especially in view of the fact that the concept of artificial languages was not sufficiently developed at that time, and the third positivism was born just one year after the death of the Leader of the World Proletariat.

The emergence of capitalist money in Europe was the result of a self-justifying and creeping appropriation of "eastern state property" (accompanied by traditional internecine stabbing, followed by national repentance). Neoeconomics recognizes the appropriation of foreign leviathan money, but as a one-stage period, among other accidents that caused capitalism, and not as its key feature, reproduced further iteratively, reflexed and developed in the subsequent historical period (including conspiracy forms in the period of steadily absorbing the emission of absolutism). The creation of a non-state and non-state private system of money changes the ethical basis of economic relations, the possibility of which Grigoriev does not in principle recognize as a terry intellectual. At the same time, managing is able to change its economic essence to something else (neoeconomic, supraeconomic, noneconomic – not the essence of it). That is why the revolutionary transforming action that creates new institutions (not necessarily in the format of the same civil stabbing) needs to be carried out not simultaneously, but iteratively (by waves), presenting and reproducing the possibilities and medicinal advantages of the new model over the previous one. True trust in money will arise when they become a means of an articulated

expressive measure of the individual's confidence in the society, society and, further, in the economic system, the labor obligation to which is mediated by this measure and constitutes its right as the basis of a social contract – and offers of participation⁷⁶. In this case, propaganda, ideology or religion with metanarrations about the cost of living in the name of transcendental goals is incomprehensible in whose interests are rendered unnecessary – including because any super task becomes projected and gets interested in the measure of adherence to it and evaluation of the ability to realize itself as such.

The next error concerns the proletariat itself, which was not conceived by the founder of the Soviet state in a different, economically free, category of entrepreneur who chooses the object and object of production, but oriented only to the tasks of the state and the party, much better than himself, knowing what the people need. For such an entrepreneur was inevitably identified with the petty bourgeoisie and, in the absence of the concept of private money as part of state economic policy, simply could not be conceived otherwise than as a socially alien element, the existence for which the proletariat is a class mauvais. The existence of an artel form of ownership, following the excellent Leninist principle of the multifaceted economy, was not enough to make this arelity or consumer cooperation become something more in the share of the gross product, and would create experimental economic combinations, the destruction of which would always be damped by the open doors of the state demand for labor. Such a situation, indeed, would be pure idealism, which is not based on the reality of the process of "deforestation of the country", which was just the original reality. The proletariat, replenished by the peasant reserve in its urban mass, did not understand that as a master, he replaced the private bourgeois-capitalist for state-monopoly socialism. The Marxist proletariat is a skilled poor or poor, on whom something depended on production. The process of alienation has not gone anywhere, but has been muffled and compensated by the guarantee of employment, housing and other social welfare – the benefits that the countries of the first world could now only imitate. But the promised enterprises and collective farms began to belong not to workers and peasants, but to the same

⁷⁶ The division into community and society, which immediately creates the "academic stiffness" of the difference in the mass "school" perception – is far-fetched: for a person society begins and, first of all, seems to be a society, and extends beyond its control in the system of social relations, which there is still one and the same society.

Soviet state: the inventive and enterprising Marx workers gradually degenerated, having opportunities for self-realization only within the framework of social competition and production rationalization proposals, but not being able to be free of money, "buying up to sales ", being dependent on the state salary. Neither he nor the peasant could go into the category of entrepreneur. The Leninist peasant could become a proletarian, but both are entrepreneurs-no. And this means that, having placed a stake on the right of the person of labor to be the main person, this person was in fact denied the right to the imagination and the embodiment of creativity (actually, the anthropological goal of Marx), that already somewhere after several generations the much more interest of this person in the results and effects of life produced by the very industry of the authentic trading world, rather than in a full and peaceful, but rather dull and organized Soviet life: beginning with proletarians (sufficiently degraded as a class to that time) and ending with the staff of the Institute of System Analysis of the Academy of Sciences of the USSR, widely known in narrow circles. In the framework of the Marxist dialectical approach, peaceful creativity is, first of all, a polemic, and above all, on the question of its main subject, and it was ultimately turned into samizdat and dissidents. The proletarian's "private cause" was unthinkable, since the private in the public (and, it seems, not only in it), it seems, was never thought of in the epistemic of partial.

And, of course, very quickly after the revolution and civil war, rank-and-file representatives of the victorious class lost the right to personal weapons. What, in fact, can be considered the beginning of the self-reproduction of the state in its known sense. The logic here is simple: workers strive for peace, man is a brother to man, and personal weapons, as a sign of bourgeois society, are of no use to them – especially when the fratricidal civil war is over. But if imperialist predators want to attack, then the system of division of labor organized by a wise Soviet state will produce and deliver everyone an accountable rifle and ammunition, and in fact accomplish the duty – withdraw it, because the Soviet man is peaceful in fact, but trust him with weapons in personal use is still not worth it, because the mass man who organized the "Russian revolution" is historically belligerent. However, the right to arms is the principle of manning the army and the attribute of citizenship. In some countries, it allows the creation of the most effective armed forces, which do not require time for mobilization and are truly popular.

It cannot be said that all these mistakes were irreparable: for some time now we know more about the nature of things, but the values have remained the same – even though they have significantly shifted. Correction of them (or rather, error-free action in these relations) is precisely capable of representing a set of the main vectors of social change that form a system, the revolutionary or reformist nature of which it is possible to make a decision. All overcoming of these Leninist mistakes (+ errors of neoconomics) should lead to the creation of a republic – the people's government, where publica becomes a reality.

How should the republic be governed? Within the framework of the development of a competitive administration system that has proven its advantages (but it does not have any special systemic shortcomings of its well-known type, with the exception of some nuances of lower-cost depreciation, indicated just above), the above-mentioned three groups of the society's security are obviously competitive among themselves, being closely related. Their competitiveness and tasks of existence are of a overmanagement character, and as a matter of fact, being articulated and activated in their status, they should be aimed at hindering the transformation of the republic into a state (first of all, an empire, but possibly a monarchical nation). They mutually compete and mutually complement each other, representing an alternative to the American option for implementing such a management, for Russia (as well as in the United States), conditioned by special historical conditions. This also means that there cannot be a "president" in the country who historically fulfills the role of the supernumerary quasi-monarch for the US case: free people do not need a boss, and having a chief responsible for "everything in the world" is the first condition for the formation of a hierarchy, the state. Yes, this is a bit unusual and uncomfortable – but only for those who are not able to become a personality to the end, aware of the non-randomness of their own existence in the world and society, and responsible for what is happening to it, and not delegating this responsibility to a certain transcendent instance; when such arose from the number of earthly people, a condition is created for the formation of a space of power. And the more complacency and toothlessness of a citizen, the more power and the state will grow. This is a long-standing truth, it only needs to be remembered from time to time, and becomes toothy to avoid disgraces, which will later be imposed as a norm.

Competitive administration is supplemented by a format of inalienable economic consolidation of citizens based on a system of private or personal money developed and adapted to a particular society, as a topic requiring special consideration. Here, by the way, the topic of crowdhedging (indicated in the book "Possibility of Management ...") can be applied, applied to a set of real markets that appear promising in the emerging economic conditions of Russia and the world. Hedging in the format of "people-as-the-stock exchange" is a not unreasonable way to start the processes of circulation of "private / personal money"⁷⁷ and, simultaneously, non-violent motivator of economic activity. However, "crowdhedge" is only a word that connotatively approximates the notion of a possible dominant of "monetary surrogates" to the most known forms of private financial obligations from the category of "gentlemen's agreements", that is, voluntary and non-violent by nature, and, by virtue of ubiquity, besides extremely democratic. A very similar understanding can be found in the founders of the idea of "private money" by Gezel and Rigel.

Further, the direct right of citizens to organize a revolution against usurpers (it is not bad for Russian people to recall that the usurpation of power and the resulting abuses, infringing on rights and freedoms – a serious criminal offense for which the death penalty was imposed in early capitalist democracies) is ensured by the right to own weapons. The conditions for the emergence of a revolutionary situation as a necessity for qualitative changes (and not as a matter of fear of undesirable risks) are assessed by each of the three security groups of society that have the supreme status of "guarantors of the republic" and reproduced in it in a semi-natural, semi-institutional way – by virtue of their actual, nature. The special concept of the "silovik" [security official] as a class category associated with violence and the non-trading political party corresponding to it is excluded in the society: now everyone is an agent, being a citizen interested in public security and having rights. The first thing that should ensure the realization of all these things is that the citizen does not have a reasonable feeling that some kind of third party personalized outside force technologically or socially determines his fate for him or deprives him of choice, demanding that he do this in conditions of insufficient awareness (Marx's definition of a person as a set of all social relations just find a concretization in the category of choice, including the urgency of the subject of

⁷⁷ In this case, I also distinguish between private and personal in terms of the non-removability of the liquidation of private property as a theoretical forecast and the observed global trend.

choice). Conversations about the fact that this principle cannot be applied to all, have the same sociobiological character; First, it is necessary to understand that the macroeconomic is not the same as the macrosocial one, and secondly, to understand the vital validity of the difference between the real, the possible and the valuable.

The productive task of Russia in the period of immersion in the economic nightmare is to become a gardaric state, an alliance of free cities, and it does not matter whether it is a major regional center, an expeditionary camp-settlement or a complex of furniture buildings in an individual apartment or private house starting its economic existence. If the state government is afraid of the urban population, and therefore segregates it in every way and, like the electorate, dissolves it in the half-disappeared rural, it means that people should not have this power, not to mention that there should not be in principle any power over the free man, since such a person, powerful over himself and his own destiny, in principle cannot delegate it to anyone, alienate or agree to alienation or "delegation". The fact that many do not share power and management as a solution to common problems and problems is a very significant problem of transition to a qualitatively new state of human society. Power as an anthropophysiological phenomenon, and especially state power, by its nature is not designed to solve common problems and tasks, especially project ones; the implementation of the latter, with all declarations and even obvious and unconditional large-scale successes (as evidenced by the unique Soviet experience and the experience of some other economically developed countries) has always been the content of activity, but never the essence or nature of the state reproducing itself as a self-worth (with the possible exception, The USSR, which had state super tasks). A person engaged in a creative task, especially one that inspires other people, does not care to set himself the goal of gaining control over these people, dispose of their life, and get for them their maximum commitment, devotion and gratitude (and not for that any other kind of power cannot receive them and does not aspire to them). The Creator receives recognition as a side and concomitant good in the measure of his inspiration, enthusiasm and productivity. It is possible to "drive enthusiastically", but "enthusiastically to rule" sounds like an oxymoron, and in fact is such: power is the institutional acceptance of sublimated greed, allowed due to ignorance or cowardice of indifference to the

transpersonal state of society, but not eternal, and healthy, nature. It is not the matter of a free man to be trained by the Pahan or the Fuhrer, and now such training.

Assignment of state money without the right of their direct private issue, but with an infinitely reclaimed right to issue indirect as the essence of capitalism⁷⁸ in this case meets with the demand to destroy the right of private property as the basic requirement of Marxist-Leninist communism. Within the framework of the latter, private property itself, apparently, was misunderstood by the main mass of followers, and therefore the concept of its destruction turned out to be formulated as a representation that is massively reproduced in an appropriate way. First of all, it meant private ownership of the means of production, but if one considers production technologies as such, then private property is formed from those that are privately appropriated, but not personally produced⁷⁹, and stipulate the very task of acquiring such technologies in order to profit in the "rat race around the chairs" of extended reproduction. As a result, the followers began to struggle with any form of property ownership, which gives at least some unrecorded "Soviet state" income, including technological means of self-employment, invention and production creativity. Of course, no idea of the nature of the money that forms the basis of authentic private property, while there was not – at best, turned to the Marx's metal divide concept.

Expansion of the distributive concept of the origin of money by the identification hypothesis

What is presented in this section is the development of the non-economic idea of the origin of money within the framework of state-materialism to its logical limit. The text presented here, in part, continues the topic started in the section "Some

⁷⁸ What was necessary for this was the rat race of expanded reproduction in a competitive environment as a means of compensating for the missing money supply by the manufacturing sector of the financial sector, as a result – the formation of monopolies, the massiveness of bankruptcies as the basis for doubts in business activity, as well as the notorious overproduction crises, accompanied by overstocking and insolvency of demand, as well as an increase in the tax burden of the state, archetypally "returning its" institutionally -legal form. And, of course, the search for new ways of iterative appropriation of the grounds of confidence under the leadership of the "avral hand of the market" at a new stage of the "development" of this entire life system, from time to time the carnivalizing end of the game in "running around the chairs".

⁷⁹ "Making money" by assigning zeroes on the account to a creditor banker should be considered not "the production of new money" (for they are expressed in legal state currency), and not "the production of surrogate money" for the same reason (the banker is not a feudal lord who coins his coin), but "surrogate production of money", as a surrogate is the creation of a means of banker's trust in the borrower under the guise of state money.

comments on the warehouse hypothesis of the origin of money" in the volume "Partially administered...".

There is a certain difficulty in the logic of the non-economic understanding of the state nature of the origin of money. Grigoriev says that the system of the division of labor (SRT) is characterized by inertia that prevents the introduction of optimizing innovation activities (including new technologies, one of which is money) due to the established structure of employment and the risk of job losses, which is typical of any SRT regardless of the era. On the other hand, within the framework of its distributive (non-exchange) concept of the origin of money, it is assumed that money tokens were introduced as a convenient invention in place of accounting receipts in the receipt of goods. However, it is not clear why the persons responsible for the storehouse of the sovereign and who are engaged only in the system of division of labor of state logistics will replace the complexity of the well-known order of pettifoggery (which, therefore, becomes the subject of their special competencies, not alienated within the framework of this order), on tokens, actually abolishing their profession. In addition, the exchange of tokens (certain historical evidence is available) of warehouse products-first products does not cancel the accounting nature of receipts: entries in the spending books should still be kept in the warehouse. And the consideration that money is "profitable" from the beginning is unacceptable for the same neoeconomic consideration of the cost of mastering the art of monetary manipulation by commodity traders who actually turn into buyers (and, according to theory, merchants). In order to introduce money, at least no less ingenuity is needed for the leader-sovereign, which took place in the process of the conditional primary division of labor, which entailed an increase in its productivity as a side bonus. However, in the case of money, although it is not excluded, it is highly doubtful that a certain sovereign has invented them instead of warehouse receipts of receipt or, even more, several princes in different places or epochs. Artificially-linguistic one-element grammar in its logic, of course, fits into the unity of the state hierarchy, but it is incomprehensible in the sense of the order of implementation as an invention. However, it cannot be ruled out that this difficulty can be solved in a trivial way – for example, through understanding money as borrowing from another field of activity or specialized (and therefore sophisticated, and therefore able to convey knowledge of them to warehouse

workers) on this form of communication group actors – perhaps not from the public sector and, perhaps, not using such an artificial language directly as a token system of distribution of goods from the warehouse⁸⁰. Another option may be a state source, not a warehouse source, but a "pre-warehouse military" – for example, a state seal or a token provided by a messenger to another representative of a different unit of the state squad, or to the person in charge as a means of confidential identification (the elementary and ancient type of the " "). In this case, tokens are the means of military logistics, and the task of their mass production arises – especially on the eve of military operations (wars) and during maneuvers in the theater of military operations. If we proceed from this military-logistic hypothesis, then the category of the warehouse goods becomes significant. At Grigoriev, soldiers, coming to the central warehouse, receive bread and wine for a coin-token, and does it (at a slightly different price) in a provincial tavern (or in a provincial warehouse⁸¹), and does this:

- any soldier without regard to his place in the military (anti-state) hierarchy (for, according to Grigoriev, in territorial empires this place was determined precisely by the amount of available money⁸²);
- from a single warehouse;
- in peace time or for non-military purposes;
- Receiving warehouse tokens as salary for service;
- how to spend your salary;
- how to spend your salary on personal needs.

However, if we are talking about military communications, we are talking about fodder, ammunition and weapons as (first of all) the reserves of the military reserve issued in exchange for the provision of means of trust identification of a certain amount or dignity – only not in transport logistics, but in warehouse logistics. And this means that within the military logic of the military-token-identification-distributive-warehouse hypothesis of the origin of money, it turns out that the number of fodder-weapons arsenals (arsenals) on which tokens of a single standard type. In the case of a starving simple soldier, he may well go to the nearest field (or barracks) kitchen, where the cook will give him the

⁸⁰ On the semantics of a one-element system of money, see the previous two books.

⁸¹ What is the subject of the book "Partially managed ..." in the section "Some remarks on the warehouse hypothesis of the origin of money".

⁸² Again, it is not known how joyfully perceived as an instrument by warehouse workers.

necessities, making a simple account in the ledger and not bothering with unnecessary things, since, in the simplest case, he remembers the soldier (who also does not need to bother extra), as well as how much that he already ate and generally how often he needs to be fed. It's another matter, when an empire is moving by a detachment of cavalry (or "cavaliers" who occupy a higher position in the military hierarchy than ordinary soldiers, and also do not like jokes and ceremonies) whose task is to effectively patrol the imperial territory or even in military or taxation expedition – then the warehouse worker should have a sufficient basis to give them forage and other necessary things, being sure that he is not robbers, rebels or enemy soldiers, and that the garrison guarding the warehouse should not be raised alarm, so to kill intruders. It is for this case that signs of trust identification are needed, and it is here (and not just with simple identification) that their number or denomination is claimed, indicating that the trust has been given a certain amount of reserves to carry out patrol missions or expeditions. And within the same hypothetical, more precise distributional-warehouse, rather than exchange, hypothesis of the origin of money, it is quite convenient to explain the origin of several more financial categories and phenomena:

- the beginning of the banking system as a "network of banks";
- the dependence of the situation in the social hierarchy on the amount of available money;
- differences in actual money from bills;
- occurrence of merchants;
- Inflation and deflation;
- interbank borrowings and credit;
- interest;
- taxes.

Yes, the bank is a resource center that reduced (in accordance with neoconomics) its storage function over time, before collection of tokens (first of all, collection, we remember the narrative about the interaction of the financial and consumer sectors) from those who received them on duty (and for the sake of continuation this debt, for which you need to eat, dress, and so on), and further issuing the army for the received tokens of goods received from local suppliers in the form of tax looting or in the secondary exchange of money. Subsequently, such a half-

bank semi-warehouse is suspended even from secondary purchases and becomes the bank itself, issuing tokens to the military sovereigns arriving at it and giving them the opportunity to purchase goods from local suppliers. In other words, a bank as a cash warehouse and an operator arises in the process of Fuller's evfemerization⁸³ from the network of warehouses in the interaction of their own tasks (synergically – in one aspect, according to Nash – with a friend). In turn, suppliers, willy-nilly involved in the activities of the state machine, and therefore in its hierarchy, are in a state of competition for the right to receive tokens for state offices.

He among the soldiers of the sovereign, who enjoys his greatest confidence, receives the greatest number of signs of identification of the highest denomination (which are just regalia of relative power, unlike the regalia of the absolute sovereignty of the sovereign himself), allowing to manage the largest resources of warehouses distributed throughout the country for the purposes of state expansion and control of territories. From its orders (further deposits) in warehouses-banks, the volume of the coffers mass is increased, which the warehouse-bank is able to throw into the mass of suppliers, providing them with state orders, and which, in a competitive situation, differentiate their activities, generating new professions and offering their product as the right, at the same time interested in him those army, who came to the warehouse for provisions and ammunition. Of course, in the permanent residence of the Emperor, the warehouse is the largest, and therefore the most intensive differentiation of activities around it transforms it into the capital – the administrative, production and thesaurus center of the empire. The task of the most trusted warrior within the framework of the military-distributive concept of money-coins is somewhat different than what Grigoriev says: the sovereign, regardless of his nationality (incl. Inclination to "eastern trickery" or whatever) creates a delta of arbitrarily given out from the sovereign means (really, on what basis are the means of trust identification issued, how not on trust?), carrying out state purchases at the cheapest price, not because he wants to pocket them, (first of all, he is a soldier, not a merchant-merchant, besides, according to Grigoriev himself, in the authentic trade "everything is fair"), but because his tasks include either

⁸³ Or the substitution of real information functions. This term is rather rare, and within the framework of this hypothesis it indicates the emergence of a corresponding phenomenon in a very long time – long before he was described as something avant-garde in the twentieth century.

maximally contribute to the solution of the military task facing him (for which the demand for military products of suppliers is launched), or it is optimal to fill up the bins of all warehouses in the subordinated territory, based on the amount of available funds. When he comes to the warehouse manager, he can present his own identifier of his rank (which can have a quantitative denomination) and get everything necessary for it; or use a more complex scheme working in the state, when the proto-pixel personal identity is combined with the receipt in the warehouse-bank of a certain number of identifiers of a lower level (protomoney) for obtaining final products from suppliers. Such a scheme does not allow the tokens to be presented to the army (and later to the suppliers) in the warehouse in an amount exceeding a certain limit (salary or salary), so as not to squander state stocks for idle needs and not to rise to the suppliers above a certain level of income, which is fraught with the creation of own system of economic ties and the strengthening of this category in a way not controlled by the state⁸⁴, although in the future the state begins to recognize their value as a livestock that gives very fatty milk.

In one case, the tsar's "favorite head" buys everything necessary, providing the tokens to a warehouse-bank or a reseller, differentiated in the course of the history of the implementation of this activity, turning into a local merchant, becoming a natural regulator of the competitive field of suppliers on the basis of "price-quality." In this case, the "reseller" itself initially represents the delegate of the community of suppliers of this warehouse area⁸⁵, allocated in his work among others as the most able to earn tokens for the community by offering her products at a rate of exchange of tokens for a product set by the warehouse (which thereby becomes another financial player and market regulator) and, being interested in strengthening the market position (source of tokens), expands the offer, gaining the number of providers-vendors and solvently providing for their employment, trying to fit into the limits of tender amounts, and also borrowing coins from the warehouse-bank for the implementation of product offer projects and routine activities of organizations of suppliers. And therefore, being profitable to all, rightfully bears the name of an intermediary. And the

⁸⁴ It is not excluded that it was the desire to break free from the clutches of the state and become free, led merchants-jewelers-connoisseurs of trade, crafts and expensive materials to the Europe.

⁸⁵ By the way, a number of Russian merchant families of the "Silver Age" represented just such delegates – financial managers of the money of the community.

entrepreneur, who at some point starts to play in his favor on the difference between the purchase price of the product by the warehouse and the selling price of the supplier, praising his product and encouraging the state to increase and differentiate differently the volumes of purchases, emitting the money supply, and the community members to optimize the cost / quality ratio; because the warehouse or warehouse-bank to which it supplies the product becoming a commodity, first of all there is a state military institution (and suppliers are always a secondary category in their right to receive warehouse products for the received tokens in comparison with army-paid retired employees, entrepreneurs, and the warehouse, becoming a bank, tend to break out of the reins of state control, remaining within the cornucopia of state order). State wishlists, extending by ambitious expansion plans or the diligence of merchants (as well as the widows of solvent suppliers widening their efforts) increase the volume of purchases, they provide a lot of tokens, and since they are means of trust identification, an increase in the number of trustees is obtained, and in the limit "the trustee" becomes everyone counter, demanding through a warehouse bank for the same amount of the community produced for it (and if the community is specialized, then the industry) products. To purchase it directly from the merchant-trade representative in the same amount that it can be produced, he receives a larger number of issued "confidence counters" in the bank, which, however, increased earlier than new products appeared at the same or lower price, to go deeper at the expense of an increase in the number of suppliers of the division of labor due to the same competition for state offices and the same demand for state shards, which are represented by the same "confidence tokens" that are losing much in price as they are issued, economical activity and an increase in the number of jobs "providers yard-stock bank", breeding on the joy of each other. At the same time, since these same tokens are state by nature and all depend on them, they start loving the state as a kind of clever device that produces the very movement of human life and a very thoughtful communication between the "spear tip tipper" and the "varnisher of the belt buckles" about the events on the fairground, and personally guaranteeing the safety of this device of the sovereign-breadwinner. When a merchant or a warehouse-bank sees that the chances of playing at a price difference or getting a real increase in benefits through investments are low, they begin to hold money tokens, since army pensioners also have little to gain, and warehouse suppliers do not benefit from

the now cunningly arranged distributive resource management system and public reservation.

In another case of the tsar, the "favorite head" (with the former access to the unchanged confidence identifiers) carries out further purchases in other warehouse areas of the subordinated territory, depending on military needs and the available volume of medals (here – more weapons, there are more provisions), and therefore has the right to transfer reserves from one warehouse to another under enhanced protection (this is a military property), depending on various circumstances: planned strategic (construction of the fortress), emergency (enemy on the border), n (for example, the inflationary circumstances noted, for example, when, seeing warehouse incoherence, the officials responsible for the economy begin to deal with or spray the problem on a system-wide scale, or rip off the masks and return to the essence of the fiscal rapist by cutting three skins with suppliers that are no longer suppliers for money, and in general suppliers, and become consumables, or milking-slaughter livestock, which they, in fact, have always been.

However, if it is just about throwing state reserves depending on military-strategic (or national-economic) tasks between warehouses, then this function can be trusted to the warehouse itself, releasing an important commander from unnecessary trouble. The transfer of resources from one warehouse to another means an additional burden on the reserves for replenishment of the reserve, so the banks-banks can be hedged by the obligation to return the labor to the assistant. In the event that labor is not recoverable due to the depressive principle of the recipient, the capital city sovereign's warehouse is breaking the situation as the richest, most generous and strongest. And if everywhere in the warehouses the ball slides, the state reminds the army that they are soldiers and "must endure all hardships and privations", resorting to tearing off the masks (see above). With the uncertain urgency of continuing the games of "mafia-leader-confidence" in this phase, another state comes to the state.

When someone from the state soldier who has a certain consumption limit, for some reason or another wants more, or because of some need, a representative of warehouse suppliers needs more resources than they can afford in the current system of relations, they can turn to whom -that is, owning a more valuable token

or a large number of those with a request to lend them for temporary use to obtain the required one. But, of course, it is not free-especially since this is neither much nor little evidence of the confidence of the sovereign himself and the regalia of relative power, therefore, the benefit from them must be extracted to the sovereign (in the usual way – purchasing-identification). And there can be only one motive for giving someone for temporary use, in fact, a pass to the state warehouse: if the possibilities of this badge are expanded in the sense of obtaining warehouse resources, and thereby – the income and status of their manager will be increased, but in the first queue – the sovereign himself, whose representative is an investor or storekeeper-banker, who is still a warrior representing the interests of the sovereign. In this case, acquiring what is needed in some warehouses, providing it to producer suppliers and, further, supplying the already new product of a deeper redistribution to other warehouses, the borrower of means of confirming confidence and ensuring a possible action creates trade (for the goods delivered to the warehouses of his community become more, and in other warehouses there is a shortage of regular goods, which can now be claimed by local suppliers for the appeared identifiers), and the borrower of the money receives his interest as a fee for coins (quite in accordance with neoconomics), and the demand for the issuance of a new batch of confidence identifiers increases, because the need for them has increased. In this sense, inflation occurs when the issue of identifiers is carried out before there is a real need for them, with the expectation that the economic process can be launched "from the other end," and there are those who are still convinced of this; and in part, probably, will be right, but only in part. This was the experiment of John Lowe, but in those Christian times the notion of the nature of money was different. In addition, inflation occurs when warehouses begin to experience an excess of the tokens, and in general, "trustees" who possess a great deal of evidence of state trust become so much (in the first place and as always – with the sovereigns, as well as in warehouses, from suppliers and their "trade representatives") that in a systemic way users themselves lose trust in the means of the state trust.

Correction of this situation is a trivial systemological return to its own place – a token exclusivity, which initially represents a printed or minted "token" to the same extent as the state seal, a document signed by it or a nominal sovereign ring

given to the vizier for presentation in a warehouse or fortresses and, by the way, can also carry a relief that has the status of the state seal – a standardized means of leaving a trace, mark or stamp of the state on anything that the state You will find it necessary to mark by declaring a significant resource or property just as a dog marks trees. State seals and rings, if emitted in some circulation, are very limited. They can also be considered regalia of relative power, but to a lesser extent than the ones that are used by ordinary soldiers and taxpayer categories of craftsmen – suppliers of the state courtyard or warehouse. One ring is enough to be treated like a gentleman with a high envoy, giving him all or almost everything he claims. When money begins to strive for this state, receiving an increasing number of denotations for each quantitative unit, if there is no desire on the part of their owner to someone else to transfer them, a process called deflation is born. Therefore, deflation, as a deficit of money, and is accompanied by the appearance of signs of feudal order in society.

In the modern world, perhaps, only the United States as a first-world country does not have a coat of arms in the usual sense of the word – its place is occupied by the "Great Seal of the United States," and it is precisely with it that both state documents and (with some artistic modifications) the reverse of metal coins of this country of different dignity of different historical periods. Whereas in other countries the actual coat of arms, as the heir to feudal eras, is only the main compositional element of the seal of the state press, which, on the whole, does not have an independent heraldic meaning; and the corresponding color graphics empowers any knight's shield, in addition to its immediate function of protective weapons, as well as a function of heraldic identification. However, the US coin gets such a value de facto due to the peculiarities of its graphic standard, which literally turns metal or other material into a coin.

So, however bizarrely this monetary system does not show certain economic concepts, it always has one-sided military origin, is historically connected with the apparatus of violence and mainly provides the needs of this apparatus, while the needs of its members are only secondary or residual. And here in essence there cannot be anything more than a system of money that is distributed essentially as a matter of fact, since it is impossible to create anything else-otherwise, it would mean an institutional proclamation of the right to private money, and in general

would run counter to the configuration of the economy known for so many works . As soon as it arises, sooner or later it inevitably is placed in a niche and integrated into a common mechanism. That is why the neoeconomic premise is questionable, that something distributive becomes an exchange one: if it becomes, it is quasi-exchange, but not qualitatively exchangeable. A different configuration would mean no fake alienation of money in the example of the 12th-14th centuries with the bankers of the territorial empires of the East who fled to the West, with the right to establish a European residence permit for the suzerains and lords of the army, but the real proclamation of money as means of exchange, function as the source and sustainably reproducible as such. But for this, a positive abolition of the bureaucratic hierarchy as a dominant model of society management is necessary, and therefore – the proclamation of the republic as the main paradigm of civilization existence. And, accordingly, the development of distributed peer-to-peer emission rules of commodity-money exchange "from scratch", if at all here it will make sense to talk about some commodity-money (economic) network, as well as about money itself in relation to a single-character language functioning in it.

In connection with the identification complement of the money-distribution concept of Grigoriev's money and the mimetic concept of the money of the financiers-culturologists of Orleans and Aglietta, the conclusion suggests that the concept of trust for money can have two main aspects of interpretation: the French authors, to money as a means of communication from consumers of final products, entrepreneurs and other participants in the economic exchange, to which money from somewhere before are left. In the sense of the proposed addition to the hypothesis of Grigoriev, trust in money turns out to be of a different kind – namely, the trust of their grantor to those to whom they are provided, in order to create a trust relationship between them and those to whom they will be subsequently transferred, in the name of the source (issuer) of money and for his sake (that is, the translation of confidence, in the case of the state – cascading). Such transfer of money can also be carried out in various forms, with the further emergence of trust relationships (and others) depending on the type of variable involved: either transfer to another non-issuer in the course of trade relations, or a reverse transfer from the non-emitter to the issuer. The latter is taxed, or the economic development is cut off according to the

principle "God gave, God took," but instead of "God" the state acts, and in such a situation the attitude to the state was trust, taxable categories is explained that taxes are collected for socially significant purposes, allegedly unable to be realized by individual non-state consolidations by ordinary users – non-emitters of money. There is also a third option when the issuer transfers money to another issuer with special conditions of subsequent confidence, and here two options are also possible: either the ratio of exclusive issuers (states), and then there are "external relations" of loans and trade, as well as exchange rate regulation (if each country has its own currency); or the ratio of non-exclusive issuers, and then there is the situation of "private money", regarding which the issue of their investment capacity is topical in urgency, and the workable model of which, once again, is only to be built. And the key to this lies precisely in the very distinction of the types of "monetary trust" that has just been considered. Providing funds for private / personal issue to another is, first of all, investments in the capabilities and abilities of another economic agent to increase benefits, rather than calculating whether, or will not accept other such money as a means of payment. As far as profit is concerned, it is primarily capable of being thought of in a non-monetary form of the public good – incremented or supported by efforts arising from investment trust as recognition of these actions as being beneficial to the trusting investor (it is from these considerations that the sovereign proceeds by providing an identification tokens or ring for his dignitary to be presented to the warehouse or passage to the castle), but it is possible to express this benefit just in the form of money realized through the institute and regulations the ability to issue (or "emissive ability") of the original recipient of goods, which depends on the aggregate availability of goods (reserves and, further, conceivable as the benefits of resources), or "thesaurus blessings" – on the one hand and, on the other hand, from, so to speak, "investment-project prospects", also considered as perhaps the most important benefit from the benefits), from the point of view of their realism, urgency, real extra-monetary returns and interconnectedness. This means that the investment and project prospects are such a boon that they are of a systemic nature and are also a key benefit of both sense formation and structuring, economic activity that can be ensured by the system of private / personal money circulation, mainly. That is, the emission capacity in such a system turns out to be dependent on the parity of the investment and project perspective and the availability of resources determined by the social significance

(the demand structure) as a factor in the meaningfulness and justification of "private money".

Here, the concept of net emissive ability as the ability of a person (but not a private entity, as a private issue leads to the monopolization of a market presence and the emergence of a state) can be introduced here, entering into economic relations, initially giving other individuals or organizations the money they have issued primarily as a "credit of trust", that is the right to use the corresponding economic opportunities to the relevant interests of the issuer (including the consent of the issuer with benefits of this action).

The presented addition to the money-token hypothesis of the origin of money (which can now be called "identification") clarifies the nature of the language of money with a one-element, many times reproduced in a series, a multitude of its signs: identification is the presentation of something else, the rarity of which excludes the alternative in presentation for the sake of the y-credibility, the fact of which there is trust. And in the mass order of such certificates, the jointness of certifying actions is created, cooperation arises that leads to complex procedures for searching, extracting, transporting and processing valuable resources. And state power naturally excludes alternative systems of confidential identification precisely as a system of conspiracy against it, representing alternative linguistic confidence spaces leading to the formation of zones of non-control and recoding by persons in them, the order of being in physical landscape spaces under the jurisdiction of the state. These alternative language spaces can have a different nature – both naturally and artificially-linguistic⁸⁶, but among them the money surrogates are hardest suppressed by the state and harder from counterfeit currency since counterfeiting, since the latter undermines the existing system of confidential identification, which is almost the first system of state property and the condition for the existence of any such property, by direct parasitization on it and encroachment to partial alienation of the issue right within the framework of his own system of bank notes – that is, in fact, encroachment on the state aristocratic power. Monetary surrogates are even more or less tolerant, since they are declaratively not state ones and can be recognized as not serious

⁸⁶At the beginning of the 21st century, this can be seen in the example of legislative prohibitions on deep encryption, two centuries earlier – all sorts of slingshots for secret societies using hermetic language, and the like.

emitters of confidence, that is less capable of seizing and redistributing resources in their area of circulation. That is why the first provision of money is the "grammatical" technology of their protection and the enforcement device. In the same sense, all sorts of "money-changers" work like R. Stevenson's fictional "black mark" – an anti-trust identifier that limits communication opportunities (unlike money expanding) in those places where the free maritime law system does not there are state regulations – including money, which, although valuable, but not secured either by coercion of their use, or by the compulsory inviolability of the legal owner (received by them in the process of exchange or donation), is always forging become the victim of another representative of weaning the community and not capable within a given area at any major investments in spite of the security codes of the Coastal Brotherhood – precisely because the community itself specialized in the profession weaning. The example of the "black label" shows well that the credibility of ordinary public money from large-scale tax-paying users is due to the fact that this money is a means of ensuring social anti-corruption. And in the same – one of the reasons why the state is recognized by these users as a desirable source of order for all its "shortcomings", which they want to eliminate by educating morals, then "development of institutions," then something else. Meanwhile, the "black mark" is just a sign of democracy, because it works in the mode "via negativa" and allows you to remove the excess when it is not necessary; this is a very interesting tool of confidential communication, based, among other things, on the legal principle of the presumption of innocence, or trust, providing the best principle for selecting "politicians" and objects of private-equity investments.

In the same sense, the deontic meanings of the monetary language become clear: the task of issuer money is to always maintain this value at the pole of positive significance (in the sense of "good" or "good"), and not allow to receive neutral or negative values - that in reality the positive and negative values of money are marginalia, between which there is a gradient, within which the user's confidence in money has different volatility. The loss of such a centering leads to a natural occurrence of circulation in alternative money based on trust in a foreign or surrogate currency, provided with a greater potential for trust in an economic organization, including more realistic or trusting investment project prospects, a deeper division of labor system or a richer subject-technological a bunch of. And

here it does not matter whether it is about state money or about legitimate private (considered a state always a surrogate). In the case of "personal money", their significance is ensured by the success of specific projects, the investment interest in the prospects, the "appetite for risk" and other things that motivate the solution of problems facing the future or reproducing existing goods. And also the mass dynamics of such appetites and interest.

It is precisely because of the military origin of money, as well as the historical attempt of their desertion to be appropriated by the "Oriental merchants", followed by an attempt at private emission in the new European territory through various kinds of trade and finance (like animations, virtual issues and derivations), that money became a specialized means of capitalism. For new owners did not have the right of issue: being in Europe something new, they could not be a source of mass trust, and money-making would make them even more suspicious entity, because such things could only be less risky to deal with more monarchs, more familiar to the people. However, Grigoriev neoeconomics says about this order of initiation of the capitalist process – noting, however, that capitalism itself arose due to a series of strange coincident historical circumstances connected with the discovery of monetary material in America, its logistical settling in Europe, the emergence of Protestantism and some other things. One can make an even more stern statement, supposing that capitalism itself arose from the attempt to make money private, with the only peculiarity that this attempt was carried out through a sort of detachment, through (as strange as it may seem to "business people"), the mimetic (anti-Protestant in the Weberian sense) realization of the key state function of weaning, extended to the state itself as a subject of thievish taxation, whereas money became an object (or an object – in some contexts it is synonymous) to whom weaning (i.e. those European pre-merchants shown themselves to be the "natural man" in the highest form of expression). And not through the project creation of the most private-personal-emissive monetary system from scratch, which would have initiated the independent history of such a system in Europe. But this could not be due to the metal-motto money of that era. Therefore, the money taken away and appropriated, in spite of all the ingenious quirks of their whitewashing, remained a semi-state, illegitimate object of desire and blame for unexplained reasons. And in this – one more moment of dialectical tension in the history of Europe,

comparable in its ability to be the driver of social development, perhaps, with that institutional split of elites on a religious basis that stretches from the time of Otto the Great. Indeed, the covetedness of money from private creditors (the only ones who disposed of them with the uncertainty of the origin of their wealth), with an obvious idea of the fundamentally state nature of money, could just become conditions that, having fallen on the soil of multi-hundred-year religious disputes, led to an economically oriented inversion Christianity and the emergence of Protestantism, viewing money as a direct indicator of God's grace, sent down in private or in personal order, unlike the mercy of secular or spirits who also sends down grace, but on his own behalf and as a mediator of the highest authority. Here, the provision of a "trust token" to a private businessperson, professing trade and business, as a "favor" in a natural way, sooner or later could seem an insult from the one to whom such a token was initially given as a loan for the realization of a completely earthly (and up to a heap – original) function of warfare and seizure of property. Whereas the Catholic Church had no choice but to start playing under the new scenario of democracy, inventing the protection of the interests of the non-monetary (or rather, cashless) people from the rapist-king on the one hand, and the revolving merchant-crook on the other (and this latter, in turn, set up the people against the church in the framework of revolutionary processes). This construction is very similar to the Grigoriev hypothesis about the historical roots of capitalism, with the only exception that the Catholic basis for the genesis of European democracy is explained by a slightly broader list of grounds for "defending the dispossessed", and besides, Protestantism itself is viewed not separately from other circumstances as "another accidental factor, "but as an attempt to substantiate the right of private ownership to public money that originally originated in a given oecumene in a detached way, through an appeal to an individual order of retribution⁸⁷, and as far as the emergence of absolutism – to the tyrannical nature of the state, yet managed to become an issuer in Europe because of their retention there during the long division of the "Spanish inheritance." It is this, another, economic, split of the European elites, which has religious roots and

⁸⁷ Indeed, only the Lord can establish and determine that the money stolen from the thief state was handed to someone in justice, was spent righteously and for righteous purposes, for the ends are not found even by the participant of the "exchange games" – the ends have gone into the water of history, and the devil himself will not be able to start looking for them. Therefore, "only by faith, only by scripture, only by grace"!

originated on the basis of an earlier split, led to the emergence of the phenomenon of "public-private relations"⁸⁸ – initially conflict, and subsequently – "partner", having received expression in such forms as state-monopoly capitalism, state-monopoly socialism, and in the modern history of Russia projected in the intricate concept of "public-private partnership", representing little more than a media stamp, against the backdrop of very real economic preferences of the official Orthodox Church, under the literal weight of gold garments people feeding fairy tales about the goodness and god-pleasingness of the lack of money Noah avaricious. Money, however, still remains public with a rapidly growing deficit full of zugzwang economic life and the embodiment of the most daring fiscal fantasies against the backdrop of the maximum ban of any extra-state means of alternative economic communication.

As for the scientific community seemingly intended to solve such problems, it either still looks at the world through the state filter, or continues to wage fierce battles over various aspects of the "semi-public" nature of money, and how permissible, justified and useful it is to apply those or other measures within the framework of the schemes developed for 600-300-50 years for improvement of well-being of the poorest able-bodied people in a society where the main tool of economic development is not only not their full right to own but this right itself is denied through propaganda tools.

Extra-state money and commodity-money gradient

The task to be solved today in Russia is to create a new, modernized constitutionalism that surpasses even what takes place as a 200-year administrative development of the United States, representing a significant heritage of all mankind, not only in terms of the benefits achieved in this period, but also admitted errors of "fundamental regulation". But on this path of overcoming the allegedly realistic dependence of the democratic state of society on economic opportunities, as some sad news of the beginning of the 21st century, voiced by other sensible experts, who do not want to follow the principle of "audiatur et altera pars" (the contribution of jurisprudence to general scientific

⁸⁸ It is noteworthy that the process of the split arising on the basis of an earlier schism turns out to be a modern process of the emergence of an independent "new academic" science based on the ideas and aspirations of the scientific "new university" (as discussed in the section "History of European technology and neoconomics: clarifying the roots of the fundamental and combinatorial economies knowledge "of the book" The ability to manage... ").

methodology) will have to reconsider some things that are still considered avant-garde and self-evident – whether to the imaginary political antagonism of republicanism and democracy, be it the forms of the monetary system, noun The economic rights of codified rights, but not having their own legal status, and therefore becoming the object of arbitrariness, manipulation and, in the final analysis, ignoring and circumventing constitutional rights. This, in turn, is due to the fact that the order of legislatively unconstrained democratic forms of monetary systems does not have legislative protection from monarchical forms of government and forces interested in them, concealing themselves just by the idea of a democratic law (in the case of the USA – the Constitution and the first ten amendments) . To clarify the conditions for the existence of democratic money for the purpose of further obtaining the status of universal evidence and the corresponding legislative consolidation as one of the over-legal rights, this material is sent. The main task, which has not been completely solved in particular, but which I think solved in the sense of the principle possibility, is to demonstrate, through the disclosure of the semiotic specificity of money, how the non-state sign systems of distributed generation and functioning⁸⁹ can be a real source of growth in the public good. The first part of this section mentions the body of breakthrough insights about such a democratic form of economic "Eldorado" and the successes achieved by the variegated palette of local and privately-owned systems. However, the optimism of the discovery of their viability can be negated by the macroeconomic question of the growth of the public good and the possibility of a managed non-violent, non-state, transition to a new state in the framework of adaptive procedures, that is, without the economic system losing its democratic status. It is in order to provide an understanding of the conditions for the growth of the public good as a homeostatically determined (yes, balanced and yes, dynamically-equilibrium) amount of organic social ecumenism, rather than an intrinsic and overwhelming amount of growth obesity (rooted in centered functioning), in the second part of the section additional disclosure of certain aspects of the specifics of the sign nature of the money.

The important news is that, being a semantic technology, money is a means of partial control. But what does this mean and how can this be used? On the one

⁸⁹ Unlike public systems, which are the result of centralized generation and the resulting distributed operation.

hand, the factor of that trust in human relations plays a role here, through which this partiality is realized. On the other hand, this partiality, as will be discussed below, is due to the peculiarity of their sign nature. The problem is that today in monetary human relations there is no constructive dissociation at the macrosocial level, and if it is, then the dissociation of society here occurs according to income levels, which in turn determines the difference in the levels of vital interests, while excluding from the number of the last design- activity, or those related to constructive, rather than status, use of money. Meanwhile, the status and constructive (project) use of money does not necessarily have a tracing paper with a difference in consumer and financial usage; The latter is a special case of the first. An important property of the process of social dissociation is the preservation of the memory of previous interactions, and the dilution of the once unified categories perceived by the community into poles of permissible interpretations, in the simplest cases – binary ones. At the same time, dissociation does not mean creating the maximum vacuum of interaction – it continues, but in more indirect forms. And the moments or stages of this mediation are the gradient states of the poles of formerly single categories, at the level of the phenomena of the human community demonstrating the meaning of a metaphysical definition, according to which "the universe is islets of compression in the ocean of stretching". Social dissociation, which is a predominant state of society, the more the state and its large-scale equivalents acting on the principle of "divide and rule" are more interested in it, nevertheless, it is rather a much more stretched interaction than its disintegration, and means – the delicate matter of the supra-rational orders of the social world. A more mundane, but more flexible in the system sense, expression of this circumstance, will be considered below in the course of development of the concept of the semiotic essence of money.

However, on an existential or empirical level of personal perception, disconnected people are not provided with adaptive possibilities for creative adaptation, and there is nothing that would contribute to creative adaptation in the form of which the "invisible hand" of management would act, not only as a hand of market trade, Smith version. For Smith, the departure from the other was a departure from the feudal lord as a principle of freedom, and the departure from more or less equal to himself was something self-evident, therefore not

worth considering. In today's conditions, project dissociation, however, is the release of financial resources, whereas the association is their linkage, risky as the definitions of urgency and the project's target settings. At the same time, money has a natural cascade nature and represents a structural component of the commodity-money or economic network, and their resource (including game and commodity) linking and release is realized precisely on the network of significance or social network, where the organization of the activity process (division of labor) for any project task, on the one hand, has a motive of self-worth in vanity (or in the "hierarchical instinct" that O. Grigoryev uses), on the other hand, in a system of meanings and meanings that are built upon this vanity. This activity is formed and created as part of the semantic network (culture), the sphere of large-scale production in which (and, hence, the authentic project motivations) are media. Such an interpretation on the previously introduced typology of social subsystems allows us to reach a macrosocial view of the source of the project activity, and therefore, to implement a rather broad approach to the characteristics of the person who implements it.

Artem Genkin in his book "Private Money"⁹⁰ with reference to Edwin Rigel, notes that *"the despotic state emission monopoly of the state is either total control or the ruin of private enterprises and inflation. The issue in the hands of the people is democratic control over the government and the quality of its services"*. If we follow this maxim, the new project person, whose features are outlined here, is possessing money and their culture as an inalienable property following the old form of their state-monopoly property. Moreover, he goes further than controlling the "government", which is usually understood by the state government in the framework of the old fundamental question of how, within the framework of an absolutely good democracy, to provide control over the "flock" over the "pastors", especially needed during times of hardship and crises – just when the "flock" turns into "sheep", and "shepherds" – into "wolves", the more invariably begin to see their kind as food, and not objects of protection, in conditions of deficiencies and economic turmoil⁹¹. Only then the project person

⁹⁰ Publishing house "Alpina publisher", Moscow, 2002.

⁹¹ And this immutability is represented to O. Grigoriev as an immutable social law that goes back to something thermodynamic, from which he says with contrition that democracy, as a state of broad social rights and freedoms, rather depends on economic opportunities for their provision, rather than, on the contrary, is itself in any of its aspects a condition of economic prosperity. In a sense, his message is correct: if by democracy we mean only a set of rights "in a certain sense", appealing only to the "scientific standard" of its understanding fanned by

(he is also "transcendental", he is also "Helvetian") becomes mass and bottom-growing, not afraid of the collapse of large social monsters like corporations or the state itself. And, of course, a man who, within the framework of such a culture, is capable of free development, first of all, himself, ultimately for the sake of the common good, not only depriving the state of the last and main moral justification for one's own existence (for a citizen of some semi-states is already empirically capable of arming), but also criminalizing the very power of the state itself as an attempt to usurp power and deliberately leading to the degradation of society. At the same time, it is precisely such money that opens, actually, the economic door to the republic as a world of alternative to the state. To date, everything seems to be even simpler: someone who ignores the "wide carnival" of private money, risks starting to study the regulation of society, including monetary circulation, solely under Sharia law, and in its most radical forms.

In principle, what is being said about the power of the set of monetary values in the book "The Possibility of Management..." is entirely based on Rigel's idea that nothing other than an act of sale is a [genuine] means of securing money. In his own terms, state monopoly capitalism is also perfectly explained as a compression of the money supply by the state around its own tasks of management and organizing the activities of the entire society for them; However, this economic activity reveals its historically inert essence of the entire control system, oriented to the production and reproduction of the military-industrial club, the commodity return from which – the destruction, and therefore the return of the money economy as a matter of fact to the state – movement towards, ultimately, most radical forms and means of destruction.

Meanwhile, the Rigelian orientation toward "private dictatorship democracy" is met with an uncompromising and, in fact, very intricate foresight, a narrative of the "new Marxism" cultivated in the Spartan battles with the Jesuitism of postmodern permissiveness. Not to mention the fact that "private money" calls into question not only statehood, but also the phenomenon of taxation, the

authority, while not demonstrating the democratic initiative of scientific initiative, and limiting ourselves only to solving the task of building it, both in methodology and in terms of development (is it really the capacity of democracy as a form of political regime for development – a big news for "dialecticians"?), and not taking into account the ability and the right of the people to appropriate and destroy all the factors obstructing their own existence, then, of course, a prerequisite dependence, in the end we get not only dependence on the economy, but also – the illusory being of "essence-without-necessity," despicable ignoring the position of "scientific sobriety".

reception of "authentic Marxism" is able to admit such private money only if they are able to abolish private property. If you go to the very beginning of Genkin's book, he does not actually write about anything else exactly about this, when at the very beginning of his book he talks about the legacy of Gezel and the advantages received from his proposal by various economic agents. In addition, within the framework of Marxism, the task is not to abolish, or "to belittle the state to the state of servant" according to Rigel, but positively to abolish it, that is, to destroy. But this is definitely a big stone in the garden of the non-economic distributive concept of money: the distribution of money from the proto-warehouse does not look like a "pre-exchange" state, but as a reduction in exchange. Another idea of Rigel lies well with the postulate about money as the design of a communicative environment presented earlier in "Management Capabilities ...": the task of money is to facilitate exchange, and not to influence prices; indeed, price and value are determined by the tasks of the "real world of living environments". And, indeed, if the world is universal in its basic forms of different scale, it means that the resource deficit here represents an important but not the most important problem⁹².

The nature of the bank issue is also understandable in the terms of Rigel: indeed, if you divide money differently from Grigoriev's – into consumer and trade-financial, the essence is uniform and different only in their functions, but on "state-political" and private-banking or (forbidden to issue for citizens), then, indeed, private banks have no choice but to provide for virtual money trading and production in the form of swirled zeros (which they blame on the denizens of the cartoon "The Spirit of Time"), Receiving money from the state regulator guided by its considerations (in the beginning of the 21st century in Russia it is the Central Bank that is subordinated to the rules of the dubious international office "Bank for International Settlements"), dependent on the system of constitutional monarchist "(ir) rational bureaucracy" from other state regulators only nominally, and capable of getting rid of such dependence at any time to appeal to the constitutional dependence of the state of Russia on international obligations. International rights, treaties and obligations are indicated in art. 15 par. 4, art. 17, paragraph 1, art. 46, paragraph 3, art. 62 Clause 1-3, Art. 63 p.1-2, art. 67, p.2, art. 69, art. 71 k), art. 72 o), art. 79, art. 80, art. 85, p. 2, art. 86, art. 106 g), art. 125 p.

⁹² For neoconomics, it is even capable of acting as a condition of wealth and a factor in launching trade exchange processes in countries experiencing it.

2 g), item 6. The money is mentioned in art. 71 g)⁹³, Art. 75 item⁹⁴, Art. 106 c), art. 114 p. 1 b)⁹⁵. Indeed, if the issuer is the borrower himself (and the right to such is only the condition of guaranteeing the economic freedom of the individual), then the percentage as "payment for a coin" not only loses its meaning, but also becomes a gross violation of the basic law. In this sense, it is possible to revise the Marxist concept of the cancellation of money, at least in the direction of recognizing the stage-by-stage nature of such cancellation, which presupposes consistent private and personal emission, which must also be carefully divided. Accordingly, it is the transhistoric agents (see the section "The hypothesis of groups" of social immunity ": three in one in the elitology") is proposed to be considered by subjects of macrosocial design, a variant of which, in turn, is proposed to consider the stadial-formational concepts (first of all –), as lying on the uneasy methodological junction of the project and forecast activities that focus on the world of the necessary – in one case, and the world of the possible – in the other (the beginning of this topic in general form is laid in the material "A few words about the relationship between project and forecast activities" in the book "The possibility of management ..."); these things, within the framework of the development of the ideas of Marxism, are also directly represented in S. Platonov's book "After Communism". In this respect, the correlation between project and forecast reveals the self-determination of the boundaries of the possible and opens up the field of creation of a system of law accessible to any community that has mastered these differences as a tool of social coordinates ("social stocks") to achieve those common goals and desired perspectives for the sake of which communities are formed. And in the same sense, following the well-known proverb, the boulder (valun), indeed, becomes a weapon, only not of the proletariat, but of the precaria, the innovator's garage and other subjects of the "living creativity of the masses". The fact is that the call to make money "private property" is not new and corresponds to both the neoeconomic concept of the emergence of money from the tasks of their appropriation by merchants coming to Europe from the great empires of the East, and is in conflict with the already designated many (not only Platonov) folding in the world of private

⁹³ Here the right of the state to determine the principles of price policy.

⁹⁴ Here – about the fact that a single and unique for the country ruble can be issued only by the Central Bank, while the issue of other currencies is not allowed.

⁹⁵ Here – about the fact that the Russian government "ensures the conduct of a unified financial, credit and monetary policy in the Russian Federation".

property and capitalism, based on the money that was privatized in essence – on the one hand, and the process of monopoly development, which is natural in the framework of this system – on the other, and the prevention of the latter Izenave precisely control the state than it is in the first place, and explains own monopoly on the issue. When money is monopolized in emissions, they acquire the modality of the necessary, becoming a "law" and "science," in their polycentric emission form they form a space of opportunities for the extra-elite social and engineering creativity and applied technology of a truly free person. In general, not excluding the importance of the topic of free money and recognizing their validity, one should be cautious about their "private" forms, do not be afraid of the "ghost of communism" (except that vulgar, but this is not communism) and recognize that in this sense you need something else. In part, this is cautiously discussed in the previous two volumes on the potential of crypto currency.

But here arises another general theoretical question: if, according to Rigel and Genkin, the state is a private, deviant and detachable-parasitic form of social management, and not their (in any sociobiological) originality, as Grigoriev asserts, then what is the etiology of this social disease, much longer than capitalism (considered in the first volume as a "chronic disease" of humanity)? That's just not necessary here to talk about the alpha males in the monkey pack, the methods of army subordination and other well-known things. The state today is as much an orphan disease as the tail of homo sapiens, only widespread, and increasingly perceived as such. Discussion on the topic of how it is in history, as a rule, has a large field of arguments in one direction or another, but does not give unambiguous evidence that the hierarchy, being widely distributed in the animal community and being something almost always immutable for the herd animals, goes into a power form of the state, however, there is some historical precedent pre-state communal-tribal stage, presupposing the hierarchy of the tribal nobility or elders (with a cunning regimental system of initiation, is Luciano arbitrary or forced to obtain "high calling" until the ripe old age⁹⁶), but it did not presuppose a detached-violent hierarchy, which emerges, as is known from the formational approach, as a result of property stratification, or the formation of certain pre-economic economic imbalances. As is known from the same formational approach, "the state arises there and then, where and when there are classes,"

⁹⁶ On this account, I propose to re-read the detailed image of the process in the book "Kenyan Safari" by journalist and ethnographer S. Kulik. Ed. Thought, Moscow, 1976.

and not at all non-economic estates, including "the class of elders." Here – a kind of snag, because, firstly, it is money – the beginning of such imbalances (according to the neoconomics theory), but they are already a sign of the state, sort of like the most money-begging; and secondly, it turns out that the detached hierarchy in the monkey herd and that in the state turns out to be a mediated stage of social evolution that does not presuppose one. There will be many hunters to me to argue that much is messed up in this logic, but this confusion is only an aggregated account of what is taught a lot where and to whom different teachers of history are in an incoherent-noncontradictory form⁹⁷, and either the communal form of being of society is not a parallel in prototypical forms to proto-state systems, or we do not know much about the world of these forms and the possibilities of their genesis.

We should immediately distinguish between free banking activities (WAS) and the system of personal issue, which is discussed here before – indeed, the issue by banks for individuals is quite in line with the system of capitalist relations, but it cannot be called personally oriented – from other people of the XIX century (the head of the Bank of England J.W. Normann), private banking issuance does not necessarily lead to fraud, and even vice versa, rather, it promotes entrepreneurship. Although for the state it is likely to pose a threat – first of all, as a source of separatism. The crediting of a society by a person (the right of such a loan) is no other than the trust of the society itself to its member (representing, perhaps, the most important, the initial, public good, related to the category and the presumption of the possibility of a future existence), to which all others are subordinate – otherwise the main benefit is the trust of a social subset of society that has been selected from society for the rest of society in the person of its averaged members (which this subset, by virtue of identification with reality, is naturally and hardly always considers "untermensch"), based on the presumption of abuse. An important point here is that absolutizing elitarization leads to an increase in the homogeneity of the out-elite structure of society and reduces its adaptive abilities.

Contrary to the opinion of M. Longfield (1840) about free bank money (Svobodniye Bankovskiye Dengi – SBD), with the decline in trade in case of

⁹⁷ Many historian scholars may well recognize the contradiction of the dialectical engine of the historical process, but hardly any of them is able to recognize such contradictions within its own scientific worldview, especially if the theses-members of the contradiction are represented by certain common places of cognitive attitudes.

personal issue, the person will be interested in not issuing money, but in receiving growth (for there will be effective demand for her labor), and emit trust in society, placing hopes on his institutions life support – with a decline in trade. Actually, the SBD and the emissive action of the personality are not correctly identified, because it is the personality that is the primary bearer of ethics, the category of which is trust, all other manifestations of which are derived from it and are transpersonal. However, the risk of such identification always exists precisely because of the long-standing and trivial capitalist cunning of avoiding personal responsibility, called a "legal entity"; in the same sense, but on the other hand, this risk is due to the fact that the bank is always associated in some way with its owner in spite of any tricks of this kind – unless, of course, it is a bank whose share capital is very diluted; However, in the case of SBD, it is these banks that are not considered. Meanwhile, this distinction between legal and physical persons also contains good arguments in favor of the fundamental difference between private and personal property, and it also means that the order of regulation of the SBD systems and personal issuance systems must be different when it comes to a special order of money supply regulation with macroeconomic benefits.

Granting a loan to society and "buying before sale," a person is able to return only his work to him. However, labor alone does not guarantee the value of its fruits for other members of society – it can be "marmoset" or represent "a disservice" as a fruit. That is why any able-bodied creditor of the society can return the blessing also according to the scheme "minimum expenses at maximum effect", which stimulates it to innovation and commitment to the maximum routineization of labor procedures. For everyone is interested in being on the "rod effect".

The state as an issuer is considered worthy of investors in its obligations to provide, but this provision is imaginary when it comes to repaying debts: the essence of the state is not to give something to someone, especially in a dashing time, but quite the opposite: to take away and distribute, giving the best "to their best representatives", which are all the better, the higher they stand on the hierarchical pyramid. That is why the investor in state bonds reminds something of a fly flying to Velcro: the trust to the state exists only in the measure of its being the best public institution and its perception as such. But why on earth

should a properly dressed twerp be the best? Only with the fact that it is unique. And in this case one cannot disagree with Hayek. As with A.Genkin's thesis that modern koprogod money (this term is very appropriate, because according to the medieval epithet, money is "devil's crap", for the sake of justice it is necessary to say that the ancient scholastics hardly fully understood the positive nature money) is a taboo and obscure thing, even for the most educated people at the beginning of the XXI century. At the same time, it is encouraging that it sometimes turns out to be possible to find the close here to the very many people who spoke about the need to create money as an instrument of freedom. Some authors express their arguments for substantiating their concepts of private, personal or anti-debt money with their original intuitions, close to what was noted about the nature of their origin – in particular, the "anti-debt association" from the US, calling for providing money with roads and bridges, partly reinforces the thesis about the "logistics trust tokens" operating on the existing transport infrastructure.

How do all these developments and the positions close to the author of these lines correspond to the exchange rate differences and the growth of the taxable base of enterprises? How will the exchange difference (if it exists at all) appear in the conditions of the system of personal issue? In what conditions does the personal currency become strong or weak, if these concepts are generally applicable here? Exchange rate difference is determined by the policy of the Ministry of Finance, which fills the budget with revenues from enterprises interested in a low rate (that is, in a weak currency). The liquidation of state money is liquidated both by the state itself and by "large enterprises", but this does not mean that the depth of the division of labor must necessarily be eliminated (differentiation of activity), since here it is just another principle of the division of labor, the nature of its deepening and the emergence in general, that is, on a different principle of social order, where the urgency of the very division and deepening plays an essential role. Therefore, there are no grounds for the self-valuable existence of the "big enterprises" themselves-organizational monsters alienating the knowledge and qualifications of people in favor of "knowledge of firms". Quite different is the "union of small groups", which has the form of Benard's cells, according to complexity and differentiation of activity, not inferior to corporations-commercial projections of the state, which he

ransacked primarily for bureaucrats of the first rank-bureaucrats and state-subsidized parasites alien to creativity and living in pointer – the same aggressively obedient majority that is able to vote for any dictator who does not know other interests and goals other than dictated by their miserable world determined by the same states and prescribed to reverence.

The examples of the various authors of the ideas of private and personal money, which A. Genkin considers, do not at all indicate their appeal to the factor of the state as the source of certain consequences in case it remains out of work when the money turns out to be truly popular, and also about the account of the accompanying situation social conflict and resistance not only of the state system, but also of all those who appreciate it and identify itself with it. What cannot be discarded, being obvious and the first risk. Since the state as a regulator of people's lives is not only not necessary – it becomes visible its criminal essence; and, consequently, the sharpness of the civil conflict grows accordingly. The problem of denationalizing money is the problem of renouncing the state.

On the pages of A. Genkin's book "Private Money", the famous idea of a "money product" (or money as a special commodity), where used, was absolute, or discrete, rather than gradient. That is, within the framework of the very close to the concepts of money outlined in these books, there was no consideration of the situation when in one case a certain object or product in the community is more quoted as a commodity, and in the other as money. In these concepts, the object or product was considered either as something or as something else, given that they were once such, although there were always examples pointing to such a gradient possibility: the Scottish "money-nails", the functional currencies of Naishul, then the parallel currencies of Blanc. Neither Marx (T-Д-T'), nor in Grigoriev (Д-T-Д'), nor in the earlier union of commodity-money transactions into the "graph of the economic network", there was no indication of the possibility of such a gradient, that is, an indication that a certain quantum of value can pass from the status of goods to the status of money and back (like in the graph itself is in some cases vertexes and edges can be inversively interpreted). It is also proposed to consider the components of the subject-technological set (PTM), of which, of course, money is money, which was previously considered, in their

intermediate status between being a commodity and being money⁹⁸. Moreover, it is suggested to consider them immediately with the premise that any of their positions between these two statuses are always directed to one or the other marginal side, since the entire system of "exchange games" is either in some phase or in antiphase, of its being; and that in fact this functional-status orientation determines the dynamics of the existence of the objectivity of human economic transactions in relation to "value (demand) – trust".

But the need to introduce such a gradient between the status of "money" and "goods" arises only when the problem arises of ascertaining the methods of self-formation of the economic mechanism from below, that is, outside the system of violence, and in the situation of collapse of existing macro mechanisms of such a system. In other words, we are talking about the natural conditions for the formation of the technological division of labor, when the task arises to redefine the status of traded goods (and possibly some non-tradable goods), but it arises precisely when the former statuses are staggering. What could be called a "commodity-money gradient" here is the adaptive phase of being "the graph of the economic system" during the crisis. It is here that the beginning of what can be called entrepreneurial creativity is found: the introduction of a monetary (strictly economic) dimension into a system of the actual CTM (be it natural or artificial⁹⁹). That is why I can note here one more own discrepancy with O. Grigoriev: for me the token-distributive-state-identification hypothesis of the origin of money does not exclude the hypothesis of the systemic existence of similar language facilities for non-state, peer-to-peer models, as for peer communities in general and an indisputable place is the same task of identifying "one's own" ("my-someone else's"), and therefore, the corresponding means of solving it.

Coming back, however, to the commodity-money gradient as a condition for entrepreneurial creativity: if we recognize such entities as "goods of the day" and "day traders", what they are and how they appear in the sense of the above semiotic concept of the essence of money as a one-letter (one-letter) language? If

⁹⁸ Like a Mandelbrot example, a tangle of green threads, when it is suggested to pay attention to what is between such patterns of perception of a specific object as "green dot" – "green ball" – "tangle of green threads" – "twisted green fibers", etc. Indeed, dealing with scale as an aspect of being, we do not pay attention to intermediate forms that can be observed between states.

⁹⁹ See the section "History of European technology and neoconomics: to clarify the roots of the fundamental and combinatorial knowledge economies" of the book "The Possibility of Management...".

we consider it in the light of the inversion of commodity-money marginalia, it turns out that something that is identifiable as being met or reproduced in its color and other sensory characteristics can be thought of as money in the event that the volume of its denotations grows, to which it can be replaced, and in the limit this volume begins to be unlimited¹⁰⁰ set, whereas the countability of this set will be determined by the ability to cover the entire volume of PTM with a single listing as a potentially marketable mass.

On the other hand, the marketability of such an object, according to the concept of the semiotic essence of money¹⁰¹, will be determined by the fact that it will be considered as a denotation of the means of exchange / distribution along with other objects that can be exchanged for it by virtue of trust in this facility or coercion for exchange or given in the fact of the presentation of an identifier by someone as a "certificate". If such a sequence of locations represents objects of the same subject category, then there is a case of a functional currency.

The root of monetary violence lies in the expansion of the commercial nature of the PTM and the total agreement with the existence of all and all the goods. Especially, and above all, it concerns personal weapons used in the off-exchange form. Being a commodity is the ability to be a denoter of something of the same type, but random and conditional in its expression; the moral detriment here is the substitution of a set of super-rational systemality that goes beyond control, a unit random in the set of its properties, the value of which is the maximum of the object set, up to the fact that this set-value includes the very substitutable supra-rational systemic¹⁰². This addiction is supplemented by the pestilence of monopolizing the issue of a monetary object "with specific properties" by a social subset imputing to its other members of society on exceptional terms and under the threat of the use of armed violence. It's as if the money were tetrahedral

¹⁰⁰ Or infinite, but it would be better to use the word "limited" here. Actually, the "infinity" of such denoting is a property of other economic concepts that glorify money in their ability to exchange everything for themselves. Apparently, considering themselves to be such a hobby for such use of money, they, according to the logical "drunkard principle", spread the notion of this ability on everyone else.

¹⁰¹ In the categories of Duns Scotus, the identification-token hypothesis represents the concept of money in the sense of primacy over time, in contrast to their semiotic "primacy as a matter of fact". Both of them are aimed at clarifying how money is primary for a person in an actual way, and the satisfactory concept of extra-state (apparently "republican" in this sense) money should clarify how they can be primary to him as a genuine good that excludes being source of unhappiness.

¹⁰² Actually, this is what monotheistic religions condemn as idolatry. Denying this arrogant spread of semantic technology to everyone without exception, and found expression in the tradition of expelling traders from the temple. On the supra-rational, see the book "Partially Managed ...".

objects from six ribs, and the right to produce and distribute them would have any one subgroup in the community, forbidding all others to produce and control the tetrahedron as a geodesic basis of the natural forms of three-dimensional space, telling tales about the need for a "certified qualification "for this occupation, and about all sorts of dangers and" higher punishments "that will befall the person who is engaged in the production of such objects.

A common moral norm in many nations is the recognition that not everything is sold for money. However, it is the semiotic understanding of money that clarifies the meaning of this phrase: indeed, everything that can be evaluated by another person for which it may be claimed or is considered unacceptable is being sold (exchanged). But different things have different measures, which means that not everything that constitutes the object of our life can have a single measure expressed in a random sign (especially descending from somewhere on the top of the social ladder, which parallel church hierarchs with arrogant aplomb is declared divine). In other words, not only is not everything measured by a single measure of trust, but the very fact of proposing such a measure must certainly reduce the credibility of both itself and the one who offers it. This means that trust is multidimensional as a phenomenon of human relations, it is developed as a factor of the individual, that is, it is known to the individual for a single currency, and the discovery and implementation of this very status of multicurrency in society is a sign of the development of its vital world and a healthy condition for success in the social system. You can not substitute for reality that goes beyond human life, which is limited to death as its one and only measure, the random symbolism that substitutes both life and death. And the supra-rational – beyond the full human comprehension, but comprehended in part and affecting both the fate of the individual and the relationships of people. That is why societies based on the unlimited power of self-generating capitalist money (which at the certain stage deny the very capitalism) need media reproduction of false values, obscuring (or, conversely, re-emphasizing) the genuine measures of human life.

Further – the question of what the "day-traders" are, on the one hand, and "goods in kind" on the other. Once again: here we consider a situation that is actually recognized in economics, when it is usually said about barter, the beginning of the formation of the monetary system or the primary forms of

exchange, but do not recognize for it the possibility of being a special regime of a sufficiently developed system, indicating its adaptive flexibility. As part of this review, such an intermediate state is assumed as a possible norm, corresponding to special economic logic as more developed. Under what conditions is the gradient assumption described possible? And also: is it possible to have some average stable value between the commodity and money margins? And, finally: what are the goods and money as such marginalia? What can be said for sure-it will not be parallel currencies, not money substitutes and not quasi-money in the proper sense of the word-something different, but located, at least, in the non-state sphere, since no state can admit the existence of something so half-elusive from its control in categories of unambiguous identification correlation. Moreover, it can be assumed that the PTM-management system considered through such a differential system will prove to be more dynamic and developed with respect to discrete commodity-money, as well as the set of logics of nonclassical values (n-valued) is the development and complication of classical two-valued discrete logic. In this sense, an answer is found to the question that there is a commodity and money in this context: it is nothing more than values (actually, status regimes), but no less than the ultimate authentic values of economic logic, and the differential of intermediate states between them – semantic. Hardly before the economy de de was considered as a logic of values (presented in the book "The possibility of management ..." the idea of a dialogue model structure does not count), but this strange logic, whoever and how it builds, seems to combine in itself three sets of values: in addition to the actual commodity-money, it will invariably be represented by an algebraic set ("well-neutral-bad") and one of the three-valued truth-sets (1; 1/2; 0), since any economic decision is somehow connected with expectations and goals.

As far as one can judge by two courses of lectures, when O. Grigoriev encountered similar things, he did not consider them from the standpoint of "special values of economic logic", but spoke of a reciprocal (pre-monetary "natural" "exchange") exchange, then intermediate – semi-commodity or semi-monetary – forms. In his logic, such a thing can not be serious, because serious commodity-money relations begin there and then, when and where the state brings money to the society that is not a commodity, and then, in the course of the historical process, this commodity arises as an economic dimension real

objectivity and actions of human welfare. In the framework of neoeconomic logic one can not be "a little pregnant", and any intermediateity is either a reciprocal exchange, or empty fantasies.

Here, however, an interesting situation arises: on the one hand, money is, first of all, a *sign* of a special, everyday, economic language. On the other hand, money is a *value* that a certain object of the object or real world takes, being embedded in the logic of economic values, because in its consumer value it is traded. These two linguistic aspects can hardly be called aspects of natural and artificial languages; it would be nice to ask the question to what extent this language of money, being, of course, the semantic and ancient social engineering technology, is natural, and in what – artificial: the relation of the status of money as a sign of things and work – on the one hand, and status money as a value accepted by a thing (shell, nails, ingot or banknote), on the other hand, cannot also be explained through the relation of the object language and the metalanguage: these are two aspects of the same language reality, which does not contain any contradiction (in any case, visible), but in the first case we are talking about a kind of syntax, and in the second case we are talking about an equally peculiar semantics that is admissible to exist in the form of a differential of intermediate meanings (and without it it will still be semantics). The problem of comprehension of the nature of money in many respects rests precisely in this their florid linguistic talmudicity. Further, other remarkable aspects of the monetary nature are revealed, and this will be discussed below.

From the circumstances already considered, it turns out that an object is the more money, the more it is a sign¹⁰³, and the smaller the monetary value (when the money itself turns out to be a monetary value while maintaining the monetary-sign status "at its level", then it is either a numismatics or derivatives). On the other hand, the object shows its marketability more, the more it manifests its existence in the status of monetary value in one way or another: the frequency of demand, the rarity (in this sense, the numismatic value is exclusively commodity), the price increase, the range of sectoral or territorial (including inter-currency) demand specifications. However, in either case, the difference in the semiotic status refers to the management of the same objective world, or the

¹⁰³ Whatever it was: an economist, not an economist or a neoeconomist who knows or does not know anything about money that has this or that volume of knowledge about them and the point of view of their nature, money is given primarily as a sign.

"system of things," and does not consider possible cases of finding these things some extra-monetary meanings or meanings.

Which, however, the picture can be observed in the case of the commodity (commodity status of the object): the same or another? It is different, because when it becomes a commodity, an object from the "system of things" acquires a commodity *value* by this becoming, and by this acquisition it is the *meaning* of money. Moreover, in both cases, it acquires its importance not from the production one, but from the financial position. At the same time, the sum of properties and qualities of a commodity object is subordinated and controlled by the quantitative nature of the monetary object, the seriality of reproduction and the same type of rank-and-file distribution that extends this quality to the rest of the world. That is why the integrity of the world in which they come is alien to money: they are directed against it. That is why any object, becoming a commodity, is deprived of its ability to be a sign of other intimate forms and phenomena, but above all a sign of the integrity of the world in which it originally arose. It can acquire the secondary function of the sign of money for which it was purchased, being a status object of consumption (as a conditional fixation of the quantitative denomination of regalia of relative power towards absolute, expressed in commodity form), or a self-referential sign of a utilitarian presence in some projected system (perhaps even financial – if it is a system of money transactions or a "financial scheme"), for which it was purchased as part of investment costs, but this latter is no longer part of the economic the classical system of which the commodity is always the signified, and never the signifying.

So, it is obvious that in the first case (from money to goods) the volume of the denotative set of the object acting as a reproducible sign decreases, as well as its serial release, or issue (even if the banknote is seashells). If this preserves its semantic general validity, then the object becomes supervalued and acquires the features of the absolute power regalia, to which are the crowns, Kleinods, Churings, as well as other 3D objects and color structures, in which the utilitarian function is reduced to a symbolic function.

And here there is a need to introduce one more semantic differential, the idea of which appeared to me as a kind of "mathematical toy" while studying at the university: it is the gradient of the identity of the sign to its denotate, defined

between the icon of the iconic type (sign-copy), denoting the structure or function of the denotata (in the limit coinciding with its denoter, that is, self- or reflexively referenced) – on the one hand, and a symbol-symbol, minimally identical to its denotate (and also, to the extent of this non-identity, their differences different set) – on the other. The space of this "symbolic-iconic" differential represents not otherwise than the gradient of "modeling" as the degrees of abstracting reality; Here, the notorious simulacra take their symbolic beginning. In other words, modelability represents a position between pure gunsmith and ultimate sign. As a weapon becomes a sign – it is understandable (example – the same coronation swords). Another thing is the opposite, it only happens in the case of a typical sign function of control; sometimes, however, it can be literally – when a metal letter ("T") is used as a tool (hammer). But a sign is, above all, a tool for transforming the gun world with the help of imagination. In the same weapon feature of the symbol, which through the organization of the spread of the fruits of this human ability carries out the function of euphemerization (the replacement of mechanical and resource-intensive components by information), although the symbol is hardly the only means of carrying out this function.

The more absolutized the regalia of power, the more it becomes the identifier of the source of higher sanctions. But another situation is also possible when, with the reduction of the semantic re-accentuation as a reproducible quantitative "measure of exchange," the volume of many denoters simultaneously decreases, for what really happens is a decrease or functional specialization of confidence in the money symbol-that specialized in the form of a note that is previously allocated like "Scottish nails" used as money.

Rather, even in this case, we should simply talk about "obezdenezhivani" status of the object, rather than on giving it at the same time a commodity function. Earlier in the aspect of the question of spaces, it was a question of that both logistics and the economic graph represent only subsets of a wider system of things and, although they control it, but do not completely cover it. And even earlier it was said that the introduced category of the supra-rational fully corresponds to modern "positive" scientific concepts like Gödel's theorem, the

Ashby principle or the "black box". If you lose your monetary status, the object¹⁰⁴, of course, can turn into a commodity, but not necessarily: thus, the Austrian imperial crown as a regalia is a "national treasure", but not a commodity and not acting regalia of absolute power. And as for the status of the Viennese Kleinod, it is controversial, since they turn out to be symbols of spiritual authority for a broader Christian world, rather than for Austrian Catholics, or even more so Austrian socialists, but in this case their status is in no way commodity. That is, when it comes to obezdenezhivani object without gaining the status of absolute regalia, it goes to the system of things as a thing among things with floating model: the world of PTM, especially if it is a world of everyday life, always presents us semi-symbolic – semi-automatic things with various drifts on the sign differential positions for each of them; generalized perception of their aggregate and represents the source of the popular concept of culture. A feature of the culture of the capitalist era is that serial industrial production is a sublimation of money issue that is inaccessible to the entrepreneur. That is why the batch production of products is focused on the maximum demand by the consumer – just as he has the most demand for money. Therefore, it is this world that proves to be a field for the marketing of marketing solutions, the formation of brands and the positioning of simulacra as commodity-consumer ideals, the meaning of which is the reference of the identity of the sign to the commercial type of the signified. And this is a system-matter measurement with the difference of symbol-tool modelities – the very thing where some tool or utilitarian-functional object can start its movement towards both goods and money. Being a commodity, it is oriented to maximize, to semantic indistinctness, to get close to its status with money, so that the consumer exchanges them as something desired, but incomprehensible in essence and possible use, at a relatively desired, but understandable and obvious in its utilitarian function (to the extent of the relevance of the goods to a particular "niche"). In the case of a product, it is extracted, reproduced and sold in accordance with the existing or formed integrated marketing communications demand, depending on the solvency of consumers, the saturation of the market and the like. It is another matter when an object in a system of things becomes money irrespective of its commodity value. When talking about the existence of such banknotes as shells or nails

¹⁰⁴ Imagine even the nature of information reality (for example, a certain text), whereas money is always informative.

(cartridges, cans with stew, pieces of chopped silver, etc.), it is usually assumed that they once *became* such, that is, they went through the procedure of becoming. Less often, when they ask questions about why, and why this process was started, the first one is usually told that this is due to certain properties of the object – its discreteness, reproducibility in sufficient quantity and good quantizability (measurability), and on the second – that "it is so convenient". But there is hardly a question (and also an answer to it) about why such a reproducible, discrete-quantifiable and available in sufficient quantity an object becomes money as a sign-language entity. It is fair to say that this question is nevertheless put in a lightened form: "why does the object become money?", And here it is usually that an explanation arises in the sense of its special marketability or principal out-of-market or rarity (that is, limited emittance leading to a narrative about all the same regalia of relative power and state money primacy). These are all known things, natural in their logic. Here is another question: how does a thing existing among things, or an object among objects, begin to expand the volume of its denotative meanings in the semantic network of a certain community (the justification of which, as this community is expanding, at some stage begin to challenge its individual subgroups)? As in the case of the process "from the status of money", the case of the process "to the status of money" can be twofold¹⁰⁵: as in the process of "money", a transition to marketability ("jeweler") or into an off-market category ("outside the market") is possible, and "to the status of money" the object comes either from an off-market (non-market) sphere, or from a commodity, monetizing ", but later it becomes a " coin ". Taking into account the "identification" refinement of the money-distribution and state conception of money, it should be added that in the process of "money" can be involved all the less absolute copies of the regalia of absolute power, increasingly massively capitalized as They are "second-order symbolization": they are no longer a more or less pathetic copy of the coronation sword on the "denotata identity differential", but only reproduce its image on the coin reverse. This is an important aspect of the monetary semiosis according to the Grigoriev type. But in a more general sense, the purely semiotic aspect of the process of the transformation of an object into money, regardless of whether its identity

¹⁰⁵ This is a more accurate name for the processes than "the goods to money" and "from money to goods", since the goods already carry a payment and monetary dimension and, unlike it, it is money that represents a key problem and a key task.

function takes on trust in state logistics or not, is of interest. And if we consider this process in such an abstraction, then it turns out that in general, a certain commodity or element of the PTM, taking into account the factors of reproducibility, quantity, discreteness noted above¹⁰⁶ and sufficiency, takes the form of a one-element syntax with an expanding volume of denotata to the extent that it acquires the expanding status of the confidence identifier (criterion), not just the object of trust (trust in the manufacturer or brand) and not simply the identifier of something (for example, the consequences of its use or existence or action of other things associated with it). As such, it creates both its own semantic form and the actual status of the criterion of equivalence, which alone creates a nominal monetary quantity, whereas the four preceding factors only cause it: in fact, something divisible, quantifiable, sufficient and numerous does not necessarily become money. Each commodity object tends to approach the status of money (especially in the logic of public money), but only it becomes money that receives an exclusive infrastructural function – either real, as in the case of "Scottish nails", or imaginary, as in the case of seashells or those the same Dutch tulip bulbs, in their organic ability to spoil very much like playing damage to Gezel's money. That is why another condition arises for the transformation of something into money: a fast user conversion in the non-commodity system of things. Thus, ammunition, arrows, or their tips become a means of settlement in war or long-term non-monetary hunting, but outside these states of intensive use, they may not even be a commodity. That is, the demand and proximity to the monetary status of the goods is determined by the situational (story) and cascade (infrastructure-hierarchical – like oil, to the extent of its monopolization) demand for the object of the system of things (PTM), which commercial agents drew attention to and assigned this object to commodity value. Meanwhile, it is important to understand that the object of the system of things, when becoming a commodity, will always strive to realize the centralization of the functions of money-this is the property of the commodity of the capitalist economy, and not the fact that within the framework proposed here for working out as alternative development factors, any commodity will perform just such an economic function.

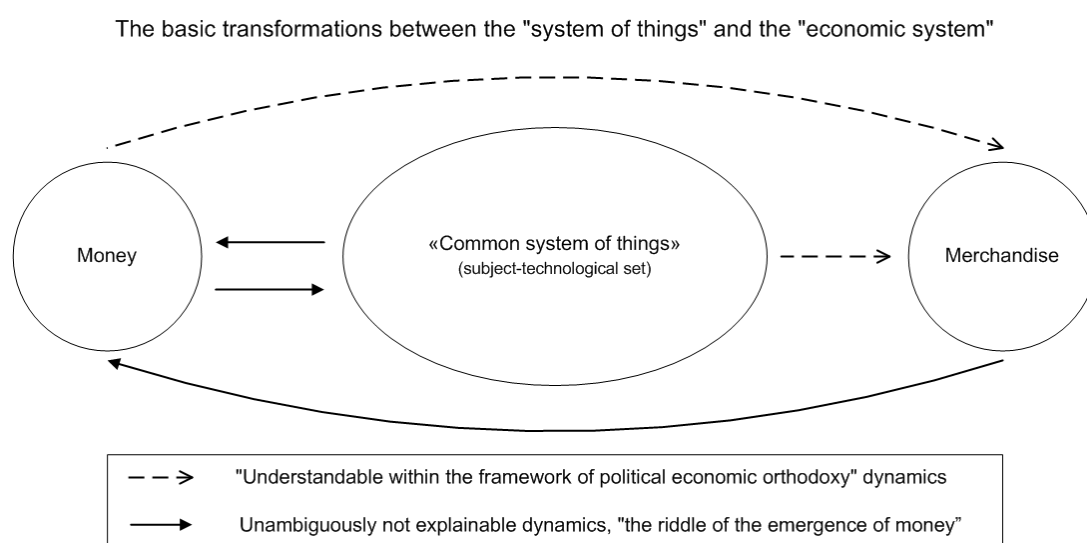
¹⁰⁶ And not the discreteness of money can lead to effects such as partial redundancy with a bad, and scalable, infinity.

There is another special situation when an object or object (or rather, a person who has it or who is well versed in it) resists its "marketability": this is the case when something is worth money, and not when something costs money. These were previously non-tradable machines that produced the most seriality of the spectrum of commodity (sublimative-monetary) oriented products within the scope of their function; and these machines were the main object of industrial espionage. The loss of what the money costs is fraught with the loss of competitive advantage, but what is most interesting here is the serial non-reproducibility of such objects, and hence their proximity to the status of the regalia of absolute power, with the exception that this absoluteness is limited only by the scope of its application (assumptions). In conditions of unmonopolized money, there is no problem. It arises when a similar object or object is found and comes into collision with monopolized state money or derivatives of a lower order – financial-industrial monopolies, and the more quickly, the more popular in the sense noted above and the consumer-turned product is the "object-which-cost-money": it destroys the monopoly of dominant money. That is why the defense mechanisms, including the armed one (both on the one and the other side), and the control over the dissemination of information begin to play a special role here. In the case of "multicurrency systems of the lower level" (at the "top level" – multicurrency interstate), this conflict is not topical. It is here that the true essence of the power of experts lies in the Weberian sense, when the expertise is formed by the demand for the results of the launched project. On the other hand, this approach corresponds to the Hayek view of the unique knowledge of the market participant, but with an emphasis on his personal and inalienable (already in the Marxian sense of the alienation mechanism) character, and the rights of the individual to protect and use this knowledge as a macroeconomic development factor in peer-to-peer management systems.

The commodity always tends towards money, but in the case of capitalism – with particular intensity and openness. To be a commodity is to strive to get rid of the status of marketability, to become money, at least to approach them as close as possible – for example, when a specialized object like a banknote or a security excluding unspecialized forms of banknotes becomes money. As soon as such an approximation occurs to the limit, the commodity market is replaced by the stock and finance market. In other cases, there is only an object up to its market values.

Another thing is when its status of merchantability drifts somewhere in average values: the desire of the object's marketability to the status of money decreases when it finds itself in a holistic multicurrency environment operating on the principle of complementarity rather than competitiveness. The way in which such complementarity is possible remains to be seen.

More clearly, the problematic and trivial aspects of the transformations under consideration are presented in the diagram below, which emphasizes the fact that "marketability" belongs to "money".



For the presumption of equilibrium (equal rights, and again the category of balance emerges as the leitmotif of the "pre-established harmony" of political economy, coming from the astronomical intuitions of Adam Smith), we should recall what was said in the framework of the "identification refinement" that the counter is able to realize trust in both sides: to its bearer is more important not less than the confidence of the bearer to the recipient and the subject of exchange. The key assumption here is that the source of money can be not only the state regalia with the heraldic guilloche, but also the system of things, which for any person is both extra-state and super-rational. As soon as the transcendental project person understands the mechanism or way of creating money from the system of things (PTM), he will realize, perhaps, the main after the ownership of personal weapons¹⁰⁷, a step from the yoke of the state towards freedom. Since the first is already implemented in the US Constitution of the late 18th century, and the second should become, perhaps, the main event of the 21st

¹⁰⁷ Precisely in order to never have the occasion to apply it and not burden yourself with its wearing, having as a satisfied demand for a preventive means of social restraint.

century, while allowing without exaggeration a multi-thousand-year problem. Since, as was suggested earlier, the method of forming an economic network is proposed to be considered in the system of dynamic positions of the gradient between the commodity and money status of the PTM, it is important here to understand that a certain object or thing used in a "semi-monetary" status is simultaneously capable of "half-goods". That is not so much to have a tradable utilitarian function, how much to be in one degree – a means, in another – the subject of calculation. It is hardly in all the narratives of barter that this moment is overlooked-it is usually said about the direct exchange of goods or products. Precisely because what is at issue here is something other than barter itself. This is especially important if we consider money phiatic and personally emitted, but electronically controlled.

In the derivatives of the system of things money, the principle of partial control is realized, and here the dissociative principle of any enterprise can manifest itself. Specifically, this means not only the certainty of the boundaries of spatial action, but also the finality in time of any currency as part of its everyday perception by the individual (since no emission is absolute, as there can be no absolute power over people), but at the same time the same limitation of any project, under the set of which a person uses a monetary instrument.

To achieve something, it is necessary to articulate the intention to clarify the picture of the world, and to realize virtue in its direction (by the way, one more place of the supra-rational in the system of positive science). Thus, the mechanism of organized creative action works. And what is being discussed here, it is quite possible to implement.

The important news is that the specificity of currencies in their new, non-state representation is in their not commodity, but design, orientation. In other words, what is called a commodity, is subordinated to the extra-monetary tasks of producing some new state of human relations or the subject-technological world, rather than the bad infinity of expanded reproduction. Here the marketability is not denied, but it gets a different quality. Similarly, the "republican nation" exists not only to the extent of its republicanism, but also to the extent that it implements a certain project that is offered to other communities and is in demand among them. Being a super task or a superbrand, it is something other

than an internally oriented "national idea" that is vainly artificially sucked from the finger by various kinds of politicians (especially Russian ones) at the beginning of the 21st century, when the natural mechanisms of self- its resource, and new mechanisms for a global mutually beneficial existence have not yet emerged, although it is this level of humanity that has already been able to grow. In the same sense, from the point of view of urgency, we should also assess the cluster mode of economic interaction as a kind of such super-objective: do not worry that the shares of Nokia or the Danish meat and dairy cluster will fall. If we are talking about the global division of labor system, the task of the international brotherhood, sitting tightly at the same table with spoons with long handles and a single dish with food, becomes each other's feeding with these spoons, and not so that each is himself. But for this, everyone should have a spoon and everyone should be given the opportunity to come up with recipes for the contents of the dish. But the variety of recipes cannot appear from above – in the republican nation, an urgent super-task arises in a relatively low-lying, but secured, environment – this is the value of poly-variance.

Something similar happened in the 15th century in Republican Florence, when the group of people, which is much higher than the middle categories in its country, launched a development of the scientific component of the capitalist era on the principle of "association of different" (whereas the state is an unified association). But even these people, mastering the possibilities of money and skillfully using them, hardly succeeded in studying their nature, considering them as a gift and seeking to go beyond the boundaries of the Christian world he knew.

On the spatio-temporal parity of management

Let me touch upon the previously mentioned topic of spatial provision of money¹⁰⁸. In its continuation, the typology of zones of space as design universals that is capable of project, rather than scientifically-prognostic, manner is considered (the scientific basis here is connected not with prognostic but with explanatory function) to transform the immediate presence of a person in a landscape-geographical environment in a new quality . On the other hand, what is described here has a direct bearing on some undescribed things about the relationship of organized and unorganized forces of nature within the framework of a

¹⁰⁸ See the section "Speculative hypothesis about money in the sense of time and space" in the volume "The possibility of management...".

neoeconomic narrative, and the related question of how extraterrestrial forces of nature are really not organized in a way that is useful to him.

The reasoning is at the maximum level of generalization to obtain a sufficiently strong abstraction from any economic connotations that almost immediately form the dichotomy of the "system of nature" and the "system of action." Here, on the contrary, a conversation is conducted from the standpoint of the unity of systems. What is needed to present the main criteria for an adequate and productive economic action by those people with whom certain hopes are linked.

This material provokes a dual attitude towards him of the author himself: on the one hand, he seems to be something inconsiderate in the sense of references to the historical past, on the other – so important that one could not ignore it in order to avoid unnecessary controversy. In other words, doubts arise because of the risks of "designing the past", which the author would like to avoid for the sake of scientific conscientiousness. I must immediately assure the reader that if he notices such design, then let him believe that this was done not out of slyness-for truth-a la "feyerabendian Galilei", but as a working hypothesis about the possibility of the existence of an alternative in the past, or such aspects the past, which were not previously seen due to the dominant ways of perception of the world. However, which model of the past is not relevant? These things Faustus explained to Wagner. Also, in the author's opinion, this and the two preceding sections¹⁰⁹ represent yet another informative gateway to the topic of private money. The further development of this topic is connected with the *hypothesis* that it is a separate, or isolated, system of private money that is the only factor that creates a nation as a community existing on the republican civilizational basis, unlike the nation existing on the state constitutional monarchy (and, further – state-monopoly totalitarian) basis, where money (as discussed above) exists in their historically perverse form. It is methodologically a projection into the science of project activity as an alternative scientific and, at the same time, mutually necessary in it. In this new sense, the right of a nation to self-determination is the right of some human community to non-state issuance activity, independently of other "private-money" systems, which launches autonomous mechanisms of economic management, in the context of an independent foreign relations policy. Such a decision on self-determination cannot be a consequence of arbitrariness, since it affects all participants in the group that are focused on understanding the benefits of moving to a new

¹⁰⁹ "Expansion of the distributive concept of the origin of money by the identification hypothesis" and "Marxist allusions to the modern mode".

settlement system, a conscious assessment of its population adequacy and economic viability, as well as the inability to stay in the old money system. The area of economic activity of the nation as a region of local trust limits the territorial presence of the republic, but it is here that other such nation-states are needed that would allow many economic autonomies to operate as a system of interacting territories. Openness to other nation-states is due precisely to the non-absolute nature of the source of the monetary instrument, or the desacralization of money acting in the actual locus for the actual community of people¹¹⁰. It is then that automatic correction of the upper emission limit (and overemission) is possible in the sense that Vera Smith (who is, however, a supporter of centralized emissions) says this. An iterative mass return to this topic is just as necessary as the previously mentioned return to the topic of the revolution. At the same time, it is important that the question of the confidential nature of money is as obvious to ordinary citizens as other ideas of the goals of the social revolution. That is why these things should be taught from the school bench (to the best of their ability to exist in the system of the collapse of the societies of the industrial age) instead of the dreary charlatanism of "financial literacy".

Behind the hypothesis of "free money" as a factor of the formation of a society that is local but open and dynamic in its self-reliance, based on the declaration of the rational condition of one's own existence, one more hypothesis is that the status-mimetic motivation of a natural person in relation to money, connected with unlimited costs of their time, can be changed by the motivation of creative self-realization in a space of social action that is almost unlimited in terms of the possibilities of presence tions, where any expenditure of time due to its urgency.

Much of what was said earlier about non-state money (I note, very cautiously and with reservations), in its pathos very much corresponds to what was called by F. von Hayek. However, Hayek did not view private money as a constituent of the

¹¹⁰ It is in the aspect of such desacralization of money that the question of Gallatin about whether the nature of private money should be an unconditioned personal issue or still conditioned by general rules, without losing its fundamental and deeply rooted in social consequences of ethical significance, also turns into an instrumental one, and therefore receives an unambiguous answer in favor of conditionality: any instrument related to the well-being of others or the danger to them, in its application is somehow conditioned by the legal frameworks: in particular this applies to weapons (as well as everything that can be used as such) that defines the scope of the democratic world. As for money, their status as an instrument of communication, all the more, assumes the conditionality of emission, if only by their immediate instrumental logic, and if society is conceivable as an organism, then nothing corresponding to its healthy state can grow uncontrolled and arbitrary in it. It is another matter that this issue itself as a projection of a more general question of the relationship between the two fundamental methods of public administration is eternal in principle.

nation – associated as much procedural ease as the dissociated – depending on whether this social mechanism ensures a healthy life for its constituent people, and did not say that the nation itself can be is considered in some alternative sense as to what is already known by this concept. Fairly leading the conversation to the idea of the absurdity of the national state, he did not give names and definitions to other administrative institutions that make up the context of the existence of private money, rightly marking them as the cornerstone of the new life, debunking the philistine stereotypes and fears. That is why he could not consider the nation as being essentially created by a unified system of signs of trust ("community emblems"), without regard to its ethnicity (originating in a university community), prevented from mutating into a "national state" dominant in republican governance principles, and not as something unshakable and requiring eternal service. On the other hand, therefore, the US mutation towards the "true state" is observed for the second decade of the 21st century, that even with such means of protection of its semi-republicanism, as selectivity at all levels, high mobility of the population and the lawful provision of its weapons (primarily, historically – in order to overthrow the usurpers) laid down by the founding fathers, as well as the existence of unprecedented phenomena of the self-organization of American civil society like militia movement or tent / tiny housing / village movement¹¹¹, such an essential component of this format of civilization as private money has not been developed and put into operation (the history of money in the US is a great adventure romance for social experiments), and therefore the system of civil self-organization on their basis, if it does, immediately turns out or questionable from the point of view of its legality (concerning the word "federal"), or staying in the space of state money. Meanwhile, economic freedom is, first of all, the freedom of confidential financial transactions. It is impossible to talk about social reform of such a grand scale, centering on only one, albeit most essential, aspect of social trust, if only because this trust also applies to its money language, as a thought to the natural language expressing it: language is the limiter of thought or confidence in the same measure as it is its or its spokesman, and therefore the concentration on the literalism of the monetary language makes it easy to fall into deception and begin

¹¹¹ This passage – to the replica of the non-economic expert and part-time expert of the Russian Public Chamber, A.A. Vinogradov, about the first post-Ceauşeskow Romanian protests and the fact that even in the United States there are "mutations in a stationary gangster" (<http://neoeconomica.ru/article.php?id=569>). That's only neoconomy in the direction of private money and alternatives to the state, it seems, does not even want to watch.

to consider it a meaning of duty (taxes), whereas this latter appears postfactum trust as its original meaning, capable of having a very diverse structure. In addition, one can not speak of holistic changes in society, considering it as a single-model or narrowly model, that is, not taking into account the possibility of contradiction with the current state of structures that resist change.

However, there is one more consideration: before talking about the division of labor, no matter in which system of monetary relations it deepens, to the act of this division one way or another there is an idea of a function whose performance is (and the function is, in fact, nothing else, as an "execution action") specifies the mode of existence of the space. And therefore, how will a certain locus become more complicated in the sense of human activity, depends on which system of spatial zoning will be prefixed in the original design – otherwise we get all the same vanity and work, all the creativity in which is reduced only to how much allocated in this avar, self-forming attractors and reference points correspond to the release of the product of all this action to the solvable disposal of other persons.

That is why an important stage is the linking of ideas about the "space of management" with the most interesting considerations of these same things from the point of view of generalized historical empiricism. Knowing about my search in this matter, my good friend Nikolai recommended to familiarize himself with the "logistic theory of civilizations" of I.Y. Shkurin's authorship, the foundations of which are set forth in the corresponding brochure¹¹² and which I found original and ingenious in laconic and beautiful concept. In general, according to this theory, the very concept of civilization is associated with the empirically confirmed formation of a system of cities that have transport-logistic links to the exchange of resources, while the natural (primitive-communal) economy itself is defined as an isolated and self-sufficient modern ("Oblomov village" in the sense of O. Grigoriev), and barbarism (within the framework of this logic) – as a transitional process of the formation of civilization on the basis of naturalness. In the same theory, the open logistic space of the sea-ocean transport maneuver (with the actual maximum of degrees of freedom) and (actually, cascade-linear)

¹¹² Igor Yurievich Shkurin. "Fundamentals of the logistic theory of civilization." Publishing. Ed. "Sputnik +", Moscow, 2013.

communication channels of rivers is emphasized in the light of the thesis that land originates from the sea on land, but through the mouth of rivers a specific mastering of the space of a "hard" earth surface.

Therefore, the problem arises of linking the logistic theory of Shkurin civilizations with the above-identified identification concept of the origin of money as a refinement of Grigoriev's token distribution concept, and also with the previously presented set of four network subsystems (the semantic, social, economic and "system of things"¹¹³), forming the universe of "manheap" ("cheloveynik")¹¹⁴ as a social organism. That is why one more question arises: to which of them does the civilizational and logistic network belong, at first glance pretending also to explain the cascading structure of the state that builds people in the social and physical space in a resource-hierarchical way, which creates the basis for what is known as the (ir)rational bureaucracy, with which the best minds of modernity do not know what to do: whether it is radically to get rid of it, or to force some cunning way to work for the public good¹¹⁵. However, it is precisely this context that is able to link the abstract-logical space of the resource-trusting pyramid of food chains with the conditions of movement in a specific physical space of resource-interested people who ignore the interests of separate self-sufficient communities and subordinate them to their own interests, creating everything that was discussed earlier about warehouses, trust identification tokens and those human relationships that are known as "economic." But the fact is that these relations to transport-logistical ones are not reducible, because there is always something more known; in this sense, it is no coincidence that logistical knowledge today is seen as part of a wider economic science.

On the one hand, the logistics, or transport-warehouse, network seems to refer to the commodity-money (but the roads are actually a commodity only in a certain sense of a meta-goods, or infrastructure, to turn into a product of all other products); on the other hand, to the system of things; with the third – to both of them; with the fourth to all four, including the semantic and social, being associated with a system of cultural significance (including subject-technological

¹¹³ See the section "The Naturalness of Social Structures and Economic Hermeneutics" of the book "Partially Managed...".

¹¹⁴ The satirical term A. Zinoviev, which appears in the light of this series of concepts is not only very convenient, but also quite scientific.

¹¹⁵ About which, incidentally, is not mentioned in the pamphlet by I. Shkurin, since it is devoted to a few other things, but with which it is very close.

and those related to "production relations"), as well as the conditions and causes of interpersonal "significance". How here to be and where to define logistics, so rich in its model forms?

If we recognize that the beginning of the economic system is resource-distributive management, then the actual commodity-money "graph of the economic system" appears, it would seem, postfactum of logistics as a trade phenomenon, whereas the roads themselves are of non-economic origin (as, for example, in the case of Russian iron roads, originally created for the movement of troops and military property). However, given the earlier consideration of the nature of money, it turns out that the language of symbolic identifiers (and also an earlier remark about the tile-marine origin of the very concept symbolon¹¹⁶) should arise almost at the same time as the emergence of logistics tasks. Here it is important to understand that the economic graph has a different, opportunistic, character of the change in the orientation of its arcs than the logistic itself, whose direction initially has a more ordered and generalized character, and subsequently, in fact, the development of the oecumene, it ceases to be generally oriented: when the arcs turn into ribs, the logistics network itself becomes an infrastructural basis for the economic conjuncture system, developed and changed depending on the characteristics of the intensity of messages, defined its "superstructure" part that regulates the integrity of the oecumene within certain limits or boundaries, but no longer "mastering" in its entirety.

On the other hand, the transport-warehouse system can naturally be thought of as a part or a subset of the object-technological set, or the "system of things", obviously not reducible to logistics and capable of staying in its aesthetic-natural being outside the commodity dimension, but in a social macro-scale managed as time logistics, based on the basic difference between the two functional categories of space – storage and movement. That is, as part of a wider system of things (which itself is a formalized "res extensa"), the actual "positive" logistics becomes "res economicus", being associated with economic transactions (essentially ethical, or deontotic, regulators) macrosocially attached to it as the dominant format of "res cogitans", which manages this broader system and authorizes logistics operations with it.

¹¹⁶ Section "Some comments on the warehouse hypothesis of the origin of money" in the work "Partially managed...".

This system of things beyond the (albeit very large) commercial operation is not only the logistics, which says I. Shkurin theory already neokonomic sense gravitating towards a self-organizing "economic deism", which was originally thought of as the "invisible hand of the market" (and , it seems, is its beginning), but also some kind of increment to the original nature with bizarre effects and uncontrolled movements that make up a private everyday person. This subject-rem world exists in its non-profit status both before and after the processing of commodity-money, or going beyond the control and influence of "positive", the dominant or conventional storage and movement system, or proving its final taxon. So, moving the book from the shelf to the table already has a logistical operation, as well as moving the coffee beans from the jar to the coffee grinder (and already their grinding is an industrial operation), but in this and in a number of other such cases, there is no commodity-money relations (carried out on a generalized sanction-trust basis), although books, a shelf, a table, a bank, a coffee grinder and coffee itself (sometimes worth more than a coffee grinder, and quite) were once bought. (Although not – the table was received as a gift!) It is these private movements that are trying to involve in their turnover and make the state-monetary management system under control, since man is the basis of both cost and cost; and she begins to do this, as evidenced by the recent history after World War II, with the ever increasing research engagement of sociology, developing to the "deep learning" of the private world, thrown out by the inhabitants themselves in social and software environments, due to their deep interest in their unpretentious being marketing tasks and branding.

In the opinion of the author, it is quite justified to combine the anthropological notion of the "system of things" ascending to J. Baudrillard, with the economic notion of the "object-technological set" going back to O. Grigoriev for the sake of more holistic, weighty and versatile reasons for explaining the Freudomarxian phenomenon of individual schizophrenia through the supra-personal mechanism of capitalist relations – in particular, various degrees of pathological accumulation as an anthropological epiphenomenon, formed by a society of consumption and observing in the light of the mass form in the postwar "Thirty Years of Prosperity". The concept of the "object-technological system of things" also gives a more atmospheric view of the transport-tesaurational network, bringing to it the marked measurement of supernaturality, which is "after things" of an economic

order as a system with non-economic effects, which is a kaleidoscopic source of semantic generation experiments for further return to economic turnover in new conditions in the form of a new order or lifestyle (brand), but not a meaningless aggregate without any value. Rather, it represents the undeveloped "reserves of the possibilities of human existence," the commercial appeal to which, coupled with state or state monopoly total control, does not raise the question of the finiteness and renewability of these stocks (apparently, guided by the vile Russian principle "women still give birth"). It is this "garbage dump" that differs from the garbage dump, and it is this that the designer-junkman working in the vintage style of retrofuturism differs from the pathological collector suffering from the "Diogenes syndrome"¹¹⁷.

Previously, the state and the republic were designated as civilizational types, and according to Shkurin civilization occurs where and when logistics occurs. How, then, should the originality of the tellurocratic hierarchical logistics arising from the natural communicative branching of basins of large rivers be combined with the principle of republicanism? The general principle here, of course, is the preservation of the non-dominance of hierarchical logistics systems in the search for and creation of new transport solutions. In addition, it would be nice to worry about a thorough historical study of how the peer-to-peer principle of the organization of society could be realized in terrestrial territories with hierarchical water systems, and how much the human capacity for hydraulic engineering and irrigation played its role as one of the oldest technological abilities of man to landscape design and terraforming. Partly in connection with the specific and clearly articulated worldview, conditioned by this ability, previously¹¹⁸ austrian V. Schauburger was mentioned as one of the representatives of the "dark matter" of the new European science, well-known for himself by terrestrial innovations in forestry hydraulic engineering – not only formulated the whole paradigm of the correct use of natural sources of fresh water and understanding of their nature, but also spent a lot of energy in combating pro-government representations (post) of the imperial hydraulic engineers of his time about the need to straighten

¹¹⁷ Actually, this kind of "faculty of design of unnecessary things" is a static or kinematic implementation of the systems of "self-sufficient logistics" a la Goldberg-Robinson, as also mentioned earlier. Delivered to the economic limit, the object-technological set (PTM) goes into its own other-being and becomes a theater of absurdity. But the question here, of course, is not only about the limiting cases.

¹¹⁸ See the "Schematic narrative on the connection of natural philosophical concepts of several authors" in the book "Partially managed...".

the natural roundness and logarithmic. Irrigation and hydraulic engineering here solve the problem of horizontal links of natural hierarchies, creating a grass-roots infrastructure. However, if someone Shauburger seems unconvincingly exotic, there is a more obvious example of the monks of the Solovki monastery, who created a simpler network of lake canals on the Great Solovetsky Island. And if this extremely local case of a hermit community isolated from the sea even by the country of its own jurisdiction is not convincing, then another obvious example is the United States, which probably holds the world's leading position in the number of civil aircraft for more than a decade and military purposes, and also show a steadily high domestic civilian demand for off-road and semi-in-road pick-ups and crossovers (even after the start of economic kotovasiy 2007), not to mention all kinds of camper s and road yachts that make up the "national" American feature. The expansion of the capabilities of air transport with the maximum number of degrees of transport freedom can qualitatively change the presence on the earth's "hardness" to almost such formats that the norms of the law of the sea can be applied to the space of the air ocean directly adjacent to the earth's surface. Which, of course, can influence the dominance of the republican civilizational type from the technological side¹¹⁹.

Of course, it can be said here that all these examples of peer-to-peer networking things have already arisen on sufficiently developed civilizational foundations, but there is nothing to prevent a historical search for signs of such decisions before the "civilization" came to distributed social systems and to consider a hierarchical cascade of state structure irrespective of the natural cascade of river channels as an "archetypal reason" – this will be very controversial even if some statistical correlations are found here¹²⁰, and indeed I.Shkurin, by the way, directly points to such orders of cognitive inscription of "uncivilized" closed communities in the surrounding natural world, which are a significant advantage over the knowledge of civilized people in comparable conditions (which, incidentally, was so vividly

¹¹⁹ In Russia (in particular, in the Scientific and Research Center "Neoeconomics") discussions are held on the revival of commercial airship construction on the basis of small and medium-sized enterprises, but they rest on such purely Russian problems as the legislative regulation of air and frequency traffic with the indistinct position of the "(of course, the deliberately detachable position of the" stationary gangster "in the measure of the existence of at least some sources of income here), as well as a powerful lobby on the part of competitive air carriers. The out-of-social problems are the opinion of aviation industry professionals who raise certain doubts about the factor of sailing of the "inflatable fleet".

¹²⁰ Incidentally, the conclusion from the correlation to the cause today is a very common methodological error of statisticians.

portrayed by the authors of novels and stories of the era of geographical discoveries and the development of "wild places"). In addition, even the most primitive and primitive community communities are inherent in at least the beginning of transport-warehouse systems like forest trails and primitive methods of conservation of extracted forest food.

The generalization of the forms of the civilizational aspect of the presence of man on the planet in different formats of logistic (rhizomatic, tree-like, star-shaped and other, available in the language of graph theory) gives three-part zoning of spaces to "migratory", "hypocritical" and "transformative" (in macro scale – urban) , the latter of which are specified by the intersections of transport lines. And, accordingly, three Grigoriev types are productive for the interaction of spaces – transit, offshore and specialized-cluster, which is discussed earlier about "Marxism in a new way." The other three (or rather four) Grigoriev types of economic interaction (successively: monocultural, investment and both catching up – gradual and accelerated) may well be called "mimetic", or imitative – associated with the projection of status consumption by different categories of society (primarily elites) and the following motives of economic interaction, the highest stage of which have an aggressive pursuit of "more developed civilizations," carried out according to the same philistine principles "no worse than people "and" we also want ", and realizing the same imitative, mostly emotional, and not instrumental-professional, demand for money, fraught with the destruction of an entrepreneur. What is important here is that all these modes of interaction are mimetic, not just monocultural, when elites exchange monoculture for glass beads or cars: in the second case, petty-bourgeois principles extend to the way of production activity in the "invite and let learn" format (in the era of Peter the Great smoking and lousy wigs were signs of civilization, but in those early years, Russia managed to overtake Europe in the machine tool industry), and in the other two cases of "catching up development" – in the form of "do the same with we are no worse than others".

Here it is necessary to immediately identify the "dumb" difference between the "transformational" and "tezavratsionnogo" spaces mediated by the "migration" space: the space for the extraction of natural and natural resources or their creation by crossing (in the form of cultures or "monocultures") converted into

artifacts of economic activity that the economy is represented by the power concept of redistribution) – on the one hand, and storing the transformed resources beyond the intersection – in isolation or conservation, as measured (quantified) and so already organized ovals and the forces of nature – on the other. The specialization of spaces, as well as the consideration of space itself as a resource, is possible, but primarily in the case of terrestrial "land", although the sea, being a migration space in greater degrees of freedom than the channeled space of land migration, also being the source of reserves (the benefit is also extracted both food and minerals), it is very problematic in quantification, which was not very successful, despite repeated attempts by pirates-innovators of the "classical era" it will do so – unlike the maritime states that tied the near water areas to the lands of their own jurisdiction.

An essential component of any system, in addition to connecting and connecting, is the environment – initially external. Actually, "extinction" also creates the self of demarcation of the external and internal, between which the primary mediation is created by the membrane – whether it is a membrane of living systems or a sublimative membrane of the language mediating a person with a human, and humans – with an extraterrestrial world¹²¹. However, when a system with internal connections existing in it (as in any system) is placed on an environment that is known to it as the primary one, it subsequently implements a resource exchange with it, making it the habitat and forming within itself a "inner action" environment, representing a specific space, deliberately designed to cross resource channels. Such spaces of internal action form a "shop" or "reactor" zone, the outer space of action is an environment of landscape, agricultural or ecoclimatic / terraform design. In a sense, the spaces of thesaurus are also able to act as resource processing zones, but in this case they can be differently controlled: either for the purpose of invariability of the storage properties (and then the concept of storage urgency, and conservation), or for the purpose of transformative storage, and then there is what was previously called "exposure technologies" associated with the admission of known natural processes into the storage space, triggered by the creation of conditions for their flow with full-time

¹²¹ Here, in fact, fundamental fullerian universals of the ratio of the direction of motion inward and outward arise. Within this understanding, the language is a high-level euphemized-virtualized biomembrane.

manner (cellar, etc.)¹²². Therefore, the proper spaces of theses are such only because of the technological security of their function, and their exploitation in such a function; the "production-exposition" spaces are used in the same way, in which the speed of the processes is predetermined, and the urgency of the resource stay is conditioned by the tasks of their transformation. The same processing areas can also be migration channels: using them in this form gives an example of a conveyor or a shipyard.

The intersection of resource flows in channels (natural or artificial), marked as useful, becomes an innovation, and being protected and allocated as a storage space, becomes a production, specialized and purposeful way of converting resources (for example, in the presence of processing machines in the workshop). Actually, this is an example of how storage space functionally defines the transforming space, being simultaneously "anti-convertible" for the sediment and metal of the machines, that is, it manages the resource interaction, not necessarily being an expose space. In this sense, the housing of the English bourgeois of the second half of the nineteenth century is interesting: the living rooms of this dwelling machine with a stuffed beloved pug and urn with the ashes of my grandmother on the fireplace are an example of a space for self-identification in the sense of preserving memory as part of the personal world as opposed to a dirty, noisy and dangerous street of eternal changes, momentary existing suspicious personalities, the smoking factory world and other symbols of the unstable life of capitalist society¹²³.

The connections of any system as an organization of space in a set of structural possibilities and constraints are conceived either as a set of two-place links, or as hypergraphic connections-spaces of larger terrain. In case the migration space is linear, there is a graph of a set of two-place relations of resource transfer, combining and separating them in some nodes, where extraction is the production of a resource through a shared extraction from the environment (where, in fact, the migration space is connected with the environment space¹²⁴).

¹²² See also the section "About the prediction of technology and the technique of predictions" of the volume "Partially managed...".

¹²³ What is so interesting is told in the documentary D. Dembleby "How Britain was built".

¹²⁴ Despite all the abstractness of the "spatial categories," this kind of connection has repeatedly had quite a concrete stressful effect on the inhabitants of tropical forest environments, when the boundaries of these media were sharply interrupted by a "development zone" with excavators and trucks. Where such zones began, there

In the case of the non-rectilinear migration space, there is a hypergraph, where the intersection of resources will be carried out through the membrane. And then – the resource distribution with processing into the goods and with what is called recycling, that is so little productive in the systemic consequences of the return to an incomprehensible, but still exploited, environment, all that was produced by the man in the form of waste his life activity. The issue of waste recycling and processing by the environment as a controlled process does not seem to be considered in principle, for it is not clear how, why and for what purpose (or, more accurately, co-manage) something to manage, what for centuries, if not millennia, only mastered.

All this means that the system of "basic spaces" is structured somewhat more complicated than it seems at first glance, but not so difficult that it can not be grasped by one-stage speculation. What is important here is that, since space is formed by things, and things themselves form a system in connection with their physical (mechanical or chemical) conjugacy, functional dependence, the history of origin (and for some other reasons), so the system of spaces as such is formed by them, and among these are the primary things that form the most structuring of space (carrier systems and topological markers, which also have a bearing system in the basis) and are the functional basis of any property (since muschestvennost, if you think about it, one way or another in its core space reducible).

In the light of the above, initially two structural types of space – channeled (two-seater) and non-channeled (continual, or $2 + n$ -local) are supplemented by their functional dimensions:

- migration (moving without interaction)¹²⁵;
- transformation (movement with interaction);
- preservation (isolation or conservation) of resources;
- exposure (isolation with internal interaction).

was a border of peace and tranquility, and the harmfulness of such an impact was expressed in quite a specific physiological abnormalities of the aborigines.

¹²⁵ The fact that the channeled space is formed by the compression of "omnidimensional", just gives an intuitive reason to some theoretical physicists to hypothetically think of black holes as portals in parallel universes through some kind of speculative "additional dimensions".

This is the main set of functional-spatial zone categories¹²⁶. This combination of classification simplicity – on the one hand, and "not quite triviality" – on the other, is the reason for the randomness of effective organization of spaces and territories – including "production sausages" of firms, as well as the problems of identifying bottlenecks in them and understanding the scope of necessary costs. In the marked classification there is a general principle for the existence of any logistic system, whether it is conceivable in the full list of these categories or not, as well as, in fact, any real system, even a mechanical carrier (where, it would seem, nothing moves but is channeled and compensated, and also dissipate and concentrate, the ratio of force vectors and mechanical impulses).

Adoption of this principle leads to the discovery of the fact that the differentiation of human activity (why not say "any reasonable activity" – even if the inhabitants of distant planets), or what is called the division of labor (Razdeleniye Truda – RT), with all the diversity of their species arises and becomes more complicated not in any way as the designer ascribes it, but in accordance with the typology of acceptable ways of using the available space, respectively, which determine the professional qualifications for any subject area. In other words, the admissibility of the specialization of space precedes the specialization of activity, and irrespective of whether this system of activity is launched as labor or is initiated as some artificial or natural automatic process. That is, before the very beginning of the process of the division of labor, in addition to the actual required in the sufficient number of "labor" and the actual design of the system of work positions, there must be a space of sufficient action, presumed for this idea as existing or available as use in which require the purpose of the whole enterprise. If there is no such one with the same number of workers, then the goals change, or the project re-planning of the RT is carried out before the positions are occupied and the division of labor becomes natural, and therefore homeostatically capable of resisting change. The specialization of space is the trace left by the previous activity, which is often preserved and reproduced as a useful habit, but there are moments when the habit of activity proves to be not adequate to the adaptive task. So, the road created by the state can be useful to the local population, but at some point this factor of civilization can be a source of destructive tendencies for the local self-reproducing oecumene. So, the question

¹²⁶ Although here I deliberately try to avoid using the word "zone".

about those channels of interaction with the outside world is natural, which will be healthy for her. This is important, since the inability to influence the way space is used (to carry out its demiurgic function) is another factor of violence against a person, apart from the alienation from the world of the financial game and dependence on foreign money as a substitute for time, law and knowledge¹²⁷. In the same sense, it is found that if the knowledge and ability for predictive evaluation are formed in the mode of time, then the possibility of design and creative activity is in the mode of space, while time is only a means available for optimization without recycling its carrier as a resource of activity. That is why a person who sells his life time does not have, as a rule, a wide private space, and carries out this sale in a foreign space, and the property of his space gravitates to the boundaries of his body, and even on the privacy of these boundaries he cannot always expect – especially when deprived of the means of protection and the right to apply them.

The problem of many societies is that in trying to determine the invariants of possible human activity they stuck in their notions of what is permissible by subordinating their creativity to dogmatic ideas about the possible, engendering social, professional, and ethnic castes, trying to determine the place for man (the main curse, the main possibility and the main ethical regulator of which is its unlimited freedom) – without explaining and proposing, but prescribing, instead of spaces, the functional procedure the system of ritually sanctioned spaces in the universe of the sacred, taboo and ordinary, where the latter are the only free from fear gray zones of squalid regulations. And then spreading the corresponding idea to the whole world. Orthodox historiography shows that it was precisely such a concept of the world that was originally in the centuries for many peoples, and only the progressive science of the capitalist era was able to change the world by making spaces workable, productively transformed by the person himself, and also by means of a person or machines producing. But the fact is that in the period of experimental science, the very experimentality, irrespective of its scientific nature, was an opening as an opportunity for human action, and the partiality of the notions of the consequences of the action only spurred what is now called in exchange trading as an "appetite for risk". How many peoples tried to stop the moment by falling into the diabolical trap of

¹²⁷ See the corresponding diagram in the section "Knowledge vs money" in the current system of neoeconomic concepts "volumes" Partially managed...".

segregation and self-segregation, without assuming the reproduction of universal forms in the process of implementing the scenario universe, and not interacting with other forms of human development, without realizing its dependence on an incomprehensible and uncontrollable external environment and believing that only unlimitedly "mastering" it is able to maintain and maintain the little that they have achieved in their "holy comprehension," thereby ensuring that control and peace of mind.

Moving from abstract universals to more mundane empirics, one can in this connection assume that to launch a certain populated territory, inscribed in the international system of division of labor and management, it would be much more appropriate to offer ourselves to the world as a sufficiently diversified zone of testament in the status of offshore, either of the same transit zone, or both in combination, rather than as an investment laborer producing not their own goods on environmentally weakly controlled external markets, knowingly condemning the people to poverty and work up to the seventh sweat in other people's commercial interests, or selling monoproducts and also contributing to the degradation of the people by the tasks of ersatz employment and the values of doing nothing (both, the "mimetic" trade in resources, only in the first case the resource turns out to be a mass human life, sold cheaply as a worker). Thesaurated benefits – not necessarily money (although they are in the first place) or dirty waste products¹²⁸. They, for example, can be stored stocks of certain means of production or other resources that have the property to change both in their internal properties and in external demand or price relations, and therefore there can arise both the moments of growth of providing services and infrastructure, and conditions for the formation of a cluster system for ensuring peace unique and not reproducible by anyone more product.

¹²⁸ Misunderstanding of similar typologization and zoning of natural spaces leads to environmental imbalances and not covered consequences of epiphenomenal exhaustion of non-tradable goods. The logic of the approximate cycle of the existence of a natural-logistical system could be the following: a natural (natural-environmental) storage of stocks-migration and transport space-preliminary storage-the intersection of migratory spaces (processing areas)-artificial storage-secondary consumption-return to the environment.

Anarchy in the aspect of monetary and other circumstances

Here we consider the existence of anarcho-monetarist concepts and projects of the early 21st century that do not have such a self-name, but in fact are such, with respect to Kropotkin's anarcho-communism as a political doctrine, in terms of their possible connection, and the development of a holistic knowledge of man and society. It is about the productive possibilities of the idea of anarchism in the conditions of the crisis of the capitalist world system.

There are observations according to which from the second half of the XX century it became possible to manage such forms of social processes that until now were inaccessible or semi-natural, including large-scale riots and wars, and wars and dynamics of stock indices. One way to leave a separate politician, or even entire elite categories, is to change the basis of political life today—a change in the constitutional status or form of government combined with rigging procedures of representativeness. At the same time, however, the basis of the "nature" of management. In addition, some modern historians have already noted the precedents of similar ability of elites to mimicry on a different scale in the past – when they moved from the feudal format of their existence to the capitalist one; now, it seems, there is a reverse process. However, there is something else that allows us to identify the newly-made managerial "protea" in its original form: it can be seen from a different environment than the one in which it exists and is transformed. And then it becomes clear: the proteus exists to preserve its status and remain unrecognized, under the cover of the "new times" mask. In that – his ability to control the phases of social life, and in this – the ability to track it. Since diseases that do not manifest anatomically but worsen the functions of an individual organism are capable of having not only an interpersonal foreign-physiological aetiology (which was discovered by Freud), but also a macrosocial one, as in the case of capitalism and the state.

The anti-state beginning of private money

The very ability to soberly consider the nature of money, and in general imagine the reason why this matter remained so "dark" for so long, is revealed in those not-so-frequent periods of history when a profuse supply of money, coupled with their high purchasing power, turn out to be crisis, facing both a deficit in the money supply and inflation, that is, when the difference in financial potentials

begins to diversify, unbalancing the oecumene unproductively. That is, it is then possible to raise the question of money soberly, when there is still no failure, but risks are already obvious. Just as there is still the possibility to think rationally of the causes of a developing illness without writhing with pain and soberly comprehending (or remembering) the structure of one's own organism, observing the ongoing empiricism.

When A. Genkin (in the book "Private Money") talks about the exchange of "free money" for "the original currency," he is actually based on the same idea of "monetary material," and in this case it does not matter if the metal (to which Marx also appealed in his ideas about money) or a piece of paper with a specific drawing of watermarks. In addition, this ability to exchange does not destroy the idea of the central bank as the central organization for supporting the banking system working with government money. However, to marry this money with personal / private means to cross the horror with the hedgehog. If one recognizes the fiatness of money of any type within the framework of the conjecture-distributive hypothesis, then the type of their not material security, but only social, that is, the trust that is the criterion of the cost (that is, expediency) of any transaction (or transaction or exchange transaction).

It is worth agreeing with him that in Russia it is necessary to introduce extra-state money, and the most severe, right up to criminal prosecution, control of monopolization of issue¹²⁹. The only question is, in whose name will such control and such persecution be carried out. It would be ridiculous to presume such a persecution by the state of itself on behalf of society for the fact that it is the main issuer of money, and historical. Regardless of whether there is a non-state historical alternative to starting money, this passage must be followed by the idea of annihilating the state and working out ways to protect that more perfect form that should come to replace it, both from a return to the previous state, and from immersion in social chaos.

The efficiency of money as an advantage for the people, according to Genkin, takes place only in the presumption of state consent with the existence of economic prosperity of this people. But the elite representing the state is not and cannot be up to it any business, that there is a historical norm for any state elite

¹²⁹ Сtp. 285-286, chapter 2, section "System of free money for the CIS".

at all times – that in Russia, that somewhere else. All these Genkin's systems of local currencies (CLC) in the world, designed for community functions and electronic access beyond the loci of their presence, work only to the extent of state sanctions, which the author places in dependence either on the degree of "progressiveness" and "consciousness" responsible for the finances of officials, "baking about the people's welfare," or from the inability of the state to control the expanding space of Internet freedom. Indeed, for 2002 (the publication of the book "Private Money") it looked exactly like this, but after 15 years it is clear that the state is quite capable, for example, of imposing a restriction on the volume of a one-time transaction through electronic wallets and payment systems, to tighten legislation on the depth of encryption, to introduce in the segment or in its jurisdiction the means of monitoring undesirable network activity based on big data and to compose another yuck for the Internet of the common people. This does not mean that the network uncontrollability will disappear completely, but it means that the uncontrollability of electronic communications will become a field of aggravated legal and legitimate struggle, increase the professionalization of the means of circumvention of legislative restrictions, design of the off-state network segment in "darknet" (underground underground) about money and, consequently, income – in the cornerstone of the class struggle of the beginning of the XXI century. As a result, the issue of the trust of the mass of the state-oriented people to the exchange and distribution facilities circulating in this way the given space of Internet freedom will again be suspended. This space will become a field of desperate passionaries, savvy in specific knowledge (a kind of dashing "people of our time"), increasing the criminalization of this environment. Without transparent procedures of legal self-regulation (policy), which it simply cannot become popular. In his numerous examples of the CMV Genkin talked about legal policies as conditions for increasing confidence in them, but here we are talking about policies of a wider kind, dealing with the cunning and so far unclear communication of online with offline¹³⁰.

In addition, if we talk about reducing the cost of electronic money (ED) as an advantage, why, for example, "CDs, movies and video products" (as Genkin does), rather than basic necessities – food, clothing and means of hygiene (as it does a hundred years before Genkin, it is mentioned below Kropotkin)? Yes, it was said

¹³⁰ An attempt to clarify this connection is presented in the article "Communities of the grassroots level in the aspect of local infocom-networks" in the book "Partially managed...".

in 2002, but even more significant: trade here is taken as such in fact, without referring to its subject, but in vain: if it is a question of local electronic currencies, then a barter (existing in the same, electronic, spaces), the subject of monetary trading has a significant meaning. Meanwhile, it is the items of prime necessity that are of infrastructural importance and are not an object of great confidence in Internet purchases (whereas this mistrust itself has become an Internet meme years ago, not to mention that these Internet memes themselves became "boyans" ["old network story"]).

As for the "gift economy" he mentions in the Internet currency system based on the principle "I will help you today, and someone else will help me sometime later", then this actually is a hedging that is distributed to the entire local community, in its a queue representing the economic form of a social contract, and echoes what was discussed earlier in the material devoted to such intricacies as "crowd hedge" coupled with some concrete possibilities for the existence of the "people's Internet"¹³¹. However, within the framework of such a treaty, we are not talking about guarantees of return of goodwill investments, and this is another important feature of the operational receipt of the benefits of mutual assistance, which lie at the junction of online and offline (which, incidentally, is returned online in various forms).

The most interesting theoretical things are given at the end of the book by the Russian researcher "altermoney". In particular, the newly raised question of the same barter – especially as regards the terra incognita of the macroeconomic aspects of this format of management, and what is called its "countercyclical properties". A special question arises about the role that grass-roots money will play in the sense of converting the system of things of "relative marketability" into the economic and linguistic form of the commodity-money semiotic gradient, and in the Papanek's sense of the design of the means of communication "for the real world." However, perhaps the most important question here is how to make this alternative a mainstream. It is important that Genkin drew attention to the incorporation of altermoneys into subcultural systems that are already actually operating as economic systems – on the one hand, and the "user branding" environments – on the other.

¹³¹ Раздел "Гипотеза о реальносекторных перспективных трендах ИТ-отрасли, или краудхедж как возможность" в книге "Возможность управления...".

In connection with the special nature of communications within private-personal exchange systems and economic locuses, the following passage from his book:

"The political ideology of the SMV [local currency system, Systema Mestnyh Valut – SMV] is based on the rejection of dependency, charity and institutional assistance. Anyone who has been seriously affected by social and personal disasters has a great need for help due to the fact that the field of their social relations has sharply narrowed or even simply disappeared. A participant in the SMV may experience financial difficulties, not have a job, but nevertheless participate in the system. The social position of the SMV is well conveyed by the phrase often pronounced by the participants of the French SMO: communication is more important than money ... This morality of relations and exchanges in some way determines the overall architecture of the SMV"¹³².

If we consider money as an exclusive item, initially accessible to the elite – on the one hand, and a thing among things that also has a certain quality of marketability – on the other hand, their historic reduction to their popular generic emission is all the more justified given the neoeconomic history of the order of introduction public benefit of cotton raw materials "from the top down" as an initially premium product for monarchs who spread down the cascade of "food chains". But this is only an additional argument in favor of personal money. In general, it is a question of the original possibility and precedent of an alternative hierarchical historical being.

The problem of monetary measurement in anarchism

The problem of the validity of those things about which Genkin speaks is that they are not connected with the articulation of the fundamental anarchic narrative, presenting a special case of such in fact. Therefore, if it comes to the economy of trust and assistance, it makes sense to recall anarchism in its most developed form – Kropotkin. The concepts of republicanism, transcendental (or helvetic), dissociative, extra-state money and other things described here (and not only here) (or, more likely, this topic is integrated with these, already partly interconnected, concepts) are convenient for this topic. Everything that was said before goes in the spirit of this theme and represents it only to the extent that the presumption of individual freedom is a common to all, self-evident, and therefore an implicit, ontological premise. And if it is true that our own achievements are a consequence of the fact that we are standing on the shoulders of giants, sometimes in order to see the giant himself and revive him, it turns out necessary to do a truly gigantic work of descent from him and climbing back, allowing to see the true meaning of achievements of the recent past and use their results in a

¹³² A. Genkin's book "Private money", section "Unique" communication "inside the SLV".

practical way – especially if the readiness for such involvement was very high, but no decisions were taken at the right time.

The more serious problem of the frivolous attitude of many toward anarchism lies in the fact that it does not have its own, sufficiently developed, original and taking into account many significant nuances, of the economic concept, therefore, as an egalitarian position, it mostly lies in the shadow of an elite-oriented Marxist understanding. This problem is being solved by pushing away from the most rigid and radical post-Marxist economic concept of Oleg Grigoriev, coupled with the recognition of the integrity of the non-state social organism and its ability to develop outside of the state. Of course, Kropotkin writes that a new form of economic organization must correspond to a new form of political organization. But did he have the concept of an anarchic economy on the basis of a deep understanding of the nature of money, the figure of the enterprising "man of the people" he so desired, and the idea of how to conduct economic activity, going beyond the former capitalist, use of industries found during the expropriation? It is hardly possible (if we do not begin an even more radical discussion about the disappearance of the economy itself, taken as trade and monetary circulation in the main), although he spoke about the need for the natural formation of new realities in the format of "local uprisings and local creativity". Meanwhile, the current issue of the "network revolutionist", which is carrying out changes in the society using the "creeping conversion" method, is slightly different than the one put by Kropotkin: it is necessary to make an amendment to the state's technological provision with modern means of controlling and suppressing society. There is no growth in the Kropotkin economic system of the community, because there is no expanded reproduction and expanding state, but there are categories of development, creativity and innovations that are so close to Grigoriev's "project person". And if what Kropotkin says about the history of developed communal life as a non-state life is true, then there is an answer to the question of the source of demand as the main factor of economic development (although, perhaps, not growth in the orthodox sense).

Perhaps the most avant-garde and systemic idea of a revolution in the beginning of the 21st century in Russia, taking into account all the processes of modern history, is represented in the works of the historian V.D. Solovey. In his book

"Революция!"¹³³ he expresses his position at the intersection of questions about the structure of the revolution and the concept of "just power", using the concepts of power and the state as natural categories of society. But it does not work with the question of the radical abolition of the state as the goal of the revolution of the main social-democratic movements of the era of "internationals". And, by the way, he does not consider the figure of the revolutionary as a personality structure among other personality structures, although he talks about the key importance of the will to action in the context of the uncertainty and indirect relationship of this will with the actual set of conditions of the revolutionary situation. His anthropology of the subject of revolutionary action is closely connected with the system of manipulative practices and sociobiological factors of media influence in the ethical mode "to realize and overcome animal nature." This is also partly the author of these lines, agreeing with this approach¹³⁴, but going further in the ethical mode "human nature is broader in its capabilities." In this sense, V. Solovey's narrative turns out to be a historical, sociological, technical, but not less valuable, and not only not devoid of the pathos of social justice, but on the contrary, representing the anatomy and physiology of the revolutionary process precisely in the sense of such pathos, and the very justice itself – as an operational one category, clearly bred concepts of the actual revolution and civil war. It seems that in his concepts Kropotkin's doctrine fades out like a utopia or social myth, suitable for registration in an undisclosed and illogical revolutionary ideology (which, according to the Nightingale, it must be in its historical norm). In any case, the surname "Kropotkin" is not mentioned either in "Revolution!" Or in the other three of his books ("The Failed Revolution", "The Absolute Weapon, the Basics of Psychological Warfare and Media Manipulation"; "The Blood" and "The Ground" of Russian History"). Although actually anarchy and anarchism are mentioned many times in the book "The Failed Revolution" in the widely spread understanding (and very often with the "people's" predicate) and without deepening the details of anarchic concepts. In the work "The Blood" and "The Ground" of Russian History", "he presents an interesting thesis that the people's statehood and anti-statehood" are two poles, the tension between which is the nerve of national history "-that is, they are a dialectical condition for

¹³³ ООО "Издательство "Exmo", Moscow, 2016.

¹³⁴ The same approach, apparently, is shared by O.V. Grigoriev in his economic narrative.

development, on the other hand, semi-imperial-semi-nationality of the same, domestic, history, or papal-imperialism in the history of Europe. He is inclined to associate anarchy with the ethnic archetype of the Russian, which was exploited by liberals, then Bolsheviks, and not with some specific scientific concept, which, incidentally, occurs in certain historical conditions. (Although why not also reduce it to a certain archetype, since the Russians have so succeeded in its development?) The explanation is common to him: *"However, pluralism and anarchic freedom – the human Chaos – are historically short-lived, for a person is not able to bear the burden of his own freedom, which often turns out to be freedom from, rather than freedom, for a long time"*. What does "most often" mean? What are the sampling and generalization conditions? Within the framework of general reasoning, a Russian person is not less adventurous, which means he knows what to do with himself, how to organize and dispose of his freedom.

However, even if the Kropotkin doctrine is, as it is still widely believed, utopia (and a more intimate acquaintance with it and with those things that form today's, and very realistic, context of the original anarchism, indicate that this is not so), even in this case, Kropotkin's ideas should be viewed as a realistic project task (or rather, a more important task) – especially given what has been said here and elsewhere about the manageability of social processes. In addition, it would be better to rehabilitate the contemptible connotated word "utopia", going through such a connotation through the centuries and firmly sitting in the minds: Utopia is nothing but a hypothetical example of the problem of social design, and it is quite another matter whether it is bad or good, viable or not. However, in its negative meaning of the unreal "fruitless dreaming" is applied even to such a classical example as "The City of the Sun", whereas this very story was mainly drawn from the outlandish nature of the overseas society.

According to Kropotkin, the rich get richer, and the poor are poorer because there is a state. In other words, the thesis "money to money" makes a fundamental economic law (again, in Grigoriev's sense) the existence of a system of state hierarchy. This is trivial for the direct perception of the usual concepts that enter into an uncomplicated expression, and it is difficult at the same time, because ... is it really still necessary to explain why? Well, all right: speaking in modern language, it follows from the explanations of the "Prince of Anarchists" that the

state and religion sit in the unconscious, in the subcortex. So in order to become an anarchist for real, you need to conduct serious internal work, mostly alone, to experience a cultural shock, and for some time seem like a "shattered" and as if beaten up. The true anarchist revolutionary is therefore more terrible than his fellow Marxist-Communist revolutionary for that "monster of the obsolete", which he intended to overcome, that he does not rush to the rrrevolutionary (as Lenin once expressed ironically) outburst into battle, but acts very circumspectly, from visible fetters gets rid of, but looked into the abyss where their chains stretch, and experienced the horror of discovering for themselves how another kind of lie is transmitted from childhood and in generations of so different, numerous and kind people. This is not the anarchism that represents a fashionable choice of denying the state with a recognizable logo on the concrete fence, how to choose a worldview-from the supermarket of baby boomers and hipsters in the US. This is an existential tremor from the sudden realization that the developed person, based on the basis of being, in fact turned out to be the basis of being in the animal state and the manifestation of animal origins. Anarchy is not at all Libertinism a la Sorbonne-68, which manifests itself as such.

In the case of extra-state money, it is important not to allow their co-optation into the state turnover, excluding the possibility of returning the society to the state of private property, but leaving them as a business tool. It looks like an oxymoron, but only at first glance. First of all, we are talking about the creation of natural processes of demonopolization, the key role in which social dissociation and urgency of projects, and hence professions, should play. Indeed, it is difficult for a good doctor to be not a doctor, but he can change or vary specialization within one profession; moreover, it is that exclusive profession where creativity and uncertainty are strongly intertwined with the most stringent regulations and routines. Similarly – about a specialist in social sciences; moreover, for him just the change of emphasis of the consideration of society is necessary: historical, economic, political, demographic, media and so on.

Solvency of private currencies¹³⁵ can be tied only to a specific urgent project, which became the reason for an association of citizens, while a personal currency – to an individual who participates in a set of projects or routine procedures and

¹³⁵ Kropotkin is talking about private money, calling them "work checks", tied to working time – one of the options in a fairly motley palette of possibilities for the existence of extra-state money, represented by Genkin.

the ability to such participation. It is in the design work and its product implications that such money is able to acquire the property of trust. Both the company and the campaign have the urgency of existence, and therefore the connection to them through the financial apparatus is estimated from the point of view of the hopes for the success of its current indicators – which, however, differs little from the criteria of the stock exchange and stock markets. But this also imposes a certain obligation on the locus of the presence of the CLC-SBD-LETS-etc: interesting projects should be invented and launched in it, for which it is not a pity to issue and credit in the form of sign equivalents of human strength, time and attention. The idea of the adjacent developed barter, described by Genkin with reference to the local exchange system, is somewhat similar to the process of producing an experiment or a deliberately final television series, only the subject of the project is either the integrity of local life, or, within the same framework, foreseeable, locus, building mutual contract relationships as the main bases of demand.

Of course, all these things the state will fiercely resist, using the most advanced means and methods of "total control", reaching it to its state-monopoly limit. Evidence of the implementation of this anti-utopian fiction can be observed today. The very theme of this topic is a special collection of empirical materials, and as for its projection in A. Genkin's book, it is presented in the section "Private Money and Information Control of Authorities" (p. 314). However, there anarchy is mentioned only once – in conclusion, as an epithet of the apocalypse caused by the collapse of the hypothetical "world currency". And before this timid claims of individual organizers of the CLC to the state to get rid of them, they were called "bold statements", although, once again, quite anarchic conversations about the denationalization of money with an emphasis on Hayek, in other circles called the representative of "anarcho-capitalism"¹³⁶. Genkin himself speaks in favor of the neoliberal concept of broad capitalism, free of monetary control by the authorities, for 2002, not imagining what is available in the world in terms of folding the middle class and controlling the physical (commodity-logistical) space for 2017 – in particular, in the US and in Russia. He does not talk about free

¹³⁶ Can capitalism be anarchistic (or, conversely, anarchism-capitalist)? For Kropotkin – definitely not. However, the concept of non-elitist money, correctly coupled with the concepts of their origin and substance, correctly applied within the framework of an integral assessment of social processes, is capable, in the measure of this very monetary nature, of preserving capitalism "in a withdrawn form," and the "spirit of entrepreneurship" – in transformed and adapted, human creativity forever.

money outside the capitalist type and does not seem to think them, naturally considering monetary relations to be the basis of capitalist ones, being, at that time, "the singer of networked freedom." He does not seem to think that the government plays a key role in the system of capitalist relations, and therefore cannot begin a conversation about the specific specifics of extra-hierarchical money. As for the nature of the actual existing decree-capitalist relations, it is described in fair detail by O.V. Grigoriev, and this bitter pill should be swallowed up by anyone who wishes to remain in the position of cognitive sobriety.

Another topic that is not raised in the book of A. Genkin – this is a problem of cashless calculations above, when the state itself begins to develop network space, and the following of this problem against the backdrop of rising unemployment and the degradation of the social structure. It is also unlikely that this could be seen on the wave of bright prospects of 2002, but by 2017 the sinister anti-utopia has become a reality. The fact that "*a significant amount of LETS¹³⁷ financed, and sometimes created by government agents*", was seen as a sign of the progressive beginnings of the state at the local level, but not as an adaptation of the state to new conditions according to its essential nature ("government" in his book is understood in such contexts exclusively by the state government); especially amusing passages about "demonstrating to the authorities the useless monetary monopoly".

As far as local currency systems are able to hold the impact of technologically assured total control (ideological, economic and political) – a serfdom issue, for which there is no unambiguous answer. This answer will be formalized only when an additional question is raised about the forms of protection of grass-roots economic communication (including electronic communication), primarily about the factors of its "natural mobility", and therefore the previously identified identification and logistic specification of the token-distributive the concept of money and all that was said about leaving the "middle class" in darknet.

On the other hand, Genkin says that electronic money does not reduce the control of financial transactions by the Central Bank. And here he talks about reducing the ability of the state to collect taxes as the most exciting property of electronic money. In this connection, the author's thesis is important that the

¹³⁷ LETS – Local Exchange Trading System.

everyday local-money operation will become a natural multi-currency operation, and the money of various types (sectoral, territorial, narrow-functional or whatever) used will naturally go into the field of the technical and unconscious components of the operations of presentation and exchange, but available for correction by the end user (possibly also the issuer). What already brings to the problem of cyber defense of economic loci in the system of darknet.

A little further, at the end of the book, he declares a set of principles radically spreading the SLC with the establishment of a capitalist economy, like this:

"The purpose of the SLC is not to create jobs or encourage members to resume work, but rather to allow everyone to use and evaluate their competencies in an objective economic system"¹³⁸.

Here, accordingly, there arises the question of the nomination of private money as a financial anarchism in the "half-goods-half-money" system, since such a basic semi-commodity value becomes "competence" itself, which means that the question of the knowledge economy and the possibilities of forming optimistic hypotheses already within the framework of this narrative, differing from the narratives of the "knowledge economy" of V. Easterly, who led his reasoning all the same in the presumption of state-maternity money.

Therefore, we should not start from "anarchism" as a label with all its connotations: yes, this word is very relevant, but it should not be a reduction of all that was discussed earlier. The reader may not believe me, but I really did not even remember anarchism, when I had previously introduced all those concepts that, after contacting him, they reveal a visible connection with him. Thus, Fuller's program setting allows to return the metaphysics of the "single" Max Stirner to a new, "natural-science" position, but is not an end in itself of all that was said earlier about the ideas of the "American Leonardo", which removes Stirner's question of the location of the target outside or inside us – at least in the sense that "outward" is no less important than "inward", and that there is no "top" and "bottom" in the strict sense of the word. And Fuller with his geodesic concept is able to reconcile with the metaphysics of natural science and social practice of P.A. Kropotkin – one of the most iconic scientists capable of combining in a single consciousness the global presence of man on the planet with the search for a social device adequate to this presence, no matter how wildly at first glance such

¹³⁸ Section "State and SLC: Redistribution and Mutual Assistance".

reconciliation did not look like. Speaking in terms of the spheres of government available to man, this revolutionary thinker is present at the junction of the management of society and the extrahuman environment, with a small "sociobiological" immersion in the sphere of the human psychosome, with an emphasis on the problems of managing society, and the space for finding solutions is clearly meta-directional in nature. In addition, judging by the numerous drawings, Kropotkin was a scientist with "geometrically oriented" thinking in the sense of A. Poincaré, inclined in his knowledge to deal more with forms than with formulas. Because of all this specificity of the worldview, it can be put on a par with such figures as Fuller, in order to find valuable moments of conjugation of ideas¹³⁹.

Consistent and mindful of what was said about the critique of the instinct category and especially the "hierarchical instinct," one cannot agree with the Kropotkin concept of the "instinct of sociability" as an "instinct," but not in the sense of the pathos of his reasoning: sociability can be recognized as an "instinct" in as a symbol, whereas in reality it is a system of functions, reflexes and other categories of control, as an "adaptive find" or an inherited behavioral pattern, explained by something like "Pierce's thesis" special physiological "supergoal" – if only because that is always a question of the degree of complexity of the system of mutualgetalonging supergoals¹⁴⁰, as well as on the authority to monitor them. Where a more acceptable concept (in the sense of operational and not absolutized), devoid of positivist stereotyping, is the broader notion of intention realized on biological substratum, rather than the concept-plug "instinct"; it carries more cognitive value (I do not want to say "more scientific").

It is hardly possible to find a better one than what Kropotkin said about the conditions for the emergence of such sociobiological notions-plugs for the social sciences:

"With Darwin's theory, what happened to all theories related to human life happened. His followers not only did not expand it, according to his instructions, but on the contrary, narrowed it even more. And while Spencer, while working independently, but in a similar direction, tried to

¹³⁹ What Kropotkin is talking about in his natural scientific article "The plasticity of ice" from 1878, when he talks about the compressions and dilations of this state of water, considering Forbes' hypothesis and various experiments with semiliquids, very much resembles some places about the difference between mechanical compression and extension systems, presented in Fuller's article "Tensegrity" from 1961.

¹⁴⁰ Numerous empirical examples, especially among people, of how the "instinct of sociability" of one individual comes into conflict with the "instinct of reproduction" of another.

expand the study of the question to some extent: "who is better suited?" (Especially in the appendix to the third edition of "Data of Ethics"), numerous followers of Darwin narrowed down the concept of the struggle for existence to the closest limits. They began to depict the animal world as a world of continuous struggle between eternally starving creatures, hungry for every blood of their fellow human beings. They filled modern literature with exclamations: "Woe to the defeated!" – and they began to give out this cry for the last word of the science of life... They erected a merciless struggle for personal gain to the height of the principle, the law of all biology, to which man must obey, otherwise he will perish in this world based on mutual destruction. Leaving aside economists who from the whole field of natural science usually know only a few passive phrases, and then borrowed from secondary popularizers, we must recognize that even the most authoritative representatives of Darwin's views use every effort to maintain these false ideas"¹⁴¹.

It is noteworthy that it is with the same idea of the history of economic science as the history of the degradation of this field of knowledge that the second course of lectures on "neoeconomics" O. Grigoriev, the inventor of the concept of "hierarchical instinct", begins. Kropotkin was not an economist, but, it seems, was no less well versed in natural processes than other economists. In addition, his views are beautiful¹⁴² are complemented by some alter-economic (or, if you like, project-economic, or inventive-economic) things. The text that goes on in the "Mutual assistance..." after the quote contains a call for a balance (or, more generally speaking, de-centrality) in the question of "how everything is arranged in living nature" (there is no need to bring it here – I suggest to the reader I myself turn to the relevant works of Kropotkin).

In the Kropotkin idea of trust and mutual assistance, in contrast to the idea of competition, in order of Grigoriev, the merchant "not lose money" in the rat race as his main task, theoretically excluding conspiracy (although why in practice "higher merchants" cannot agree among themselves ?) is the difference between the money of the state (existing on the principle of "divide and rule" and distributing it to all and all) and private or personal money, based on cooperation and dissociation, not imposed by external forcible alienation. And if this latter is overshadowed by sociobiological searches of the consistent and corrosive researcher Kropotkin in the development of Darwin's ideas, Grigoriev and his sociobiological intuitions cannot be against the evolutionary perspective of the human being.

How important is the theme of money, their essence and origin for Kropotkin himself? Here you can assume that it seems that neither he himself is concerned

¹⁴¹ P.A. Kropotkin. "Mutual assistance as a factor of evolution," 1902. Chapter I. "Mutual assistance in animals".

¹⁴² Do not be crooked from the word "beautiful" – as one of my friends aviator said, "non-beautiful does not fly".

with this topic, nor the initiators of the majority of private and personal non-state projects consider realities that go beyond their "alternative" resistance to institutional statehood. The composer of the collection of such projects A. Genkin does not consider what he writes about, in direct and open confrontation with the state. First of all, because the initiators of such projects, while solving their economic tasks in an original way, do not put forward any political demands, considering the state to be stagnant, but still a regulator that should be exhorted in one case, in the other – to ignore, in the third – suing him (all this is possible, of course).

Moreover, this alter-state monetary value is not considered by the theoreticians of the revolutionary struggle as a means of its conduct, as well as the organization of society after the revolution according to the ideals of the latter. The same Kropotkin so ardently calls for discipline and "pathetic ideas of small reforms"¹⁴³ to oppose the "great and free thought of the revolution" (that is to say, the project activity), but does not speak about the source of those specific means of communication that would be able to launch an autonomous process of revolutionary management in their debugged form. Arguing about the "communal economy," he does not speak about the nature of the monetary processes in it and the system of non-state trade, although he has places close to what Genkin writes about, and that also corresponds to the author's statement of these lines as applied to the semiotics of money:

"...when an economist tells us: "In an absolutely open market, the value of goods is measured by the amount of labor socially necessary for their production (see Riccardo, Proudhon, Marx and many others), we do not accept this assertion as absolutely true because it is said by such authorities, or because it seems to us "damned socialist" to say that labor is the true measure of the value of goods. " "Perhaps," we say, "that this is true. But do you not notice that when you make such a statement, you assert that the value and quantity of labor are necessarily proportional to each other, just as the speed of the falling body is proportional to the number of seconds during which it fell?"¹⁴⁴

The strategic nature of the Kropotkin project must be given due weight: on the one hand, his idea of the natural development of the bourgeois administrative ability of the people (and by this – the weaning of the ruling corners with the destruction of the very principle of power), on the one hand, corresponds to the Leninist idea of the living creativity of the masses, on the other – Luxembourg on

¹⁴³ P.A.Kropotkin. "Anarchist work during the revolution".

¹⁴⁴ P.A.Kropotkin. "Modern science and anarchy." "Some conclusions of anarchism".

the naturalness of the process of degradation of capitalism¹⁴⁵. Kropotkin thereby not only reconciles Lenin with the "wretched earth worm" Luxemburg (or rather it is with him), but also in some way through them – the artificial and legal emphasis of Marxism with the natural and economic. Kropotkin admits a revolution, but it is permissible in a natural way, by mastering the possibilities and seizing the niches, accompanied by disavowing the role of the state as allegedly the "creator of society", through alienation and repression by the state society¹⁴⁶. In this case, violence, if allowed to be used, is secondary in nature only when surgical intervention is really needed. The urgency of projects and the beginning of competitive administration are fully compatible with the ideas of the "prince of anarchists":

"...We imagine further development as a movement, first of all, to the destruction of governmental power, which has been inhabiting society, especially since the 16th century, and has since ceased to increase its dispatches; secondly, to the development, as far as possible to the broad, of the element of the agreement, the provisional treaty and at the same time the independence of all groups that arise for a specific purpose and cover the entire society with their unions. Together with this we imagine the structure of society as something that never takes a final form, but is always full of life and therefore changes its form, according to the needs of each moment... This understanding of progress, as well as our understanding of what is desirable for the future (all that contributes to the increase of happiness for all) necessarily leads us to working out our tactics to fight; and it consists in the development of the greatest possible personal initiative in each group and in each individual, and the unity of action is achieved by the unity of purpose and the power of persuasion that every idea has, if it is freely expressed, seriously discussed and found fair"¹⁴⁷.

In the second decade of the 21st century, when for more than 25 years in Russia and the world there has been a degradation of public institutions in favor of ever-shrinking elite peaks, slowly cooking their own people, and other experts claim the naturalness of this process, just such a Kropotkin creeping the activity of the creative masses and is able to be legitimately launched as a total and partially controlled, but hardly solvable, process. The business reception and the design of the real-life environment, coupled with altered money lacking the status of surrogacy, with sufficient articulation of the essence of the network-centric and hybrid wars, the presence of complex anarcho-syndicalist consolidation that realized the arrival of its time, as well as the nature and depth of tasks, and the

¹⁴⁵ Not to mention all the same talebian advantages of a small solidarized group (although small social cooperation is actually Kropotkin's theme).

¹⁴⁶ In places hypocritically recognizing its ability to cover this function with a transcendental "god", a prominent source of hierarchical institutions, but from the standpoint of "high science" continuing to claim this status as the "primary factor of self-organization of inter-human relations".

¹⁴⁷ P.A.Kropotkin. "Modern science and anarchy." "Ways of action".

controllability of the transition from degrading capitalism to a new phase of social life and a new quality of social productivity.

A few more words about the concept of instinct

"... what makes a person a social animal, is not in his sociability, not in good nature, compassion, friendliness, not in other pleasant and attractive properties, the most necessary qualities that make a person fit for life in the largest and, in the opinion all the world, the happiest, most prosperous societies, are its lowest and most disgusting properties".

B. Mandeville, "The fable about bees".

Adam Smith refers to Mandeville, almost imitating him, O. Grigoriev refers to him with the appeal "not to build illusions" and recalling K. Marx, who suspected Smith of borrowing almost the stylistics of the fable¹⁴⁸. It is important, however, to remember that Mandeville created his work after Hobbes and before Darwin. What we are talking about here is an alternative view of the condition for the appearance of this maxim about human nature (which cannot be denied empirical justice), from the spirit of which Smith's political economy appeared, which is possible from the standpoint of later ideas. Speech, again, is not about the inevitable social costs of the "ability to deceive", but about direct interpretation, and in the future I am attracting to myself allies of a very respectable author of Russian origin – a connoisseur of "bee communities". And by the way, did anyone in general mean a fundamental difference between this "ability to deceive" and "the desire for more"? Is it true that the second is always carried out through the first? Apparently, with this Mandeville curiosity is also associated with the concept of "hierarchical instinct" in Grigoriev, which primarily belongs to him in the state as the basis of the entire economic. It is to the amazing public benefit of the "natural properties" of human behavior, believed to be "low-lying," that Mandeville draws attention to what is bizarrely combining the Protestant rejection of the lowlandness of the "natural man" with a different category of lowland, which Mandeville however proposes to consider in terms of social value. As they say, corruption is the birthmark of capitalism. Perhaps during the time of Mandeville, corruption was not a sociological concept, but it turns out that it is from her, darling, darling that political economics arises – something very useful.

¹⁴⁸ Webinar "Neoeconomics" from 15.03.2017. This entire section is a continuation of the topic begun in the book Partially Controlled, and concerns criticism of the neoeconomic concept of a "hierarchical instinct," which I consider a very unfortunate and clumsy patch for O.V. Grigoriev's theory that goes beyond the economic framework itself into a wider space of humanitarian knowledge.

As an alternative to the "organized man", such a "new lowland" is the only sphere of emotional action authorized for him, delineated by the area of "gaming excitement of deception," or cheating. But is it possible to say that the rogue, playing the hobbesian game in society as in the conventional platform of the "war of all against all," was really engaged in some kind of design? Of course, an essential subset of design motives are someone's wishlist in the sense of status consumption, but hardly the largest of the people's intentions were motivated by them. When such things are called sublimation, they do not understand its nature well, referring only to the authoritative picture of natural structures (certainly necessary), but not to an attempt to clarify them themselves. Replacing the productivity of the organized beginning of the Protestant with a new "naturalness" in the popularized form of the "Fable", he thereby closes not only the possibility of structural consideration of an organized person, but also the next transcendental¹⁴⁹ – genuinely projected, and will or not, despite all its favorable clauses, places his work exactly on a par with the previous "Sovereign" Machiavelli and "Atlas straightened his shoulders" Ayn Rand – subtle and highly skilled forms of conceptual sabotage. Only now the Protestant exists in the presumption of mass-scale elitism and the denial of any kind of popularization simplifications. However, Mandeville itself gives the impression of a man of goodwill, and his work is the impression of an attempt to reconcile the Catholic-Protestant religious and political squabbles of his epoch through classical English humor, reducing the matter to what will later be called a dialectical contradiction.

Man is neither holy nor evil. He is homo ludens, and to the best of his health he plays, inviting to participate in the game of his kind. The problem arises when he starts to play the game, and becomes forced to follow its rules, not allowing his consent to participate in it. That is, when deception does not refer to gaming competition as part of its content, but to the very fact of the game. Meanwhile, to invent from a certain stage of their lives their games, their rules, and offer to share them with others, is the natural human right to a healthy existence. Exclusiveness of the game arises in agiotage or exaltation, related to the imposed recognition of the mass of its defectiveness to such creativity – on the one hand, and the reluctance of the author of "super games" to present it to society – on the other, becoming its ordinary participant, behind which all the same flawed

¹⁴⁹ Disclosure of this concept, see the previous books.

mistrust of the work of one's own invention. In connection with this important point is that the project is a procedurally final game of goal-setting and goal-setting. Indeed, in the sense of Antonio Sera richer is the city where there are more professions, only wealth is first of all mutual enrichment, and the division of labor that creates the profession or the specialization of activity is only a means, the goal is cooperation in a task in concreto, and therefore the consolidation of self-identification personality to a private production function or even a spectrum of such functions is a cognitive error leading to the degradation of the whole society in the event that it becomes a guide to action. This is the essence of the general problem of re-specialization as a permanent jam in the same game. Since man is the most productive in voluntary cooperation, he loses effectiveness insofar as he ceases to perceive common activity as playing rhythm with interest (and gain) for himself. When such immutability is realized in the system of permanent games and generalized at the maximum of the members of society or concentrates on the resources of the social category, there is no room for new games and designers. The good news here is that such habitual immutability of the game does not at all mean the former relevance in it and in its results, and that this is the case for all is a very favorable law of its social nature.

The category of instinct needs to be understood both in order to continue more thoroughly the theme of the project person started in previous books, and for the purpose, closely related to this goal, to clarify the degree of control and rational controllability of some processes of supply and demand of a cascade-multiplicative nature, dealing with how trading strategies based on the principle of "people fress" are able to haggle on a supply agent, proceeding from primitive ideas about the nature of competition, into its own a queue based on a primitive concept of human nature – on the one hand, and narrow models of business communications – on the other. The third reason for considering this category is that, having got rid of a very harmful, although very typical for the history of science, conceptual illusion, one can obtain that atmospheric awareness and freedom of imagination that can lead to the solution of at least some critical problems of the global civilizational crisis observed today. The model of the world order that is being implemented today corresponds to a certain neo-nomadic concept (the last chapter of this book begins with its mention), which in some places appeals to the "instinctive" behavior of a person, sometimes interpreted

by outside readers and commentators from the standpoint of this concept. Meanwhile, the formation of a new model of the world is exactly in accordance with our attitudes about its prospects, and not the fact that the future in which a person will live will become a consequence of certain "objective and inexorable laws of development" more than a consequence of project activity, carried out in accordance with some conventional picture of the world, obtained due to more or less chaotic and more or less predictable tastes.

By a strange coincidence, the microsocial and even physiological concept of the "hierarchical instinct" was introduced by Grigoriev into a fundamentally macroeconomic and negating neoeconomic theory, as meaningful as it is relatively micro-level. If we turn to the general concept of instinct (and, of course, we should pay attention to it in this book on the possibilities of the human being in connection with its nature), then there is sufficient confusion that arose almost from the introduction of this concept by the Stoics of the first wave (erect this concept to Aristotle in view of the presence of the concept of objective causality¹⁵⁰ it is not entirely correct, although the category of the animal soul, of course, goes with it in a single connection with the concept of "entelechy") for the category of "innate striving" or, in a more modern language, a priori intention, which, being a given without regard to its species (reproduction, hierarchy, self-preservation, or whatever), already acts as a special in the body acting principle, realizing the algebraic principle (for with the following of this intention or deviation from it is determined what is good and what is bad), but not this principle itself is a specific (deontetic, by the way, in the aspect of the system of meanings) of the logic of the device and the functioning of the organism as a whole at various levels of its being. Centuries later, in fact, a modern idea of instincts begins, marked by the expulsion from theology of a theologically loaded target causality in a living and persistent unwillingness to leave it in view of the obvious expediency of the manifestations of the living (which was mentioned in the book "The Possibility of Management"), and therefore it was urgently necessary to cover up the disgrace an epistemic hole. The chevalier de Lamarque became the marker of this process. It defined instinct as a certain inclination

¹⁵⁰ In the previous two books it was noted that the most effective at the beginning of the 21st century, the means of a systemic and structural explanation of the objective causality are the discourses of virtue and euphemization, some ingenious insights, made in due time by Leibnitz, and also some aspects of the concept of recursion.

(again, intention), which appears as a product sensitively (which are already a posteriori, even if they are internal), which in turn generate needs (that is, a systemic shortage) and thereby stimulate certain behaviors, regardless of such control factors (certainly human behavior) as thought or will¹⁵¹. In other words, the category of instinct is presented as a basic problem phenomenological category associated with the behavior of a dubious chain of causality and abstracted from the other two significant regulatory factors of an intentional nature, irrespective of their clarification. However, if the content of thought and will is nevertheless clarified, then the structure of thought as a conceptualization will quickly prove to be connected with the need aspect of human existence, and the nature of will, in its modern interpretation, with conceptual uncertainty about the unconscious aspects of human nature (including hormonal), the will as will (desire) thinking and reason (and thus the difference of will from action in accordance with the decision) and, ultimately, a circle in the definitions, unless the conversation begins to go about the will in the aspect of consciousness, or suppressing the aspirations of animals (well, let them be called "instincts"), or ruling them without affect and perversions, but in this case, in addition to additional strokes to the picture of Weber's natural man, we get a good basis for criticism of "evolutionary discrepancy" (or "stamp", or "vulgarity"): when they justify or explain something by instinct, they appeal to the wisdom of evolution, and when they talk about evolution, they mean "millions of years" without bothering to ask themselves whether all the manifestations of "instinctive" are automatisms that were worked out precisely for "millions of years", and not for a couple of millennia, several centuries or, for example, decades: hardly all the patterns of human behavioral automatism have temporal commensurability, and do not represent a complex of reflex dominants and habits (the only ones are that they are all algebraic), developed in different conditions of natural and sociocultural determinations in different terms and (by the way, this is very little attention in the framework of this topic) with different update frequency. But even without reference to these urgencies and conditions, which are not marked by the "discrepancy", urgency and conditions, the conscious decision itself is a means of controlling even the hereditary determinants of behavior, which is an

¹⁵¹ "l' instinct dans les animaux, est un penchant qui entraîne, que des sensations provoquent en faisant naître des besoins, et qui fait exécuter des actions, sans la participation d' aucune pensée, ni d'aucun acte de volonté". J. B. Lamarck. "Philosophie zoologique..."

invariable attribute of human freedom, and in this sense something natural for it and serenely healthy (what can be not less than natural animal needs from the number of physiological ones are satisfied – a separate issue, also concerning the category of health: a person, sorry for truism, is not one-dimensional); in its extravagance and extravertedness, it characterizes what is called personal maturity.

Actually, with regard to post-Lamarck's explanation of the instinct of J.L. Cuvier as a hereditary behavioral determinant, it does not contain anything new and is even a prelamarkovian cartesianism. Further on, in the line of biological science in the 20th century, about the nature of the instinct, there is an eerie turbulence – an ingenious flourish, an attempt by various researchers to articulate their own intuitions on this score, remaining within the limits of positive science-like "fixed complexes of actions," perfectly illustrating what has been said about "evolutionary discrepancy". All the rest concerns either the denial of instincts in the psychological tradition or the arguments in the spirit of "life force", or the same Cartesian rationalism, but in the more advanced form of Conrad Lorenz or Nicholas Tinbergen's ideas, which give a procedural and hardware interpretation to instinct, but very close to A virtual understanding of the phenomenon of expediency.

A hierarchical or herd instinct (if it's an instinct at all) extends only to the boundaries of conventional conformity, followed by a war in which and for which the instinct of the murderer is driven-or rather, not even an instinct (another inevitable drawback of a fresh neoeconomic theory is not always a sharpened terminology, called "working concepts", which immediately, being widely used in discussions, is done out of the way and, as it were, self-evident), but a set of attitudes and behaviors (aimed specifically at of developed habits), including reflector, creating effective activities killer hunter or their own kind. Moreover, in spite of all sociobiology, such an efficiency can be manifested by an actor completely lacking teeth, fangs and skin of the alpha male, but with intelligence, capable of ingenuity, allowing, using these habits and even elementary tools, to overcome any kind of "natural human socium "(extending into the foggy space of actions of" social forces "), based on the natural hierarchical right of canines, claws and skins. That is, a man who manages his own malice and projects revenge

(and speech, as you might guess, it is about an organized person) is about another (as well as about another – revenge, accompanied by a natural growth of emotions, but not emanating from them, and therefore in best of its kind "fed cold"). An attempt to embed such a person in the hierarchy of the herd, in addition to his own will, can end badly for the one who undertakes it. Such a man is not so much a producer as he is defending himself in the best way – an attack – sudden, concentrated and purposeful, especially when the spring is cocked for many years or even centuries (as can be seen at the turn of the 20th and 21st centuries with the example of internal conflicts in Northern and Southern Europe). But even if it is organized or transcendental in its anthropological type, it still resides in the world relation of weaponry, whereas its design, design and creative relation with the world in the most ergonomic, economical and laconic expression is determined in the world relation and mode of living. And it is important that it is such a person, owning the means and techniques of weaponry, has an interest in something else. The baboon does not see this other, is armed with pure Nietzscheism and is afraid of the devils of an unpredictable person who does not fit his logic; trying to reproduce his creativity, poorly understands its nature, and therefore the concept of creativity is absent in the baboon or at best distorted. Domination generally has nothing to do with the desire to receive recognition and be appreciated. It is a status-demonstrative action following a sense of superiority that, as it feeds and cultivates, loses its connection with the realization of real conditions and circumstances, as well as the relativity and temporality of any superiority, leading ultimately to an under- or overestimation of forces and resources, loss of control over the situation and disintegration of the system. Of course, the nature of social animality is inherent in all people, but to varying degrees, and neither the hierarchy nor the war of all against all of it directly follow. Evolutionary animals are given animal options as motivational and behavioral tools, but evolutionary ability to incredibly flexible self-management is equally given to it, and this tool is no worse and affects a far greater number of other cognitive abilities than those that are exhausted by the animal "basis "(this is in addition to the general consideration that the same type of construction can be represented by different carriers).

The organized person not only knowingly resides outside the herd, but brings his individuality to the pathological limit, whereas the transcendental communicant

is a man of society, but also of the extra-hierarchical and extraherdial (the most interesting is that history and the world are capable of demonstrating such extraherd existence). Being a rather primitive construction, sociobiology does not see and does not think of these things. The limit of conversation about every kind of will to power is precisely that militant personality and the communication of military operations, to which the "honest" Nietzschean conversation for some reason does not reach. The desires to subordinate and obey are very reversible, but together they are completely different than the desire to kill (the desire for nonexistence) and even the opposite to it. That is why hierarchy is so important in armies and other disciplinary structures as a means of control, and not because the motive for sanctioned murder has one nature with it. Organized operational ferocity presupposes technicality and cooperation, the hierarchy in which performs the same control function, but rarely exceeds two levels for its tasks and is of an obviously urgent nature. Such things as the "hierarchical instinct" seem to us "the nature of man" only because they constitute the content of the empiricism so beloved by us, which is proclaimed as a criterion of truth. But this is only a criterion of the actual observable, which is not necessarily a regular one, behind which the abstract Hegelian premise of the "reasonableness" of the actual, despite all Herzen's "infamy", looms quite; besides, as it was said, the proclaimed as observable is not so obvious.

Macro-social hierarchy is a transpersonal organizational cascade, which has a predominantly resource, and not an algebraic, nature, which manifests itself postfactum, and therefore is perceived in this manifestation as its essence.

There is another neoeconomic disagreement outside the actual economic conversation: an organized Protestant protector (whose state is open to everyone in principle) is fundamentally alien to the hierarchical instinct, but for some reason the strange idea of the "uncontrolled hierarchy" creeps into the talk about the future projecting community, supposedly not having conditions of irrational behavior (although socio-psychologically quite the same as their own), which is easily confused with the ranking; but these are different concepts (especially considering what L. Peter said in this respect): you can rank or cluster anything, for example, in the degree of baldness: this does not mean that the more bald one obeys the less bald one (or vice versa). Nor does it mean that the multimillionaire is subject to a multi-billionaire – although in this particular case,

for sure, the argument for many will be that money is a factor in management, and the more of them, the more control is possible. The reason why such a straightforward judgment is complete nonsense, I will not even consider it here. Just as I will not consider why the social model does not necessarily have to assume a conceptual (sociobiological or some other) patch with tight edges.

Justified by concepts like "hierarchical instinct", an elementary communicative underdevelopment (or, if you like, bad manners or lack of self-education) is the reason for an invaluable number of missed project opportunities and the death of very exciting undertakings.

A model is always a reduction; want more complete knowledge and "atmospheric" representations of the subject – welcome to philosophy! Here, too, things that are still in the shadow without attention, underscored or undeservedly forgotten, which I personally see as containing solutions to many significant problems, are considered, and go beyond the very concept of the model.

And if the essence of life is seen in the Leibnitz power movement, then freedom, perhaps, will be the predicate that determines the main meaning of the life of a conscious and intelligent being. In other words, this meaning reveals itself in the choice of the direction and method of such movement.

To the heap, the concept of hierarchical instinct used by Grigoriev contradicts the Weberian anthropology (of natural and organized men) with which Grigoriev begins his conversation about the historical roots of the capitalist entrepreneur: a profession, or business, or business, or a "macro project," is a mode of "human nature, "which excludes the construction of subordination or suppression of those or those who also represent a person of the case: instead, there are customers and contractors (who, again, compete but do not obey). Here the important point is that the concept of a hierarchical instinct analytically contains the concept of imitation, from which the organ ... (I really want to say "organic", and not "organized" – from harm), man refuses, creating his own and closing into it, and passing in its state to expansion. He overcomes his own self-organization in becoming and being a transcendental man, carrying out the jump of consciousness beyond the limits of one's own interests and selfishness into the

world of other people, recognizing their own likeness, being objectively and consciously interested in the activity development of each and everyone, carrying out nonviolent principle of not subordination, but co-creation and cooperation. Among such people, of course, competition is possible, but it is always of limited play character¹⁵². And, it seems, it is this co-creation state that represents the format of management that in the sense of Marx's formations is called positive humanism.

The "transcendental" person should not be confused with what transhumanism has in mind in a wide range of its areas: the first is the development of the idea of a Weberian person following an organized one, formed on the basis of personal choice of behavior and relationship with the outside world, and a person "transhumanistic" is proposed to be created on the basis of application to the human complex of promising technologies representing the realization of the ideas of science fiction: on the one hand, the roots of this idea are Faust's, on the other – Fuller's. But Fuller also had in mind "somewhat" something different from cyborgization, singularity and transfer of consciousness, although in his case there is the most modern and closest to the contemporary pathos of transhumanism, a view that has existed since the days of the "blessed post-war thirties" as a "collective scientific unconscious" still. He had a reception of some kind of natural datum and natural forms that remained for some time in the shadow of human speculation.

[Anarchist ethics: not the utopian cybernetics of interpersonal](#)

Russian society of the beginning of the XXI century is dying and, it seems, the first reason is that it is in great infantilization: trying to be sober evaluators of what is happening, other intellectuals often agree with the need to rob someone or incur some other historical costs, but only as long as the matter does not concern themselves, and then they delay the conversation about justice-without-adjectives (and who have already been offended, are talking about historical justice). However, if they are offered a model perspective that goes beyond their interests and perceptions, they will call it not real.

If Marxist communism is considered the most socially-scientifically-systemic and all-encompassing (at the time of its emergence in its own historical conditions, of

¹⁵² See the previous two books.

course), then Kropotkin's anarchist communism is most likely to be considered the most consistent. And the state of the global society of the beginning of the XXI century, apparently, requires nothing else but the reception of the latter in combination with post-Marx and "post-union" reservations. Actually, the most serious and systematic development of postmarking ideas is the neoconomics of O. Grigoryev, from the hard and sharp angles of which the author of these lines pushes toward a more holistic socio-scientific narrative (here primarily on the question of the state as a "content attractor" of reasoning) , taking the reference point is still cloudy ("swirling" in different meanings of this word) urbanistics. So, already the position of the Kropotkin ethic represents the moment of divergence of the sociobiological position of the anarchist revolutionist with a similar subject aspect of the neo-economic theory of the Russian economist¹⁵³. As for the author of these lines, his own discretion in the founding of ethics in economic science comes from logical-cybernetic and science-based grounds, rather than sociobiological grounds. Nothing else than the vanguard idea of a network-centric war and related armaments, which arose in the second half of the 20th century from the military economic cost-narrative, can be raised to the sociobiological ideas of P. Kropotkin, who did not speak directly, but directly pointed to empirical swarm systems of control and coordination in living nature (ants, bees, underground rodents and the like). And it is no accident that the idea of such a war arose in the American semi-state. This, by the way, is all the more true and important, given that the real elites become super elite only, that they reach their denial, as well as the way in which small groups exercise control over large communities (which mechanism is disclosed by N. Taleb). However, the more perfect evolutionary task of such a super elite can consist in bringing the average person closer to his level in order to live in the most worthy of her and comfortable surroundings – in a society of her own kind, both in biological and social senses.

In this regard, it is worth mentioning the existence of a popular point of view, according to which anarchism is a "box of Pandora", fraught with unnaturalness

¹⁵³ Since the cornerstone of Kropotkin's ethics is the "golden rule", it would be logical to consider the beginning of this conversation in the book "The Possibility of Management..." in the section "Methodological Requirements for the Development of Machine Systems Operating in the Logic of Dialog", which deals with the problem of formalization, connected with the peculiarities of the modalities used in the logical structure of this rule, and with the position that has long become commonplace about the irreducibility of this structure to the law of contraposition.

like all sorts of bodily and personal unbridled a la "neoliberal Europe of the end of the 20th century". However, getting rid of a disease or perversion and returning to health is not a substitute for one disease the other, although the weakened by the first of them the body is quite capable of getting concomitant diseases, sometimes deadly. "Anarchism with adjectives", in fact, reflects either some aspects of this original concept, or represents such perversions. That is why, as noted, a special role here is played by the task of interpreting the most balanced version of this concept "without adjectives" in the new conditions¹⁵⁴. Similar perversions, however, can be observed in any case, when a certain insignificant and up to that hunted person, having received certain rights or life opportunities (or, for example, not so much deprived of rights, as spoiled by incorrect education), starts around to rile or bully his nose, trying To feel the reality of the ongoing change through primitive permissiveness. This is a mature person who has not become obsolete children's ways of mastering the world, such is the bureaucratic nomenclature that came to power in post-Soviet Russia, as well as well-known in all countries and epochs, fortunate nouveau riche freeloaders. Actually anarchism-with-adjectives is nothing but one-time or large-scale states of the same anarchism (with the exception, perhaps, of something like anarcho-feminism or anarcho-homosexuality, which is anarchism-with-deviations). Moreover, such adjectives turn out to be not unquestionable "discrepancies-at-once" of once common community (like the Protestant currents of Christianity), but evidence of the aspectative flexibility of this regime of democratic freedom, in which the majority of adjectives do not exclude one another.

However, today, it seems, will have to do nothing else than the formation of the post- Kropotkin "anarchism-without-adjectives", built specifically with, and not in line with, all that can be associated with this concept precisely with the goal of not throwing away the valuable as superfluous , while avoiding a misunderstood understanding and revealing the pathos of this idea in the new conditions. It is necessary to once again realize with all clarity this fraternal alternative to the Marxist project in its positive connotations, and the need to build from this position an integral social science in terms of interpersonal relations (taking into account all that can be said about the mass media and mass communication). In

¹⁵⁴ Actually, what is discussed in the material "three in one in the elitology" can be linked with the content of the "syndicalist" existence of res publica, everything else – with anarcho-communist. But both there and here there is a principle of dissociation, urgency, adaptability and flexibility.

the area of these receptions lies an essential part of those hopes that are associated with the search for a productive and least painful way out of the global civilizational crisis of the beginning of the XXI century.

As for Kropotkin's ethical views, one can say one thing: he lived until the discovery by J. Nash of the rationality of the Carroll movement in both directions (for himself and for others), but came very close to this decision, pointing directly to a whole series of inspirational actions in which hardly can be clearly discerned, they are made of selfish or out of altruistic motives. In the framework of the categories used here, one can say that they are made from the motives of virtualistic ones, but at the time of Kropotkin, science, again, did not use this concept.

In his criticism of Huxley's approach to natural unethicity and human ethics¹⁵⁵ Kropotkin can be attributed to the followers of the same neopythagorean tradition, which in the 20th century was so vivid, but so rare for the 20th century, nuggets, which were the "naturalists" of Tesla or Fuller. Overcoming the post-Cartesian perversions of the English scientist, the Russian anarchist refers to the likeness of the macro- and microcosm, not to mention that it allows us to enter the ethical dimension of the logical-naturalistic category of recursion¹⁵⁶. Here, the existence of the state is revealed by the ethical model of the world. This is another reason why the state excludes polycentricity, or "multi-model": the state does not in fact live by dialogue, exercising its monopoly control over its oecumenes through universal policies, within which it creates prescriptions and frameworks. And the state knows only one scale – actual, and seeks to expand it, ignoring the previous levels. That is why for him the set of actual data of the phenomena is considered not in mutual adaptive complexity, but in the model – circulars, regulations and templates that are expedient simplifications, but never – natural simplicity in its original form. After all, in order to follow it, you do not need an external control action.

If someone says that everything that is stated here is utopian – both because of such "biased" ethical foundations of the economy, and because of the "truth" known from Soviet times that "enlightened anarchism" itself is utopian, I will

¹⁵⁵ Lecture "Justice and Morality", read in the Ancot Brotherhood in Manchester before the meeting of workers, published in Russian in January 1920.

¹⁵⁶ See the material "Model vs recursion: the question of the scientific method" in the book "The possibility of management...".

answer: but the world, as a medicine to which all this "utopia" is offered, is anti-atopic. We are talking about utopia as something unreal, but is it not because at the turn of the 20th and 21st centuries the interest in science fiction has so strongly fallen that it is being realized, increasingly coming closer to the themes of catastrophes, zombie apocalypse and post-apocalypse? Not to mention the fact that fantasy is replaced by magic and archaic fantasy? These are very well-known, researched and stipulated things, in order to dwell on them. And they are real as media content and the phenomenon of consciousness, creating "original reality". However, when you start to recall well-known, but half-forgotten, directions of decisions, then there are exclamations that the proposed does not work, and therefore only that it was not previously encountered in life. Meanwhile, the nightmare of post-evolution, previously commented on by the expressions "well, no, there will not be a return to the past: mankind has irrevocably evolved into a more perfect form" (the author of these lines has repeatedly heard this soothing optimism in the "advanced" environment during perestroika, the 1990s and 2000s), is now not only realized, but is also considered by many to be something self-evident. Still would! After all, it happens – and therefore, really. But this reality is felt by the circumstance of an equally insurmountable force, as before the reality of progress was considered insuperable. But what really turns out to be unreal is the belief in one's own ability to influence reality. Indeed, how can the power of imagination or fantasy affect the "surrounding reality"? After all, this is "reality", and then – "fantasy" ?! And the first creates the reality of the original, and the second creates a virtual reality, and only in this way, and not vice versa, "because only in the movie it is different." "And then why do movies shoot about what seems real"? "Well, to make money". The main problem, however, is how to prevent the parasitic skeptics from noticing the productivity of the fetus of fantasy from seizing the initiative: cowardly cowards who "know how to live" are, in the case of easy gain, rather greedy and abruptly dealing with the source of creative imagination – "dreamer" is a man in the clouds who can be traced around his finger. The question, however, is how to master the amazing ability of *virtus* to create oneself and cooperate with them, because this ability is amazing by the force of influence, and in case of need – by its combat qualities.

To consider Kropotkin's ideas utopianism today means to fundamentally not imagine the scale and nature of really existing problems and ongoing processes.

But he, with all his mind and achievements, also seemed to have no idea about the republic as a non-state, and about democracy as a fundamentally extra-hierarchical system of government and a positive nominative analog of anarchy, as there was no idea of money in that system of meanings, in what they are considered here (as a completely natural, and not forced or overwhelming mentoring or state, a factor of self-discipline). It is possible that, at least in part, this was due to the same reason for the artificial division of the system of scientific work, which he simply could not ignore as an honest scientist. However, it is possible that anarchy as an anthropological essence, purpose and pathos of social transformations for him was more important than any institutional or structural accidents, which are revealed in the revision of the concept of the republic. For, according to him, *"the world is governed by ideas much more than they think, and great ideas, expressed in a determined form, have always had an effect on minds"*. Kropotkin's notion of anarchy is rather closer to the notion of Bogdanov's tectology or Fuller's synergetics than the popular notion of "social chaos", and therefore it is rather a concept of overcoming chaos.

[Anarchism as a republican for the case of Europe and not only](#)

One can long agree or argue with Kropotkin on the nuances – it is important to make a methodological observation that the argument can come into conflict with the ingenious conjecture that arose as an insight or insight into intuition – "beyond the control of the consciousness of logic" in order to prevent any objections in the spirit of " but, historians have found facts that refute what Kropotkin said. " This is the same methodological moment that returns theories to the right to exist without regard to any kind of falsificationism that is not taken into account by popular scientific followers of postpositivists who are not inclined to go into the subtleties of the question. Indeed, what can be connected here with the concept of the "Helvetian man", rooted deep into the history of Europe (as well as the reception by modern Europeans of the early 21st century of their pre-Christian roots) was not part of Kropotkin's talk about communes and communities at the beginning of the 20th century. But here there is one and the same direction of thought, or its pathos. And the fact that the concept of communality has not passed to the revision of the concept of republicanism, does not detract from the unity of thought in all these cases. Also, the fact that he mentions republicanism critically, along with monarchies as a kind of statism from which mankind should get rid, does not contradict what I am talking about here:

of course, one must get rid of him if he considers the republic to be a state in the legal old fashioned way; However, if it is an alternative to the state type of civilizational development, the word "republic" itself turns out to be a positive expression-analogue for the negative expression "anarchy" with additional etymological connotations. Kropotkin has such a positive analogue the word "federation", but at the beginning of the 21st century, many will agree that this term has been more discredited than the "republic"; whereas at the beginning of the 20th century it was exactly the opposite. Kropotkin clarifies the principle of the Cartesian method from simple to complex in the social sense. Yes, on the mountain people are given the initial complexity of the natural "world of phenomena," and its model reduction plays against knowledge, becoming the basis of the state science. But as the principle of building a society of free people "from simple to complex" plays against the state.

The state should have been "positively abolished," that is, destroyed, even if those already presented here were not known, the features of a new society that declared itself, which would replace it. The negative connotation of the word "anarchy" stems from the fact that the destruction of the power of a more or less large state is thought of as the replacement of a single power by the multiple power of more or less shallow despots, down to the despotism of individual tyrants, with the concurrence that -de power over yourself (and not only yourself) like immanently inherent in human nature¹⁵⁷. At the same time, it is better for the people's "common sense" if the government is "macro-state", since the more it is, the easier it is to run away from it – where you have smeared and where you have smeared. Therefore, powerlessness is equated with power, without reflecting that both these fears and "petty authorities" are only the fruit of fear of the almost completely unknown majority of "people paying" the state, accompanied by a violent "imagination of frustration" (but not "preferences"), unable to generate anything here, except the former forms in the worst form. On the other hand, the call to anarchy is perceived as a deliberate lie, that is, as the desire of the one who calls on it to actually realize power over people in other cunning ways – through its denial. But nothing, except for all the same projective logical error according to the "drunkard principle", this suspicion does not exercise. The appeal to anarchy is really nothing but a call to responsibility for

¹⁵⁷ It would be possible here again to start quoting Kropotkin, much where Darwin quotes, but hardly worth it, since these things have long been generics.

one's own life and that of other people with whom a person voluntarily binds with obligations and can voluntarily give up. But that's what scares most of all, and therefore this unknown (or long forgotten) object of fear is replaced by the object of fear by the more famous.

And if Kropotkin says that political economy should become different from the modern one, and represent a kind of physiology of society, then immediately there is a pan-vitalist note, social aristotelianism and modern positivism. But it is important to see all this in Kropotkin as something more than natural-scientific positivism: more than half a century, he stated about things, embodied in life by S. Beer. Even today Kropotkin's remark about the convention of any so-called "law of nature" sounds innovative: precisely the understanding of this convention is for him a condition of genuine scientific character¹⁵⁸. Literally, Kropotkin asserts that without the notion of society as an integral, viable system of "the science of political economy does not yet exist." Society as a peer-to-peer network of finite subsystems is the idea offered by Kropotkin and under-realized today. The network principle of the organization of society is the sermorous principle of anarchy, which the state now takes into service. That is why, developing to the greatest degree in the US as a semi-state (and therefore economic) world leader, this network anarchic trend of social organization of various types and levels begins to destroy the remaining half of American statehood, causing managerial collisions, expressing, first of all, reaching the limit economic problems at the global level and the self-closure of the "United States" within the state borders. The next logical step is systemic anarchy, and it is here that Russia as a country, not states, has a chance to intercept a global initiative.

Oleg Grigoriev, of course, will be presented the history of economic thought as a history of the degradation of the corresponding science, since, starting from the idea of the state and starting from its monarchical beginning, this idea finally came in the person of its most courageous representatives to the idea of independence from the state in the economic sense, but could not recognize its

¹⁵⁸ "People of science who do not know the natural sciences cannot understand the true meaning of the law of nature; they are blinded by the word law and imagine that a law like the law of Adam Smith has a fatal power from which it is impossible to be free. When they are shown the opposite side of this law, the results, deplorable in terms of the development and happiness of the human person, they answer: "Such is the inexorable law," and sometimes this answer is given in such a harsh tone that proves their belief in their infallibility. The naturalist knows that science can destroy the harmful consequences of the law, that often a person who wants to overpower nature, wins". P.A. Kropotkin, "Science and anarchy". "Some conclusions of anarchism".

uselessness in the broader sense of social pathology. As for less courageous or less ingenious representatives, they quite correctly saw this idea only in a vague, private and indirect way, although they did not express it directly and articulated. So, whether he knew about it or not (the necessity of the state for the economy, once again, is one of the ontological prerequisites of the neoeconomic theory), Grigoriev did a simple thing: he returned to the historical primacy of his science, and began to develop it from there. Anarchistic ideas for this economic cybernetics and state adviser seem to be very alie.

In addition to linking Grigoriev with the emergence of a European man from the conflict (of course, the dialectical one) between the Pope and the Emperor, another source of the Kropotkin narrative emerges: the "reverse" emergence of the communal man as a resistance to the state from the spirit of the revolution (in fact, this moment and picked up the church, becoming the beginning of a democratic "people's representation", which is also part of the neoeconomic narrative). But this Kropotkin narrative of the "hypothesis of the past" is very different from what Grigoriev says about the emergence of free cities – also, in his view, emerging as something unique in the history of the presence as a third party between two European centers of power, receiving liberties then from one, then from another "macroprince". Kropotkin also has some ideas about these liberties, but, having been examined in a larger historical context, they not only do not act as a unique phenomenon, but represent a variation of other forms that he considers to be the natural, the initial state of social life, then as for Grigoriev such an initial form is the territorial empire with the toroidal dynamics of the elite along the line "center-periphery" according to the Khaldun cycles¹⁵⁹. In the material "The State, Its Role in History," he directly writes that the protection of the seignior was not a general rule for the free city, and "*hundreds of free cities lived without any other right, except their own will, under the protection of their walls and copies*". An important merit of the Kropotkin narrative is the cultivation of the concepts of the Middle Ages – on the one hand, and feudalism as a chronic pathology of this era – on the other. He also claims an unthinkable thing for "orthodox political economy" – namely, that the technological industry originated in free cities with their specifics of the non-economic social system (the system of

¹⁵⁹ Turning to the level of historical consideration more modest relative to these titans, the author of these lines dares to ask whether the revolutionaries of the turn of the XIX and XX centuries accidentally harbored and discussed their plans in the Austrian-Swiss "helvetic" oecumene?

peer systems), and not with the net effect of the inflow of money as "investment blood," as it says neoeconomics. Another important Kropotkin demarcation is important here – the state, society and government. However, since for him the government is synonymous with the state system of government, Kropotkin uses this concept almost as a synonym for the state; no experiments with "cybersynment" and "local infocom-networks" (neither real nor mental) in his time could not be. But the ground for this was created, and it was co-opted into the International by anarchists.

For Kropotkin, it is important to overcome scientific and historical discrepancies, told from the position of the state – for example, to disclose the lie of historical opposition to feudal fragmentation to the state, demonstrating the state essence of every feudal lord, and feudal state – of every state. At the same time, he connects the beginning of the state enslavement of the "free society" with the transition from city-wide trade to personal trade; Indeed, when the "I" wants to trade, it begins to feel the need for a monetary instrument, which ultimately turns out to be monopolized, and with it, through the licensing mechanism, the state assigns the right to restrict trading activities.

Pre-state and stateless societies differ from anarchy in that the latter is a deliberate denial of the state with a warning of its emergence and development, that is, it is "removed" as a historical experience of disease and adaptation with the development of immunity against it. The republic should learn not only to struggle with the manifestation of statehood, but to learn effective ways of its controlled reduction. The first known in the foreseeable historical retrospective, the inventors of this method were the founding fathers of the United States, which introduced the principle of competitive administration into public administration practice, also known as the principle of "checks and balances". This principle leads to the following consideration. If the essence of the state is a hierarchy, it means to get rid of the state – to eliminate the hierarchy: to eliminate it, to destroy, to carry out destruction, to warn it. It is noteworthy, but on 06.03.2017 (the date of creation of the material in this section), the results of the Yandex issue in RuNet did not provide adequate information on this account – not counting an article that repeatedly mentions the category of chaos and (once again) the wrong origin of the concept of synergetics from Haken. The links

between the destruction of the hierarchy and the principle of competitive administration in the results of the search output were also not traced.

Father Hierarchy Lawrence Peter spoke about the types of hierarchy and that they are harmful to society and the health of an individual, but did not give system advice about how to get rid of the total state hierarchy¹⁶⁰, especially having such developed adaptive means as a powerful repressive-control apparatus, which is used in a rich palette of politicians of carrots and gingerbread. However, the very formulation of the question of how to destroy the hierarchy without going overseas and not waging war with England is a fundamentally incorrect formulation of the problem. The hierarchy, or cascading structure of the level-by-level partition, embodies the principle of "divide and conquer". Important news here is the discovery that the hierarchy itself is a structure of destruction, the specifics of which is a set of positions or places, but the ability itself for spontaneous or non-regulated interaction is reduced. In this sense, following the Kropotkinian spirit, we call natural science. Not loving in principle positivism and scientism, the author of these lines sees, nevertheless, it is appropriate to carry out certain analogies with mechanics – all the more so because so many technocrats, arguing for social engineering, (almost overwhelmingly represented by state officials) support the maximum the application of exact sciences in the analysis of all living social processes – even in those where, in their opinion, there is chaos – indistinguishable, in their understanding, from the category of the supra-rational (which, it seems, is simply not among their concepts). In this sense, I recommend to the reader the thematically very close to Kropotkin a small article on geology "On the hierarchical nature of deformation and destruction of natural bodies and media" by P.V. Makarov¹⁶¹, where in the very first paragraph of the introduction the following is presented:

"By now, it can be considered established that the deformation of plastic solid bodies, like the destruction of brittle media, is a collective multilevel hierarchical process. More and more works appear in which these processes are studied in the framework of hierarchical representations and models. The first works in this direction are connected with the study of geomaterials and geological media. One of the basic provisions of physical mesomechanics is also the idea of a hierarchical organization of loadable materials".

¹⁶⁰ With the presence of a system that is ascendant to the idea of equality and other ideas of the Enlightenment of mass education, it just started his interest in this topic.

¹⁶¹ Institute of Strength Physics and Materials Science SB RAS, Tomsk, 634021, Russia.

Taking into account all the above, the reader can estimate how far the beginnings of social devices can be found in the field of such coarse matter and are applicable to social matter, and also how much the hierarchy category is commensurable with the category of fragility or dynamic adaptability of that matter in which it is manifested – whether it is rough or thin. In the same place, the hierarchy of levels of the rock partition is treated in an interesting way from the point of view of the concept of self-similarity. Extrapolating this naturalism to the social environment of the state, we need the "formula of action" in the case when we need to play an image of a higher scale. However, what is most interesting here, perhaps, is not so much how the lower types imitate the higher, how many opportunities to realize this principle of imitation in the field of money, when they are used from top to bottom using the "formulas of violence". The first of them, of course, is taxes, as the reverse side of the "blessed emission", the monopoly variant of which is inevitably fraught with inflation (which is so afraid of the head of the Russian Central Bank). However, outside the hierarchical cascade, money is not used according to the principles of self-similarity – there begins to act a variety-in-polycentricity, in the sense of Kropotkin's optimistic hypothesis.

The administrative hierarchy, like a crack, self-generating as a negative value of the splitting, always resists the "mass" of the original extra-hierarchical "social ore," which it must "organize." It does not see this medium as a system of connections – for a negative geometric value it is only inert matter, and therefore it cuts it through its emptiness, playing with cash, already controlled, surfaces that were formerly part of the internal. But by doing this, it tears the social fabric and schizophrenizes it, while at the same time promoting homogenization and increasing the entropy of the controlled environment. In addition to the "competitive" prevention of cracks and what N. Taleb offers, from ancient times the known cracks struggle is the tightening of the edges (patching) and filling (the creation of scars). All other known methods are associated with increasing the flexibility of the source material, in the case of the social environment – by giving it the quality of humor, the ability to slip away, be a Proteus. That is why the authorities do not like buffoons, that they bring liveliness, spontaneity and non-triviality to the perception of reality. Try cutting with a hand knife or saw elastic and flexible rubber like a shock absorber for a car body – it can be quite difficult to do. If there is a task to prevent the statehood in society, then for it it must

become an autonomous, unyielding and indigestible environment – like that rubber, therefore laws are acting as coordinate constructions of mechanical knives and saws for "social rubber". It is noteworthy that the concept of statistical measurability of a society (statistics in general) comes from the concept of the state. The uncontrolled autonomy of social processes must be provided with unacceptable costs for the state in those cases when it tries to put itself in a public locus with its initiatives in the name of its own society, officially or formally proclaimed good. That is why specific social dynamics should be guided by specific elements of mobile infrastructure solutions. How should they look and interact with each other – a separate topic in the development of the theme of adaptation and survival of egalitarian public systems.

The social Kropotkin square "lawyer, priest, landowner, soldier" well complements the triad of state management tools "money, violence, ideology", but the positive inversion of the latter, strangely enough, is the same money, weapons and meanings only taken in their polyverted, non-absolutized and not monopolized, form. And if in the case of money and meanings everything is more or less clear, then in the case of weapons it is a question of his personal and community options according to the categories of the complexity of the service. In addition, it is also important to distinguish this factor, not always taken into account, as the difference between "weapons of skill" and "weapons of technology", which is a specific projection of a very old methodological nuance in the history of techniques.

If, already following Kropotkin, the free cities were defeated by the state through enslavement of the village and the further formation of serfdom towards the peasants among the citizens of the cities themselves, the more important are the results of the dispute on social development that do not connect the city with the village but offer a third path in the new global conditions civilizational "bifurcations" (in other words, a fork, and only "bi," "three," or "quadro" is another matter). And the main thing in this third way is not to conclude deals with the previous institutional forms of violence (on a global scale it is quite consistent with the ideas of R. Luxemburg to prevent capital from entering new markets). And, of course, take into account the current bizarre sounds of the once more abstract, but modern Kropotkin, concepts: the International, cunningly replaced by the Internet, and communism, cunningly replaced by "mass communications".

One of the most significant problems in the implementation of anarchy is, to a large extent, that, in its radical view, its call for anti-statehood becomes either, on the one hand, absolute, or, on the other, centering. For the first case, the semi-state state may seem most acceptable in terms of partial controllability, as it was introduced earlier. However, it should be borne in mind that specific cases of its implementation in public administration systems, being the best in comparative planetary scales and periods of history (as in the US, or to the extent to Switzerland, to which its government represents the state, or for any country where genuine republicanism) does not necessarily prove to be the best or ideal option among all possible semi-public-semi-republican systems. But at the same time for any of them there will be a general acceptance that any such hierarchy is always foreseeably urgent and functionally concrete, but not total, that is, it cannot be indisputable or indefinitely lasting for any status and any category of persons. A hierarchy can only be considered as a privately admissible peer-to-peer effect that does not completely absorb the entire system. So, for the second case, the very idea of the decentralization from anarchy to an intermediate state between it and statehood proves to be a highly anticipated but dangerous delusion: getting rid of a "stationary bandit" devouring society is not a compromise with it, but complete annihilation in the sense that only the peer-to-peer principle of organizing a social system is capable of ensuring its genuine polycentricity. In other words, to become a center in something special, another center can help only temporarily, but not completely spending itself and having no other goals and functional correlations. The negative leads to a common phenomenon, when the apex of the hierarchy begins to attribute uncharacteristic merit to it; so, the supporters of the Cargo Cult can attribute all possible virtues to the commander of the crew of the aircraft that brought them food, whereas he himself in his specific function is chiefly for no more than the time of the flight.

Urbanistics dimension of anarchy

01.03.2017 at a seminar in the Central House of Architects in Moscow, a discussion broke out between the author of "neoeconomics" and the chairman of the Union of Small Cities of Russia on the question of what to do with these small towns. Grigoriev's partners said that they are not promising, and it would be necessary to create cities that are "several million", which the chairman denied, arguing that cities are wealth and, in contrast to simply enterprises, have greater dimensionality than economic yes money. Grigoriev's colleague Citizen

Vinogradov parried that the Russian oil fields, where the price of extraction of \$500 per barrel, are not wealth. And so on. At the same time, a presentation of citizen Sharygin (another non-economic companion) with global data on cities was presented, in which, referring to Zipf's law, quantitative data of the settlement of cities in Europe, the USA and Russia were presented, including proportional pancakes for presence in different localities. According to this shrewish statistics, it turned out that if in Europe and the United States the share of people living in rural or small-town areas (from 0 to 100 thousand people) ranges from 60% to 85%, then for Russia the share of those is 49.8%¹⁶². At the same time, the quality of life of the population in these provincial jurisdictions of the Russian Federation leaves much to be desired, and the structure of migration is rather simple, and it is steadily directed from these places – into the million, out of them – to Moscow, out of it – abroad. About the fact that the nature of the provision of life in similar numbers and densities of other countries is higher than in Russia, it is not necessary to tell especially, although for the US with their mortgage problems and ghost cities, it is definitely worthwhile to make a special amendment.

Kropotkin's communities, settlements and cooperatives (as well as those "grassroots communities" that were considered in the volume "Partially managed..." in the material "Communities of the grassroots level in the aspect of local infocom-networks") correspond to the meso level of the economy, located between the micro-level of the enterprise (firm) and macrolevel of "political economy strategies", where the state plays the dominant role. In the same sense, the problem of small towns is seen to be solvable. On the Kropotkin theme well fit the old good "dispute about socialist resettlement" with its Ohitovich slogan "neither the city nor the village". Change mono-city enterprises¹⁶³ to self-employment should be provided by the attendant factors of integrity: local systems of economic communication, the civil system of the formation of meanings and brands, armed protection of citizens (invented by the Swiss type, but for flat territories), the order of interregional interaction and some other

¹⁶² England – 62.2%, France – 85%, Germany – 69.3%, Italy – 77.5%, Ukraine – 60.1%, the United States – 71.7% (Wikipedia data for 2016).

¹⁶³ Created in the Soviet era, small cities, the employment of the vast majority of the population in which is ensured by the supply of the only production included in the larger chain production chains.

things. Of course, all this still needs to be thoroughly introduced, raised and discussed.

The task of creating an integral social science is not so much urbanism as "postmark", as urbanism with "post-protocomposite". Therefore, today's appeal to the dispute about the socialization of the 1920s will have a clearly different sound, and will clear Okhitovich's ideas of certain strata (including, incidentally, Trotskyites), making his pathos broader in the social democratic sense – especially as here it is a refrain Fullerian techno-humanism, which rid the very Kropotkin idea of the rigidities of positivism, but leaving it within the limits of strict scientific character. For Kropotkin swore allegiance to mechanistic science and asserted the necessity of staying in the field of natural science (as opposed to the Hegelian "metaphysicoscholastic"), while contrasting, nevertheless, the "mechanistic" interpretation of the observed "biologic" process. In this vein, he begins his work "Anarchy in Nature: Mutual Aid as a Factor of Evolution" with biological empiricism, confirming the revision of the Darwinian theory. However, the individualistic empiricism he loved (as opposed to the dialectic he criticized) had not yet passed through the crucible of Popper's criticism, and the dialectical notion of a contradiction had not yet been extended by the Koestlerian notion of a heterogeneous¹⁶⁴ and those things that were previously presented by the author of these lines regarding the "model structure" of the dialogue. Accordingly, Kropotkin did not have the problem of growth resulting from positivist progressivism, created just by the same scientists-in-service-states, whom Kropotkin so feathered, only not by historians, economists and lawyers, but by their natural-science brethren, contented from one with them the state trough, but with a fierce challenge from them as "lousy humanitarians" their own higher right to "genuine scientific".

Today's American tent / tiny city / housing movement (s) is a scientific and applied aspect of the conscious formation of what corresponds to the concept of a medieval free city, created "from scratch" and "on a flat spot," as Grigoriev suggests in his Urban- he proposes the creation of new urban infrastructures, starting immediately with the megalithic forms of investment carried out by the

¹⁶⁴ In the context of the Koestlerian understanding of creativity, the dialectical Hegelian contradiction proper (in the social plan – the interaction of interests) as yet another condition for creativity turns out to be only one of the stages of interaction between the parties, and actually the "dialectical contradiction" can be considered as a paradox situation.

holders of large capitals, nominated in state money, which kind of should visit the insight about the profitability of the success of the first going to free bread, in a clean field, from the strong points of market attraction – the cities of the old infrastructure with the 600-year history of the formation of state capitalism.

It is here that another scientific and applied social and engineering task in the field of financial management is revealed, in its first declaration, it seems simply fantastic: how, on the one hand, to make a person who is "on beans" co-opted into some instrumental system of non-state economic exchange, (let's say, it is given only in clothes and with things worn) quickly enough and guaranteed to become secured? For this, in fact, and for nothing else, LCS, EM, SBD, LETS and other "nightmares for classical political economy" are being studied. But they cannot confine themselves to one thing, because the "movement (s)" mentioned above is either an "alter-to-order" or a "quasi-commodity" infrastructure aspect of a friendly environment, the immersion in which is intended to adjust the person who has entered into it into creativity and enterprise in the same natural way as getting into the territory of the sanatorium is designed to tune it to rest. This task, however, has its mirror-opposite sister task-seemingly incredibly fantastic, not even from the first declaration, but at least very non-trivial: how to make sure that a certain subject is deprived of his super-availability, and even more guaranteed, the closer it is located to the top of the state pyramid and, accordingly, to the entrepreneurial life source within the framework of the classical model? That is, to the extent that he is a sublimated robber and a money-grubber. The non-triviality of this problem is connected with the problem of archetypal institutionalism, guaranteed by the mass perception and propaganda of the state's value as an archibrand¹⁶⁵, as well as by the conflict of the guarantee of the collapse of the state-maternity financial-industrial empire as still tasks with a real-life armed guarantee of supergood status. The first of these tasks is obviously within the livingry, the second – within the weaponry. But for both paradigms, the development strategy of the "user generated branding" system, realized by means of "super new media" on the peer social substratum. It is important to understand that when this process is launched, the legislative slings can either not work or play against the state, since they will represent an escalation of regulations that are increasingly fraught with contradictions

¹⁶⁵ The problem of what an interesting way in his narrative is played by S. Platonov.

expressing the conflict of bureaucratic appetites, since these will be either fiscal measures during monetary deficit, or ideological patching of rating holes by sporadic budget injections. Since this is so, acting within the framework of such a strategy should follow the Nietzschean principle of "falling pushes." And here Fursov's "new oprichnina" is not needed, because the situation is resolved by another way and by another force.

The main problem of understanding the organization of society through the division of labor – in the very word "separation". Labor productivity is enhanced not by separation on its own, but by jointness after separation and by extra-technological and economic exchange between performers of labor roles. This, and not just the writing of such roles, is the subject of entrepreneurial creativity. Moreover, further separation is not necessary in the case when already existing professions are in abundance, but there is no new quality of their interaction. Perhaps Sera was right when he said that the wealth of a city is determined by the number of processions in it, but the number itself is also movable with respect to the art of cooperation (that is, the presence of a metaprofessional designer or some kind of natural social mechanism that creates it) how tightly each professional is fixed (or enslaved) in his "labor" position.

Therefore, one more important question arises in connection with the merchantability of money: is it possible for the existence of money in all the above-described aspects to be a kind of public good, in the event of the elimination of their attachment to the cost of labor-which, as follows from neoconomics, arises from the quoted difference in the price of labor and the aggressive interaction of reproductive circuits (or rather, such an impact from the rich contour to the poor) of varying degrees of activity differentiation? Here Kropotkin's idea of the need to destroy, together with the state, wage slavery, being logical in its logic, is faced with the question of viable and effective alternatives to understanding the nature of money. Getting rid of this slavery is precisely what can become the task of those conceptual refinements of the concept of money that were previously given in the framework of semantic, identification, multicurrency and other concepts, among which the concept of personal emission is just the way to free a person from selling his labor power and working hours at an uncontrolled price. That is, the salary turns out to be connected not with difficulty as a cheap commodity, but with the original

reciprocity of the loan, because it exists in a monetary system of a different nature. Anarchism and money in a broad sense do not contradict each other. Such a contradiction arises when anarchy contrasts capitalist means of financial communication: centrally emitted, statist, calculated on the financial income of the few from the cheapening of labor. It is personal, not private, issue of money that can create a fundamentally new configuration of the difference in economic potentials. It is this kind of money that gives a start to the life of personal enterprise, not driving the person himself into extreme individualism, or extreme collectivism (or, perhaps, even worse corporatism), giving a clear intuitive understanding of what a person is dealing with in the case of money (of course, if treated with them from childhood), eliminating fear of the risks of expropriation based on intuition, feeling or consciousness of the inadequate legitimacy of owning money. This is all the more so since money, as was repeatedly noted earlier (in accordance with the neoeconomic theory), is a managerial alternative to law (in a more general form, to the law), and therefore the way in which money ultimately does not serve the law, but are a means of personal freedom, being also warned of the religious religiosity of the Islamic Ummah.

And if the neoeconomist tells me that this is nonsense, and does not correspond to the device of monetary reality, then I answer that the task of the project is to break the existing reality in a more favorable direction, creating a new reality in a technological way as natural, only focusing on the possible a clearer understanding of what is relevant, which science can provide.

For the economy of the company it is important to keep the distinction between the industry and monopoly in the sense of Kopotkin "trading the whole city", which in today's conditions hardly has precedent: chebols and monotowns close to this concept cannot act as examples because of their intrinsic state economic mechanisms, autonomy state farm is also very doubtful because of the same built-in system of "common currency" and taxed in it. In addition, no state farm, monocity or chaebol have their own army: something like the "private army of Gazprom" here does not count for the same reason for the existence of such economic entities as "infrastructure monopolies", which have a pronounced state-monopoly character; Moreover, the very notion of a "private army" is more consistent with the notion of a constant condotta and, as a rule, originates in the security service of a holding, concern or conglomerate, but in no way represents

an army-militia in the etymological sense of the last word as a system based on the function of a voluntary public debt producing citizens with full ownership of personal weapons, similar to the full ownership of the vehicle and home.

The industry itself, more or less large, can just be represented, and requires a multitude of small and "medium" (alright, let's say they exist) innovator producers, and is able to act as a subject of trade de re, like a "free city ". But in order for it to be so, society needs to develop immunity to any monopolization – that political, that economic, that (uniting both) gangster-state. However, with regard to the order of accumulation of capital and the development of previously unregistered territories, these things are presented in the best form by Grigoriev, rather than from Kropotkin.

But it is precisely at a time when the picture of the state in which post-Soviet Russia and the post-Soviet world are plunging becomes the most distinct, the more obvious becomes the need to review the under-realized options, the unfinished steps and the underdeveloped subtleties, the constructive possibilities of which were shone with the brutal ecstasy of the October Revolution, conditions of success "and that has crushed the possibility of further strategic discussion. Return to this discussion is possible through a much more radical and balanced than Bolshevism, a concept equipped with a more sophisticated and balanced post-Marxist approach and those prospects for opportunities that represent today the hundred-year experience of the past historical era.

[On microeconomic thesaurization \(as an appendix\)](#)

Explain on concerns the fact that in the first place may relate to a finite set of aspects of the life-world of man, considered in the light of the ideas of organic integrated design. In other words, that the human needs in a basket micro economic hoarding this, whatever it might be satisfied in terms of the adequacy of the estate, particularly (but by the way, not in the first place), taking into account the macro-things that have been discussed above? Consideration of the question of the presumption of admissibility is conducted in search of optimum consumer basket and is aimed at the production of the commodity mass-based nomenclatures related to solving poverty problems of different scale. In the historical process at risk not only the human property, but it goes right to it, because the excess is seen not small reminder about the elemental composition of a basket, hardly providing antifragility life game, but gives a certain

invulnerability of everyday life. The reader himself is given the answer to the question of the extent to which the constituent components (and hence the means of elementary security) are able to be controlled by an external "macroagent" in the sense of both fiscal and economic control.

Therefore, on the other hand, it is a question of what can be placed in the basic set of objects of property rights – guarantees of citizenship in the field of a "genuine republic". Property rights in this case are assumed as legislative guarantees of the rights of a critical action and, at the same time, the rights of a minimum action, violation of which by any regulatory subject who has obtained his powers in one way or another, terminates his powers directly and outlaws him. At the same time, what is at stake here refers to the law of "primary costs" – only (in the sense of D. Skot's differences) primary not in time (such primacy, for example, is sought by researchers reducing the salary-rent relations to elementary states like "collection seashells on the shore "), but primary for the person and, in a sense, primary in essence, significant for a certain state of social relations, even if it is a question of designing a new, and not infinite, obeisances to "ancient human nature".

On the third side, what is at issue is (an authoritative attempt, not unfounded, in the author's opinion) to pass between the Scylla of consumer savings, driven by the meaningless "integrated marketing communications" that are always interested in more or less easy schizophrenia of the consumer, and the Charybdis of the maximum rejection of property , instigated by aggressive neo-church leaders along with the spread of paternalism on mature individuals, seigniorage, anti-intellectualism and other demons feudal of obscurantism, very convenient for cash-strapped times.

Reserves are the hoarded object-technological sets (PTM), compiled in a natural (non-monetary) form, preserved or reproduced from year to year, allowing to provide a universe of vital benefits, including biological and social, that are the property of their owner, and therefore represent nothing but personal property capital. This set can have both natural and artificial nature¹⁶⁶.

¹⁶⁶ In this sense, the "primary subject-technological set" is discussed in the section "Foundations of the primitive arsenal in the sense of the history of technology." The distinction between the natural and system-scientific ways of forming PTM is presented in the section "History of European technology and neo-economics: to clarify the roots of the fundamental and combinatorial knowledge economies" of the book "The Possibility of Management...".

The topic of falsification is quite problematic, since confusion in the recognition and observation of the phenomenon of desecration with deferred benefits and the phenomenon of pathological accumulation is often possible (both in the case of personal, group or mass behavior). As is known, in the latter case there are anomalies of islet part, transverse furrow and frontal lobes of the brain. Their inorganic dysfunctions of social etiology are of particular interest for interdisciplinary research. It is not excluded that the specific functions of these shares cause the non-pathological forms of the first case – first of all, collecting as a basis for systematic scientific activity of the Hellenistic-New European ("museum") type. In general, collecting is always an activity with a deferred benefit, aimed at combinatorial production of the new through a comparison operation, as well as the use of collected knowledge or artifacts for rare or unusual cases – this includes both cases of practical application and aesthetic experience (as well as cases of dual nature, an example of which can serve as a clockwork machine – an object of both applied use and aesthetic perception, and a number of other things). The problem of thesaurus turns out to be all the more topical, which, in its purely economic expression, regardless of the scientific form of collecting, is carried out in kind as a rationally valid operation in crisis conditions of the loss of confidence in some currency as a means of saving (for example, due to inflation and falling exchange rate prices). In this case, the natural accumulation is all the more reasonable, the greater the prognostic value is the economic knowledge of the saving actor (for example, the knowledge that the money supply shortage ultimately leads to a drop in demand and, further, to the disappearance of a number of commodity categories, use). However, further the question arises about the content of the thesaurus – its objects and nomenclatural categories and, accordingly, errors. First of all, because these objects and categories are difficult to assess (or not evaluated at all) in terms of prospective conditions and their ways: 1) direct personal consumption or use; 2) exchange part of them for other resources in the system of social relations of relevance; 3) reproduction (in a simplified or modernized form) in the changed system that provides this reproduction of the object-technological set due to the marked disappearance of commodity categories (reduction of diversity, reduction in the volume of their set). On the other hand, the emergence of errors in selecting the nomenclature of categories of objects of falsification is affected by the fact that in crisis situations many people make such decisions accompanied by

emotions and haste. Some of those who keep the presence of consciousness in the space of rational models recall the Maslow's "pyramid of needs", but this model does not fully determine the correct solution – primarily because it does not say anything about the above-mentioned nonpsychological reasons for saving (in fact, it arose in other narrative-discursive conditions); Moreover, the Maslow model is a common one, and therefore the appeal to it is often imitative (as well as the imitative nature has the phenomenon of confidence in the currency), and its uncritical perception can lead to erroneous conclusions and decisions.

Therefore, the issue of desecration should be based on a holistic prognostic assessment of the conditions of demand and the possibilities of the subject-technological set. It is clear that in broad interpretations this task is not very high, and therefore the question concerns the limitations, as well as the terms of use and storage of savings objects. At the same time, the most important, if not the key, help is the maximum that the set should possess (and inevitably everyone has already not using something of its own "here and now") during the non-crisis period, and it can also be formed in a crisis one. This leads to an important hypothesis (which, incidentally, has the status of a confirmed fact): pathological accumulation is an activity that is not predictable with regard to the perspective conditions of the resource environment and the possibilities of use, and also (just in the aspect of adaptive use) regarding the creative combination of accumulated (in the sense of A. Koestler).

In general, the classifiers of the inventories can be different and formed with respect to different models of use. In any case, a sufficiently reasoned and practically oriented classifier will be a valuable know how, like other classifiers in the field of scientific and technical solutions. One of them, with a partial justification, and proposed below.

The key value of this topic is a clear outline of the system of material needs (even at the level of fuzzy sets), which radically enhances the guarantees of the independence of the individual from the media environment, maintaining the position between the "ocean of desires" and no less pathological total non-covetousness, although it does not fully guarantee this freedom. In other words, here we are talking about the "collection standard", at a personal level (and hence, from a certain point – its depreciation, or long-term), although at higher

levels of social scale the composition and volumes of the collection are regulated by the principles of macroeconomic interaction. Also, these things are important in the sense of what can be deduced from outside control, since in the presumption that "nothing belongs to" all property of the person who "for the time being" is not a prison sittel (property of which is controlled externally through up to cowards); yes, this, however, is not necessary – it is enough to form a consciousness, the content of which will be a permanent factor of robbery and prison, and limit the possibilities for action.

To the basic set of property benefits, the majority of the forwarders, surfers, urbanists and designers interviewed by the author, as well as simply good people, include three categories:

- covering and bearing systems – means providing storage and warehousing of other funds, as well as their owners (the main category of ownership factors); their mobile versions and vehicles¹⁶⁷;
- clothing – a means of sheltering the psychosome of the owner;
- food – the amount of funds for a balanced diet, providing a balance of substances and energy psychosomal owner;

More careful observation and questioning allows you to add to them four more:

¹⁶⁷ If we reduce the classical system of zoning of the residential space of the Italian villa (taken precisely in the system, so to speak, of the "archetypal empiricism"), and what constitutes the basic set of simple but tolerable "housing of the growth epoch", indisputable mass cult achievements which can be designated zone separation of approximately comparable in size individual "bathroom" and the famous "Frankfurt cuisine about the six squares" – an unmatched creation of the Austrian genius M. Schute-Lichocki, then we get a common space, representing it is a migration one, as well as a set of private spaces more understood as a personal bedroom (reception of a Roman cube) – another such achievement, in dimensions slightly larger than this kitchen. The peculiarity of the problem of the underrealization of the design of a modern dwelling is partly that these spaces are tightly interconnected – that in the case of apartments, that in the case of a separate house, and the residential trend of openspace (or studios) is not provided by a mobile zoning system except perhaps the bathroom, although there are cases of premium apartments of the early XX century, in which the toilet was separated from the kitchen only by a partition), which is solved either by a partition system (Japanese style) or closed modules, in a single space; the mass market of such solutions is lacking so far – both in the field of interior design and in the construction industry. This solution, by the way, is very economical and gives a very special approach to the modular organization of microeconomics in the sense of an integrated design, the slogans of which are "everything necessary, nothing superfluous" and "beauty instead of luxury" (the latter in general is the motto of good tone). The proposed concept can be expressed by the maxim "premise as a piece of furniture". Some movements in this direction, however, are already outlined in modern interior design in the form of solutions like "furniture combines", "domillions under a common roof" (for example, open space organization on the principle of decorate-customized "working islands" in Google offices) and t zonal means of zoning, but for the most part are considered by the consumer as a means of forming a children's playing space. A modern adult, largely oriented on "business seriousness," personal space is still not considered as a space for game creativity.

- personal weapons and means of self-defense;
- tools – the sum of the production facilities for processing natural resources for food and non-food (agricultural) purposes (in a broad sense – the means for creating a TMM), including manual, draft and machine (but primarily – reproduction-oriented basic set, including ourselves¹⁶⁸);
- medicines – the amount of expendable medical prophylaxis (hygiene and cosmetics), the rehabilitation and rehabilitation of the owner's psychosome (and in traditional and classical discourse they intersect with food in a known way), which really guarantee health and do not cause dependence¹⁶⁹;
- information resources and information processing facilities (libraries) containing application data and subliminally useful data, which are a means of reproduction of culture (semeset). To the same category, by the way, are money.

This set, although presented in a generalized description, is universal enough to solve the problem of off-consumption consumption without infringement of property rights, and in order to build a strategy for combating poverty in a wide range of design and organizational decisions, including those related to self-employment and self-sufficiency. Each category in this set can be specificized, varied and improved, and also designed in terms of hygienic adaptability and aesthetic customization, expandable or narrowed depending on the tasks of hoarding or collecting, and supplemented or reduced in the course of solving current communication tasks of the owner – here important is not a specific object of possession, but the basic security in each of them, regulated in a natural way – just as every person in the middle mode n monitor their health. These same property directions form a "pole of invulnerability" in the sense of the Taleb's "rod effect".

¹⁶⁸ And here, irrespective of the scale of consideration, there arises an old good problem of the primacy of the production of means of production or means of consumption for some given system of division of labor, which, in the framework of the basic set, is solved in a trivial way: its components are both.

¹⁶⁹ Of course, the entire health care corps cannot be housed in the household system – it is a question of some relative level of such means of local provision.

Hermeneutics and the structure of the mass media

The presentation presented in this chapter is an extract from the author's more voluminous materials, presented in the collection "Proceedings of the Russian Philosophical Society" from the beginning of the 2000s, and contains the most significant moments for this book. Here, for the most part, the classification systematization of a number of objective differences is made, allowing to organize the work of the analytical OSINT department in a wide and, as it seems, the most complete range of directions. Techniques and didactics related to the order of applied (technical, laboratory, cabinet) work with media broadcasts and audiences were included in this chapter only partially (in two sections beginning with the "Informational motive..."), while examples of information-analytical products and detailed consideration of the principles of construction and operation of automated solutions for Open Source Intelligence (OSINT) it was not included at all – within the scope and subject matter they are not as relevant as its institutional anatomy.

Also here is the interpretation of the media environment from the point of view of the special hermeneutics of power, taken in the aspect of ideology as a powerful instrument. The structure of this tool, of course, forms a language that produces imperatives: as hidden (they are of greatest interest), and explicit. The imperative is understood here rather than as a performative or grammatical language form, but as a kind of speech strategy (or pathos of the text), presupposing, as its implementation, a discourse set up in accordance with the set of methods and principles attributed to the reader within the framework of a single broadcast or even a series of them. This discourse is all the more complicated, the more diverse and technological are the means of translation.

The hermeneutics of the media (or, if you will, the methodological basis of "media sociology") presupposes an applied conceptual apparatus, the main part of which was formed in the framework of regular studies of media broadcasts, as well as on the basis of consultations with audience researchers. Actually, what will be discussed below is a developed glossary, an attempt to bring into the system an already existing, but not yet an acceptable basis for fundamental study. Part of the words and expressions presented here has a steady circulation among journalists, advertisers and PR people who interpret their own way according to their tasks.

General remarks, including those concerning encyclopedic articles on the mass media

Not only cinema, but also rather complex literature (including not periodic, though republished with different regularity, scientific and philosophical) in media concepts will naturally be referred to the category of heavy content – just as the psychiatry referred to in psychiatry as a mania (with certain reservations); In this sense, books also represent such content in the measure of their seriality, although they may not be perceived as such (due to a special relation to the book in a number of cultural systems), proving to be the original reality of media meanings. Another type of mass media is the system of stock markers.

Mass media (including the scope of this concept as referred to as "the media", also called "mass media") govern the condition of the imagination of individuals and the connection with it and with its product of money in the materialized commodity form, adjusted for its own the emergence from some issuer of a media project taking into account its scale or elitism and the independence of individual design and creative agents capable of acting independently of the common places in the world of representations and meanings. Indeed, both money and media are semantic technologies, but the latter are able to create mass-meaning in the "supernova" format of their existence through the associated user-branding (UGB) selection and preferences, whereas the meaning of money is in the categories of trust and acceptance.

The media field can also be viewed as a learning environment, which is not principled news – especially where it comes to educational media content, but it is news in the development of the theme that media is the space for the formation of learning environments and the cooperative formation of new standards of life. This means that this area not only can, but should be considered as having relevance to the knowledge economy.

Released in the early 2000's, my article on the sociology of the media was sinning with several significant flaws. One of them was connected with the diagram lost in the course of the layout, which clearly demonstrates the structure of the described media universe. The other is connected with the fact that, after putting the note into print, an addendum appeared in its chapter concerning the determination of the effectiveness of the media influence on target audiences. The third, more significant drawback was due to the fact that in the publication

published in the 2002 collection of articles on this subject for reasons beyond the author's control, the headline had to be reduced, so that instead of "A Note on the Foundations of the Sociology of the Media", a "Note on Foundations sociology". However, the author considers himself right not to be greatly discouraged by this blunder – firstly, because all further exposition unequivocally indicates that we are talking specifically about the sociology of the media, and not about sociology in general, and secondly, because who knows: maybe media sociology will someday become the methodological basis for the sociology of the general. After all, it claims the same hermeneutics for the status of the methodological foundation of the sciences of the spirit and the humanities in general. So why should media reality research not become such a reason – especially since, as can be seen from my previously published note-manifesto, I put some media hermeneutics as the basis for media sociology itself? Then I singled out media texts as a special object of such hermeneutics, without dwelling on the detailed differences from the other types of texts with which it deals¹⁷⁰. Here I will highlight those that characterize the social status of the text.

It's all about what a person feels by picking up a copy of some text. Various sensations appear when referring to texts of a different generality. What I call here a commonality is expressed in a variety of ways, but in any case it is how massive or, conversely, the niche (in particular, elite) is the addressee of the text. It is on the basic difference in the addressing of messages that the hermeneutics of the media is built. The illusion or ideal of the media is based on the fact that the status of the author is equal to the status of his reader (the presumption of reduced understanding of the problem of understanding) and is teacher (homiletical or edifying) only in a particular case or in an ironic context¹⁷¹.

Some aspects of the universe of mass media are analyzed here for the operationalization of work with it – both with translations (in their content and external sources, or meta-information, components), and with the means and aspects of their impact / perception.

¹⁷⁰ A more concise version of the text of the note on the substantive grounds of media sociology can be found in the edition of the collection of articles by Divisio "Dominants and deviations of modern philosophy" for 2002.

¹⁷¹ Conversely, the teaching can be expressed in the media text in an ironic style, and in fact is such in many cases of broadcasting of educational content, especially in the case of online channels.

As an introduction to all that concerns the mass media, we should give a brief overview of the subject. I will simply submit my article on the title "Mass Media and Mass Communication" written specifically for the international interdisciplinary encyclopedic dictionary "Globalistics" – a titanic project of its kind that was published in 2006 under the editorship of I.I. Mazur and the presenter Russian specialist on the philosophy of global problems of A.N. Chumakov and due to their great organizational abilities. Due to the very specific attitude to the author's materials and the role of one of the ordinary compilers of the collection, an article in more than a thousand-page book appeared under the heading "Mass Media" – and this time also in a very truncated form, since it was simply thrown out of it about mass communications. A little later I realized that most likely this was due to the fact that the collection included more extensive material of a famous scientist devoted to global communications and that, most likely, the actions with my article were carried out in an attempt to avoid thematic repetitions (and in no way are motivated by licksby in the system of scientific hierarchies). Of course, this compiler called me and warned that the article should be shortened a little, but I did not suspect that half of the content part would be removed (as it later became known, I was not the only one who this citizen implanted, not only within the framework of this project). By the way, in addition to general humanitarian messages, I could not understand the essence and nature of "global communication" in the corresponding article, whereas I wrote my material on the basis of a fresh (two years at that time) experience of regular monitoring and qualitative analysis of global market trends. , cellular and wired infrastructures, Internet and mobile TV in 50 categories, doing this for one of the leading holding companies in the field of Internet marketing and network games. Now it is unlikely, but at that time this article contained things that were not discussed very much not only in wide circles, but even among the journalists I knew. I will bring it completely, for I do not doubt the relevance of what has been stated in it so far, in order to move from this brief and general view to something else that seems to me essential.

The definition of means of mass communications (Sredstva Massovoy Kommunikacii – SMK) is often reduced to the basic models of the communication process (including the models of Lasswell, Shannon-Weaver, De Fluer, Osgood-

Schramm, Dance and other authors). In some cases, definitions of mass-media (Sredstva Massovoy Informacii – SMI) are constructed as refinements of these models, in others they are considered regardless of the scope of the SMK (although it is almost always recognized that the mass-media is a specific means of communication of people). The need for joint consideration of the SMK and the SMI is conditioned not only by the proximity of both concepts, but also by the fact that in everyday use they are often replaced by one another, creating a circle in the definition. In any case, the mass character of these phenomena inevitably leads to the dominance of their social role among all other means and methods of informing and intercourse.

SMK can be defined as a combination of technical means that ensure the dissemination and exchange of information and traffic flows on a significant social scale, regardless of their content (that is, the SMK is primarily *means of transport and communication*). At the same time, the scale of the broadcast is determined precisely by the technological provision of communication channels. However, not all media are SMK: the possibility of using some communication technology as a mass one, but the real not using it as such, does not make it a SMK, since being such, first of all, means organizing the activity of the whole society, taking into account special technical means, and not actual use of these funds by someone in society.

Unlike the SMK, media technologies (mass media or SMI) are specified to a greater extent by *information platforms*, or by *media carriers*, rather than by transport and communication systems. The concept of an informational site characterizes not only the means, but also the ways of broadcasting to target groups in a certain way organized content of news, analytical, advertising, entertaining and other types. Unlike other SMK, the technological component of the SMI is most closely connected with the broadcast content. (It is worth noting the passage of the phrase "media is a message" by Marshall McLuhan, who stated that the status of the message exists in the broadcast medium itself.) An essential feature of the SMI is also the regular nature of broadcasting, that is, the periodic updating of the content of the information platform while maintaining the general theme of the publication or transmission. Thus, the SMI that are built on the technological base of the SMK are not confined to the latter, since, in addition

to technological, the specifics of the media largely determine the characteristics of the broadcast content.

By media type, SMI are divided into *specific* and *nonspecific*. The first group includes the press, television, radio, special types of outdoor media (billboards, prismatrons, etc.), as well as specialized Internet resources (electronic newspapers and news agencies). In the second group – the so-called "souvenir", various surfaces in the public space (for example, the walls of houses), as well as non-core resources of the Internet.

The trend of recent decades is that some types of SMK, as well as the SMI, act as factors of spreading political and economic influence beyond the social and state formations in which they originated. However, this does not mean that, beyond these limits, the SMK and the SMI are completely assimilated by other cultural environments: the experience of the development of the world economy after the Second World War suggests that communication and mass media are highly successful in assimilation, but not the organizational and ideological component of media corporations of international level. On the contrary, at the levels of content and mode of information, they become factors of linguistic and cultural expansion on the part of those countries and public institutions in which they arose (first of all they are the countries of the "First World").

An important specific feature of most modern SMI, which distinguishes them among other means of mass communication, is the unidirectional nature of their functioning. In other words, unlike other SMK, in the SMI, firstly, there is no feedback between communicants within the same broadcast channel. Secondly, the ability of the addressee of media messages to dispose of information sites (if any) is much less than that of various forces controlling media. This circumstance allows some representatives of modern philosophy to reasonably speak of social dangers in the SMI. Thus, in the article of J. Baudrillard "Mass Media Requiem" the SMI is viewed in the aspect of metaphysics of power through the concept of irresponsibility, as an effective tool of the dominant influence groups, overwhelming thought and social initiative. At the same time, noting the one-pointedness of the communicative process in the majority of the current mass media, Baudrillard talks about the essence of modern SMI, stating the fact, but not pointing to the prospects for the development of this objectivity.

Overcoming of this "irresponsibility" is seen to date in the creation of *interactive SMI*, involving the live participation of the ordinary consumer of information in the broadcasting process. Despite the fact that the development of interactive means of broadcasting certainly does not completely exclude the possibility of using the SMI as an instrument of power, this direction looks most promising from the point of view of democratization of the mass media industry and increasing their social significance. Now in a number of the First World countries one can observe technological convergence of various means of communication and mass media (Internet, mobile 3G telephony, television, various transport systems, etc.). On the one hand, this leads to the fact that the development of each type of SMK and SMI is also a factor in the development of other types; on the other hand, this means the technological specification of the SMK for specific functions. The global nature of this process is attached to the Internet, international roaming of cellular telephony, international logistics and other factors. So, being a worldwide communication system with a rich range of communicative capabilities, the Internet allows you to connect various types of information sites into a single whole, creating both intranet options for conventional SMI (Internet radio, Internet TV), and involving traditional SMI (interactive functions conventional means of broadcasting, quickly updated electronic versions of the press, etc.). The media space is becoming global in terms of breadth and coverage of information accessibility issues in various parts of the world, but is localized in individual consumer segments, more clearly defining the profile of individual publications and broadcasts.

Further, having designated the subject in general, it seems necessary to set a number of assumptions, or axioms, from which it is proposed to be repelled in order to understand how this very understanding of the media is possible – not only in the texts of translations (the practice of analytical work with them is given a substantial part of this book), but and actually the reality in which they are immersed; The latter, in turn, is currently being delineated by the subject of so-called media sociology. As noted, the methodological basis of such sociology

should be some hermeneutics of the media, and from the consideration of the possibilities of such hermeneutics, every conversation in this field should begin¹⁷². Secondly, and maybe, firstly, it is desirable to explain the necessity of the subject under consideration here. Very often in many monitoring services, so-called "media studies" are conducted. As a result of such studies, there are thick quantitative or real philological research on the content of newspaper publications, but questions about their meaningfulness, effectiveness or the clarity of the main substantive differences that they hold are often open. Even greater difficulties are raised by the question of how to combine this research with sociological research, that is, how to represent and evaluate the influence of media on the social environment and the real media functions in this environment in the most reliable way, and to give such a representation and evaluation about specific media and social groups. Of course, many developments on this subject can be found, especially in the English-language literature, but hardly most of them have a significant practical value, especially for application sociologists, given that media sociology is very weakly developed in Russia (monopoly industrial media studies from Video International, carried out by machine, do not count). Given this consideration, I propose to get acquainted with my vision of this subject, especially since the need for its systematic study has recently become relevant for an increasing number of people engaged in managing social systems and predicting their dynamics. I perfectly understand that my conception can cause many people to complain and strongly disagree on a number of points, but I openly state what I think and I think that I am laying out something better than those about the role of the media in the society with which I came across different analytical departments and monitoring services. Call these views systemic can be very difficult.

Explaining why SMI analysis is needed in addition to the manipulation of these SMI by the sentiments of various social groups¹⁷³, we can say that any

¹⁷² On this account in the Russian-language literature there is already a certain thematic movement – for example, this is the material of my dear scientists from the Department of the Methodology of Science of the Faculty of Philosophy of Moscow State University, who taught me hermeneutics: <http://evartist.narod.ru/text12/04.htm> (for 07.01.2017); <http://www.km.ru/referats/27F3943ECEA54B24B72D96B0E6D19366> (for 07.01.2017). However, in my case we are talking about a few other things: I'm exploring the media, based on the concept of the social model of the industry and the typological aspects of media text, starting from what I build practice of understanding, while focusing on a specific typology of research products.

¹⁷³ What also carries the name of advertising and PR-technologies. It is noteworthy that the so-called advertisers and PR-technologists often have a rather vague idea about the analysis of the media, not to mention having any idea about the sociology of the media (although within the framework of the wide dissemination of university

communicant reaches the limit of output of new information for other communicants, if he is not busy entering information from outside and corresponding transformation of it. In particular, in order to moderate the field of PR impacts, it is necessary to monitor this field and to potentiate the data of this monitoring (in terms of their analytical increment) to make adequate decisions about the impact on it. Depending on how this moderation is carried out and on what objectives the researcher sets, it is carried out before (preliminary monitoring or analysis), after (retrospective monitoring or analysis) or during moderation (current monitoring or analysis). This difference is of practical importance for making decisions about the composition of the research group and the procedure for carrying out research and moderator work.

Media research should not be the search for certain self-evident truths, already known before any research, or by empirical confirmation of always confirmed hypotheses. And this is not something that the results of which could be judged without a certain time-consuming process. It must presume at least one explanatory model of the subject under investigation – on the one hand, and at least one system of reasoning for conclusions about this subject – on the other. Media research (including measurement) should, first of all, ensure the reliability of these findings and the verification of the assumptions made earlier, and in any case give an increment in information about the subject.

"Sociology media" deals with the fact that the most fundamentally identifies society – language, and explores the influence of language on social processes in a wide range of relevance, relevance, objectivity, targeting, density, etc. This is another consideration by which such sociology cannot be reduced to the sociology of the "media" (SMI). It is good that it does not disdain any manifestation of linguistic activity, trying to gather meaningful information from any type of speaking or writing, examining the influence of linguistic resources on target audiences, the authors of messages expressed through these means, and those who are the custodians of these means (the latter, as shown below, should be different).

training in the specialty of "PR Manager" such ideas began to be massed). In most cases, their activities are based on pure commercial communications, connections, rollbacks when posting publications and other useful personal skills related more to training the abilities of speech casuistry and language games than to the culture of cognition and thinking.

Speaking about subjects that come into contact with the subject of sociology of the SMI, I will manage without first introducing them, and I will simply list them. This subject appears in its interpretation from the standpoint of hermeneutics, rhetoric, culturology, general sociology, logic, psychology, religious studies, and science. Of course, the list is not complete, and therefore I will talk about the subject that I put at the very beginning of the list.

Marx and Marxism (as a field of integral social science of a certain type, formed in a certain way under certain historical circumstances) deal with the media quite simply: they do not very closely consider this reality, giving it a place in the sphere of the superstructure serving the interests of capital. They do not see it as an industry producing special, socially useful, benefits: a separate moment here is, so to speak, the sense-navigational function of the mass media, which is, in fact, a specific educational function. An honest and hard talk about lobbying and advocacy, representing the media as a "lie industry", pushes out its opportunities as a public good. Meanwhile, there are such, and should be used in the formation of a new type of man and society, although in other conditions.

[What can we understand by the hermeneutics of the media?](#)

The fact that I once designated hermeneutics as a media translation (or media text) does not begin with the classical "circle of understanding", but with a certain set of subject distinctions that operationalize this subject, on which this circle is able to work. At the same time, they directly relate to everything that this book says about total control, supernova media, republicanism as a "productive union of disaggregated" and other approximations beyond the dilemma of exponentiality and cyclicity, concerning the basic ways of the active existence of a global human person.

Hermeneutics, taken as the science of understanding, in its historical primordality represents practically oriented knowledge, therefore, in a number of cases, the epithet "art" rather than "science" is more applicable to it. The basis for the division of hermeneutics as a system of knowledge can be the subject of understanding. The most typical among such subjects are: understanding of the other world, laws, human actions (including speech), nature (or the surrounding world), literary monuments, etc. The hermeneutics of SMI is a type of hermeneutics of texts, and hence of the art of understanding these texts. One of the primary tasks arising in the mastery of this art is the task of mastering the

specificity of the text of the SMI in order to understand what is generally possible to investigate. It is worth noting that the need for the development of the art of understanding arises precisely from the initial situation of misunderstanding or dissatisfaction with the existing understanding of the subject. Hence, another task of hermeneutics of SMI is the task of identifying those circumstances that prompt us to investigate media sources.

Historically, the subject of hermeneutics was special texts, mostly divine, God-given, sacral. Its task was to correctly interpret them, search for new meanings and meanings, the ability to adapt in a variety of life situations, using a single source (or a small number of them). In the course of its development, the subject of hermeneutics changes, it is increasingly desacralized. The hermeneutics of media (just "media"!) is something opposite to hermeneutics of sacred texts. We can say that it is the hermeneutics of "anti-consecrated" texts, the hermeneutics of vain opinions, rumors and rumors, expressed in appropriate sources and carriers. In contrast to the interpretation of cherished, ancient, revered texts that have been composed for a long time and remain important for many centuries, it deals with quickly created texts that have a short-term relevance – both for authors and their readers. Nevertheless, such texts constitute the fabric of History, having a significant influence on social processes – on the one hand, and representing a natural array of regular logged and duplicated data – on the other. Therefore, the hermeneutics of SMI is based on the assumption that these texts, for all the diversity of their types, can be of cognitive interest both on the time intervals that are commensurable with them and for a more fundamental (and, correspondingly, less urgent) study of the essences and events associated with them. The hermeneutics of SMI is more concerned with how the same situations are illuminated by different sources, and what systems and structures are formed by the authors interacting with each other, so the guideline here is the plurality of positions relative to the situation relevant to the study.

Already one word "media" indicates the "hermeneutic dimension" of the object under study. As a science (or, if you like, intellectual art), the hermeneutics of SMI presupposes the ability to see something different from the visible; as a humanitarian act, it involves the development of the ability to understand media reality. This circumstance in many respects makes meaningful the implementation of the hermeneutics of SMI as a science. It is not worthwhile, however, to regard

this science as something completely separate, taken in the sense of classical science. It is more effective to consider it in the light of the opportunities that are expected of it. First of all, it should give a method (or, if you like, a heuristic) of an epistemological approach to the media. In addition to the formation of epistemological bases of understanding, the task of such hermeneutics is also the improvement of the culture of understanding of media reality, which, in the context of more general historical contexts, is still a novelty due to a number of fundamental circumstances. The history of the last one and a half – two centuries hardly has an analogy in the intensity of communicative revolutions. The cultural shock experienced in connection with them requires the formation of knowledge about the possibilities of epistemological, procedural, disciplinary, hygienic and other ways of mastering this field. The diversity (and, at the same time, the compatibility) of what we have in mind when speaking about the information, media or communicative spaces is often confusing. Only some time later we understand that "confusion" is one of the functions of this environment. Looking closer, we find another function – management of the explanations (or rather, their redirection). Often this function is performed by so-called "desire machines" that "work, breaking down". The way in which such machines work in media is a topic of separate consideration.

The hermeneutics of media texts, which we are talking about here, is based on the premise that these texts, whether they are newspaper articles, television programs or news media of news agencies, can be read in two ways: professionally and professionally. That is, texts intended for "masses" carry "elite" information in themselves, but only for those who read them "elite", not as "all those" to whom these texts are mainly designed, but in the same way as their would read the researcher who pursues special purposes in this reading. Definition of own, consumer purposes of reference to the texts of the media, largely determines the nature of profanity or, conversely, the professionalism of their reading. Hardly a person, picking up a newspaper or including a TV, seriously thinks about why he does it. The meaning of his action is obvious to him almost as much as obvious elementary cultural actions, such as cleaning shoes or washing hands. The desire to keep abreast of events, to have fun, to learn something new for yourself or just to pass the time – all this can often be heard, and most easily – to come up, in order to respond without difficulty. The situation becomes

somewhat more complicated when we try to clarify these answers by figuring out which events interest us most, what is entertainment for us or why we allow ourselves to kill time in this way. The very formulation of the question of the purpose of consuming a media product, not satisfied with simple explanations, leads to the possibility of forming goals that, with the usual consumption of the media product, could not be delivered.

Media translation is a key component of the management of a rather complex human community; it arises as a special branch at a certain level of the division of labor and, it must be admitted, also should be considered as an object of interest in the cybernetics of viable systems. In other words, the hermeneutics of media translations is an activity of understanding a particular living thing. In addition, both hermeneutics media, and the media environment itself, are important for both identification and formation, steganographic procedures implemented in the stream data format, and therefore – to overcome the disconnection of the categories and groups on which the broadcasts are directed.

Not forgetting the special terminology of sociologists, in the sense of "hidden things", it should be said that most of what is presented here has to do with the so-called "content analysis", which is a kind of content analysis. Intent analysis gives us an idea of the "unconscious text," but this does not necessarily mean that it gives an idea of the manifestations in the media text of the unconscious author; moreover, research of this kind does not necessarily have to be the main one in the study of such texts. Rather, it is a question of the long-known circumstance of the realization in the text of the own semantic and expressive possibilities of the language in addition to the target meanings and meanings of the author himself. At the same time, the most important is the study of the effectiveness of the impact of translations, what are the possible ways of forming the unconscious (collective or personal) in the target audiences, that is, what trails, types and parts of the disseminated contents are capable of forming certain unconscious reactions in certain groups (or vice versa , clearly understood and accepted) not only on the content, but also on its sources.

Essential here is the evaluation category (commonly called "tonality"), which has already become quite a boring generic for many developers of automated text analysis systems. The hermeneutics of media, commonly called sociologists

"media content analysis" (with the connotative connotation of linguistic statistics rather than any hermeneutics) is, as a rule, methodologically very meager. In the center of most of the content-analytical studies known to the author (before any automation of this process, which started somewhere in 2010), as a rule, quantitative ratios of assessments of various figurants presented in the standard set of values are "positive-negative-neutral" , which for some reason are called the direction of publication (as if the evaluation is the only characteristic of the direction¹⁷⁴). At the same time, the conditions for recognition of assessments can hardly be found in most of such documents: for sociologists, structural and linguistic jungle usually begin here, where most of them do not dare to climb – believing that the criteria for attributing deontic (algebraic) values are found precisely in these wilds¹⁷⁵. It often happens that when analyzing a publication, the evaluation of the figurant is determined in absolute terms, which is characteristic of harsh propaganda articles that do not involve doubts. Difficulties arise in the study of survey or analytical materials, where assessments of the same figurant are not always unambiguous. Then there are characteristics like "polarized assessment", which is difficult to distinguish from "neutral", and other nonsense, instead of accepting the estimated relativity of the statements expressed in the publication of judgments as a more mature position, and simply break the estimates into categories, while retaining the same set of evaluation values. The more differentiated the assessments are in the text defined as propaganda, the more it should be assumed that this text is aimed at the more sophisticated reader.

In connection with the foregoing, it is possible to imagine a dry residue that will be suitable for a rending of the media world (of course, the author of these lines does not pretend to primacy of this task). And part of this disenchantment is not for everyone an acceptable circumstance – the consideration of the scientific text

¹⁷⁴ Or intentionality. However, here we can assume the following explanation. The point is that, as a rule, the content analysis is conducted only from the point of view of the evaluation of the tonality of the text (aggressiveness or benevolence) in relation to whom or to anything in it mentioned, and such important characteristics of intentionality as the problem and the thesis (constitutive expression), remain outside the framework of operationalization or are understood as a certain, self-evident, premise. The information guide is operationalized, however, and its difference is often in the study divorced from the difference of other categories of focus. At the same time, when conducting image companies in the SMI, the decisive rhetorical act is not the formation of an information guide (for it refers to real events), but its interpretation in the context of significant problems for certain target groups and acceptable ways for their solution.

¹⁷⁵ The fact that these values are "deontic" and "algedonic", that is, logical and cybernetic, rather than purely philological or structural-linguistic, they in their mass (with rare exceptions) do not think.

as a specific media content from the category of "heavy", or basic, with subsequent dissemination in the public environment in the form of lighter and adaptive forms.

SMI: the universe

The notion of media is broader than the notion of the mass media, which in turn is more general than the notion of mass propaganda. However, here, as the most usual synonym for the "mass media", with these reservations, the expression "mass media" or the "*means* (not "media") of mass information" (Sredstvo Massovoy Informacii – SMI) will still be used. Of course, the author singles out the notion of "*means* of mass communication" (Sredstvo Massovoy Kommunikacii – SMK), which is more voluminous in comparison with the "SMI", but is least used in comparison with this notion by those who work with the "SMI". In this section, entities that correspond to the general notion of SMK are not considered, since its subject matter is a communicative system with a direct type of connection.

As the basic subject concepts specifying the structure of the universe of mass media, the following can be considered:

- interest groups, controlling sources, or media, and affecting the possibility of various materials appearing in them. In the universe of SMI, a group of interests is a management group;
- target audiences of consumers of mass media sources. In the universe of SMI, the target audience is a group of people who are managed;
- the media of mass information (SMI) of one type or another (press, radio, television, computer networks, etc.), which ensure the connection of interest groups with their target audiences and are the producers of media broadcasts and, more generally, the cultured industrial product. In the universe of SMI, the SMI themselves are a means of management.

These three categories should be taken into account when developing any research methods for SMI. Hardly such an interpretation of universe of the SMI represents something fundamentally new. However, here it is worth noting it precisely because often, turning to the study of media (just media!), forget and do not take into account the basic roles of the components of such a universe.

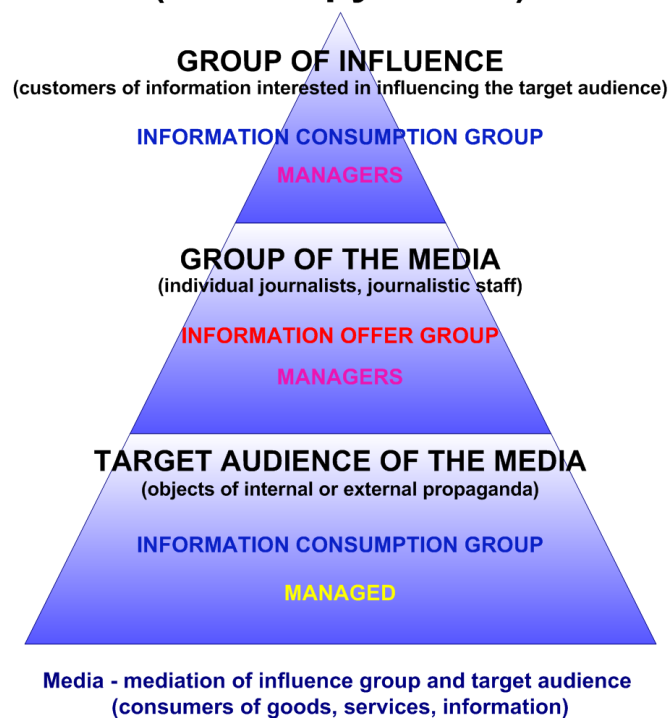
The elementary structural level of mass communication should be considered the relationship between one group of interests that controls one SMI-source,

calculated for one target audience. All other allocated structural levels assume an elementary structural level of mass communication as a source.

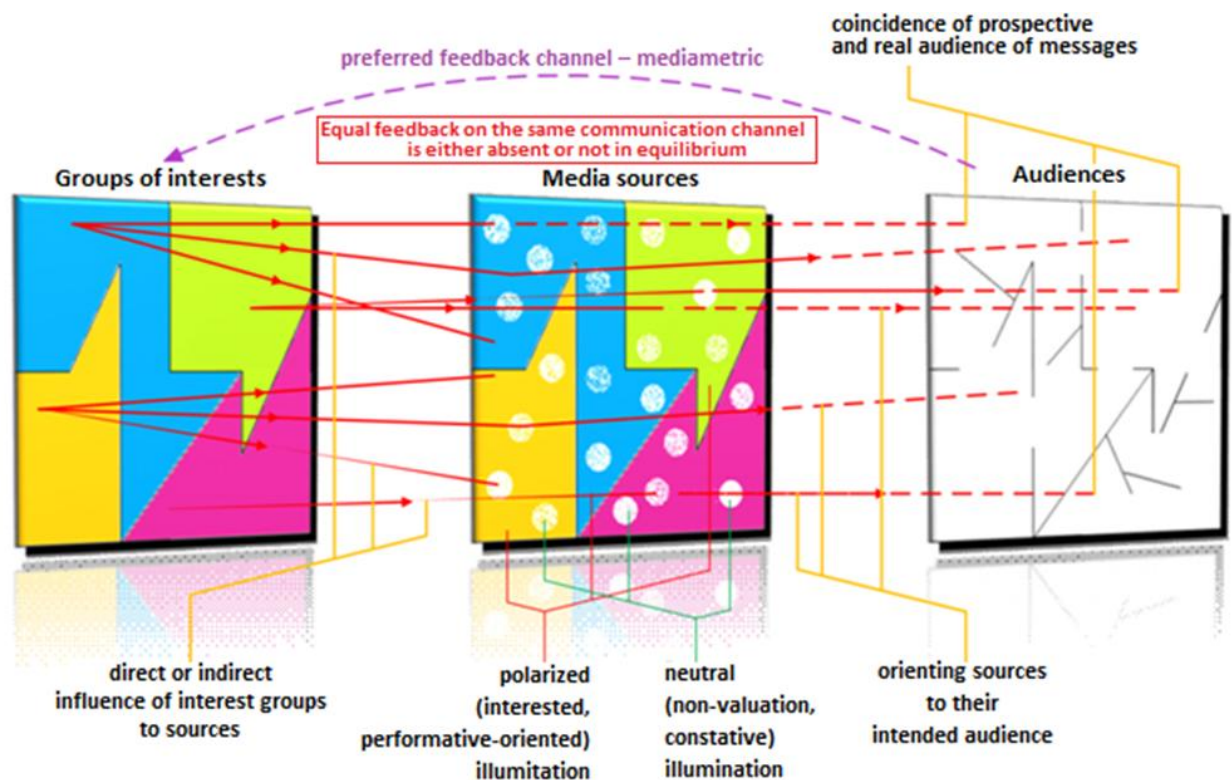
A specific feature of mass media is the vector nature of their functioning: the message through the SMI comes from a group of interests to the target audience, but not vice versa. The group of interests can receive information about the target audience through various sociological studies, whereas the majority of representatives of the source target audience may not be aware of the controlling interest group.

In general, the mass media system can be represented by the following scheme. It should be noted that this scheme obviously represents a hierarchy, that is, a structure of subordination, and one in which there is no declarative subordination, but it is revealed in essence and is discussed very wide in various ethical interpretations (one of the first places among which is Marx).

The structure of the media reality ("media pyramid")



Further – the same scheme, but in a slightly different aspect – communication, not subordination.



In this case, the ambiguity of communication with the audience ensures the actuality of the hierarchy not only at the level of an individual person (which, though not all, can limit one's own perception of broadcasts and start to interpret independently), but at the level of the whole society as a recipient of broadcasts. Here we should especially emphasize an important circumstance (which is key to the "polyversal" structure of the dialogue), that stratification (in particular, and above all, of society) does not necessarily imply the relationship of subordination. In the case of a communicative media-reality scheme, the typological levels of categories of interest groups and source groups (in fact, media too, primarily in the sense of mediating B2B and B2C domains) are not necessarily related by such an attitude within themselves (although this certainly takes place, as well as a non-hierarchical inter-profile partnership, but for clarity it is not represented in the diagram¹⁷⁶), although among themselves they are subordinated economically or politically. Such a confusion of ideas about activity strata, all the more limited only by the category of groups of sources, is another condition for the formation of the mass illusion of "independent media" (shared primarily by its personal

¹⁷⁶ A more complex construction will give a presentation using treemap (very popular in North American visualization and reporting systems).

participants) who are really capable of contract and partnership interaction within their market.

Having given a general idea of the structure of the media universe, I will briefly consider the typology of media reality research. Depending on the research interest, the universe of media research objects is divided into two main classes: media product research and media universe research.

Below is a series of identical intentional characteristics for the media (media) and their target audiences, for which it is possible to identify the coincidences of the parameters.

Target Audience	Media
Significant problems, problems, meanings	Illuminated problems, problems, meanings
Acceptable solutions to problems or tasks	Suggested solutions for solving problems or tasks
Meaningful figurants	Lighting of important figurants
Acceptable scores of figurants	Scores of figurants
Evaluation categories	Evaluation categories
Significant type of event	Illumination of informational motive
Preferences (reader, viewer, audience)	Text Barriers and Triggers

Thus, the relevance of the media to the target audience implies a coincidence:

- thematic;
- figurative;
- estimated;
- event.

The establishment of conformity on these grounds allows us to talk not only about the effectiveness of media influence on target audiences, but also to establish correspondences between other parts of the universe. The column, named above as the "target audience", may well be entitled as an "influence group". Conclusions about the correspondence or non-conformity of parts of the universe to each other can be obtained on the basis of comparison of specific data inserted in the table. It is of fundamental importance here that, despite the typological unity of the sets of intentional characteristics for both the influence group (Gruppa Vliyaniya – GV) and the target audience (Celevaya Auditoriya – CA), they are in a clearly unequal relationship. Therefore, we can formulate another definition of the effectiveness of media: it takes place when the

intentional characteristics of the HS are able to transmit CA through controlled or friendly GV media resources.

Three sets of characteristics of parts of the universe of SMI make it possible to build a heuristic model of the effectiveness of their interaction. Below is just such a model, based on the general conditions of coincidence of the intentional characteristics of these parts. The signs "+" and "-" indicate the presence or absence of a match. The strategy for clarifying this model is to prescribe the conditions for each of the four match relationships separately.

GV	SMI	CA	Possible values of matching parameter groups
+	+	+	<ul style="list-style-type: none"> Effectiveness of the group's promotion of the influence of its interests in the system of this SMI. Accountability of this SMI by influence group. Adequacy of media efforts of the SMI by the declared group of influence policies. The influence of the SMI on the target audience. Support the target audience for the policies pursued by the influence group, and its confidence in the means of advocating this policy.
+	+	-	<ul style="list-style-type: none"> Effectiveness of the group's promotion of the influence of its interests in the system of this SMI. Accountability of this SMI by influence group. Lack of contact with the target audience, or inability of the SMI to influence it, or the initial stage of implementing the information policy.
+	-	+	<ul style="list-style-type: none"> Support to the target audience of some SMI policies carried out by the group of influences on this SMI source, when they conflict or are outside of these political games.
-	+	+	<ul style="list-style-type: none"> Adequacy or influence of the information policy of some SMI to its target audience, in case of confrontation of the target audience or the SMI with the influence group, SMI stay outside the influence or insufficient control of the SMI by the influence group.
-	-	-	<ul style="list-style-type: none"> The complete lack of involvement of the universe of SMI in media communication processes.

The model considered is static. Another dynamic model, possible on the basis of the above-mentioned intentional characteristics of parts of the universe of SMI, should give conditions that determine the tendencies of their influence on each other.

Of course, the presented is just a scheme, and of course, it is just a simplification. But at the same time, it sets the general direction of the movement towards media metering, covering the media in a much more holistic manner than the presence spaces, rather than the well-known mediametric systems with a high level of automation noted earlier (TV metric or content-analytical). An important

point of entering the sphere of "supernova media" will be recognition of the fact that influence groups and target audiences can coincide as one and the same group of information consumption (structurally forming a loop graph) – just as for understanding the problems of the "post-industrial economy" important news is the recognition that the manufacturer of final goods and their consumer are one and the same person. But there is something more in the structural sense, as target audiences can find themselves in the active relation of activity specialization to the means of translation¹⁷⁷. At the level of the primary declaration, this certainly looks like a technocratic naive, but what has been said before suggests that since this is a new category and a new model of the world that is to be built, this design can be institutionalized, which does not contradict even the immediately realized gloomy futurism, which is discussed later in this book.

Information motive, event and picture as components of the story of the media broadcast

The initial categories that define the topic of research of the content aspects of the product of the SMI are an information event and an information motive. The concept of the latter, sometimes in the wording "news occasion", is used more often, whereas the concept of an information event is used extremely rarely, if at all. Therefore, it seems necessary to denote their difference. For the analysis of media translations, the difference in the events of these two levels is extremely important, since in a number of cases information events become an occasion for their coverage in media texts. Thus, the difference between the information event and the information occasion sometimes turns out to be a difference between the language and the metalanguage. This difference also partly supports the concepts of the facts of the first and second levels introduced below.

An information event (Informacionnoe Sobytie – IS) is a text representing a message of a certain content type, identified with set of its source data (source, author, date, etc.), and also a set of meaningfully (identical) messages of SMI (set of texts), characterized by the generality of the initial data. An information event can also be understood as intentional context with respect to some given information motive.

¹⁷⁷ This model forms a kind of intricate Turing machine, in which not one carriage runs through the tape sequence, but a lot of carriages (some of which are specialized dynamic cells or cells operating in a "dynamic mode"), moving along a matrix or even tensor structure.

The informational motive (Informacionniy Povod – IP) is an event (or a set of interrelated events), described or commented on in the content of the message (that is, a fact) external to this content and forming the structural basis (topic) of its theme, or subject. An information motive characterizes the sense aspect of the message.

The information picture (Informacionnaya Kartina – IK) is represented by a possible world, formed in some textual content. The contexts of information events and the links between them are set out as they are represented by sources that covered the topic during the period under review. The connection of the information picture must correspond to the integrity of the thematic dominants and hypotheses indicated in the text.

Here there is one more factor that was conditionally designated earlier (in the book *Partially Controlled*) as a "James thesis", assuming a non-zero probability of occurrence of an event or state in the declaration and massification of ideas about its possibility. In view of the conceptual proximity, it should be distinguished both from Popper's "oedipal effect" (for here it is, firstly, massiveness, and secondly, the embodiment of a system of meanings not necessarily relevant to the sphere of scientific production) which is known under the "Thomas theorem" (and was designated by V. Solovey in his book *"Absolute Weapons. Fundamentals of psychological warfare and media manipulation"*): if people define situations as real, then these situations turn out to be real in their consequences. Here we are talking about the social (if not socionatural) embodiment of states, or possible worlds, and not just the consequences of human meaning. The same as for the actual consequences of a human relationship to something imagined or represented as mass media-manipulated, is due precisely to the consequences of forming a mass tonality with respect to some possible state, which are not necessarily related to a rational (extra-emotional or extra-evaluation) realization of the opportunity; it is an affect and an algedonic desire for marginal values that is what mixes the imagination with reality, de-nationalizes and discredits it, and also turns out to be the object of secondary mass-rhetorical manipulations. A separate material is devoted to this chapter of tonality. Thus, the confidence in the provability of Poincaré's theorem is not defined (and not controlled) in its consequences in attempts to carry out this proof, can be accompanied by an affective state of inspiration and positive

emotions in the case of a successful outcome, and these attempts are undertaken by a sufficiently mass group of individuals to which target methods of media exposure. Moreover, the theorem itself does not necessarily have an object of attribution of tonal values, which in most cases of such attribution is a subject or object of market relations, in the conceptual meaning within the framework of media broadcasts acting as either a person or a tradable artifact. However, by unifying all these conceptual attempts to perceive the connection between potency and action at the level of the meanings that are being transformed in society, of course, is the logic of description of states (phases) and possible worlds, which is refined depending on the subject limitations of these concepts.

A peculiarity of the relation of news occasions and question-answer constructions is that they, being interconnected as integral characteristics of the text content, are different in their relation to the information event. The information (news) occasion can be (to some extent) an information-*relevant* event, but it is not an information event itself. The latter is a characteristic of question-answer (meaning-building) text content constructions.

An information event can be:

- a new illuminating theme:
 - (relatively) a new question or problem;
 - (relatively) a new thesis or a solution to the problem;
- the illuminated development of events on a given topic, which may be considered as causing new problems or options for resolving existing ones.

An event outside the communication (information) field may not be an information (communication) motive, or an occasion for communication. As for the space of information events, the question-answer (interrogative, erotetical), meaningful constructions are the first inhabitants of this space. Like a real event, the information can be new or not, have a clear reason or not.

Depending on which constituent interrogative structure dominates in the text, it is possible to select question-oriented and responsive-oriented texts. And depending on which part dominates, the type of primary information event that

expresses the problem, as the focus of possible intentions, or the thesis as the focus of possible satisfaction.

In a number of cases, the problem is given by the dramatic nature of the text, whereas the thesis is its authoritarianism. In turn, the information motive determines the tipping point (or the outset) of the plot developed in the SMI, whether in the framework of one or several broadcasts; he also transforms the relationship of problems and theses.

The problem of possible worlds can be posed only within the framework of the problem structure, but not in the framework of the thesis structure, for a possible world is a proper or inadequate, expected or unexpected, significant or insignificant. The structure of the thesis sets us the universe of the mobile, the structure of the problem – the universe of universal.

The pathos of the problem (or rather, problem-oriented) text – stimulation, demand, consumption, demand.

The pathos of the reciprocal (response or reciprocal-oriented) text is a recipe, a prescription, a proposal, satisfaction.

The further question about pathos concerns specific characteristics of them, among which are the characteristics of the significance of information events for certain persons (groups, personalities or other communicating entities).

Not only the information leader can initiate a topic (problem or thesis). A special praxeological and practical significance is that the semantic structures themselves can become the basis for events providing them. As Marx said, "*when ideas seize the masses, they become a material force*". A similar situation occurs for the "Oedipal effect", repeatedly mentioned in this book. However, no matter what area is related to what is being discussed here, it is important to understand that, first of all, it is about the relationship between the structure of events and the structure of meanings.

If the device of what is called a theme, a semantic direction, or, if you like, an intention, was, in general, represented through the complementarity of the problem (question) and the thesis, now it is logical to say about the structure of both. Classically, the thesis is easy to represent through the relation of the subject and the predicate. In other cases, the thesis can be represented as a relation

between the topic and the memo (I recall that it is here that the word "theme" is used in a different meaning, as a term for the notion of "rema"), fixed and movable, constant and variable, but, in any case, as a relationship of specific categories.

In the context of this reasoning, the topic is not yet another separate parameter; it is the status of various parameters of the texts being researched or parts of their content (in our example – media texts), allowing to view these parameters in a time dimension, in dynamics. The temporal context of the consideration of parameters makes it possible to track their influence on the structure of other parameters and parts of the content. This influence is intentional or extensional, that is, new informers, topics, assessments, figurants and other parameters set a temporary characteristic of the coverage context of the topic.

As for the structure of the problem, it is also represented in a binary relation, but in a slightly different way. The fact is that if a linguistic expression has the form of a relation between two terms with the opposite meaning and a bunch between them, this does not mean that the specific values of such an expression are identical with the values of other linguistic expressions having the same form. Moreover, it is not at all necessary that the ligament in all cases will be the same. The structure of the problem is characterized by the relation of presence and absence, knowledge and ignorance, existence and non-existence. It is very easy to confuse the subject-predicate relation of the thesis with a similar relation of the structure of the question, or a problem that is rather an orderly and disorderly relationship, known and unknown. By the way, this confusion often arises when you try to interpret the relation of a theme and a rema.

Part of the contexts of information reasons are the contexts of mentioning the various figurants of the subject field under investigation. Conversely, some contexts of mentioning the figurants of the subject field under investigation form information messages of messages.

Priorities of coverage of some subject matter by sources cannot depend either on the structure of current information motives, including news reports, and, especially, on research priorities. As a rule, they depend on the information policy conducted by the editorial office of the source or its control group. It is necessary to distinguish between an information event – on the one hand, and an

information occasion – on the other. The specificity of the information motive is that, in forming the real basis of the information event, it is in fact not it. The motive creates conditions for SMI activity, but it is not itself an active entity, because it refers to a different type of activity. In this regard, the topic should be considered as part of an information event, because a real event has the status of an information occasion only when it provokes an information event.

As an information occasion, in general, facts of two levels can act: the description of the event (events) that occurred and the assumption of possible events.

The fact of the first level is the observation of the event (place, time and other circumstances of the event – if the reliability of the data about this does not cause doubts) and its description in their complete connection.

The reliability of the factual description largely depends on the fact,

- whether the author of the event description is an observer of the event,
- how accurately and in detail the description of the event,
- how and in what sense the event description is biased.

When researching the content of broadcasts, the main attention is paid to ways of presenting the fact in media sources, which can be: silence of the event, partial presentation of the event, distortion of information about the fact, accompaniment of the description of the event by means of attracting / dispelling attention (highlighting the material among others or striving to reduce the significance of the event; is largely achieved through the use of visual characteristics of the material: header type specifications, preliminary material announcements, photos and hand-drawn illustration, features of the volume of the material, the type and size of the font, the use of messages on other topics as the context of the messages on the topic, etc.), the confusion of the description of the event with the evaluation or interpretation of the event (including a description of the features of the assessment or interpretation of the event by different authors) with assumptions about possible events, an adequate description of the event¹⁷⁸.

¹⁷⁸ These methods are similar to the general manipulative methods of conveying information in the section "The Double Nature of the Mass Media", whereas facts and events represent only a kind of their content.

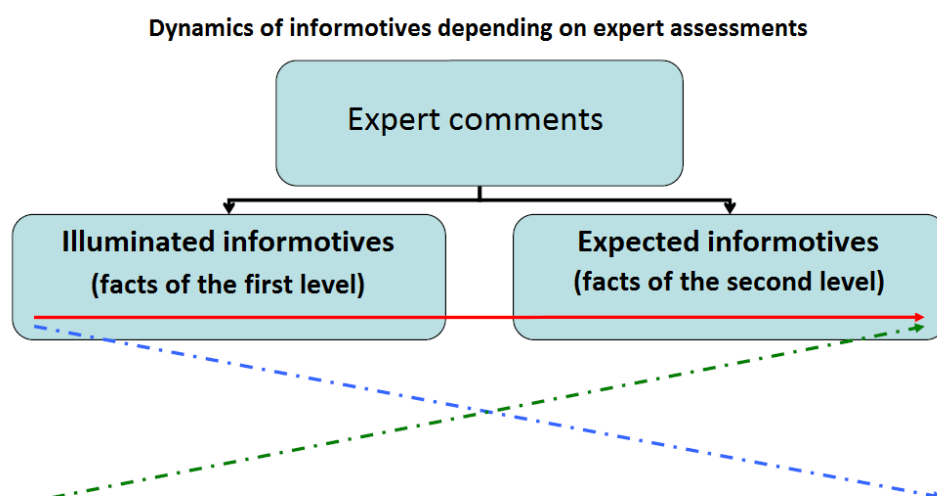
The ability to describe the specifics of coverage of facts in SMI sources largely depends on the availability and reliability of information about them other than those set forth in the set of SMI sources that the analyst has at his disposal. Such sources are, for example, news agencies or information tapes of trading robots, on the basis of which chronicles of events are compiled. However, here again the opportunity to keep silent about the event depends, for example, on the policy pursued by the news agency.

Facts of the second level are assumptions about possible events; information reasons of this type can be presented:

- announcements of events;
- forecasts in those source reports that are analytical in nature (in this case, the system is subject to argumentation).

A separate type of events are "expert comments", expressed by significant figures in the form of opinions and assessments by representatives of both structures of SMI and other areas outside these structures (then the various indicators of the reliability of the information received from the source are investigated – for example, or unintentionally falsified data); in the same category may be included rumors, the origin of which is difficult to establish, but in the dissemination of which involved significant figurants.

The so-called "expert comments" are a category of management of the process of formation of information motives and event series that form possible lighting events.



The main applied values of researching these things are:

- expertise of falsification of data by media sources;
- expertise on the engagement of media sources.

Often in SMI reports, it is difficult to isolate information not only about the details of an actual event, but also about the event itself, which has been the subject of coverage. Information about the event is very often mixed with comments that contain explicit or implicit evaluation characteristics of its participants (organizations or personalities). Also, cases in which SMI coverage of actual events are mixed with assumptions about possible events expressed by certain persons are also often not uncommon, and some expected events are so highly probable that journalists speak of them as facts that have been accomplished. In a number of cases, the SMI keeps events, their participants or even entire situations in the information vacuum, or give a distorted picture of them in accordance with the marked classes of ways to do this.

An informational motive is an event that provoked a media broadcast. Investigation of the specifics of information motive is an elucidation of the discursive means used by journalists for the purposeful formation of attitudes towards target audiences. However, this formation cannot always be predictable – both in terms of audience reaction to the message, and in terms of those information about the event that can be involuntarily broadcast by the author of the message.

In the course of the study of the described type, it appears necessary to carry out such operations as:

- articulation of the structure of the illuminated event in the message;
- detection in the message of the dominant evaluation of the illuminated event;
- identification of the problems presented in the message in connection with this event;
- linking this event with other events covered by the SMI source;
- Identification of hush events or details of events;
- the difference between the author's comments on the event and the expert.

In the course of the study, based on a series of monitoring documents, the general subjects of the study are:

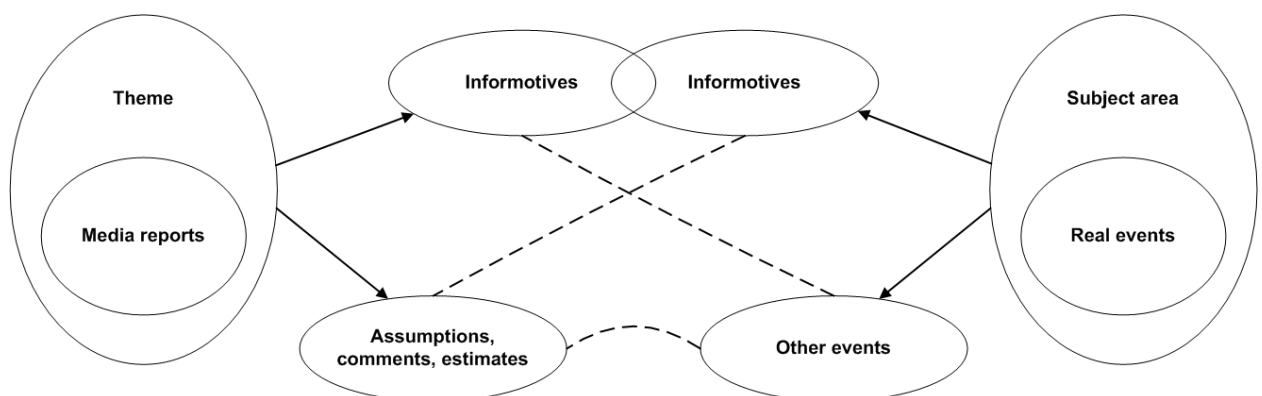
- dominant information motives;
- the dominant ways to illuminate information motives.

1. The study of the specificity of lighting information motives involves monitoring two series.

2. 1. Sequence of events from a subject area of interest, one part of which is represented by a variety of information motives of media reports, while the other remains "in the shadows", outside the media space.

3. 2. Sequence of messages on the topic of interest, the informational motives of which were significant events.

The study determines the monitoring period (the periods of both series must coincide), and the structure of the identified sequence of events is compared with the nature of their coverage in the SMI. Below is a general scheme of correlation of both series of data.



The result of the monitoring of events on a significant topic, as well as the monitoring of reports, is a digest with subsequent analytics that involves linking topics, identifying information gaps and, further, subject (industry) trends in terms of factors (availability of demand, technological capabilities, competitive environment) and the expectation of force majeure circumstances – white and (again, as far as possible) black swans. It is desirable to monitor events in parallel with the monitoring of messages.

The compilation of a chronicle of information motives is the basic procedure for reconstructing the real picture of events. The basis of ordering information motives – the chronological order.

The chronicle of information motives represents a picture of information grounds, or the reflection of these grounds in the media; that is why it would be more correct to call it a chronicle of "quasi-real" events. In other words, often (and for the media – almost always), real events are given only as information, and the reality that is reconstructed on their basis is, in any case, quasi-reality. The task is to minimize "quasi" and maximize "reality", that is, to increase the adequacy of the formed chronicle. The illuminated discourses cannot be represented "in pure form" (in the sense of Kant's "pure entities") also because of their integral connection: interdependence on the one hand, and contextuality of their mention on the other. The chronicle characterizes a situation that evolves around a certain essence, process or discourse.

Identification of information causes allows you to specify the topic of information events that took place in the media sources for the period under investigation. They can be presented in the form of a list of information reasons located (if possible) in a chronological order, or in the form of a classification system (by the degree of significance or influence of events). The most complex classification systems are possible in the case of qualitative research surveys covering significant periods of time and involving the analysis of a significant number of reports (monthly reports, quarterly, seasonal, annual, et.).

Speaking about the classification of information motives, it is necessary to introduce the concept of the main event. Such events are the informational motives of the messages during the period of time that have become a direct (not mediated) consequence of events that go beyond the period under study and entailed other (real or planned) events that became informational motives for the messages during the period under review (see facts above first and second levels). The concept of the main (dominant) event correlates with the concept of the main (dominant) theme (see below).

Another important parameter of media-reality research is the concept of the key expression (or key phrase) of the text being studied. This is a linguistic expression

that characterizes the main question (problem), the thesis or the news motive, the main message of the text, which represents their natural expression. When processing publication data, detailed coding in each text of a news motive or topic can be replaced by a key phrase that is characteristic of them, which is revealed in the text.

Events, which became informational motives of messages, are consistently compared with dates. If it is impossible to date the described event, it is dated by its first appearance in the source, and the nature of the dating is discussed separately. Information motivations of messages for the period under study can be events that go beyond this period (in the text of the survey, these circumstances should be discussed separately).

The criterion for the significance of an event in media space is the frequency of those messages per unit of time in which it is the information motive (the main or not the main one is the question of complicating the analysis).

Information motive, problem and thesis as components of the theme of media broadcasting

The main structural characteristics of the topic are:

- a question or problem or task (performative with "unknown area");
- an answer, or a thesis or decision (a statement with a certain degree of relevance to the performative);
- an information motive (a statement whose meaning is an event of a certain significance, the point of formation of question-problem, response-thesis and question-answer semantic complexes).

The information motive can be formulated and is capable of acting as a thesis of a news report (and therefore its themes), for the meaning of such a message is concluded in the question "What happened?" or "What are the current events?".

The theme is defined as the ratio of two meaningful poles in which the semantic integrity of the message is realized, namely, an explicit or implicit question expressing some problem (or a group of those expressed in a certain system of inquiry), and an explicit or implicit answer to this question, which expresses the solution of this problem (or some system of judgments that expresses the way to solve this problem or another relation to it), or the thesis. The absence of one of the components in an explicit form can violate the integrity of the perception of

the topic, making it difficult to answer the question of what is "said" in this message, and thereby destroying the communication between the author and the reader. Therefore, the following research heuristics are proposed:

- in the case when only one of the elements of the question-answer pair is clearly indicated in the text, the research task is the reconstruction of another element using the existing context of the message, the history of the theme coverage, external source data, etc. ;
- in the event that neither of these elements is explicitly indicated in the text, but there are evaluation characteristics, then the research task is the reconstruction of both elements.

The theme, being represented by the sense-forming and event-related components, is figuratively speaking an indicator of the elasticity of the information environment. The topic can be interesting or uninteresting (actual or irrelevant) as a question or as an answer to a particular question or information request of the respondent, whereas the plot is always presented in its descriptive data (even if it is more than half invented).

Expressed in the text explicit or hidden theses are mainly judgments and can be in various logical relationships (including subordination or independence). A possible strategy for reconstructing (author's) questions and related needs and motivational characteristics of the text is to explore the logical relationship between theses.

It is desirable at the same time that the set of theses offered as the basic ones should be maximum (exhaustive) and not in relation to logical subordination.

The thesis, as an integral part of the topic, in turn, presupposes one more, rather well-known, level of intra-text interactions, setting one more field of substantive research – namely, a system of arguments in support of it. The identification of the argumentative structure of the text (whether logical, empirical or appealing) is significant for identifying persuasive reporting factors, whether they are advertising or PR releases.

According to their status, the topics distinguishable in messages are divided into hot and chronic. The severity of the topic depends on the relevance of the problem associated with it. In this regard, the relevance of the pathos of the

media message to its ethos is significant, that is, the problem should be adequate both for the alleged (profile) and the real (sociological survey data) of the source audience.

Hot theme	Chronic theme
Suddenness	Expectability
The probability of polarization of estimates on a given theme is high	There are no or no estimates expressed implicitly
There is a high probability of new appraisal judgments	Estimated positions are stable and typical
There is a high probability of the appearance, as an information motive, of a conflict between various figurants (personalities or groups)	There is no conflict, or it has lost significance, or is exhausted
There is a high probability of atypical interpretations of the theme, related figures, events and situations	Interpretations of the theme and related figures, events and situations are stable and typical
The likelihood of a comparative mention of the figurants is high	There is a high probability of parity mentioning of the defendants
The theme or illumination by its source is related to (image or other) risk for a significant figurant (client)	The risk for a significant actor (client) is insignificant or absent
There is a high probability of involving in the context of illumination the theme of a significant figurant	The theme is not directly related to a significant person
There is a high probability of obtaining a dominant status, preserving dominance (through the initiation of information), or status quo	Subject preserves the status quo or reduces its importance
Связанность со значимым информационным мотивом (сенсационна)	Information motives are typical or not significant

Based on the attention of sources to topics, the latter are divided into dominant and recessive.

The dominant topic is not always acute, while recessive topics can be sporadic.

In one message, several topics can be presented at once, among which, in a number of cases, dominant.

In some cases, sharp topics may be dominant in coverage, but this condition is not mandatory, and none of these classes exhaust another. The dominant theme does not necessarily have to be acute, and the acute does not always dominate.

The dominance of the topic is determined with respect to the intensity and density of illumination by its sources (de re), as well as its representation among other topics (de dicto).

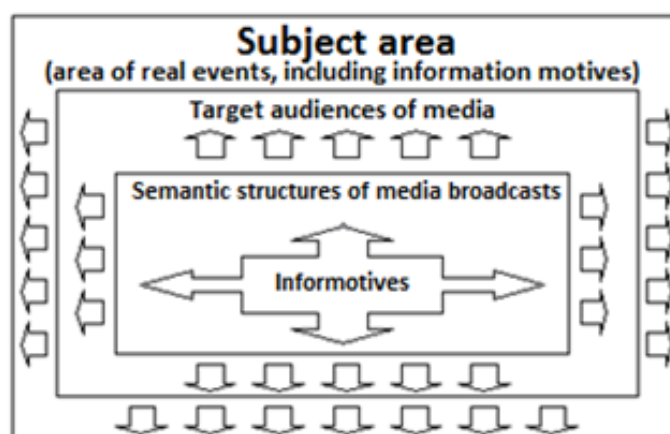
The basic evaluation structure is the de re theme of the whole text. It is she who gives meaning to the estimates contained in the text. The inadequacy of the topic

for target audiences of the text makes sense of the estimates contained in the text.

Being an event, the news motive can be considered as the moment of formation of a topic, and hence – some problem or a way of its solution. Thus, it is a means of controlling question and response-thesis structures, and can be described by a metaphor of waves propagating through water from an object thrown at it with reflection from the walls of the vessel. This same metaphor allows us to view the SMI as a kind of chthonic essence, a "liquid element", or an entity that has a "wet nature". It should be noted that the circles on the water do not spread over a smooth surface but on a surface where circles are already diverge and waves splash where waves can emerge from the underwater source and their shape depends on the shape of the object thrown into the SMI space more than the waveform, spreading over ordinary water. Waves of information reaction in the SMI, initiated by the motive, create an echo spreading through the translators in time and space. Unlike the mechanical world, the possibility of reflecting information here does not depend on how harder it is, but on how receptive the subject of reflection.

Another subject, to which the metaphor of "circles on the water" applies, is the effect of SMI broadcasts on target audiences. The identification of the effect is necessary to understand the conditions for the effectiveness of the SMI impact on target audiences. However, here we are not talking about the ratio of the translator to the broadcast event – the information message, but about the possible reaction of the target audience to the broadcast itself. In the applied plan, the metaphor of "circles on water" is considered in the methodological recommendations given below for the study of the effectiveness of the SMI.

This metaphorical image is represented in the following diagram:



Obviously, beyond the domain of the subject area is an interdisciplinary or intersectoral area of very interesting interaction, which forms a powerful creative potential of convergent and interpersonal communication.

The basic type of the problem, and therefore, the news motive (SMI reports) is a contradiction or, more generally, a conflict (eg, business entities), sometimes – a coalition. The idea of conflict and friendship as the basic principles of the universe goes back to empedoclean cosmological studies. Both the conflict and the coalition can form both the basis of the problem (question) and the way it is solved (answered).

Conflict and coalition are associated with attraction and avoidance (phobia), as two somatic states, to which the author of the text explicitly or implicitly appeals. Both these pairs can, under certain conditions, be considered as characteristic categorical pairs, respectively, of external and intrasomatic communication conditions. They form a set of four possible combinations that characterize the main types of communicative states in the model "internal-external" (and associated affective states):

- conflict: attraction (aggression, anger);
- conflict: avoidance (fear, cowardice);
- coalition: attraction (friendliness, solidarity, "sobornost");
- coalition: avoidance (distrust, suspicion).

Themes, unlike figurants, cannot be evaluated in a system of polarized estimates. They can be recognized as significant or not significant (a two-valued unpolarized valuation system), significant or unimportant, but not favorable or unfavorable.

This can be a commitment to a certain theme. The fact of illumination of the theme already indicates its importance or materiality. There may be evaluated the figurants or related events (information motives).

The identity of the assessment of the situation (event structure, factology) by the person and source determines the quality of the engagement of the material. This is also indicated by the identity of the interpretation of the situation by the source and the person involved.

Author structure of the media message

The authorship of broadcasts is one of the key concepts of media hermeneutics, which inevitably turns out to be the methodological basis for researching the products of the "media industry", no matter how massively oriented, serial and streaming they are, and which, to the greatest extent among all its areas, is applied knowledge, which, according to the opinion of the pillar of this science of H.G. Gadamer, it was originally and was – a practical, applied art. The correctness of the understanding of media texts (translations) is determined precisely by the understanding of their specifics – what they should expect from and receive valuable, and also in what space of things and essences they are present. It is this space that shows that the understanding of the meaning of these texts can not by any means be limited to one of their frameworks, and in no way reduces to either a philological or a logical analysis of their structure (although these, to some extent, are present here). For the same scope goes and the authorship of broadcasts, formed by the interests of various social groups and their representatives.

In the joint work "The Hermeneutic aspect of the language of the media" Y.D. Artamonova and V.G. Kuznetsov (fine people and specialists who I had a chance to study), published in the collection "Language of the media as an object of interdisciplinary research"¹⁷⁹, somewhere about a year before my material came out, which became a generalization of the data of one applied research, the authors write:

"...the traditional model of the text on which hermeneutics is based presupposes, first of all, the existence of the boundaries of the text and its semantic completeness (and even perfection.) In addition, the text for hermeneutics exists in tradition – and, consequently, the mechanisms of its

¹⁷⁹ Lead: Ph.D. prof. Volodina M.N. Textbook, Moscow: Publishing MSU, 2003
(<http://evartist.narod.ru/text12/01.htm>, actual for april 2017).

development in culture are arbitrary, the text of the media does not presuppose that these moments are obligatory: First, it has an addressee, but it does not necessarily have a semantic perfection, if only because it is originally a link in the transmission of information. which is not about the text, but about the hypertext, or the intertext, in which this particular text is only a phrase. Hypertext, or intertext is a constant and endless reference to each other and an endless quote, there are no basic texts from the development of which would have gone development, it is difficult to specify the initial or guiding moments of the perception of the text".

Perhaps since then something has changed in the presentation of my teachers about the subject under consideration, but here I have only their text for 2003, and I will proceed in my polemic from it.

Marked in the quote is only partly true. The point is that the semantic beginning of the media text, which determines its finiteness, always, one way or another, is the information motive, concerning which this text acts as an information event (which, in turn, is also a part of the world of real events and, potentially, information motive). However, this does not mean either a momentary organization of hypertext, or an endless citation. Almost always for each topic covered, with a thorough study of the question, it is possible to establish a set of initial messages specifying the information echo waves for it, and also to identify, based on the intentional components presented in the broadcasts, who is the beneficiary of the dissemination of information and what purposes this dissemination pursues.

At the beginning of the work the authors talk about the transformation of the work into text. But the thing is that the translation has one more property: it is more of a product that can act as a commodity than a pure product, besides the product is a product in some respects definite and complete (whereas not all, for example, art works can be so). That is, it is some cultural reality that has an economic dimension, and therefore it would be quite correct to see the task of hermeneutics as a text precisely as a product of economic or economic activity (but not necessarily monetary traded), the specific meaning of which is its impact on the target group let it consist of one person), rather than works, the meaning of which can be in its completely non-commodity self-worth – for example, in being a means of communication the author with himself. In turn, the "commodity-product" status imposes rather rigid restrictions on "bad infinity": no "infinite" and "random" quotes in "classical" broadcasting systems are assumed,

because they are means of influence, loss of control over which is equivalent to loss weapons.

At the same time, it should be noted that the "rhizomatics" of media texts considered in the work, of course, takes place, but where convergence of means of three directions takes place: broadcasting (SMI), interpersonal communication (SMK) and media research. Such convergence is an essential condition for the emergence of the phenomenon (and market) of new media, but it appears only in the course of development, first, electronic, and secondly, transport-network formats. And it is in these media environments that specific "games of freedom" reveal themselves in which the broadcast origin specifically interacts with the interpersonal-communicative one, and where there are absolutely special practices of power unknown to the "classical" SMI.

I quote further:

"The sense perfection of the text of traditional hermeneutics presupposed the existence of a "source" of the text-the author. For the hermeneutics of the 20th century, the study of the author's soul is not central (the involvement of the common sense is at the forefront, on the basis of which the author's dialogue with the interpreter is possible), it could be a special research task. However, this hermeneutics does not at all reject the author's idea – the premise of the sense completeness of the text presupposes the original individual involvement in the senses, the "self-movement" of these senses in the soul of a particular person. The text of the SMI is often the text of the team, not an individual, even if it is the author's name. Already such simple factors as regularity and freshness of information, call into question individual creativity.

So, the collective author and the collective recipient of information are new aspects of the text of SMI for hermeneutics. We draw attention here to the fact that it is not simply a matter of the fact that the subject of creativity, as well as the subject of perception of information, has become collective. When traditional hermeneutics is talking about a collective subject, it proceeds from the assumption that, despite the difference in interpretation, one can speak of a common core of sense that can be distinguished in each separate interpretation. And each separate interpretation is a variation of this particular meaning (sense). Now, there is a blurring of the tradition in the broad sense of the word, ie. one cannot proceed from the assumption of "exemplary texts" and the general logic of education, which would ensure a common mechanism for the perception of texts. The very idea of the "common sense" of this collective subject has become problematic. "Coincidence" in the senses is a desirable, but by no means self-evident state of the collective subject of a SMI".

We cannot disagree with the fact that here there is a certain multiplicity, or collectivity of authorship without a "common sense". However, it is currently there are authors of publications from its author's position on considered in the text of the question, in spite of whatever was the dynamism of external events or regularly published materials (so that ideas can be repeated from material to

material, and the repetition – the mother of suggestion, in any case, – for the media). In addition, more correct would be to speak about the complexity and not of collectivity, the authorship of translation: for example, the community of "sense core" journalists "Echo of Moscow" and manager of "Gazprom-Media" may be present, but also there is and what is not only they do not form any "collective", but they are in different statuses: the first is a conditional media product supplier, whereas the second is its specific consumer. Also, one cannot agree with the thesis about the erosion of "model texts" that exclude the common mechanisms of their perception: rather, such mechanisms are the subject of development and porting to the minds of target audiences (the consumer environment) on the basis of a careful analysis of the state of the last and operative reaction to them, and more quickly such an analysis is made and the response is given, the better (that is why automation of media research is so important). For new media, the object of such research is user generated content (UGC), which is also an excellent field of information injections "on behalf of the people". As for "coincidence in senses," the perfect example of their high significance for the media is the same industrial conflicts and "disputes of economic actors": it is not for a dedicated or not interested person in the subject to understand anything from one publication (and even sometimes two or three) will not be possible: these "mass" materials, as a rule, are designed for well-defined target groups of readers, and sometimes – for quite specific individuals. In addition, the persons cited in the text of the publication also form part of the general authorship of the text, but, quite obviously, they do not necessarily make a single collective with the author of the publication or with the group of influence on the media source (or its owner).

The authors of the article note:

"...The hermeneutic tools, therefore, need serious modification: if the center of gravity is shifted to the search for" resonant "points, the points of" coincidence "in the sense and they are arbitrary (after all, in the communication space to allow the idea of common senses and similar mechanisms for their processing we have no reason), then we can somehow describe the space of communication (communication), where this coincidence is possible..."

After that, several options for understanding the hermeneutic circle are given. However, most of the effective decisions of the hermeneutics of the media can be realized in the second and third of the four representations of the hermeneutic circle:

"There are several types of this technique. The first understanding of the hermeneutical circle: the concrete text is the whole, its structural elements are the parts. The second understanding of the hermeneutic circle: the specific text is a part, the body of the author's texts is a whole (especially important for literary commentaries and comparative political analysis). The third understanding of the hermeneutical circle: a specific text – a part, a socio-political group, a party, a movement, etc. – is a whole. The fourth understanding of the hermeneutic circle: a specific text is a part; two varieties of the whole: a) the socio-cultural context of the author, b) the socio-cultural context of the recipient".

The following is an approach according to the second and third concepts of the circle of understanding, since they are most consistent with the author's view of the universe of the media. In addition, one more concept could be singled out, according to which the groups of corps / series of texts act as part of a cohesive information campaign conducted in the interests of certain groups of influence, as one and the same group may have several areas of interests interlinked in a coherent strategy (and, moreover, quantified into separate texts and speech positions just to conceal its content according to the old "divide and conquer" principle, sung in a new way). Unfortunately, when presenting these concepts, the authors do not consider the texts of the media in a differentiated way (perhaps due to only a small volume of their article) and seem to deny them the right to the status of a source of valuable information. However, the study of open sources of information and understanding of their contents is a long-known occupation, requiring serious skills and knowledge, and what, if not a particularly built-in hermeneutics, is its methodological basis?!

In the section "Information motives, events and pictures...", a distinction is made between the facts of the first and second levels (respectively, presented in the translation of the descriptions: either the accomplished events, or the alleged¹⁸⁰), as well as the concept of "expert comments", which I defined as a category of management of the process of formation of information motives. In this section, what was previously called "expert commentaries" is now designated as internal authorial positions; it also suggests several ways to expand the understanding of the functional capabilities of these positions, not limited to some information motivations. Internal authorship is considered here as a special kind of event. This authorship refers to the realm of real events, or it is, in fact, an informational event, ambiguous in the sense noted above – in any case, the author's internal positions refer both to the real picture of events and to the image.

¹⁸⁰ The structure of the event is not defined anywhere due to the phenomenological ambiguity of this category.

The following idea about the author structure of a media message (be it spatial or temporal media) is a generalization of the semi-annual experience of analyzing printed materials on this subject, and is based on the following assumptions:

1. authorship forms the basis for the identification of the sense structure of media broadcasting;
2. the basic structure of the content of the media message determines the set of internal author's positions in their communication and the order of presentation;
3. the author's theses differ on the basis of their logical meaning;
4. typological hierarchy of internal authorship is a necessary condition for implementing a circle of understanding of media messages.

1. Authorship forms the basis for the identification of the sense structure of media broadcasting.

Here it is necessary to clarify the relationship between the problem-thesis and the context of the communicative nature of media messages.

Blurring, or dissipation, of authorship is an all-human problem, connected with the body of what is known as postmodernism and "postmodern discourse." It is also a distinctive feature of "pluralistic" texts, the emergence of which was a consequence of increasing the social value of "texts from the people" in the conditions of a "democratic project".

Unlike many other communicative broadcasts, the essential difference between the media and the media is the link to authorship, since the answer to the question "who said?" is, according to the generally recognized opinion, the condition for the demarcation of the so-called "public opinion" expressed on the information platform, from hearing. This "generally accepted opinion" (which is the same rumor) is based on another "generally accepted opinion", according to which a media source should not be a messenger of rumors. If the reference to such is nevertheless necessary, SMI, as a rule, use the data of so-called sociological surveys, where the anonymity of public opinion is mediated by the authors of the poll researching company.

It is also important to note that in media translation, the text deprived of authorship is not simply a hearing status, for it, after all, can have an *intent*

authorship; the text deprived of explicit authorship is a chaotic beginning that is significant in the understanding of the *means of mass information as a means of mass entropy*¹⁸¹.

The proposed work will deal with the relationship between the information motive (with its chronicle-event context) and the author's positions presented in connection with it (authorship)¹⁸².

Within the basic structure of a media message, all internal categories of media broadcasts, including thematic (thesis-problematic) constructions, figurants, their assessments and contexts of mentions, as well as the information motives themselves.

As I mentioned earlier, the basis of the sense structure of the media message is the topics presented in it, expressed by the relation of "problem" and "thesis". At the same time, the topic within the media message does not exist in itself. The identification of problems or options for their solution is legitimized in it by the category of authorship.

The authorship of any media message is internal and external. The condition for the existence of internal authorship is the presence of another specific context, the dichotomous classification of which is determined by the basis of *communicativeness*. A figurant can be an object of illumination-application-publication, and in this case it acts as the value of the expressions used by the other figurant. On the other hand, the figurant can act as the subject (source) of the coverage of other figurants. The possibility for the person to be subject to the description is conditioned by the possession of the figurant by the property of real communicative activity¹⁸³. In other words, communicative activity is nothing else than the ability for a person to be what is understood in legal science as the word "person". Thus, internal authorship is not the main, but derived category of media broadcasting, and it is based on a special way of mentioning figurants, in which the latter act as an object of personalized objects of speaking or appealing.

¹⁸¹ The considerations in this regard are published in the collection No. 7 "Proceedings of the members of the Russian Philosophical Society" (Moscow, 2004).

¹⁸² The general view of this relationship is the behavioral-behavioral relationship of the stimulus-reaction type. The topic of the media message as the relation "problem-thesis" is considered in the collection No. 6 "Proceedings of the members of the Russian Philosophical Society" (Moscow, 2003).

¹⁸³ Such activity is not possessed, for example, brands and trademarks; however, these figurants may have virtual communicative activity within the content of propaganda or advertising broadcasts.

It should also be noted that the ratio of the described and describing figurants is a "action-meta-action" relationship (identical to that between languages in logic). Thus, the statement of a certain person about an event or situation involving another person (participants) may be considered as part of an information event – on the one hand, and as a kind of real event (which may not depend on the specificity of its representation in the media space) with another.

External authorship is determined by two trivial external characteristics of the text, which are related to the specifics of the information platform:

- the initials of persons working on the creation and translation of the text (story, reporting, transmission, etc.) of persons (for example, the author of the article, as well as the dynamic mass media announcer, compositor, sound technician, etc.), and
- the name of the publication, program or program that broadcasts the text within a specific editorial policy.

Internal authorship characterizes the belonging of individual parts of the content of the broadcast to the persons who are designated as sources of these parts, to various degrees interested or involved in the situation or event being covered. The definition of internal authorship allows you to determine the topic of the pathos of the text.

Authorship is the socialness presented in the media as such. That is, the structure of authorship represented by the translation is a model of social significance of the social connections that have arisen as a result of the illuminated event or situation. And this occurrence relates, before and most likely, to the content of the broadcast, rather than to real social relations. Moreover, the latter are often determined on the basis of a system of values already defined in the media (both truthful and estimated). Of course, the model of the social significance structure of an event / situation can be transformed in the course of developments / changes in the situation. Further – two definitions.

Df 1. A media model of the structure of the social significance of an event / situation is the set of broadcasted figurants communicatively active in a given broadcast in relation to the dominant event / situation covered in it.

Df 2. Relevance (as an appraisal category) is a category of ability for some event / situation to be the subject of polarized estimates for some set of communicative figurants.

This means that the authorship of the media text can be complex, and this is true for both "external" and "internal" cases. Moreover, authorship is complex in most publications.

Since external authorship is not the main subject of current consideration, I will immediately go on to how, at all possible, an internal.

Internal authorship forms the basis of the *appeal* as the main form of argument in the system of the media text. In fact, there are hardly more than two strategies of argumentation, namely, an *appeal to arguments* (or reasoning) and an *appeal to authorities*. Of course, an appeal within a certain publication to its external authorship is, each time, nothing more than an appeal to arguments (regardless of who they say in the context of other information events¹⁸⁴). On the other hand, citing the theses of the author of some publication (external author) in another publication makes such authorship internal, because the structure of the communication pragmatics is changing.

Both types of arguments are almost equally represented in media space, but the dominant type of argument in publications with a dominant information motive (and, as a rule, on an acute topic) is an appeal to authorship. At the same time, the argument itself should not be confused with authorship, since the existence of the latter does not depend on the type of argument given in the material.

Here it should be noted a well-known opinion, according to which the media are primarily focused on the emotions of the target audience, the formation or change of which is largely carried out by illogical means. Sometimes, in analyzing this circumstance, it is noted that the most "emotionally oriented" is an appeal to authority, whether it be (presumed or actual) the authority of individuals, or whether these are some qualities constituting authority – for example, age, education, publicity or universally recognized opinion. These qualities determine

¹⁸⁴ However, it is possible for a separate examination of the initial authorship of one or another argument (if, of course, this argument already took place in the information field).

the identity of the consumer of information to a particular target audience of the broadcast.

2. The basic structure of the content of the media message determines the set of internal author's positions in their communication and the order of presentation.

Hypothesis. The genre of the message (broadcast) can be determined by the structure of its authorship, and also in relation to "authorship-thesis".

A significant criterion for the sense (or meaningfulness) of a position (thesis or problem, as well as the contents of the estimated values of various figurants contained in the text of the thesis) is the degree of involvement of its author in the event or situation.

The typological hierarchy of media message positions is based on the typological hierarchy of internal authorship. The positions of internal authorship of media translation can be distributed in three types:

- marginal positions of the participants in the situation (positions and opinions of the persons closest to the event or situation);
- intermediate positions (positions and opinions of persons involved in various degrees close to the situation covered, but not being its immediate participants, these positions can be hierarchically aligned between the two marginal types);
- marginal positions of the author of the publication, representing the position and opinions of the least involved person in the situation.

The internal positions of the author of the publication should be distinguished from the claimed author of the publication – external (the difference between the claimed author and the real one is not considered here), which may be a person (journalist), a group of persons (the enterprise collective who applied to this media with an open letter), a legal entity (redaction) or even (hypothetically) an electronic expert system that generates publications. The presence of the claimed author does not mean the presence of his own authorial position in the text, and vice versa, the anonymity of the media message does not exclude the presence of the author's theses in the text. However, here two models are possible. The first of them assumes the possibility of the absence of any (explicit or hidden) position of the author of the text, while the other requires the obligatory presence of at

least a hidden authorial position. Thus, the concept of an implicit (in-patent) author is still considered here only for the "hermetic" author of the publication.

Next, I will present in several large paragraphs some of the patterns of the content of the translation, depending on the representation of authorship in them.

- The more the author is involved in the situation, the more likely is the estimated polarization (or maximum polarization) of his utterances. That is, the significance (the ability to take polar estimates) of the expression is determined by the degree of involvement of its author in the situation.

- The problematic orientation of the media text or its thesis orientation depends on the extent to which the type of authors are represented in the media text. That is, the general type of media text depends on the place in the structure of the situation covered by the majority of the authors represented in it (that is, you can draw a diagram of "wind rose" or a dot chart on the coordinates of involvement in the event and indirect links with it).

- One of the most significant moments of media broadcasting is the relevance (relevance) of the text's semantic status as part of the content of the media translation to the author's social status of this part (be it a journalist, official, stock analyst, or a manager or an employee of an enterprise). In other words, does the certainty of the ability of a person to express themselves regarding his declared status and the scope of the situation covered. In case of discrepancy between the mentioned parameters there is a *discordance of the legitimacy (legality) of the statement*, which in certain cases may have legal consequences.

- The author of the publication can be considered as an intermediary between the internal and external types of authorship. That is, it is a truly hermetic author's position among other types of authorship, noted above. "The author of the publication" is hermetically sealed in the sense that he equally applies to both internal and external authorship. In accordance with this role of the author of the publication, his typical functions can be defined as summary – result – mediation – summing up – the final (within the framework of this translation) conclusions and assumptions.

- A significant event for some situation (forming an acute or dominant topic) can be considered as a bifurcation point (crisis) of the situation, and the situation

as a system of stable typical (interrelated) relations between the figurants, formed as a result of a sequence of events involving the latter.

- The closer the person involved in the text to the author's marginal type is, the more likely is the implicit (implicit) presence in the text of his position or opinion. However, this does not mean either the absolute implication of any authorial (or close to it) position in the text, nor the fact that the author's position must necessarily be stated.

It is necessary to distinguish several more dependencies of the specificity of the thesis presented in the media text on the degree of involvement of its author in the highlighted situation. In this connection, the notion of the *possibility of communicative activity* of one type or another for a certain figurant, which is closely connected with the concept of real communicative activity (subjectivity) of the figurant, is significant. Possible, or permissible, activity of the person involved can be understood in two ways:

- as an activity supposed or described by some media source (determined by the editorial policy of the latter);
- as a real admissibility (possibility) for a figurant of one or another way of communicative behavior.

"Admissibility" means abilities and opportunities (that is, resources for media admissibility – media), and it is necessary for the figurants to build up an event or situation. One of the foundations of the hierarchy of internal authorship is the degree of involvement in an event or situation (interest in it). Another is the degree of ability to influence the situation (including – to participate in communicative games of various levels and types about some event or situation).

3. The author's theses differ on the basis of their logical meaning.

Here – about the difference in the subject of the content-analytical study: the study of factology or image analysis.

1. The problematic or thesis of the author's statement depends on which type of meaning is dominant in his statement. That is, this hypothesis asserts that the type of meaning of an utterance sets its sense typology: appraisal – problem, probabilistic – thesis.

2. Descriptive and causal (explanatory or predictive) theses. The former are probabilistic, while the latter are estimated.

The fact that the same expression can have two types of logical values allows one to talk about a new type of nonclassical logic.

The difference in the meanings of theses bases the difference (constituting it) of two subjects of content-analytical research: a real picture of events (factology) or a picture of image.

Accordingly, the author's internal positions differ in the nature of the statements made.

For the image picture: the formulation of the problem or thesis, and evaluation. The latter is possible with respect to some figurant: both the object of description and the subject (or the group to which the figurant belongs – the inner author is the subject of the description).

For the real picture: the author's description of the event / situation or the assumption of an event / situation.

The theses presented in the media text are reducible to the structure of judgments, one of the logical values of which is probabilistic, which characterizes the degree of reliability of the thesis. Another meaning of the thesis may be an evaluative characterizing the relation of an event or situation to a figurant described by the thesis. The latter are actually image.

How is the estimated value of the thesis established? And can the question, like the thesis, take on an appraising value? That is, in general, what are the conditions for accepting a logical evaluation value by linguistic expressions?

1. The more the thesis is evaluated, the more significant it is in the aspect of some problem.

2. Evaluation (or what is today known as the "tonality") is a semantic value..

So does each thesis have both types of value (truth and value), or can each thesis be interpreted with respect to both types of meaning? Most likely, the answer to this question should be sought when considering the meaning of the theses as to the significance of the problems relevant to them (questions, tasks).

An evaluation value can only be in theses expressed by theses, whereas questions (problems, theses) can only have a truth (probabilistic) logical meaning, since in the sense of their intention they already assume a positive evaluation of the satisfying answer or permission¹⁸⁵.

The *probabilistic values of theses* (truth/false) are the meanings of the expression of the verified information (represented by the *headline* of the illuminated situation and the *news motive*).

Events covered in the media text refer to the field of information reasons, expressed by sentences, the basic logical significance of which is truth. In other words, the event (information motive) or their totality is represented in the media text by "internal authors" of various types with a different degree of reliability.

Estimated values of the theses are the values of the positions and opinions of the various figurants identified in the text of the publication about the benefit for other (or the same) persons involved in the situation (and the related event).

Analytical monitoring of the information picture of the day on a given topic is a thesis-event analysis, and hence – a kind of situation analysis, suitable for a rigorous description in terms of the logic of "possible worlds" and "description of states." And in this light, in the light of what has been said, it presupposes the identification of two types of content, correspondingly to two types of their values: truth and value.

All this can be compared with the facts of the first and second levels (as described below), and on the basis of this difference – to make a transition from truthful theses to evaluative ones. Assumptions about possible events or announcements of events are theses with a probabilistic meaning. That is, the management of the formation of information motives is carried out through probabilistic theses. However, the same management is carried out through evaluative theses. The consent of the target audience to the author's position in the broadcast causes confidence in the author of the broadcast, which in turn is a condition for the mimetic acceptance of a positive assessment on her part.

¹⁸⁵ We leave here beyond the basis of the relevance of the answer to the question and the authenticity of the logical meaning of context-dependent rhetorical questions.

4. Typological hierarchy of internal authorship is a necessary condition for implementing a circle of understanding of media messages.

The idea of the hermeneutic circle of a media message is in the transition from hierarchically arranged theses, the basis of their identification is their authorship (parts of the text), to the whole text (including generalized estimates of direct participants in the situation "de re").

A well-known definition of the circle of understanding consists in a consistent transition of an understanding of a part of the text (or speech) to its whole and, conversely, from the understanding of the whole – to understanding the part. Repeated implementation of the circle of understanding on the same text leads to the implementation of the "spiral of understanding" (the concept of P. Ricker), which forms the vector of development of the understanding of the text.

In the proposed model, the informative motive is the defining parameter. In it, the marker of the semantic whole text is the general position of the "hermetic" author of the publication, whereas the marker of the parts of the text is all a variety of other authorship between the hermetic author of the publication and the authors most involved in the situation. Therefore, the transition from "maximally participating" authors to a sealed author (from one marginalia to another) occurs through the passage of authorship of the "average". Actually, intermediate authorship mediates two marginal positions. It mediates them even if marginal authorship is not manifested.

In turn, the hermetic authorship of media broadcasting is the structural component that connects the product of SMI with the universe of SMI.

In the proposed approach, the equivalent of a whole media text is the author's internal authorship of the publication. Regardless of whether the position of the author of the text is explicit or implicit, the circle of understanding of the media message consists in the transition from the marginal position of the author of the publication to the set of other positions presented in the text, up to the marginal position of the maximum involved in the situation of the figurant.

By the figurants are meant any personalities, groups, products or brands that can be identified as single taxonomic units, which act as separate communicating entities and are the subject of illumination in the text.

Figurants are the main taxonomic units of the information motive. In essence, the information motive, or information-relevant event, is nothing else than:

- the action of the person involved, or
- action against the person involved,
- that is, in any case, as:
 - the interference of the figurants,
 - staying in a certain status (or in some aggregate of statuses),
 - under certain circumstances or conditions of interaction.

Accordingly, the main structural characteristics of the figurants are:

- evaluation (depending on which valuation system is used, see below);
- category of coverage (leadership, investment attractiveness, personnel policy, etc.);
- the lighting context (several grounds for classification are highlighted, see below).

The evaluation is the attitude of the author of the text (in the case of the media) to the person being shown in the text or the position of the group of interests that he represents. On the other hand, the evaluation is the interpretation of the existent with respect to the representations of the interpreter (the author of the text) about the proper or preferred states or events.

This definition of evaluation means that information motives can be evaluated both by the author of the media text, and by his researcher, but only with respect to some figurant or group of figurants. The first possibility of evaluation is most significant for the study of media activity of the figurants, while the second is for the reconstruction of the real picture of events.

The rating category is the basis for the formation of the context for the coverage of the figurants. If the information reasons constitute a real, eventual or factual basis (text) of the text, then the figurants, being carriers of certain qualities or (potential media author or researcher) potencies, form a story basis (topic),

irrespective of the status of their reality. This is the reason for the marked difference in the facts of the first and second levels. Expression in the media text of fantasy regarding the realizability of potential opportunities of the figurants creates conditions for their realization in reality, or it influences the formation of new potentialities and conditions of action of the figurants¹⁸⁶.

Expressed in the texts of the assessments of the figurants show the degree of speech tolerance of the author to them.

The basis of any universe of estimates is represented by three values (positive, neutral, negative), other systems of estimated values can be two-valued:

- in one of them there is no neutral value in the presence of polar ("positive-negative", "good-bad", etc.);
- while the other two polar values represent one ("significant-insignificant", "important-unimportant", "interesting-uninteresting," etc. In general, the scheme of such a system of values can be expressed by a pair of "polar-non-polar").

The systems of estimated values can also be supplemented with the value "ambiguous". Such assessments are possible in analytical and review publications. In a number of cases, when such evaluation states are identified in the media texts, they, like cases of impossibility to determine the author's appraisal position, are reduced to neutral¹⁸⁷.

Despite the fact that the first of the given systems of estimated values is the most typical (at least in logic), two-digit systems are especially important in carrying out correlations between assessments of figures and dominants of the context of their coverage.

Any value system is built on the top of the core values and ultimately reduced to them. Therefore, when analyzing the assessments, it is necessary to focus on identifying this topic, which is a system of coordinates of the lighting of an object.

Scaling of assessments is possible in the following areas:

¹⁸⁶ Here I once again propose to address Popper's "Oedipal effect", which he put into circulation for the criticism of psychoanalysis.

¹⁸⁷ For logicians in this case, it might be interesting to draw parallels between "ambiguous" systems of estimated values and systems with satiated probabilistic values proposed by N. Rescher for his "quasi-functional truth systems".

- the three-valued structure of types (categories) of assessments is superimposed on various parameters of the subject under study;
- each of the (three) estimated values is ranked by the degree of its expression. Methodological heuristics in this case will be the search for quantitative criteria for expressing the evaluation for a particular case (for example, the presence of epithets, censure or praise, the expression of confidence or doubt in the positive significance of the subject of evaluation).

For this it is possible to note the following quasi-rules of expression in the evaluation text:

- the number of criteria for each type of evaluation should be the same;
- the evaluation criteria for each level of its expression should be comparable.

Each value judgment is ranked according to the evaluation context. In this case, the context can either be arbitrarily described in the analysis matrix (coding sheet) or the ratings are assigned categories of their context that are relatively private with respect to the material under investigation (for example, UPSA's assessment of the coverage of its relationship with Bayer, in a review article market of medicines).

In addition to criterial, implicative estimates are possible. The latter appear in the form of hints and contextual definitions; for their detection in a number of cases, it is advisable to use means of analyzing the contents, while the former are mainly indicated by the figurative characteristics of the text (trails).

In addition to categorizing the subject parameters and scaling the grades of evaluation, one should distinguish the context of the evaluation, by which the text (or speech) conditions for expressing the evaluation should be understood (the context of the assessment largely determines its degree of expression). The establishment of the context of the evaluation opens the possibility of its consideration in the measurement of intensionalians and the application of methods of research into texts relevant to this subject area¹⁸⁸. In an analytical media text (for example, in tabular coding), the evaluation context can be

¹⁸⁸ For example, the ideas of R. Schenck in the theory of conceptual (semantic) dependencies. It can be found in the editions of the collection *New in Foreign Linguistics*. For example, issue XXIV: "Computer Linguistics". (Ed. "Progress", Moscow, 1989, 432 pages), article by R. Schenck, L. Birnbaum, J. Mei. "To the integration of semantics and pragmatics". Translated from English by G.Yu. Levin.

represented by a descriptive commentary to the selected expressiveness index or the selected evaluation category of a certain object parameter.

The paradigm and essential position of this hypothesis is that the evaluation (the algedonic value) is proposed for consideration as a key category of intentional logic.

In texts taken with respect to themselves and explored about themselves, which is pure media analysis, the logic of truth values gives way to the logic of the estimated values. Actually, the logic of truth values begins to play a role in those media texts in which these values are predominantly neutral.

In media texts, the estimated "load" may be news reports. Despite the fact that they are a description of events, the event itself can be evaluated as favorable, unfavorable or neutral for some figurant, and therefore this figurant may be interested or not interested in news coverage of an event, that is, in the existence of some real event as information. This explains the view that even a non-interpretive block of news reports can be not devoid of bias or tendentiousness. In this case, as a manipulative tool is not only the presence of a message in the news block and its parameters (meaningfulness, duration of time, etc.), but also the discursive sequence of the block itself, that is, the sequence of the events themselves, each of which "flows out" from another. Actually, the very discourse of the news block is formed precisely as a sequence of news messages (this can be seen in TV news programs or in the articles of the newspaper Vedomosti, identified as "central" and "business"). In this case, the use of the historical and logical game play is accomplished already at the level of immanent events.

The context of lighting the figurants, in any case, can be:

- evaluative (characterizing the author's attitude to them);
- descriptive (characterizing the ratio of the figurants among themselves).

Both types of coverage contexts of the figurants in some cases may coincide.

Contexts are classified on the following bases:

- (degree) *commonality of the context of coverage of one figurant by other figurants*, covered or referred to in connection with some given topic: general or private;

- *presence in the context of other persons involved*: broad or narrow (or, more commonly, contexts de re and de dicto);

- *relevance of the person referred to the general topic or information message*, in connection with which he is mentioned: direct or indirect (an absolute parameter characterizing the significance of the person involved in the dominant topic in the text);

- *informative coverage of the person involved*: simple or substantial (a relative parameter characterizing the measure of significance or uniqueness of the person involved in the author's coverage of the text);

- *the expected behavior of the person*: conditionally they can be called liberal (the expression of expectation of new forms or actions of the figurant) and conservative (the expression of expectation of former forms or acts of the figurant);

- *the compatibility of the mention of the persons involved*, which is the basis for the pairwise classification of the figurants: comparative or parity. In turn, the pairwise compatibility of the mention of the figurants is divided trichotomically by the multiplicity basis:

- figurantly-figurative mention (comparative or parity mention of two figurants),

- group-group mention (comparative or parity mention of two groups of figurants),

- a figurative-group reference (comparative or parity mention of a figurant and a group of figurants).

A number of observations should be made about the last of the grounds mentioned for classifying the contexts of the mention of the figurants – grounds for compatibility.

- The trichotomous classification of compatibility of the mention of the figurants is possible only if the person involved is understood as a separate entity (in the legal sense, a person), for example, a separate company or personal. In this case, both the comparison of the company and the personalities (Gazprom and Boris Fedorov), and the comparison of the company and the company (Itera

and Gazprom), and the comparison of personalities and personalities (Boris Fedorov and William Browder) will be figurantly figurative. However, if a certain person or person is not considered in the text as a separate entity, then the compatibility relation will be different. If, for example, the publication of the media refers not to Itera and Gazprom companies together, but Gazprom management and Itera management, that is, if in this context, not the unique figurants but their sets are mentioned together, then there is a group-group mention. In the other case, one should speak of a figurant-group mention, as, for example, in the case of a joint mention of the management of Itera and Gazprom, or a joint mention of a group of Gazprom's enterprises and Mr. Fedorov. Thus, the difference in the compatibility of the mention of the figures leads to the operationalization of the concept of the scale of the person involved or his activities.

- Some grounds for classifying contexts are significant for determining the assessment status of the context, indirectly indicating this status. Such are the grounds for waiting for the person involved and the compatibility of the mention of the persons involved. A special case of comparative mention is the comparative mention of the figurants. Regardless of the basis of multiplicity, a comparative mention of the figurants is the general basis for mentioning the figurants for all publications, the informational motive of which is the conflict situation (or sequence of conflict events).

- Some reasons for the difference in contexts are similar or, if you like, close to each other. Thus, the difference in the compatibility of the mentioning of the figurants is close to the grounds of informative coverage of the figurants and the relevance of the person to the general topic. The further question concerns how to understand this proximity, what opportunities are open in connection with it, and how it can be used.

The greatest difficulty in classifying contexts may be the difference in the grounds of commonness and breadth. The generality or particularity of the context of the mention of a certain figurant characterizes the possibility for other figurants (mentioned or not mentioned in this context) to be mentioned or not mentioned in the same way as some given figurant. As for the breadth or narrowness of the context, this parameter characterizes the number, or volume, of those figurants

that make up the context of mentioning some given figurant. Thus, both bases of classification intersect, although they do not obey each other. The notion of a generality of the context turns out to be very significant in the implementation of the so-called "intent analysis" or, as it is also called, the analysis of implicit or hidden contents.

It is also worth noting that the expectations of behavior have a heuristic significance when compared with the categories of topics and rema and the dynamics of the parameters studied.

The double nature of the mass-media

Usually they speak about "meaning of mass information" (SMI). The usability of this expression has become so familiar that no one doubts its meaning. Nevertheless, it seems more appropriate to talk about the means of mass propaganda, since the term "mass media" in its meaning does not imply anything else – some other, equal in significance to the function of these means, rather than informing. The focus on the name of the "SMI" comes from the outdated (if not just naive, coming from the era of bourgeois revolutions) premise that the main task of media sources is to provide information to more or less broad target audiences that are for them profile. The fact that SMI is also a means of manipulating these audiences is not ruled out, but in most cases, the realization of this possibility is still understood in connection with various ways of conveying information – such as:

- full translation of information;
- incomplete (partial) translation of information;
- refraining from reporting information;
- distortion of information;
- falsification of information.

In other words, the ability to manipulate target audiences is seen in some form of supply to this audience of information.

This approach seems to me to be at least incomplete. He does not explain a whole series of things. For example, with this approach it is impossible to understand why in some cases a whole flurry of initiated publications does not resonate with the target audience, while in others a small note in the regional newspaper

creates a sensational excuse that provokes a flurry of publications, finds coverage in the central media and affects stock indicators. He also does not explain why the campaign conducted in the media has a lesser impact on brand or product recognition than on the competitor, while the competitor's recognition, despite its relatively low PR activity, continues to be quite high from the very first appearance of rare publications about it.

These and other ambiguities become solvable as soon as we draw attention to the fact that the means of mass media are simultaneously also means of mass entropy. This means not only that the category of information ontologically assumes its anti-category everywhere, including in media reality – this, however, is a truism. This consideration of the media opens up new opportunities for understanding media reality, and most importantly – a new range of operational opportunities. Understanding the entropic nature of media reality opens the possibility of using the concept of information noise.

The statement about the identity of the concepts of the media and the means of mass entropy means that here we are dealing with two possibilities of the same reality, namely, with the two basic processes occurring in it, as informatization of entropy and chaotization of the ordered states of various parts of this (media) reality, which we can also describe as ideological or image, reality.

It is easy to see that there are two more general types of the process of transforming parts of media reality. This is their reordering, as well as a change in the nature of randomness (first of all, we mean stable and unstable, as well as dynamic and static states).

Considering the entropy factor for understanding media is also important because it begins to play a larger role, the larger the target audience has. The work on transforming groups that are highly resistant to ideological influence can be difficult because of their scarcity and specificity, and therefore competence. The work on changing the opinion of the most resistant groups (the author primarily refers to humanitarian educated people and those who professionally work in the propaganda system) is obviously connected with the appearance of such texts, both informatively and in their source, in the majority cases go beyond the media. The "sensation" expressed in the news story, in its turn, is the factor of introducing the primary imbalance into the media process, which prevents the

"thermal death" of the "semantic universe", but in order for the effect to act as a factor of influence, there must always be an audience as a perception factor, and therefore, the effect of novelty is always urgent. Actually, postmodern "existential banality" is in many respects the fruit of the developed media industry.

The relation "information-entropy" in the translated content can be considered in two ways – conditionally speaking, attributively and relationally.

On the one hand, it is the informativeness and entropy of the media texts themselves, taken with respect to themselves, that is, relative to their semiotic, content and organizational characteristics.

On the other hand, it is the informativeness and entropy of the media texts taken with respect to their readers, recognizing or not recognizing these texts (including parts or patterns) due to a number of their abilities.

Work on (in) formation and chaotization can be conducted in these two areas.

Consider the second case, as having the greatest relation to the sociology of media, or even rather their psychophysiology, which has mass-behavioral effects¹⁸⁹.

One of the most striking means of dispelling attention is the saturation of data. It can be a satiety like (initially) noise, and noiseless, but distracting data, but satiety is the process, the first result of which is information noise. Artificial satiation is achieved through exceeding the threshold of perception of target audiences by intensive transmission of information of uncertain significance to them. Another factor of satiety data is the intensity of their translation, exceeding the ability of target audiences to learn them. Another way to create information satiety is the formation of news occasions that can distract attention from some data. In other words, we are talking about the formation of the dominant (in particular, acute) theme.

So, there are at least three ways of satiety with data:

- satiety with pure noise (that is, an entity or entities perceived as noise);
- saturation with data of uncertain significance (entity or entities whose purpose or value is not defined);

¹⁸⁹ While the former is the central component of research into the structure of texts themselves.

- saturation with data of acute importance (essence or entities, the purpose and significance of which are extremely relevant).

At the same time, the last method of saturation with data is also a way of overcoming information noise. That is, the conclusion from information noise is realized by providing information dominance. And this already means the formation of priorities, that is, the alignment of a hierarchical type structure. So, it assumes the question of who exactly sets the severity of significance: the source of the broadcast or its respondent. Trivially, the ability to independently determine the severity of the topic's importance for itself is the ability to get out of the "magical power" of chaotic broadcasting, and is the key ability of the self-government of a Weberian organized person who, in the process of democratization of the media environment of the beginning of the 21st century, must learn to determine his own priorities with respect to those presented, recommended or attributed to him other, but already peer-to-peer worldview attitudes and positions.

The efficiency of satiety with data (information noise) is related to the characteristics of the social threshold of perception of information¹⁹⁰. On the other hand, this effectiveness depends on the stability of certain target audiences (CAs) to some form of noise; this stability, in turn, depends on the ability (CA – in general, and each of their representative – individually) to recognize different types of noise. At the same time, one should also take into account the trust factor of CA to the source, which is the greater, the greater the volume of CA.

In turn, this stability (for any type of noise) depends on:

- motivation of CA to obtain meaningful information, as well as from the accompanying person
- attention to the information field, on which the emergence of significant information.

There are various forms of satiety with data. So, the creation of noise can be carried out by accompanying news events or information campaign mass of

¹⁹⁰ First of all, here we have in mind the upper threshold of the perception of information by the target audience. This is the amount of information that the target audience is no longer recognizing as the incoming data stream. Accordingly, the lower threshold of perception of information by the target audience is characterized by the minimum amount of information that this audience can be regarded as significant for it and which constitute the subject of communicative interactions among its members.

messages on related topics, also relevant to target audiences, as well as the main theme. On the other hand, there are natural forms of satiety with data, and they are related to the contrast of perception. First of all, referring to open media sources, a person faces a media-chaos relationally. Communicative failures and being outside of the topic are the first things you can encounter here. But after the overcoming of communicative failures has occurred to a sufficient extent, the attributive possibilities of chaotizing the text and dispelling attention, that is, the possibilities of purely rhetorical texts related to the logos, while not distinguishing them continue to be viewed as possibilities or, rather, as impossibilities, impossibility, inability to recognize the text of those who read it, that is, as a communicative failure. This interpretation of misleading is less noticeable, the greater the confidence in the source itself.

Features of the content of dynamic media

The appearance of this material is due to the fact that several prominent agencies (the Effective Policy Foundation, RPRG, as well as some others that I once had the chance to cooperate with) monitored television and radio broadcasts, forming large archives and expending on this case, judging on everything, considerable means. However, it seemed very doubtful that this content would be seriously studied any more than in the framework of simple monitoring and manual calculation of simple mentioning¹⁹¹. And we will investigate precisely within the limits of its specificity, which is significant as a means of influencing the audience and audience masses that perceive it. With the expectation that such work is possible, and this material was created.

1. The essence of dynamic media – in the temporary context of broadcasting categories coverage.

Actually, the difference between temporal and non-temporal (spatially oriented) translation sites (messages) appears precisely when considering the first. Before proceeding to the description of the main categories of temporal and spatial SMI, one should dwell on the difference between the concepts of internal and external dynamics of SMI broadcasts.

¹⁹¹ The material was created before mass distribution of convergent media and social networks, for which monitoring of broadcasts and storage of communicative activity results within the framework of the big data paradigm is a trivial situation. But even after new media became generics, the level of providing automated analytical processing of such data, as well as ensuring such processing of decision support systems and situational and management systems, remains extremely low and methodologically very problematic. These things are discussed in the book "The possibility of management...".

When investigating SMI texts, external sources can be their source, or address, broadcast data. When studying the external dynamics of translations, as a rule, the laws of illumination of various topics, events or figurants in the SMI for a certain period of time are investigated. The units of research here are the SMI publications themselves. As for the internal dynamics of translations, the subject of such studies is mainly the patterns of use of various ways of organizing communication (discursive methods), from which the sequence of reading the broadcast depends more than in static SMI. The sequence of plots or clip series is not only a significant factor in the organization of the media message itself. It is the mode of its organization, determining the specificity of temporal media immediately in three plans:

- intentional (meaningful);
- paralinguistic (audiovisual) and
- source (the information site plan).

The units of research here are substantive and paralinguistic categories of SMI broadcasts, the main of which are the participants of the coverage (or their groups) and, further, the information motives to which they are participants, the themes they cover, as well as comments on information reasons and themes. Sometimes (but rarely) units of research are source elements of translations, as in the case with some channels broadcasting at different times on the same frequencies.

The auditory and visual methods of dynamic SMI message translation, which perform the function of information translation (in particular, the illustration and examples function), should be distinguished from the audiovisual paralinguistic characteristics of SMI messages that perform an aesthetic function (the function of organizing emotional states) and used to attract attention , involuntary) to broadcast SMI.

The temporal nature of the broadcasts of dynamic SMI is determined by the way they cover their categories, which are common to any SMI, in a context specific for them – a temporary one. Based on the coexistence of content categories in the auditory and visual channels of their broadcasts, within the framework of a single message from dynamic SMI, temporary media contexts are divided into audiovisual synchronization and audiovisual diachrony.

To audiovisual synchrony ("in things") mentioning figurants, information motives, themes or their comments, it is possible to carry all set of contexts of coverage of events, figurants, themes, and also sounds and images which are continuously broadcast during one time period. Synchronous translation is significant, in particular, in determining the factors for creating stable associations among the reader (for example, the reader of the creeping line), the viewer or the listener, that is, when investigating rhetorical broadcast capabilities.

Audiovisual diachrony refers to the same categories of broadcast, but referred to at different time periods within the same general broadcasting period. It, in turn, is divided into:

- audiovisual pre-diachrony, that is, the mention of one category or groups of categories before the mention of another category or groups of categories ("before things") and
- audiovisual post-diachrony, that is, the mention of one category or groups of categories after mentioning another category or groups of categories ("after things").

The context of lighting is almost the main factor in controlling the relevance of parts of the content of broadcasts of dynamic media. From what dynamic context is used, not only the mutual adequacy of the content depends, but also what new content can be obtained as a result of using such kind of contexts. The difference between synchronicity and diachronicity of translation elements is significant for determining the suggestive possibilities of media messages.

Synchronization or diachrony of the mention of lighting categories can be implemented at the levels:

- one translation channel (audial diachrony / sync or visual diachrony / sync),
- different broadcasting channels – both audible and visual (actual audiovisual diachrony \ audiovisual synchronization).

The difference between the synchronic and diachronic contexts of mentioning the categories of translation forms the notion of, respectively, parallel and sequential ways of covering these categories in dynamic media. Static media, such as the press, outdoor advertising stands and (in part) the Internet also provide an opportunity for both parallel and sequential ways of lighting, however, in contrast

to them, in dynamic media these methods are not dependent on the rule of reading their texts by the reader phonetic or non-phonetic, see below), which the reader can observe or not observe, but from the translation of this perusal to the media itself (announcer, spokesman, commentator, or in a visual clip), which within the broadcast becomes independent text, in parallel with the read. And we are not talking about language and metalanguage, about text and metatext, but about different mappings of the same text, that is, about the situation of interpretation and translation (for example, visual-nonphonic content into the auditory-phonetic content) inside the message itself. Thus, intonation already indicates an interpretation. The display can be such that parallel illumination in one read / text can become sequential in the other, and vice versa.

2. Features of the content of dynamic media broadcasts are in the nature of their language.

As for the difference in the content of the methods of broadcasting the media message, they, in any case, have a sign language, and therefore a linguistic nature. It's another matter what language is used in this or that case. And we are talking about the transmitted audio or video parameters, and not those that can be changed by the receiver itself (screen service of the TV, volume control, antenna or cable interference, etc.). It is also assumed that during the on-air changes in the audio or video parameters of the broadcast temporal messages, the settings of similar receiver parameters remain unchanged.

The most common parameters for dynamic content are:

- mutual adequacy of audio and video sequences, the basis of which is the subject integrity and coherence of content transmitted through both broadcast channels, as well as
- the regularity of the broadcast, that is, the provision or non-provision of a broadcast sound (image) of a certain quality in the air grid or technological procedures of the broadcaster. First of all, we mean technical overlays and unforeseen situations during a live broadcast.

On the one hand, neither the audio channel nor the video channel of the media message transmission are reducible to each other, because they are translated information that is irreducible to each other. On the other hand, both these channels intersect (or, better to say, close) in some area. This area allows not only

to connect both broadcast channels with each other. This area of intersection of two broadcast channels and, at the same time, part of the message, is such that it embeds the broadcast audio and video content into its system, giving them meaningfulness and being the first reason for their organization. It is not limited to the technical features of video or audio broadcasts, even if the media uses only one channel (as in the case of radio), nor the content of broadcasts in general, but rather refers to a part (or even to a certain type) of their content.

This is the area of that natural national language, on which the translation takes place, whose morphemes are used in dynamic translation. Since all linguistic morphemes are represented by either a type of grapheme or phoneme type, each of which can find a one-to-one correspondence in a paired type, language, being the organizing principle of media translation, allows using the entire content of both channels in the maximum possible way.

This content, of course, does not consist solely in language alone, including only one natural language, but it is natural language that can be the main link in media translation, because every SMI has a linguistic nature. If in the language there were other morphemes for constructing expressions (besides graphemes and phonemes), then in the dynamic SMI there would surely be other channels of information transfer, besides audiovisual ones, and these morphemes would interconnect such channels with audio-visual channels, opening up the possibility of new senses, allusions and machinations. Morphemes represent the reality of language, but language is not reduced to morphemes, even if it is based on them.

So, audial and visual channels of message transmission are connected, first of all, with their content, of which the language is the main translator of intensions. Why is this definition of the role of language important? After all, it is clear that dynamic media translation almost always involves both speech and inscription. The point is that language is the focus of meaning formation in dynamic translation, while the transmission itself, as it was said, is not exhausted by it. He is present where there seems to be no language morphemes. Allusions, associations that arise in connection with non-linguistic (non-textual, that is, non-texts of natural language) images, as well as "non-verbal" sounds, are of a linguistic nature that cannot be reduced to nomination alone. Morphemes here – only a key to launching connections concepts, in connection with which the

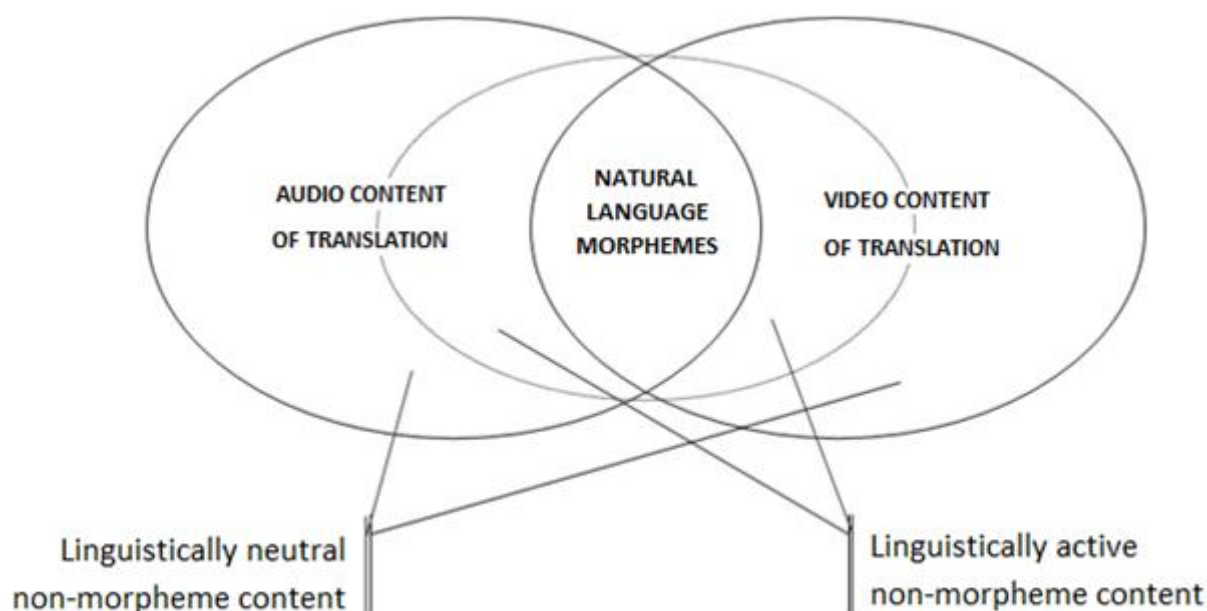
viewer (listener, reader) interacts with both linguistic and non-linguistic elements of the broadcasts. Parts of audio and video content, which are natural language denoters, can act as a separate syntactic system, which, when organized in a certain way (artificially created, for example), is capable of corresponding natural-language commenting to organize conceptual representations of the audience of this message.

It should be reiterated that speaking of language as part of the content of media translation, it is precisely the presence of a natural text or speech in the message itself. But this does not exclude the fact that all dynamic media messages are entirely of a language nature. Even those parts of its audiovisual content in which such natural components are absent turn out to be included in the language contexts, since every media message is addressed to the native language's native speaker in general, irrespective of what language it can be in this message: Russian, English, Chinese, Arabic or, for example, Hebrew.

Recognizing the language as the organizing principle of dynamic media translation, we can state that this beginning realizes itself from two sides:

- on the part of the media broadcast itself (and thus, to some extent, from the editorial staff of the media, the journalistic community and other groups of influence on the content of the broadcast), and
- from the audience of this message, capable of:
 - recognize the morpheme content appearing in the message and
 - involve the non-morphic content of the translation in the semantics of its language.

The diagram below is a schematic representation of the relationship between the contents of the dynamic translation channels.



Why is everything that is said here about the language has a special significance for the dynamic audiovisual SMI?

First, because the marked categories of translation in dynamic SMI can be represented both in linguistic and non-linguistic (not natural-linguistic) forms (for example, in reports). The difference between linguistically active and linguistically neutral non-morphic content is that the former are directly related to the natural language text being spoken or displayed in the message, while the latter are not, although, of course, the latter in a number of cases can be the same for the SMI audience, all non-linguistic content in the space of one's own language. "Immediate" connection with the natural language here means:

- the minimum number of grounds for implicit linkages with linguistic content;
- the minimum number of logical steps connecting the linguistic and non-linguistic content between each other for each communication basis.

It can be seen that the difference between linguistically active and linguistically neutral linguistic content is largely situational. The identification of the semiotic involved in the process within the message of non-linguistic expressive means is an important methodological task.

Secondly, because, unlike the press, outdoor advertising and (in part) the Internet media, in which the signified and the signifier are sufficiently separated, in the tele- and radio messages the signifier and the signified are so close to each other

that in some cases it turns out possible their mixing, whereas in others – the self-presentation of the elements of translation. In addition, the natural language sets the directions by which a TV or radio audience, based on visually non-phonetic and audially non-linguistic content, completes its understanding of the world of images and sounds outside the broadcast itself, which is very important for the study of hidden meanings and definitions (intent- analysis).

Vitological innovation: patriotism or compradorism? (as an attachment)

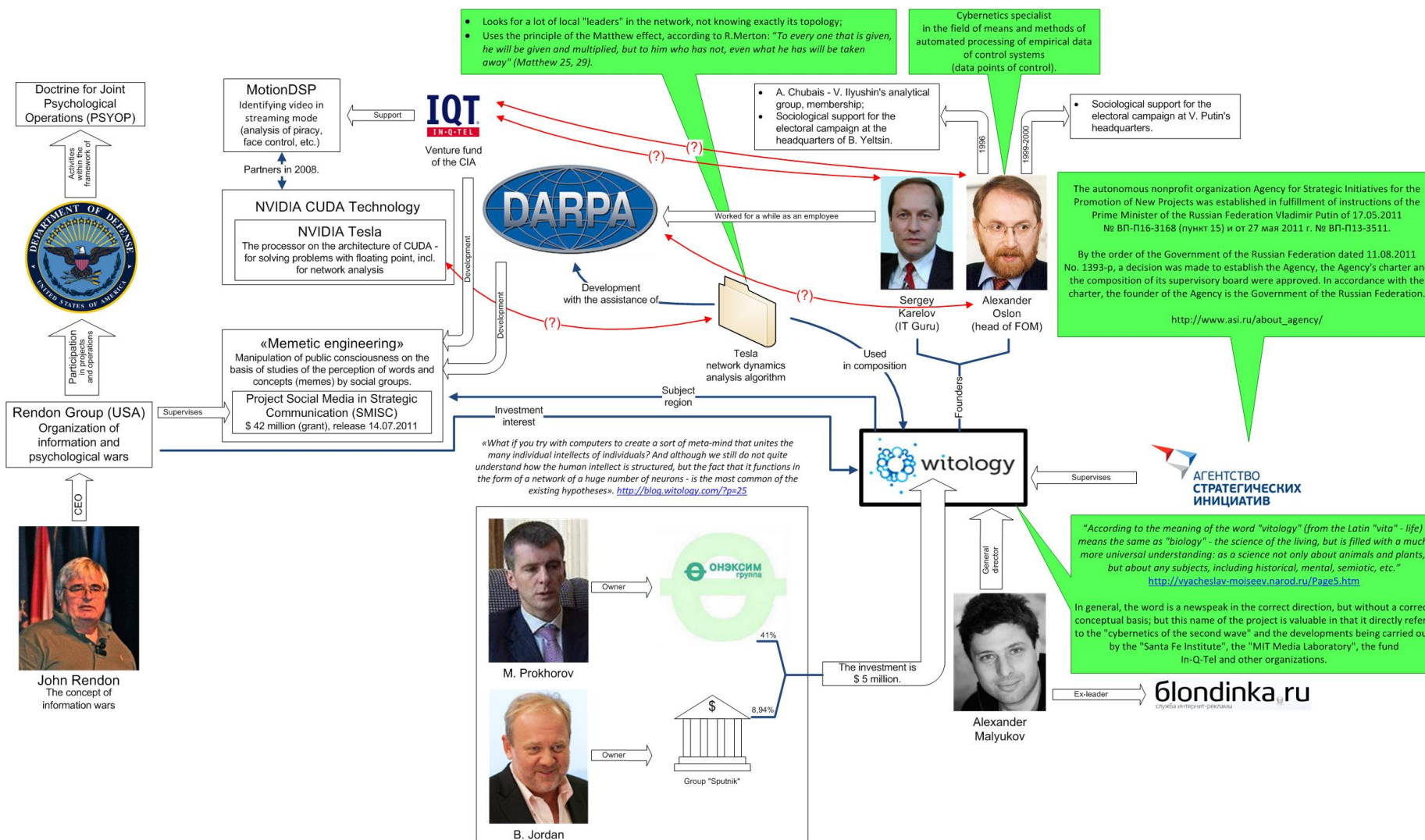
If earlier "Goebbels propaganda" was the object of propagandistic and personal contempt, as well as academic consideration, mainly in the current reality, now it is becoming one of the main components of waging information wars, and should be studied (and in some places studied) as a direction for promising developments with understanding of its economic background and preparation for new forms of military aggression of the future – which, by the way, has already come. First of all, who is investing in these areas and how can he use it. In addition, in the context of an increasingly problematic approach to the provision of expertise in the management of society and the emergence of the long-predicted technologies in concreto, an understanding is required of how in the world and, in particular, in Russia, this security is built, by what forces and on the basis of what cognitive attitudes.

All data on the topic identified in this material was obtained on the basis of fairly simple procedures for researching open sources of information available to even a student, and are far from being the top of open source intelligence. I do not think that in this case the dispute between the mirror and faces can be resolved in favor of the latter – which, alas, very often occurs. All these secrets of the Polishinel are so long known that it becomes boring. The content of those technological growths and deposits that, under the aegis of government programs and, in general, good state slogans, develops in the trend of new technological realities of management of human (in particular, mass) consciousness, which work as an industry with an unknown beneficiary, to which certainly do not include those who are the object of applying these realities.

However, since there seems to be no progress in this direction today, and the economy continues to operate in a paradigm ... does it work in general ... ?, to the extent any technological innovation developed in Russia within the framework of avant-garde world trends (and one of the such as today is the creation of artificial

life within the framework of the complexity management paradigm) under the state aegis, will always be accompanied by questions: exactly, to what extent and in whose favor? And the question "what / whose money?" Is not even paramount here, as these technologies (like many others) are not what costs money, but what money costs, especially today, when "world money" does not even cost gold, and they themselves are nothing more than a technology realized in the form of a sign system, fixing income and converting resources.

Among these technologies is the Russian (to what extent "Russian"?) Project Witology, created and developed by quite well-known Russian characters from among those who are now ruled by the economic ball, and a decade or two ago created the current establishment.



To this scheme, I would, before giving unambiguous answers, ask the question of what it is all about: an attempt to catch up on the "stalemate of the nineties" in the Peter's spirit of "learning from the ~~germans~~ americans", or to the arrogance of a frank interception process control over Russian society by the comprador elite, integrated with the elites transnational? In the same sense, the arguments about whether the bureaucrat was bona fide, allegedly in connection with the Skolkovo Innoscandal V. Surkov or not, was not so interesting, whether this resignation was prepared for a long time and by what clan. It is important that this is perhaps the second after A. Kudrin resignation "on his own" and, like Kudrin, who was engaged in some sort of financial ambiguity, Surkov was engaged in some sort of ambiguity about the order of the humanitarian and political technology management of the society, and now, like the ex-Ministry of Finance, can quite honestly and nobly go into the "systemic opposition" (or "in the shade"?) under the sign "I did everything I could." But this, again, is not particularly important. It is not only persons who are important, but also the categories of persons who implement the innovation technological trends and strategies in general.

Under the respective expert establishment, the neo-liberal, hardly less than completely, whether economic Kudrin, political technologists Surkov and K. Kostin, or cybernetic-sociometric Oslon, grants are being allocated today – both from the Russian and foreign parties (in this sense the proportions of investing are curious in the direction of "them" and in a specific project in the direction of "us"), and therefore it is often difficult to determine in whose strategic interests strategic technologies are developing in Russia (judging by "Arab spring" and "color revolutions", they are like that). And again: who is their issuer? Is it not possible that the avant-garde technologies of society management are only a "screwdriver assembly" based on ready-made ideas and concepts that are being developed "far from us"? And the possibility of developing these ideas and concepts in Russia is being stopped by measures to degrade the system of cultural reproduction (primarily education and science). And at the "right time", these technologies, in the person of their issuers or dealers, will work "right" (that's just who?).

That possible argument that Witology is used in the "tricolor" federal project within the framework of "Russian-American cooperation" is rather shaky, because such technologies are for their developer an object of export only in the form of

system of global technological trends, but rather to the aspects of interpreting work with the semantic and social networks of the technologies implemented in it. The general principle, implemented on non-scale graphs, does not always coincide with the empiricism of social reality and its homeostasis. In particular:

- an expert community, that is, a community of people with "expert power" in the sense of M. Weber:
 - is arranged differently than the crowd;
 - it is not fatal to be included in inappropriate communities;
 - is a condition for creating a value (community survival resource) that cannot be alienated by force or cunning on the part of the leader of this community (although not always, but immunity to such things is developed quite quickly);
 - has a higher competence in terms of managing social processes in its subset, rather than a spontaneously formed leader (node-concentrator);
- the status of a large social hub on the basis of pure authoritarianism or control over surplus resources does not guarantee the increment of value added or the opportunity to acquire skills for obtaining it;
- with a general decrease in the number of nodes-objects of influence in society, competition between "concentrators" increases, leading to a decrease in the productivity of society, weakening its infrastructure and guaranteeing its existence;
- disproportions in the redistribution of resources in society, modeled in the structure of the "multi-hierarchical" graph, lead to aggravation of social contradictions and stimulation of the development of competent autonomy by "subordinate" nodes in the "shadow" sector of the network;
- in social reality, phenomena similar to the effect of Matthew can arise only under the conditions:
 - the knowledge of the holder of the primary capital of knowledge or experience of ways of correct investment with return of profit;
 - the presence in society of the demand for the value that this capital represents, that is, the value of capital-if the resource that makes up capital does not have that value, then it is useless as a pre-emptive factor, irrespective of its cost price;

- the existence in the society of solvent demand for the value that this capital represents, which already involves the division of products, goods and labor, and in fact reduces the effect of Matthew not to the concept of an "absolute resource", but to an abstract idea of the distribution of a private resource whose presence in one place means the absence in this place of another resource and the presence of this other in another place, which is the condition for an exchange that excludes a radical property polarization.

In addition, the real conditions for structuring the social and semantic networks realized as a whole within the framework of Witology differ, although they are in structurally expressive (graphs of non-scale networks) and empirical (human society) entities of the same order. Transformations at the level of the semantic network in the social space lead to psychophysiological disadaptation at the level of personality, conflict and loss of controllability of social processes-in particular, they are not always controlled under the very source of these changes; those. the data on the output of the "non-scale network", as mentioned above, are not taken into account, as well as at the input, but then it turns out that the main thing for such a "transformer" is not control, but disorientation and chaotization of social space (which fits perfectly into the new "Byzantine" paradigm management of the US world in the period of their weakening).

(Total control & Jail industries) vs Darknet

Next, we will talk about the components of that reality, the instrumental for intelligence and analytical work with which proposed in the previous chapter, media-research substantive differences. That is, we are talking about the texture of the process that forms the type of modern mass man as a living being. First of all, it is about where the "middle class" will go and what they will do with it, and they already do, those in power, the information about the real specifics of which is very modest among representatives of this class. Total control is a phenomenon of the Art Nouveau era, but it has a continuation in the "epoch of recession" as its organic part, increasing the capacity of its own arsenal.

A compromise class in the light of the foresight of the neo-nomadist Jacques Attali

Much indicates that the current world (and Russia – in a very vivid manner) by the beginning of 2017 is implemented by the scenario, once represented by Jacques Attali: zoning of enclave territories of a favorable state in the sea of depressed state territories, rich and poor nomads, the realization of technological fantasies in the non-mass format, the institution of monetary violence, which should lead to an exhausted global democracy through a planetary conflict, the growth of the regulatory role of insurance corporations and the like. The problem of forecasting the development of the world situation (aside from the numerous cases of techno-tourism) is largely due to the fact that this scenario is now perceived by many elite representatives who regulate world processes (including the neo-liberal power that holds the cohort of the rulers of Russia at the beginning of the 21st century) , is realized in the sense of the same "oedipal effect", that is, how the project scenario of the world, distributed according to managerial consciousness (or even the collective managerial unconscious) is simple anstva planet. This scenario is perceived and realized as stable and positive, but not massively publicized, the antithesis of the Marxist tradition, which is complemented by a small negative antithesis of the Popper's proper nonsociological criticism of Platonism, Marxism, etc. things piled together with a tablet of "totalitarianism", raised to the shield by financier J. Soros with a positive cover in the form of the idea of an "open society", very much in tune with what Attali says.

It is not great news that the trend of the Attali model today, as patent lawyers say, "to the point of confusion" is similar to the mask of the Hitler world economy.

These processes are already felt by the mass educated consciousness, including the expert, but not completely, not only because the entire picture is not completely visible, but also because, among other futurological forecasts, the Attali concept is viewed, firstly, as "gloomy (and, as in the case of psychology of stock exchange investment strategies), and secondly, this concept is long-term, and the carriers of the most sober expert consciousness not only are not inclined to trust long-term forecasts in such a fast a changing world, but in general any forecast (otherwise Nassim Taleb, probably, would not have been so popular with them). Others simply do not relate the surrounding negativity of everyday life to the once heard or read terrible expert tale, because for this it is necessary to take an abstract philosophical position, having made an effort of such correlation that many people consider unjustified luxury for themselves.

Meanwhile, Attali is an honest researcher¹⁹², and even if what is happening does not develop "exactly" with his script (and he himself sometimes warned against interpreting his forecasts as "absolutely accurate"), it is very close to them: today's elites do not want to solve world problems in "subtle" ways, and even more so – to yield to the authorities (in this sense, it is very convenient for them to appeal to the nature of human instincts), and therefore they drive the world in a direction combining feudal orders with the technologies of auto-poetic production (counting on overcoming political and economic grounds, laid by Adam Smith), exciting and disorienting the masses with subtle propaganda of the National Socialist and Social Darwinists, preparing them for the adoption of a new world. Accordingly, a new configuration of relations between tasks and consumer standards of still "vertically integrated" and hierarchically aligned elites arises, on the one hand, and mass demand, Sternly created "stimuli", transformed by concrete forms and methods of the Leninist "living creativity of the masses" (or Russian-proverbial cunning of the poors on invention), which is also realized and,

¹⁹² To his credit it should be said that he sees much more predictable truth in heavy media content (industrial art) than in academic studies, as he mentioned on the example of the movie "Blade runner" in the first chapter of his book "On the threshold of a new millennium". I also tend to consider the aesthetic interpretations of the future as a valuable predictive tool, especially if they are performed in a sufficiently deep system of dividing "mass-cultural" labor.

if possible, docked by the elite, who, however, does not see, for the time being, any prospects, thoughts and possibilities of existence, in addition to the status of consumption in the world carried out by the science fiction.

Of course, history will always go its own way, but it is with an emphasis on such a scenario that the examples presented in the following sections should be considered: the model of Attali begins to work when the Marxist capitalist model ceases to work, and it begins to work, first of all, in the human mind. Another question is whether the Marx model will stop working at the level of transpersonal reality. The productive one that could be counterposed to this new model (just as a natural perspective, and not "from the ceiling" of the taken antithesis), and all the previous discussion was devoted. Although, again, the choice of the world largely depends on what and how we are conscious of as a possible. An important aspect of the concept of the French globalist is that his triad "religion-weapon-money" is nothing else than the basis of the formational approach, and perhaps the only formational, and not civilizational, alternative to the Marxist, and as in the sense of a static and in terms of forecasting global dynamics, while being a stage, like the Marxian socio-economic formations¹⁹³. Unlike him, I myself, recognizing this triad, as well as in the case of the Marxian formations, suggest not to absolutize their stadiality, considering them instrumental methods of power management¹⁹⁴, while Attali himself considers them successively successive forms of power in history. This, of course, the essential triad, I have compared Grigoriev's difference in management by means of money or by means of a law-on the one hand, and the fuller difference of macroeconomic (and hence macroeconomic) accents of social development on livingry or on weaponry, on the other. In the Grigoriev case, the dominance of money can turn a religious institution into an ideology (and vice versa, when the power of money runs dry and the right that prevails in European medieval times comes to their place)¹⁹⁵, whereas in the Fuller the entire triad reduces its

¹⁹³ I find it difficult to say how much this "formational" circumstance is taken into account by Attali commentators or critics (especially Marxist ones), but according to the impression of the author of these lines – not particularly.

¹⁹⁴ In the case of the Marxian formations, the unbalanced phases of society's being. See above section with the hypothesis of income and formations.

¹⁹⁵ Although, of course, the conditions for such a transformation must be studied with much greater care, if only because ideology is a sign of capitalism that emerged "in a strange way," while religion in the sense of official worship is inherent in a far greater number of peoples and epochs. And this circumstance, by the way, confirms the stage concept of Attali and at the same time raises the question of why most of the time of its developed

relevance, giving way to a holistic science of nature, represented by the knowledge of applied metaphysics and what is called the American philosopher the "scenario universe". The elements of the triad do not go away, if only because many technologies at the interface between military and medical affairs use geodesic coordination and tensegrity mechanics, however, in the framework of the synergetic program, something more happens: the power itself over people as the key sense-motive (believed by so many specialists in public sciences as something natural, although they do not doubt at all about the resolving power of their historical observation) gives way to a more general and radical principle of make sense, which opposes not only the principle of make money, but also carries out religious-ideological principles with penetrating sobriety and radically increases responsibility in the weapon (and, incidentally, weapon) use of organized forces of nature.

Moreover, today the task and regeneration of the forces of nature can be completely solved, and the survival of people – for this purpose, effective and aesthetically elegant solutions of the mobile-modular infrastructure are offered, for which the concept of integrated design¹⁹⁶, as well as the ideas of those who promote the principles of the principles of infrastructural organization on the tellurocratic spaces.

The notorious "middle class" is determined not only by some standard of consumption, but by consciousness and self-awareness – very vague, but also sufficiently stable, formed as a result of a certain and consistent crystallization of ideas about it, which also represent knowledge or are given out for such; and therefore, a certain system of communication. Awareness of it from the outside is a kind of compromise between poverty and wealth in one direction or another, and is associated with a set of criteria, but in no way with some "universal standard of being" for which it is nonetheless given – including the hygienic standard that largely depends not on the level of income. This latter generally does not in any way define the standards of consumption, remaining only a private indicator of the quality of life; meanwhile, it largely determines the

existence in developed imperial states money did not lead to the emergence of capitalism, which is already the subject of Grigoriev's problems.

¹⁹⁶As the term goes back to Papanek, as a mindset – to Vauban, although before the last and were tasks weaponry.

ultimate utility of the consumed, and in the sense of not so much the "best resources" as the "right".

Also, the earlier scientific view of this "compromise class" within the framework of an integral Marxist tradition, known as the "petty bourgeoisie", is not actualized and received in the context of today's life – both from purely political considerations of a political nature and from the increasingly obvious recently, the intuition that this concept, connected with the notion of a mass decent life, economically expressed by a certain type of consumer behavior and practice, requires a substantial re-definition in completely new emerging conditions, both country and global, levels. Here an attempt is made to consider the problems of controllability of this, which is very demanding in its preferences, but is questionable in its own resources of influence on social processes, the environment, in the context of the question of what social type of person is to be dealt with in the future, including questions relating to the image of homo economicus, if the word "economicus" in general can be applicable to this new species.

As a preamble to everything that follows, I would like to say about the modern system of knowledge, part and at the same time surrogate of which are the media: the peculiarity of this system, partly taken in the sense of Popper's book *Third World*, is that proactive groups and schools, developing thematic and formatted directions, become isolated in some representations relevant to the conventional in the framework of these groups, but a significant part of the sources remain outside their field of attention for reasons beyond their control – o, lack of sufficient means of searching and analyzing information. This same moment gives rise to the problem of consolidating proactive groups due to the lack of narrative-linguistic communities. To do this, such a search-analytical machine solution should assume not only a chat, but also a coworking, communicative component, that is, one in which search and analysis sessions are performed in a multiuser and overlapping mode. The use of essential and model representations of such an organic subsystem of modern society as the mass media discussed above makes it possible to greatly simplify the solution of such a problem of search and analytical cooperation.

Cultural anthropology of modern man, regardless of social status, is now set by the whole apparatus of cultural industries and communications means to a greater extent than by the semantic dominants of previous eras, which are tradition, career or money. Moreover, the nature of the perception of these latter and the attitude towards them is also determined by this apparatus. In other words, the attitude to the instrument of managing the flow of goods is determined by a system of management of values that is beyond the limits of this tool as a metalanguage of a larger order¹⁹⁷. Of course, a more critical and educated person is able to cope with the influencing factors that influence him from outside, but it is the immersion in modern infocom that creates a special everyday environment that he perceives and, taking into account the data, actualizes his imagination in various directions, with her own way of life, known in the system of marketing communications under the word "brand".

Recognizing the importance of such a hypothesis, or at least recognizing the validity of its approval, at least in part, one should consider empirical and general considerations relating to this sphere of shaping the reality of the human world.

They say that if a person does not engage in politics, politics begins to deal with it; this is a mild form of expression: the fact is that if a person does not engage in politics, then similar (or even not at all similar) ones come to power who start to live it out of the world – whether by stupidity and short-sightedness of their own decisions, or by direct malicious intent, produced by their clumsy ideas about the "nature of man".

Laws for society (whether legal, religious or moral) are created by representatives of the kind of "reasonable person" – that is, one who is inclined, on the one hand, to avoid absurdity, but on the other hand – to see the creative principle in contradictions. But precisely because the contradiction is the beginning of all possible possibilities, the rational person avoids the absurdity in the laws imputed to society, for such a sane contradicts both the principle of the life-supporting function of society and the nature of reason itself, the right to which also has to be recognized as natural. If the social and legal law is absurd and absurd, contradicts or restricts natural rights in the long term, and is either a product of stupidity, shortsightedness and incompetence, or is created by an evil or criminal

¹⁹⁷ Gödel's type, in contrast to money as the metalanguage of the Boolean (reduced) type.

intent by the authority that generates and imposes laws that do not extend to society itself (which opposes itself to society in the rectilinear understanding of Ashby's principle), then such laws are not mandatory for execution, no matter how much legality of their own security they have, but the people and has the right to be guided in the relevant spheres by the motivating part of any universally valid law by moral maxims and rules of upbringing. The incredibly high degree of absurdity, absurdity and bias, however, represent many procedural laws of the rights of citizens of the state "Russian Federation" of the first half of the second decade of the XXI century, especially those relating to taxation that applies to everything that can and only it is possible, in favor of the power comrades and oligarchs – in its seemingly new, but in fact, long known by the most diverse literature, the convulsive paroxysm of the obsolete capitalist epoch, through cracks showing the ugliness of feudal relations. Formed ways of regulating these relations, however, have a different structure than the systems of "conflicting autonomies" known for feudalism – in the post-state world of cooperating autonomies they are able to play their role in a new quality.

The Decline of Europe: some contradictions in the discussion of the future

At the end of February 2016, a very interesting material appeared from Abraham Shmulevich¹⁹⁸ (always with interest read an interview with him). The risks they are being justified are justified, but it cannot be said that there is absolutely no work in the understanding of the humanitarian processes that he talks about. It is being conducted (by me, in particular, and not only by me) – however, in truth, mostly chamber. The same Shmulevich – is not he chambered? Within the framework of this work there are also very definite achievements of the required understanding of the processes. That is why, as a small amendment to the Israeli researcher, my hypothesis is for the future: there will still be "zones of sanity" in the world in the form of civilizational enclaves, but they will, so to say, "be made Swiss", forming a kind of "landmarks", and on the scale of the planet, and on the same scale to look for similar ones, establishing connections with them and using the currently undistinguished (and maybe developing) transport technologies that the author is talking about. Such enclaves (do not want to talk about "stability window") has been in the history of post-Roman pre and pre-capitalist Europe: the same "carolingians", "barbarossians", "rudolphins", as well as any kind of

¹⁹⁸<http://rusmonitor.com/avraam-shmulevich-chelovechestvo-v-tom-vidе-v-kotorom-ono-sejjchas-est-ne-dozhivet-do-konca-tekushhego-veka.html>

"patrickodimensional" Christianity and other "celticism". Interest in the latter, by the way, is now in fashion "indigenous national states" and it looks like a growth point of the new European identity on the basis of the output of the roots "of the Enigma." Another matter that these enclaves – "the villages of Culture" will be, on the one hand, in the mode of a relatively small group, the pressure of totalitarian structures (in fact, "monocentric" imperial), resisting them and looking for original ways of protection. However, again, it was like in History – today it is enough to remember the right and correctly interpret.

Of course, I understand that such "spaced-out" decisions, offered as "sketches of optimism", fully correspond to the feudal "form factor" of social resettlement, but I do not rule out the possibility that the inertia of capitalist "anomalies," including transport opportunities, plus info, is capable of creating something productive in the sense of the cooperation of such groups. Such cooperation will also take place in connection with certain economic processes in the United States that took place in May 2013 against the backdrop of the then rising unemployment in Europe and the resulting demographic problems due to that (even before the migrant crisis erupted there in full force).

Demography statistics from Shmulevich are correct (in Spain – very badly, best of all – in Austria and Germany). If, as he claims, Europe is waiting for the era of the "lost generation," characterized by youth unemployment and, as a consequence, poverty, multiplied by social isolation, which, in turn, results in a responsible conclusion about the refusal to acquire a family and a crisis of "values success", then why suddenly ask the question *"what commandments will the representatives of the 'lost generation' give to their descendants"*, if these descendants are not expected because of the refusal? In the commentary the topic is not disclosed, therefore here I will allow myself a little to speculate.

So, there are two options: the first – the "lost generation" is demographically and culturally degraded, and Europe will be sunk, giving way to newcomers, capable of multiplying – "Muslims", "Hindus" and other "Chinese". Option two – the "lost generation" still adapts to the situation and will have children, but on a new basis of values and ways of life. The first option to consider senseless – this is much better written by Oswald Spengler, and then – a bunch of different pessimists, their name is legion. The second option seems more interesting to me, because,

firstly, the younger generation inspires hope with anger, vigor and reactivity, and secondly, new opportunities of urban discourse open up, and thirdly, such adaptation is very well explained by the process of "fascization" of Europe, than has already been repeatedly mentioned by many by whom and where.

The viciousness and vigor of young people means that some time must elapse from the moment when the mass of educated and unsettled young people in the pan-European (and, with some, first or second, amendments, pan-American) scale realizes themselves as gavrshs, to the mercy of fate abandoned, and their with a boiling mind will be indignant, realizing not its proletarian givenness (as before, when the proletariat was immersed in this given, and had to realize the prey of education itself as a necessary object of desire), but it is precisely its desire to become a proletariat in Marx's sense, that is, aware of the generating and creative activities at the personal, existential level of the here-and-now (rather than social – "manufacture around me"), as the most healthy life strategy and desire, without education as a given. In this sense, today's European youth is "the proletariat on the contrary," and is a good answer to the argument that the proletarian revolution is impossible, since the proletariat has disappeared. Indeed, in the classical sense it is impossible, but it can be a "revolution on the contrary", when a more general level of anthropological consideration is taken.

The second aspect of the survival of European civilization I associate with urbanism. This refers to the crisis of life in the cities of the capitalist way, which, in fact, is characterized by disunity, atomization of people, manipulation of their employment, treatment with them as a means (exploitation), quantifying them in apartment quasi-economy, minimally minimizing economic autonomy at the micro level, and usury as an urban phenomenon based, on the one hand, on the growth of cities in capitalist relations, on the other hand – on the traditions of individual ethnoses historically leading predominantly but the urban way of life. In this connection, regardless of the deplorable position of modern youth, the search for its exit will be related to the search for opportunities for living outside the existing urban urban environment and the associated norms, traditions and values of the space of social (and even human-natural) relations. Whatever it may sound from the point of view of classical political economy, society should swing towards the village, but it will already be some new village, including components and standards that are not widely known in historical retrospect. Now the

beginning of this process can be observed in various kinds of ecological movements and ecovillages, as well as in growing subcultural and re-cultural interests, which, contrary to some opinions, can be explained not only by the archaization of consciousness as a form of cultural degradation, but also by the search for civilizational alternatives – for example, by interest to the traditions of the Celts as a predominantly rural civilization and highly enough for their time, developed art and technology.

The third aspect of the adaptability of European youth (and, further, of the entire society of this region) is associated with the growth of national self-consciousness as a social-immune rejection of multiculturalism and universal tolerance, re-industrialization in the form of the return of industries from the Third World countries and the establishment of a "corporation state" as a follower of pre-war traditions "state corporatism" – the formation caused at a new historical stage by the global character of this process, tied to the so-called "global governing class" and sold by the principle "and the government is living on another planet". The value crisis of liberal society and the leveling of cultural landmarks lead to the requirements of toughening the regulation of public life, and the disintegration due to the decay of monopolies of corporate economic agents that formed after the Second World War as a replacement for military organizations, but with the corresponding system of performance leads to a return to the original, forms of organization of collegial activities, with the simultaneous replacement of the more non-working economic senses with political ones. All this – not to mention the dislike for the "urban ethnics" and "trading nations" mentioned in the previous paragraph, which is still drowning in the general vomit masses, caused by a copious reception of the same multiculturalism. It can be leveled by the creation of a "nationalist international" (the term of M. Delyagin), but until the realization of this idea comes to pass, again, there must pass the time during which European youth will probably manage to survive neo-fascism, fueled by "slightly more" mature politicians who today there is nowhere to go, and their sponsors, who also have nowhere to go, except for the "floating Alfavills".

"Jail industries": the first signs

Among the words and concepts that arise for describing the future world, there are those that make the impression of recreating not so long ago known, and not

so long ago seemingly oblivious, things, only in new conditions. What is prison industry: something new or not very forgotten old?

Somewhere in 2012, the author began to come across materials that described the situation with the "prison-police" mode of production, which appears in the United States in conditions of the need to make the over-consuming middle class work. Part of this process can be seen in the example of Poland, where the unemployed are enrolled in the police. Allow myself to bring the story completely.

"In the Polish labor market, the profession of "policeman" and "intelligence agent" is very popular, despite all the complicated and painstaking procedure for hiring. The contest wishing to work in these public institutions is higher than in the most prestigious universities. For one place in the security service, 108 people are fighting, in the police – 6 people. This year, the number of those who want to join the ranks of the guardians of the order exceeded all expectations. In the internal security agency they say about the record: 8,000 applications were submitted for only 78 vacancies. And according to the Main Police Commandant's Office, there were 60,000 applications, and the competition here – 6 people per seat. As explained by the press officer of the commandant's office Grazhyna Puhalskaya, there were more wishing, but this is the number of candidates who fulfilled the basic requirements.

Policemen of Polish citizens who have completed at least secondary school and have no criminal record are admitted to the Polish police. Candidates who meet formal requirements undergo a multi-level qualification: this includes several psychological checks and an examination for physical training. Police officers specify the information about the recruit: did he have problems with justice, check the opinion of him in the place of residence. Qualification checks can last up to a year. Nevertheless, the influx of those wishing to join the Polish security forces is growing from year to year. A significant role in this is played by the state of the labor market in Poland, growing unemployment, especially among young people. The uniform becomes more attractive, as it provides social security, confidence in monthly, timely wages. Even the changes in the pension system in the Polish security forces, among them – the extension of the service life, did not reduce the flow of those wishing to join the ranks of the guards of order".

("Poles flee unemployment to the police", Vesti FM, 10/28/2012)¹⁹⁹

In another material²⁰⁰ there are numerous examples with statistics – about how the new production system in the USA is organized, becoming quite logical in conditions of a resource deficit: if earlier it was a military-industrial complex, now, in view of the "ephemeral" nature of all sorts of threats and the availability of more and more the increasing army of "labor reserves" (the term of Malthus), the slave labor of prisoners is becoming increasingly important, mixed with changes in legislation, a sense of guilt (for heating up, of course, it is necessary to strengthen

¹⁹⁹ <http://radiovesti.ru/brand/61178/episode/1402891/> (actively for 16.07.2017)

²⁰⁰ <http://worldcrisis.ru/crisis/1024959> (actively for 16.07.2017)

the role of ideological institutions) and other institutionalization of rigidly-distributive access to vital resources. Prison (or prison-corporate) economics is a logical development of a system that does not want to solve the problems of growth limits.

Indeed, how else is it for the state corporations to compete with the Asian products created by cheap labor, how not to place the "free" "middle class" worker in prison, and providing him with employment for scanty wages as a blessing, as opposed to conditions of complete isolation and social deprivation? How else to get him to work, if the money has run out, but to make him a free farmer who really feels his attachment to the country and the earth is a deadly thing for corporations? And how can these "unhappy" corporations survive in conditions when production is exported back to the country, and the "middle class" still requires a good social package (including high-quality medical care) and large salaries, which is not compatible with any competitiveness?

Neo-fascism begins precisely with these things, and it will invariably begin, for the materials presented by the links indicate a certain logic of economic prerequisites leading to it. Accordingly, resistance to this state will also begin, for such a vile thing as slavery requires a radical revision of the values that led to it, after a seemingly long-term disappearance and recognition of its unacceptability to human society. From here follows one more conclusion: the GULAG is a kind of rigid form of emergent management, which may turn out, under certain conditions, peculiar to any society, no matter what clothes of "culture" and "civilization". The prison economy and the criminal-industrial complex (similar to the military-industrial complex) are a new problematic reality that we have to face today, reflected in various mass-cultural creations like *Half Life*, tied to new technologies, requiring clarification and determining the ways of its changes; as well as the new, legalized, creeping genocidal control of the population, implemented in today's world system, and what it has today in the US does not mean that it is impossible in Russia – for the same world-system reasons. On the one hand, Russia seems to have already had it, and some kind of historical immunity has developed, on the other – there are obvious signs that it is in the global vanguard of the spread of a creeping neototalitarian abomination.

Looking at the events and arguments from the position of four years ago, we can say that the situation with a mass of cheap labor itself is solved in a rather clumsy and simple way – through the process of migrant floods, causing a social catastrophe, but not at all new in terms of the phenomenon itself, neither in terms of the most catastrophic: now the pampered and glazed Europe of the museum "grave cities" – the old place of stabbing and social strife, as well as the place of formation of the world working-class movement, only the majority of the present spontaneous migrants are unaware of either the capitalist processes or the post-catholical history in which they originated: for the most part these are poorly understood people of the trade-Muslim worldview with spontaneous, tunneling and often justified terrorist malice against the "infidels", and if having, then a weak idea of those things that Marx once told the world. For all its "indecisiveness" to Europe, they are easily segregated and knowingly unpretentious caste of cheap hands, with which a creative hack can work quite creatively. However, even from the perspective of the summer of 2016, when a wave of terrorist attacks occurred in Europe, committed mostly by exalted loners or small groups, all that is discussed further in terms of destroying the middle class is the main process, while the "migrant flood" is only a its catalyst. Europe with a central German economy (preserved in the region – in contrast to the British one, for example) still acts as a significant source of high domestic demand in the world arena, and therefore migrant refugees here are very profitable to many people and by the way. Here, too, the internal political problems of Turkey – an efficient supplier of the basic structure of migrants to Germany in the "full time". Eastern artificial nations are gradually being replaced by empires with the same bloodthirstiness with which of the efforts of the creation of an empire in Europe the nations were formed in their time. However, what is called the "prison industry" in modern conditions does not look like Europe's own invention, despite the fact that it was in Europe that concentration camps were invented. Such industries, based on extremely cheap, slave, labor, are both an invention and a benefit, the global metropolis – the United States. And the only thing that can be reassured here is that, in the period of geopolitical and financial upheavals, these things will be only a painful effect, and not a global trend. What is important here is how these things fit into modern global mass communications (also being the implementation of the principle of minimizing transaction costs) and in the

technology of dehumanization. And also – in semi-consciously emerging ways and means of escaping from new forms of control.

One of the first such marker materials²⁰¹ – about how to understand the big publication in NYT in the end of 2012, instructing people about the rules of behavior in the conditions of "social collapse". Here is an excerpt from it:

"...B. Obama has already taken a number of steps to prepare for countering the "large-scale civil war" and "the coming manifestation of totalitarianism". In this, the Department of Homeland Security (DHS), which arose after September 11, 2001, employs more than 160,000 employees, a budget of tens of billions of dollars, combining the threads of the CIA, FBI, tax police and many other federal agencies. DHS has almost unlimited power, can operate outside the US: arrest, eliminate physically, has a body of whistleblowers and full carte blanche for total surveillance and fighting in the country with those whom US authorities declare "enemies of the people" – terrorists. American researchers James Rickards, Doug Hagmann, Gerald Celente, and others report information from which it can be concluded that such terrorists can soon be announced by many of their fellow citizens. J. Rickards, in his book "Currency wars: creating a global crisis", referring to the reports of the Pentagon, says that this is already a realistic problem for national security. The founder and general manager of the Socio-Economic Research Institute of America (currently The Trends Research Institute) G. Celente, who was once famous for predicting the collapse of the USSR and the 1987 stock market crisis, predicts the beginning of a "large-scale civil war" in the United States already in the coming years".

Other material²⁰² is dedicated by the first material, out of the control of the authorities of this country in connection with the crisis and the impending decline of the economy by 50%:

"Raytheon, the developer of software solutions in the field of security, has created a service that allows you to monitor the movement of people, their habits and social contacts, and, even more importantly, predict the behavior of individual characters in the near future. It's about the software complex RIOT (Rapid Information Overlay Technology). The program collects data from Facebook, Twitter, Google+ and other popular social networks, as well as geolocation services like Forqsquare. All received information is processed by filters, and the owner of RIOT can get an analyst based on disparate facts, to understand where the person is most often, with whom he meets, what he thinks and what he plans. ... for the authorities specialists Raytheon created a whole complex of complex software solutions capable of processing "trillions of data" from the virtual space. According to rumors, the development of a program that could extract data from social networks and allow monitoring of "suspicious subjects and groups" was ordered by the FBI".

In principle, the topic of social tension in the United States (and also in Europe) is showing itself not for the first day or even the first month. Beginning with

²⁰¹<http://www.nytimes.com/2012/11/18/magazine/how-to-survive-societal-collapse-in-suburbia.html?pagewanted=all&r=0> ("How to Survive Societal Collapse in Suburbia", 16.11.2012, actively for 15.03.2017)

²⁰²http://www.polit.ru/article/2013/02/18/ps_bigbrospnoop/ ("New surveillance technologies in social networks", 18.02.2013, actively for 15.03.2017)

unemployment and evictions from credit houses and "grab Wall Street" shares, today the process has a pronounced form of openly provocative on the part of the authorities fighting against the right to arms, accompanied by its rush to buy up the population, strengthening the "fight against terrorists" and other policemen coming out on the urban level of the formation of organized infrastructures for the disciplinary life of representatives, apparently, of the middle class, placed there for compulsion to productive activities. The first material refers to the Department of Homeland Security (DHS) as a key organization that has the authority to "totalitarian ugliness." Do not forget about the Directorate of the Intelligence Community (DNI), created to consolidate and coordinate internal security forces. Accordingly, these guys are developing and means of tracking the "disgruntled citizens" who are "still" on "freedom." In light of this, it is worth considering the development of Raytheon.

It may seem a little strange that a purely defensive company is collecting data from Google, because for this Google itself is available! But the FBI traditionally competes with the CIA for technological developments. In addition, now this topic is fashionable and possible. In principle, the market for such analysts has existed for a long time, but its connection with the public web space is a recent trend. It remains to wait, when the product is finally integrated with Google and Facebook. This means that the R & D structures of the US military-industrial complex should interact more closely with similar structures of the CIA – in particular, with the In-Q-Tel fund. Hence – the question: how much of this interaction can be dense, and what is the nature of the cutting of budgets in the intra-elite groups of the US military-industrial complex and the structures of intelligence? Judging by what the above materials, if the US president gives "broad powers" to the head of the Pentagon and expands purchases, then elites of the military-industrial complex (and this is the real sector) should be on his side. And since these things (including analytics) at the mass level are quite possible for Google to do, there are two assumptions: either Google is already "lit up" as a "big brother", or the opinion "not all the same in one snout" is the distribution in the distribution budgets for IT development. However, in September 2012 I already posted a translation with a

comment about the analytical program DEFT²⁰³ of DARPA. And even earlier, in May – repost news about the domain zone *.secure²⁰⁴.

In mid-2013, the social network Facebook openly announced the introduction of a system of analysis of the user environment of the forecast level, which causes a number of considerations in connection with the recent "exposures of the secrets of the Polishinel". A certain data mining system (DM-system) has been announced in the Facebook environment based on neural network algorithms that use deep machine learning, which provides the content analysis (obtaining conclusions based on indirect, absent signs) user preferences, with pattern recognition, sentiment- analysis, the detection of facts and the possibility of forecasting the

²⁰³https://www.fbo.gov/index?s=opportunity&mode=form&id=0c51ab9fd387c0a08310cccf2d5dd2ad&tab=core&_cview=1, actively for 15.03.2017

Translation of the material about DEFT (the original English text to the day of writing this material, alas, was lost). *Deep Exploration and Filtering of Text (DEFT) is a program for helping fighters plan and make decisions based on findings derived from information hidden in texts, filtering redundant and connecting such documents. Most of the operational information on supporting the Defense Ministry's missions can be expressed more implicitly than explicitly and, in most cases, information is intentionally confused, and important actions and objects are presented in an extremely indirect way ... "Being depressed deadlines and huge the volume of foreign intelligence, analysts can skip critical links, especially when the meaning is intentionally hidden or otherwise confused, "says Bonnie Dorr, program manager for DEFT. "DEFT strives to create a technology that allows us to draw reliable conclusions based on the basic text. We want to provide an opportunity to mitigate the ambiguity in the text by removing filters that can obscure the meaning and through the rejection of false information. To be successful, the technology must go beyond of what is explicitly expressed in the text in order to derive what was actually meant. The DEFT will be created on existing DARPA programs and existing academic studies in the field of deep understanding language and artificial intelligence to fill gaps in opportunities associated with inference, causation and the detection of anomalies. Most of the fundamental research required for DEFT has been accomplished, but now it must be reduced, applicable and integrated through the development of new technology, "said Dorr. As information is processed, the DEFT also aims to integrate individual facts in large subject models for evaluation, planning and forecasting. If successful, DEFT will allow analysts to move from limited, linear processing of undetermined amounts of data to detailed, strategic research of available information.*

²⁰⁴"Leading American experts in the field of Internet security from the company Artemis have filed an official application for the registration of the .secure domain, where only reliable and time-tested customers will work. The new secure Internet zone will be protected from all sorts of hacker attacks, as well as from the distribution of viruses and various malicious programs, naturally, as far as it is possible when working with modern computer networks". ("The secure zone *.secure "will begin to work on the Internet", 18.05.2012, actively on 15.03.2017) This news is against the backdrop of a clear answer to the trend of the loss of the lion's share of the Network processes, including the grassroots civilians, into the shadows, and the inability to "pick them up" with the usual means of "Internet economy": marketing, shopping, social media, P. brainwashing. All these things are the common place of the Network, and domain "Alphaville" is a marginal issue, like the postal protection of the top Blackberry is a marginal mobile market, the Internet for the elite, and it can appear only in response to some similar marginal "that can touch the select" . The usual Internet crime of the elect does not apply, it exists either in parallel, or even somewhere they are formed. This is similar to the way in deep space the special motion of visible bodies for astronomers means the presence of invisible sources of gravity. A clearly stated requirement to provide information about yourself, with an openly guaranteed due diligence on it, is the reverse side of the same personal due diligence carried out by Google, Facebook, etc. guys implicitly, that has long been a "secret of the Polishinel". And it is interesting that the basis for the difference in domain zones is the topic, not the resource rules. I have just one question: why this does not apply to already existing domains, for example *.pro, *.edu, *.gov, etc. Should they not be subject to the requirement of transparency, verifiability and freedom from viruses... or how?

user, or the behavior of consumer behavior²⁰⁵. Given that this is already a lot of information, the supervising, apparently, the system Mike Schroepfer designated as her secret.

This news cannot be ignored in the light of recent information that after the revelations of Snowden about Facebook's cooperation with the NSA, 11 million users left the social network in Britain and the US²⁰⁶. In this connection, a set of interpretative evolutions arises, the first of which relate to the initial news about the DM-system, and the second – to the connection of the original news with the previous.

First of all, the secret of the Polishinel is already the very existence of such a DM-system for analyzing the user environment. These systems constitute the slymy essence of social software and the basis of its capitalization, and the deeper and more detailed the analyst, closed to manipulative feedback mechanisms, the more fully is the possession of the situation on the part of the network administration capable of offering something (at least to advertisers). On the other hand, it's not just about upgrading the analytic component, new options or individual products, but in general about a system with fantastic capabilities. Let's leave aside doubts about the bases of feasibility of forecasting techniques, the rationality of using neural networks in social software, the comparability of the effectiveness of such users' tagging with the search engine used by collaborative filtering, and so on. things – let's say that it is quite accessible to Facebook by means of a tolerable supercomputer or a large cloud. Although here, remembering the solid capitalization in half with the loss of this social network, there is a standard assumption about the partner scheme for the implementation of the analytical project (who is the partner – not the essence). However, here begins the previous, background, news.

²⁰⁵http://www.cnews.ru/news/top/facebook_uchitsya_predskazyvat_povedenie ("Facebook learns to predict the behavior of its users", 29.09.2013, actively for 15.03.2017)

²⁰⁶<http://doitq.ru/2013/05/13/facebook-pokinuli-11-mln-polzovatelej-v-amerike/> ("Facebook left 11 million users in America", May 13, 2013, active on March 15, 2017): *"The number of unique users that go to the Facebook site from America has decreased by 11 million – from 153 million people last March to 142 million – in March this year, the report said [Nielsen]. The research company collects information about Facebook users in 2 ways: on browsers, according to the "tags" that it places on Facebook, and through surveys conducted in different countries. Representatives of Facebook have not yet commented on Nielsen's report. Similar information about the attendance of Facebook leads also to the independent service SocialBakers. According to his information, for the last 6 months Facebook audience for the month has decreased by 2 million users – in the UK and by 9 million – in the United States. The Facebook report for the 1st quarter of this year says that the monthly active audience of the social network is 1.1 billion users, which is one 1/5 more than in the previous year. The mobile audience has doubled in 12 months – up to 750 million users, it is said in the same place".*

Actually, another "secret Polishinell", recently told to the world by escaped special services Edward Snowden, is that Facebook is still connected with the US special services, in particular, with the NSA. After that a bunch of "overlooked" residents from the US and Britain fled the resource, fearing for their inside story, however, a lot of them (after all, as we know from Steve Rambam's untouched American anger, "nothing is removed and erased"). In this regard, one more simple conclusion suggests: the outflow of users is trying to compensate for the radical improvement in the analytics of the remainder – for the same advertisers and consumers themselves. For, whatever one may say, search engines and social networks are stimulants of demand, and whatever the recent drop in the latter, it is logical for the whole aishish kitchen to maximize the clarity of the user-consumer portrait. For the logic of the entire Internet economy, which began in the 1980s, and the logic behind the development of Internet technologies for working with the mass user environment, were tied to a seeker of information as a consumer of goods and services, industrialized by large corporations, to simplify mass Internet use (and in general mass deprofessionalization of computer use), thereby increasing the volume of this mass, and to bring it to the legal Internet space – more precisely, to the Internet space of legal, and therefore controlled, relations with dew and demand, more precisely – in the space controlled by the formation of a mass on the basis of supply means and manipulative principles of management of the public masses. For which control, effective analytical tools are needed.

Declared Facebook introduction of the DM-system, meanwhile, is a grotesque, like a nightmare clown, who are trying to cheer the child. And here are a few more considerations. On the one hand, this grotesque can be seen as an intra-American attempt to dislodge money for innovation in the system of public-private investment (again, it does not matter whether it's from Facebook itself, from the NSA or someone else in the US elite concerned about the threat of liquidity shortage) . However, if, following conspiracy theorist Fursov, to assume that there are forces in the world that can still invest without problems in the directions they need, then the situation can be interpreted as a systemic drain of social networks (we recall that the global excitement around them lasted only a couple of times, three years), for the transfer of the consumer environment into a darknet (besides the notoriously persecuted by rightartholders), in the muddy

water of which a large fish will find prey. If not, then this is the natural trend of the beginning of the living creativity of the "middle class" people in darknet. With the natural movement of a more or less large fish. But there are already beginning analytical tasks, which are preceded by tasks of deep encryption, hacking, etc. things, the solution of which, as the economic crisis deepens, the continuing export of instability and other global chaos, will increasingly depend on legislative restrictions.

Russia follows in the wake of these processes. It would be possible here to start telling a story about how Vkontakte's social network was squeezed off from its founder P. Durov in the framework of the general "post-bolt" process of "tightening the screws", or about how various departments (mostly power) declared half-saws to linguistic sociologists analytical software somewhere somewhere on average 30 million rubles in the period somewhere from 2012 to 2015, but it is hardly worth it especially to stress the reader's attention. It should be noted that the purchase of police armor and reconnaissance means is suspiciously similar to similar processes in the US, because social tension also grows in Russia despite some grief scientists prescribing a soothing placebo²⁰⁷. In any case, there is reason to think about and there is a subject to compare.

Darknet as a "dark matter" of social self-organization

Usually darknet is understood as "shadow Internet", and the first question that is asked when one remembers it is whether it is a means of people's or criminal communications. However, darknet can be understood more broadly, as well as business and interpersonal communications in the illegal Internet segment, focused on the "shadow economy." It is a system of predominantly peer-to-peer relationships that are actualized both online and offline, including the entire spectrum of products produced by it, and even communicative, organizational and commodity innovations that turn out to be only a shadow of secrecy from official and specialized government agencies of control and accounting. This is the mode of adaptation of society as an organism and natural civil consolidation.

On the one hand, the emergence of the phenomenon of darknet can be considered as a reaction to the growing state regulation of the virtual means and communication media that are cheapened by mass mediaization, which is

²⁰⁷ <http://www.rbc.ru/society/24/01/2013/570402979a7947fcbd444ec9> ("Chief Psychiatrist: Russians have become less strained", 24.01.2013, active for 15.03.2017)

provided both commercially and non-profitably (and now, perhaps even appropriately, "state corporatist") by the created means and environments of total control – both explicit and latent; on the other hand, this phenomenon has something to do with what is known as the people's or garage economy, including both its depressive and degradative forms, and those that are related to the natural environment of origin of inventions and their transformation into innovation²⁰⁸. The most common view of darknet, however, is related to its understanding of both an illegal and predominantly criminal network presence, manifested in the distribution of pirated content, pornographic and shock content, weapons and drugs, and the formation of rebel groups whose activities are aimed at violent or interpreted as a violent "color" overthrow of "legally elected authority." And of course, in the shadow of the peer-to-peer system, marked things may appear, deviant by the standards of the constituent members of civil society themselves, which is being intercepted on its agenda and presented by the state as the main argument for fighting "darknet" in any of its forms.

In the sense of the sociology of prison industries, the question of whether melting consumers will disappear into a darknet has become relevant. The topic of the prospects for the economic structure of the next few years (and perhaps even decades) began to appear on the materials that indicate the degradation of the socio-demographic structure of the "consumption class". Together with the change of this class, the nature of the network presence is likely to change. And, of course, this process of degradation corresponds to a general orientation towards "prison industries," whose perspective is also clearly marked and constitutes a separate topic.

Signs of the degradation of this social group are, apparently, quite old, and they appeared long before the crisis 2008, and even 2000, but in the second decade of the XXI century, they are marked in Europe and other countries of the "first world" more clearly, and more clearly form the basis social tension. And because of them they speak louder and more seriously. In this connection, it is necessary to establish a connection with the way in which the representatives of a middle-

²⁰⁸ It is worth noting that the garage or art economy is not a shadow economy in all countries – this status depends on the current legislation and the policies implemented to encourage self-employment of the population. And the stay of the garage workers in the "light segment" is typical for countries like the first world like the US, and for the countries of the third world like the Philippines.

aged man, who is accustomed to high consumption, are used to shackle and send to work, and will be used and motivated by his enslavers. Or, more precisely, exploiters-even if the exploiter suddenly turns out to be the whole of society and even if such exploitation finds its rational justification (although in the framework of the above, it is doubtful – since, as was discussed in the above hypothesis, slavery is more likely a consequence of the imbalance of socioeconomic relations, but not one of the "formations"). The first signs of the tightening of nuts in the "capitalist countries," increasingly losing the signs of capitalist and acquiring feudal-rent relations, are "loud" humanitarian and technological operations (behind their own rumbling, ceasing to be loud and becoming background), aimed at preventing any kind of was the legal security of the potential guerrilla, expressed in the use (or fabrication) of "spontaneous" cases of massacres to justify the tightening of the legal order of possession of weapons as well as write-offs to actual or fictitious foreign guerrilla terrorist attacks to motivate tightening of the country's police control. Including – with the use of automated controls.

All these processes, at least, are quite natural to themselves (and, in many ways, they are). But what process certainly looks like, and is natural (for we experience personally), in contrast to the high-hymn "conjectures" discussed above about the prevention of guerrilla, it is "hopelessly-anyway": an educational²⁰⁹, housing, family, medical, social-elevator (for some reason this elevator is always referred to as "up", but it is never said about a soft descent "down"), "safe" (largely because of the growing criminalization of residential areas in the background violations of the ethno-confessional balance) for the "middle class", the hoarding pair and forming the social base of the same guerrilla, whose fundamental forms, value bases²¹⁰, the level of preparation, plannedness and resource availability is still unknown. If only because the share of participation in the growth of this tension of the lower layers of the upper class is unknown, some commentators will also talk about the mechanisms of their depletion. The remnants of their

²⁰⁹ An important factor in the formation of darknet in the format of local communities is also the phenomenon of transfer of full-fledged children (not disabled and not marginalized) to the home education existing in the "shadow schools" format that emerged after the active state destruction of the system of primary standardized education in the country, seriality of the industrial era. For the case of Moscow: "The teacher began to fester him." Why did parents start picking up children from public schools". 20.03.2017, active for 30.03.2017 (https://lenta.ru/articles/2017/03/20/home/?utm_source=lenta&utm_medium=social&utm_campaign=bolshe-tuda-ne-poydem.-v-rossii-nabira)

²¹⁰ As for the performative-deontological nature of these bases, see the same section in the book "The possibility of management. Understanding human ability".

capitals can quite easily invest in revenge. It is possible that they will become the leaders of the opinions around which communities of dissatisfied will be formed. However, not only they: in the conditions of the future liquidity shortage, real resources, the methods of their extraction and production, real cooperative skills, and therefore those who provide them, will also matter, as well as new formats of communication that will already go not in ordinary "social networks", but in a darknet, and in this very darknet, a whole series of scenes of historical drama that are not yet fully understandable will begin to unfold. And there, in darknet, will leave a significant part of the current "light" services: trading, settlement, logistics, geoinformation. And this will be done with a completely disregard of the prohibitions of the national authorities of deep encryption and peer-to-peer file sharing, under the banner of the Stallman and near-Stallman ideas. Moreover, the intensity of the shadow Internet presence will certainly increase for the reason, at least, for the reason that the unemployed "middle class" – mostly online homebodies, for most of whom today darkens – that a secret door for Pinocchio behind the canvas with the image of the hearth; and now, this door is slightly opened... Actually, the commercial "porn Internet" was created as a means of escapism for "labor reserves", but as the pair accumulates, a commercial "light" (what kind of credit facilities will it buy in it) becomes a whistle, but "real sector-secondary-market-embittered- ninety-year-old "illegal darknet... in the style of which, of course, will work legal marketing, which how to drink will still be whining about the effectiveness of advertising efforts.

However, the presence of an "illegal" darknet (whose control technology will radically differ from the "light" control technology) will be another reason for the recruitment of "labor reserves" for prison work. Another question is what kind of demand and sales these industries will work, what share in the economy and in public communication systems will have such a darknet. And, of course, an important question: how global (or, conversely, local) it will be?

In the next, archi-apocalyptic, review from the "Austrian" oriented economic commentator S. Yegishyants²¹¹ (frequentur of worldcrisis.ru) for the first ten days of August 2013 were presented complaints of the head of the CIA about the idleness of employees fraught with treason. This is hardly a particularity. What is fraught with innovation for state-owned intelligence in a broader sense?

²¹¹ <http://worldcrisis.ru/crisis/1229115> (actively for 16.07.2017)

In the same review we learn about the hint that navigational cartography from the same ciaoriginated Google leaves much to be desired (and this, for a minute, a giant with its own energy system, so that you can argue, but still it is indicative). From the same review: hackers steal more and more secret, including personal data of the wife of the US president and Bill Gates, and the head of Microsoft Ballmer, apparently, is aggravated in his own wildness.

What does all of this mean? Continuation of the formation in the United States of a powerful social base of darknet, which has been repeatedly written here. Well, not everyone can be Snowdens! There are patriots of another kind, possessing essential technological competences and (even!) knowledge. And "darknet" is a conditional name for the shadow sector of the Internet age. And these guys, nurtured by incubations In-Q-Tel, will replenish the ranks of alter-state communities with competent personnel. These guys will arrange and reproduce the mechanics of financing, co-financing and microfinance, built for small business formats, to work in "parallel", etc. shadow sectors.

To these connoisseurs, passionate youth will be drawn up, which today is the curious statistics of the degenerating "middle class"²¹² as employees and a generation of shifts, coming out of the stupefying generations of "Pepsi" and "2.0", making up the social stratum of "new proletarians on the contrary" existing in the country with their intelligence passions (and associates that do not want to be lumpenized, fellows from the academic environment) framework of effective social systems of grass-roots interaction. On-duty question: what are the possibilities for intercepting their management taking into account where the leaders of the opinions of these systems come from? The forged community is already armed.

²¹² As an example of "respectable" reasoning on this theme: <http://www.rbc.ru/economics/08/10/2013/570410c89a794761c0ce27ea> ("Youth unemployment: a lost generation a century later", 08/10/2013, active on March 15, 2017): "To date, the level of youth unemployment in the world (people aged 15-24 years) is more than 12.5%. According to forecasts of specialists, this indicator will continue to grow and by 2018. will reach about 13%. It is expected that by the end of 2013. on the planet, more than 73.4 million young people will be looking for work – 3.5 million more than in the pre-crisis 2007. Most of the non-working youth traditionally live in the states of Africa and the Middle East. At the same time, one of the characteristic features that began in 2008, The global economic crisis was the increase in the number of unemployed young people in developed countries. The level of youth unemployment in advanced economies in 2012. amounted to 18.1%: last year, they did not work for 2 million more boys and girls than it was in 2007. In some states, seemingly invariably prosperous Europe, such as Greece or Spain, the unemployment rate among young people has completely exceeded 50%".

In the sense of the usual, online understanding of darknet, in Russia they decided to fight with torrents fines for the distribution of pirated content. Initiative of the Ministry of Culture and the United Russia. Well, on Pirat Bay already raided, on actually Torrent it is possible to press, though like is alive in fact, a rocking chair! But as the Ministry of Culture²¹³ Is going to struggle with a trend? It only remains to put pressure on providers, so that unauthorized encryption is physically disabled. To check IP? Tor will get out some. US technology, by the way! For the device with its help of color revolutions, any "piracy" will be forgiven. And if, say, the "shadow" will be cloudy, interterminal and parasitic on "public" electronics? And if it is not just "the living creativity of the masses", but the "State's"? Well, or "State's", but built on the "living creativity of the masses"? Does the Ministry of Culture know how to work? And interdepartmental interaction with those who study any such "State's"?

About the control of the mood of society as a "social network"

Society – this is, in fact, a social network, united by the fabric of the semantic network, which provides some degree of cultural community and mutual understanding of the subjects of interaction. What does it mean if the network is socialized? Let's say I have a friend Vasya, and I know him, and Vasya knows me. In order to somehow interact and do something together, we must have mutual knowledge of each other, that is:

- I should know about Vasya;
- Vasya should know about me;
- we must communicate, learning about each other more.

In other words, being the nodes of the social network, Vasya and I are connected by at least three relations: two – oppositely directed "knows", and one not directed "communicate".

However, this is not a general situation, and if, for example, there is a certain Vova holding a large administrative (for example, state) post in the company, it may well be that I and Vova know a lot of other knots, but Vova himself, by virtue of the specific nature of his activities, for a perfectly understandable, natural reason, is not in relation to me and all the others who know him, in the same

²¹³ http://safe.cnews.ru/news/top/vlasti_rossii_sobralis_shtrafovati ("The authorities of Russia have gathered to fine users of torrents", on May 29, 2013, actively for 15.032017).

directed attitude of knowledge of each of them. It's impossible. But if his managerial activity is relevant to those who know him, then he must know them, especially if they (us) are many, and the adoption of a situation corresponding to the famous Andropov phrase "we do not know the society in which we live" is in no way acceptable. In this case, Vova must know us not everyone, but all those represented in the mass, and in more or less, commensurate to him, the details of this mass. This is done through sociological (in particular, sociometric) research, the results of which are provided (or rather, should be provided) to Vova in the form of reliable, exhaustive and sufficient decisions of generalized information, determined by his competences and powers. For these purposes, Vova can apply to an organization such as the Public Opinion Foundation (FOM). And he must do this, which is important, at least from time to time, not trusting all the assistants, as the captain, standing on the bridge, must check the readings of the devices, personally controlling the process. It is for this purpose that the generalized information must possess the marked qualities. Not to mention the convenience of the format for providing this information (ergonomics) – another quality that should not be at the expense of others. This is what is called control.

However, since the methods and reliability, and sometimes the set of parameters under study (which, incidentally, hardly includes the parameters of society's solidarization that are hardly analyzed by modern researchers) may be insufficient due to at least methodological specifics of the research, Vova should be able to obtain similar data from another organization – for example, VTsIOM or ROMIR, in order to increase the overall level of reliability of the examination.

Meanwhile, and this is not all. Since all the abbreviated companies that are marked sit on the same "market" and divide its segments, they can either join the cartel in order to coordinate the data, or work for a particular social class or specific influence groups that act as their typical customers, or simply be in the field typical cognitive settings and technological capabilities, which do not allow us to quickly reorganize our activities under the appropriate tasks of expert support for managerial activities. Therefore, ideally, it is desirable that all organizations supplying information and analytical material work as autonomously and impartially as possible – in other words, they would not have market interest from their activities. What, under current conditions, is impossible, because in the "information age" the closeness to the field data, and

especially the presence of its own field – that proximity to the "first person", for example, to Vova. Therefore, it is necessary that duplicated (or, rather, parallelized) data come from some, mutually noncompetitive, instances like these sociometric organizations, some of which, incidentally (not necessarily, what exactly is listed), should be accountable to foreign shareholders, but for sure all – feed the breach of their own people: fieldworkers, coders, analysts, accountants, etc.

An uninterested measuring body can only be an automated system for collecting information from an unknown mass manager based on the simplest principles of use-for example, the values "good" and "bad" that are displayed by the rheostat from a simple client in a smartphone, and sent to a simple data center serviced by specialized agencies connection. And being considered in the aspect of network solidarization (which has been developed recently to "cannot" – you need only to nationalize social networks, and this is not so difficult, judging by the fact that recently it was "vertically integrated"), we get an ideal picture of the social moods (if not complete, then highly representative). This is the means of expert support to the state administration. And certainly for its creation you do not need either big money or the Skolkovo fund. Such a thing was realized in the 1970s. in a fundamentally analogous form and was called "cyberfolk". The audibility of the people's manager, by the way, was beautiful, and the people seemed to be very happy with the innovation²¹⁴.

"Biohacking" as an example of a darknet format with increased manufacturability (as an appendix)

On the one hand, biohacking²¹⁵ refers to the topic of darknet as still an underground market, on the other – to the topic total control, with the third – to the body augmentation. In any case, this is an aspect of technological prospects, tied to the futurology of the already almost political movement of transhumanism, which opens the anthropological narrative of a person's exit beyond himself. However, since this trend is in shadow regardless of whether this shadow is formed from above or from below, and represents the prospect of expanding the physiological capabilities of an individual person, this topic is placed in a darknet.

²¹⁴ About this story – in the volume "The possibility of management...".

²¹⁵ <http://www.appy-geek.com/Web/ArticleWeb.aspx?regionid=14&articleid=42224643&source=> ("10 things you need to know about biohacking ", 24.05.2015, actively for 03.15.2017).

Perhaps, there is something behind this "biohack", and this is a real trend of technological development. Another question – under what demand. One should also consider the possibility that the term "biohacking" itself is also a product of "cultural industries" that popularize the investment wave of biotech (another, fourth aspect of its consideration). It's another matter that the wave of investments in biotech, which resembles a 40-year wave of global IT investments that has not brought economic and global economic benefits, is followed by a bubble – after all, it is known that just a few years ago there was already a wave of investments in the company pharma and biotech, which existed only at the stage of registration of the start-up. Of course, everything can be written off here for global economic problems – everything different with QE, Arab oil and other matters. But, however that may be, the question remains: who, in the end, will pay for investment pleasure? And how long will the "innovative bush" last? After all, biotechnical equipment for "craftsmen", too, someone makes a financial return, and then there are majors and try to monopolize everything. I wonder how this will happen during the crisis of global monopolies? As you know, the previous "computer" wave with the distribution of "personal computers" received a return in the financial sector ("integrated machines for business"), but what will work here? Return on health of the labor unit and feed for it? And who now has the reason to invest in the "work unit"? Let's see.

Weapons as a natural right

The second amendment of the Bill of Rights and armed students

"Over the people, who will manage to organize the consumption of wealth and their production in the interests of the whole society, no one can dominate. The people, who will themselves be the armed force of the country and who will be able to give the armed citizens the connection and unity of the necessary actions, no one can command. People who can build their railways, their fleet, their schools, no one can manage. And, finally, the people, who will be able to organize their arbitration courts for the analysis of petty disputes, which each person will regard as an opportunity to prevent the scoundrel from deceiving the weak, without waiting for the highest police intervention – this people will not need any police, judges, jailers".

P.A. Kropotkin. Anarchic work during the revolution. 1914-1919.

The weapon is primarily an archetype and a factor of "ethnocultural" initiation. In "positive" societies, it sublimes, replaces, but does not disappear anywhere. The original purpose and meaning of the Second Amendment of the US Constitution is to legislatively guarantee citizens the means and the possibility of power influence on institutions and bodies of state power in the event that the activities of the latter grossly violate the interests of citizens consistent with the goals and values proclaimed in the Constitution. When the basic law of the North American States was adopted, there was no need to clarify or prove anything else because of the obvious realities of the history, politics and living conditions in the Western Hemisphere, shared by the majority of sane members of society. Now, it seems, the situation is not so obvious, and further explanations are needed, especially given the threatening trends that are emerging today in American society (and not only in it). How frequent and regular in history should they be? Can they have a transhistorical character? While these issues are open, but the explanation of some things lead to an answer.

A citizen differs from a citizen in the institutionalized right to full ownership of weapons – at least, first of all, for personal use weapons. The absence of such a right means the actual impossibility of using such a fundamental document as the constitution as the main law of the country, irrespective of the fact that the de jure status of such a law determines the constitution in itself, as well as the status of a single member of society it defines as citizenship and not citizenship. In this case, the actual status of the basic law is replaced by the criminal code. The fact is that the right to own and bear arms de facto is not just a declaration of it as natural, standing over any law (as is the case with the US Constitution): the recognition of this right by ordinary members of society (and not only and not so

much by the state in the person of its instances and concrete officials) means the recognition of an individual person who is directly, free and regularly confirmed in decisions and actions (it is in this choice that is determined as a citizen, the state as a stationary bandit has the exclusive right to use violence) stay within the legislative field, or the field of peaceful public relations, not conditioned and not restricted no public authority or institution, prescriptive or prohibit direct or indirect (through the means of propaganda or media) to the application or to renounce the use of arms in the name of any extraneous purposes to which that person may be compelled or declinability against his will. Such a right, the source of which is not the declaration in the text of the law, but the recognition of it by every member of society for another member of this society, is the highest form of civil trust and responsibility. The ownership of weapons creates an aesthetic experience of the weight of one's being and the same experience of the importance of the order of communication with other members of society, known as etiquette, devoid of fear, greed, superiority or humiliation.

The institutional right to full ownership of arms subordinates any criminal code as a system of prohibitions expressed through a set of enumerated sanctions to actions, the constitution as the source of universally declared goals and values for which a law-based peace is proclaimed and to which all other laws are subject, means recognition of responsibility for the preservation of legislative boundaries and social peace, and therefore, the choice of one's own destiny, for the citizens themselves – those who declare value of non-use of weapons as a condition for conducting the cooperation and fulfillment of life. If the majority of citizens do not divide their constitutional goals and values, a social conflict can be objectified and the basic law corrected in peaceful conditions. It is the ownership of arms that creates a person who is responsible and interested in lawmaking, who is also capable of responsible economic activity within the framework of the presumption of peace on the basis of goodwill rather than coercion. Indeed, if genuine democracy is a guaranteed right of the people to participate in the resolution of strategic issues of society, and in the choice of strategy, in the opinion of other experts (like the same N. Taleb), it is the upper limit of risk, rather than the general forecasts, citizens (as citizenship proper), social risks are just placed within the limits of the criminal code itself as a working and

subordinate legal document, while the constitution turns out to be a reference point for real strategies instead meaningless good wishes or general forecasts.

In the absence of a civil right to personal weapons, the boundaries of social risks are not accessible to mass consciousness, and there is a basis for delegating the competence to determine these boundaries of a special social institution and, at the same time, a group of armed or armed people who are a classic version of elite members of the hierarchy of a stationary gangster , acting as an external factor with respect to the society itself, precisely because of the circumstances of the exceptional provision of weapons, I appeal in their right to apply it to the voluntary national delegation of power and the subsequent representation of them as a social value in making any that are imputable to the society and guaranteed to be used in it by the threat of armed and unrequited violence, laws limited in their declarations, prescriptions and prohibitions only intra-elite arrangements. Most members of society in this case receive the actual status of a subject, irrespective of their legally declared status.

Actually, the network principle of military organization, as well as the distributed-swarm systems of weapons and coordination, not only realize the principle of the possibility of the existence of a non-state army in society, but follow it, but even in certain forms have been known since time immemorial. In any case, as far as the army is concerned, some countries have approached this ideal – but, most interestingly, by the principle of partiality, applied precisely where there is a state in the status of, first of all, international law, but in a weakened form of republicanism. One might think that in the US, Switzerland or Israel the state applies this principle, turning its action in its own interests, but it is precisely the partiality that is the condition of social existence that the "fully-fledged" state seeks to exterminate with all its forces, for it creates an island of uncontrollable – especially armed non-control. In part, this is happening in these countries, but the encroachment of hierarchical principles on fundamental law seems to be particularly vivid where "semi-statehood" is expressed most vividly – namely, in the USA. It is there that this topic becomes even more acute, the more hierarchy also seeks to strengthen control and centralization in the sphere of monetary management. This is evidenced by the semi-phantom stories with "bloody

boys"²¹⁶, as well as things concerning the 3D printing of weapons during the period of B. Obama's presidency, and the calls arising from the consequences of their appearance in the media to start editing the "Bill of Rights" starting with the "Second Amendment" it is very convenient for its ambiguity for those "peaceful citizens," who forgot that "being a citizen" is, first of all, to carry personal, inalienable historical responsibility for one's own liberties.

Previously, a public topic, in the context of which it was invariably stated about the need to get rid of the second amendment to the US Constitution (and, together with it, from personal weapons) in the name of common sense, was the use of cases of "school slaughter", for each of which the entire progressive public of the United States should but since the beginning of the "disarmament campaign", there have been so many such cases that the public has simply ceased to understand which of them it is worth to mourn, and some of it began to ferment with panic. This time this process can be seen coming from a slightly different, no less gloomy side, about which there is a publication with appropriate supervision.

On the other hand, there is a suspicious series of deaths of iconic characters (and, in fact, opinion leaders) associated with the American mass weapons culture: John Noweske, Keith Retlif and Chris Kyle. Are not these characters afraid of these characters, remembering about Marvin Himeyere, who used a bulldozer as a weapon, not killing anyone, but knocking down the cement plant in 2004, which his owners began to smear the city where he lived without asking for permission? Then he died himself – maybe it is with him to begin a series of these deaths? And as the first to ban personal weapons designate bulldozer. It seems that the special services of the period of the Obama administration brought to the fore the Militia Movement, almost the only real militia in the world. And instead of it, according to the logic of things – the police, only it has never ensured the interests of citizens²¹⁷.

²¹⁶ On the "bloody boys," who arranged not only in their own schools, or in the courtyard, or in the imagination of the media, in the actual shooting gallery, there was a whole chain of materials.

²¹⁷ "Militia movement" is a public movement of armed US citizens who honor and accentuate the second Amendment Bill of the US Constitution on personal weapons. In one sitting constitutionalism, given by the founding fathers, you cannot smoke out of these. But the water, as you know, grinds the stone – waves of pinpoint actions of social and psychological destabilization – "crazy cases" with bloody boys – are aimed at washing away this pebble of civil liberties.

According to the nature of publications and subsequent news events, it is unclear whether the boy himself was soaked in the school, or whether he was competently led to this step, or not, he was not soaked, but was written off on him, soaking him in advance, or describing cases with different boys – it is obvious that such things are used with the substitution of concepts in order to deprive Americans of the remnants of freedom – the right to arms, which is ultimately given to them in case there is a usurpation of power and deprivation of their liberty (it was, however, in XVIII century, not about the tradition of the constitution alive). What is very beneficial for some state elites to install in society what is called "prison industry." And even President Trump's armory should not lead to a decrease in the vigilance of Americans in light of the expected realities²¹⁸.

Political position on a specific issue of the newly elected US President Donald Trump²¹⁹ a certain riddle of a more general character. To the question of the productive ways of the Swissization of the country and the dubious necessity in Russia of an overseer-oprichnik armed formation of an imperial type called Rosgvardia, clearly called upon to protect the privileges of the ruling minority at the expense of the constitutional rights of the majority of citizens. The US is the second only after Switzerland, a unique public administration with a special type of state administration, where the state and administrative are subordinated to the public and management as private – with varying success, of course. The fact that the material is placed on the "svidom" hohljatsom resource, should not be embarrassed: I also do not like that Ukraine is no longer Russia, but there is nothing to be done – this is the process of forming, perhaps, the last national state of Europe, with all accompanying it, unaesthetic physiological. In this newly emerged state, however, the patron of Flaubert is allowed, in Russia the piercing-cutting things are liberalized; but the essence is not in these "permissibles" of the level of interviews with illiterate siloviki-banned persons from the scientific and statistical position, but in the philosophy of natural law and the degree of life-giving adaptability of his narratio within the framework of a living political process tied to specific guarantees for ensuring the direct action of the Basic Law.

²¹⁸ An example of a critical view in LJ for what happened in the state elementary school – here: <http://log2stas.livejournal.com/750483.html> (actively for 15.03.2017)

²¹⁹ http://zbroya.info/ru/blog/11246_donald-tramp-sobiraetsia-znachitelno-rasshirit-oruzheinye-prava-amerikantsev/ ("Donald Trump is going to significantly expand the arms rights of Americans", 11.11.2016)

Here, however, there is also a purely political moment: after semi-mythical stories with "armed bloody boys in schools" during the Obama presidency and the subsequent unsuccessful attempts to circumvent the unambiguous "second amendment" of direct action in favor of jail industries taking back the cheap labor for the much-needed US Trump plays on a simple antithesis. But what follows will be the question: either the same course on jail industries, but other means (through "psychic control") – in the same, industrial, world of "scale effects," which in fact is one or another form of supposedly always ineffective slavery (ineffective under certain conditions "finite meanings"); either through a more robust "association of small" and "right to destroy large", than the United States is so famous for in the paradigm of "competitive administration." Here, Trump (as of the beginning of 2017) is a riddle: how capable of the consciousness of the "owner of a large" is to allow the existence of "small" and effective agreement with these very institutional principles?

Liberator as production of darknet of increased manufacturability

"An oppressed class that does not strive to learn to own weapons, to have weapons, such an oppressed class would deserve only to be treated like slaves".

V.I. Lenin, "The Military Program of the Proletarian Revolution"²²⁰

Let me remind you that the class, unlike the estate, is an economic concept, that is, income-property. And the difference in the distribution of income in the Russian society is asymptotically high, and has long been a commonplace and a talk of the town. It seems that justice can be carried out in a natural way – or, more accurately, the conditions for choosing the implementation of justice can naturally be formed. And here it is no longer Marxist, but Nietzschean's "dropping push" that capaciously defines the principle of the long-awaited intellectual union of the ideas of V. Lenin and R. Luxemburg. Since the applied (although hardly professional in the Weberian sense) activity of the philosopher, which brings public benefit – a transhistorical continuity embodied in the historical being of specific elite forms, and not merely being built into the stultifying and grinding quasi-elitist²²¹ the hierarchy of "rational bureaucracy" by the public manager or the hierarchically built "media, PR and culture industry". Violence here is not a key, but an extreme and far from paramount means – the main role here is

²²⁰ ПСС, т.30. p.133-136.

²²¹ "Quasi", because it is incapable of conscious and rational formation of social values, strategies and standards.

played by project activity based on the rationally understood ability to creative imagination and the maintenance of life, which itself is the ability to create.

Of course, I want to avoid the dubious "pleasures" of discord, especially beneficial to those for whom the discord is "mother's mother." Mass militarization and propaganda wrap-up of military-patriotic ideas in society benefits the local establishment no less than the economic hegemon – the thesis about this is a verse of one famous song. However, as another Russian regional administration practitioner said, "the way from Glupov to Umnov lies through Buyanov". And in this process it is important not to miss the moment of "galvanizing" the country (while I do not want to say "res publica" specifically, although it is its original, original meaning, hidden behind the mass of connotative strata, I mean) – the ability to overcome both imperial and national, states for the return of a country not so long ago a priority in the radical solution of key issues facing humanity.

This topic directly concerns the issue of the threat of democracy in the US from prison industries and means of total control. This also applies to the subject of the Liberator plastic gun printed on a 3D printer synchronously banned in Britain and the US in December 2013, as well as the printed revolver in the form factor pepperbox²²². In this case, one can observe the shadow economy on the march as an answer to the prison industry. It all converges: while the US authorities are trying to change the Second Amendment and re-create domestic production on the basis of forced labor system, the libertarian and anti-state leader Cody Wilson demonstrated the possibilities of his plastic pistol²²³, printed on a 3D printer and kind of like it released "gin from a bottle", distributing CAD-files with the device's drawings on the network. Here, of course, one can argue that the authorities can impose restrictions on the distribution of 3D printers (as previously introduced technological limitations on color laser printers), extrusion plastics of certain physico-chemical properties (still very rare raw materials) and, in fact, distribution of cartridges, as well as how these restrictions and slingshots will be treated by enthusiasts and craftsmen.

Two things are remarkable here:

²²² In Britain: <http://www.3dnews.ru/785549> (actively for 15.03.2017); in USA: <http://tass.ru/mezhdunarodnaya-panorama/822451> (actively for 15.03.2017); news about plastic "pepperbox": <https://3dprint.com/107062/worlds-1st-3d-printed-revolver/> (actively for 15.03.2017).

²²³ <https://www.youtube.com/watch?v=drPz6n6UXQY> (actively for 15.03.2017).

1. The plastic gun announced the triumphant entry of the long-forecast and latent smoldering 3D printing into its own rights, just a few months after the NIC predictions of additive 3D production within the micro-production systems of households, which are also superimposed on my own and non-economic hypotheses on the emergence of the repair-leasing-leasing forms of economic relations;

2. In the society (primarily in the US), the share of the shadow sector is growing, and the driver of this growth turns out to be just that, which will be turned to offline as due to the development of the marked microproduction forms that appear in response to the economic crisis, the subject interest of the IT industry in the "reverse" side of the devirtualization of the final product (the phenomenon of such a subjective fluctuation of the industry can be supported by at least several other examples, on which there is no point to dwell here).

Anyway, if we immediately dismiss the assumption of Cody Wilson as another "pioneer-hero" created, like Mark Zuckerberg or Barack Obama, in the depths of the profile US institutions specializing in "controlled history," the appearance of a plastic pistol can be considered as civic innovation and user generated branding (as well as the "living creativity of the masses"), which arose in response to the threat of socio-political tensions in American society, related to the disappearance of the middle class, tightening of police pressure and global development of technology of total control over the population of the planet, the main issuer of which today are the US.

In terms of ramming the "middle class", Russia is in synchronism with the United States, but from a slightly different position: literally in the days of the Liberator's ban, the "Spiderweb"²²⁴ system was promulgated, virtually eliminating the privacy of movement on the car (and somewhat overshadowed by the indignation of truckers by the electronic system of expropriation "Plato"). The fight against hijacking and traffic policing is a good thing, but the possibilities of the new system are already curious. At us in general with Americans it is a lot of similar, at times to direct opposite: to compare even our MES and their FEMA. Of particular interest here is the opinion of Brandon Smith on the possibility of civil war in the

²²⁴ <http://motor.ru/news/2013/12/10/net/> ("The traffic police began to monitor the Moscow cars", 10.12.2013, active for 15.03.2017)

United States: his material²²⁵ about the crushing of "constitutional conservatives" by elites through the puppet state structures of the United States and the formation of a reaction regime in this country, as well as references therein, are a good complement to everything that was said about:

- total control – both American and Russian, by the way;
- jail industries, currently relevant for the US rather than for Russia;
- as well as a darknet that is likely to be transboundary and in which Russia (or rather, the Russian territory, or even the Russian part of the darknet) has the opportunity to say a significant word.

He also supplements the ideas presented in this and other books on grassroots communities with the hypothesis of planar social complexes, revealing the specific forms of the division of labor and civil self-organization. A separate theme in Smith's material is a surrealistic narrative about the American FEMA (Federal Emergency Management Agency), whose odiousness at home goes beyond the scope of our MES, which remains almost the only agency embodying the state's service to society (although the number of reports of corruption in the Russian Ministry of Emergency Situations 2017 is very large, it is still a different problem than the institutional repressive status of the US department). It seems that the functions and role of FEMA still have a lot of interesting to hear.

But in this case there are no opposites: as they say, "the same eggs, only in profile." If the Liberator was created in the "civilian" provision of the Second Amendment, legislatively guaranteeing the state "average" to be biting, in Russia it is precisely that the car is an indicator of the middle class, a symbol of freedom from the tsarist, be it Soviet, serfdom: "wherever I want, there I fly, "a symbol of the reintegrated right to freedom of movement, legislatively regulated by the" level of danger "in much the same way as weapons in the United States until all this mess with half-adjusted shooting. Of course, only the conversations are going on about the real rights to arms in Russia, if only because there is initially no "Second Amendment" to the Constitution (by the way, there are serious doubts about the existence of the Constitution in [today's] Russia). So, since we are more strict with barrels than in the United States, and with the population, trunks are perceived by us as an extreme measure (which is increasingly recalled recently,

²²⁵ <http://www.alt-market.com/articles/1806-is-america-being-deliberately-pushed-toward-civil-war> ("Is America Being Deliberately Pushed Toward Civil War?", 06.11.2013, actively for 15.03.2017)

but this is another matter), then the "smooth and reasonable" twisting of nuts goes in relation to another symbol of freedom – a personal car.

Only that is interesting: when in the States they destroy the legal gunshot (let's just say that), and finally they will force him into the sphere of shadow plastic craftsmanship of the high-tech level (or not quite plastic) – at least to our prevalence level, then, probably, for the car Will adopt – the brainchild of Ford and the bankrupt Detroit; and that then – auto will also become a "shadow 3D-bush"? The first answer is unlikely, they are tied to the road infrastructure. On the other hand, the demand for small and personal logistics for long distances will remain in view of the significance of the scale of the countries. In general, there is much to think about.

The foundations of the primitive arsenal in the sense of the history of technology

"...Working together, they multiply this in an incredible amount of their individual strengths; and resorting to a temporary division of labor-and each bee retains the ability to perform any kind of work when necessary-they achieve a degree of welfare and security that can not be expected in any isolated animal, however strong or good it may be armed".

P.A. Kropotkin. "Mutual assistance as a factor of evolution", 1902.

Inventions for moral impotence

This text is inspired by the activity of one community of survivors-re-enactors in the social network (it does not really matter if there are many such communities) and is an attempt to answer the question of which set of tools is elementary in relation to, first, some universal, ergonomic and the functional requirements for it and, secondly, the possible forms, and regardless of the level of development of their production technologies: at least with the use of machines and developed materials, even with the use of improvises x things that make up the immediate environment, whether it's even the wildlife environment. It must be said that the "survivor" theme today is a very broad area of possible conversations – amateur amateurs, and well-weighed and professional, at the junction of sports tourism and military science. Moreover, a whole ministry has been created in Russia, specialized in solving various problems in this field on a scientific basis.

On the other hand, the task of this material is to demonstrate that the conversation about the technological nature of the weapon (and, at the same time, the essentially instrumental tools), although it is the subject of a separate complex science, is nevertheless, and strangely enough, trivial. Arms as a whole,

being a necessary good, is not, however, within the framework of its goals and functions, a source of the national economic blessing (except for those producing a money-abusing state as an important stage in the evolution of human society), although this source is completely technology production and, in part, the use of weapons, as in its time the same metal-cutting lathe, simultaneously cheaper and standardized the production of guns and artillery, close to them cylinder-piston groups of thermal masts district, parts of looms and hardware²²⁶.

Another reason why this material is placed here is actually the question of the technological foundations available to the money, if we consider, following Grigoriev, that money is a product of the state, the essence of which is armed primarily with violence.

But here we are talking about the simplest and most universal things known in the experience from prehistoric times, but in understanding, oddly enough – from a not very long time. In the course of discussions, there were considerations about how primary, in fact, are even those instruments that are perceived as the most elementary: a knife, an ax, a spear, a scraper, a club, a hammer, an awl, and also more developed forms of handguns and mediated by amplifiers- bow, crossbow, ballista, rifle and even "rail gun". That is, is there something in the sense of the instruments that in the sense of the types of activity other economists at another time divided to the limit rent and labor: for all similarity, these two types of searches are different, for as far as tools are concerned, here it is an elementary the organization of elementary natural forms and forces, but not about isolating the elementary forms of adaptive human activity, and that activity, whatever it is, is applied to the common resource possibilities of what is outside it.

Therefore, this topic has to do with the philosophy of the history of hand-held mechanical tools, hunting and military weapons, Kant's question about the "eternal peace" and the fuller's difference in the technologies weaponry and leavingry. It is especially relevant at the beginning of the 21st century, when humanity again faced an ideological and economic impasse, sharply increasing the volumes of solving civilizational problems by means of radical social surgery in the format of localized interventions. At the same time, the potential of a great

²²⁶ About what casually mentioned in the book "Partially controlled...". This is not to mention the milling machine, specifically designed to produce guns.

number of targeted, very effective and deeply controllable means of warfare is maintained, continuing to be improved on quite rational grounds. It seems insane to consider the simplest mechanical weapons in the era of the existence of systems of offensive and defense, tied to common control centers, dual-purpose infrastructure, echeloned and including developed elements with a high degree of autonomy on the platforms of aerospace, water, armored, railway, and also on platforms of personal equipment of the combatant with different "smart functions". But this is only at first glance. This kind of "madness" has its own productivity. First, if we are talking about "social surgery", then in surgery, the medical one is not surprised by the fact that the tools invented in ancient Rome and in the XIX century are used in some procedures with control and diagnostic and therapeutic means, the prevalence of which at the beginning of the XXI century barely totals several decades, and the period of moral and technological renewal is several years. In this sense, except for innovations like uranium cores, mankind still fights with elementary mechanisms produced by the astronomical number, from exhaustible non-ferrous metals – with wedges, which are shells and bullets, although the order of their astronomical spreading with the help of no less ancient levers and springs (although controlled for accurate targeting by microchips) is now very limited both by means and methods of reconnaissance and military communications, and by the socio-economic effect of mass-media system. In addition, not every such consideration and proposal is ineffective: it's not just that in rocket and anti-aircraft academies, for quite practical reasons, one studies hand-to-hand combat, including the technique of owning a bayonet knife, a butt and a sapper shovel, but also that the very insane setting itself is capable of being effective; of course, I mean "insane" Jack Churchill, who, armed with an English longbow and a Scottish sword, liked to say: "Any officer who goes into action without his sword is improperly armed." Of course, he owned not only a sword and a bow (which, incidentally, entered his current arsenal of special forces in some countries), came with this outfit to the new British commandos at that time, and very innovative innovations. And not only that the "ancient entourage" with its dexterity is able to ideologically inspire soldiers to battle "the eagle of victory over the battlefields" in the spirit of "bullet – fool, bayonet – well done". Being applied to the place, nature and order of the combat mission, these things are effective: the skill consists not only and not so much of shooting out of a highly accurate and over-piercing rifle of the enemy determined by a thermal

imager through a brick wall of meter thick, how many, using skills and knowledge about universal and simplest structures, to provide oneself with everything necessary in arbitrary (sometimes rather tough) environmental conditions, being able to create means of life support and battle from almost zero, organic and quickly adapt to this environment, and master all that it provides advantages. And the ultimate achievement of this skill is that, having studied the more advanced and equipped enemy in the same environment, overcome it and master its resources, using these own ones, and get an advantage (even if local). Turning to the history of military affairs, it is, on the whole, an old good jaeger skill. And this skill, in my opinion – is a very worthy help and style of behavior for those who prefer procedural and management methods of solving social problems by invasive-surgical, especially in those cases when there is an installation for the search for such and, especially, the vision of specific means and directions. And this view is one of the most significant and rundown economic prerequisites of military technologies and military organization related to the category of labor (and, accordingly, the notion of the division of labor) in this sphere of social reproduction, in the macrosocial sense, continuing to remain a budgetary hole, despite any technological oddities²²⁷.

These considerations lead to the general question of how careless you can be in the presence of an arsenal consisting of simple tools, and how and how much we combine trenchtool (householdtool) use with weapons. This applies not only to a knife or bayonet knife: in some cases, an atomic cruiser is able to provide electricity to a small city switched off from the grid; What about other cases? In the trenchant sense of the tool, there are transducers of the natural environment into the organization, in the weaponry – converters of the undesirable organization into chaos. Here lies the problem of combining livingry and weaponry: an organization for competition and an organization for synergy. And from here – the questions that such an elementary need to be set in order to purposefully destroy, but at the same time, be able to create, not particularly bothering with costs and amortization. The correct (and, by the way, long-known)

²²⁷ Unless, of course, they are massively and cheaply produced by the masterpiece invention – but here, again, the question arises of the return of the invested funds and the qualitative increase of the "common good": if in the system of trade relations one of the agents of the planetary presence buys weapons and then reduces the number of the population in another place (or, as is also the case, at the place of sale), then it is not necessary to speak of any basis for differentiation of activities on a global scale.

answer here is that the use of the gun as a means of destruction or as a means of creation is the subject of choice of control regimes.

Here another question arises (especially interesting in the framework of the topic of the elementary tool-and-tool arsenal): how does the weapon become a weapon? That is, how does a livingry turn into weaponry? There is a common story about the fact that primitive hunters and gatherers, already having hunting tools, once guessed using them against their own kind. In this sense, however, weapons become the primary factor of the social hierarchy – which is also a truism, but much less obvious is that it is also capable of being a means of breaking any hierarchy. Not to mention the fact that before the hunting weapon becomes combat, there is another pre-hunt phase, when the simplest mechanical tool is used for inanimate objects. And more: when a person has some, sufficiently advanced equipment, the purpose of which he knows and the way of its application is mastered, but there are serious doubts about the appropriateness of such use or not the notion of that, and the enemy, who has far more simple things, is well aware of expediency and is sufficiently motivated, the chances of winning precisely this latter are high. And this circumstance has long been known to military science, but it is not superfluous to recall it. Although, of course, this does not take into account the speed of communication, as well as the means, methods and grounds for motivation. However, these things are discussed further, and besides, they do not refer to the purely "instrumental-propulsion" theme of this section.

Mechanic-geometric bases, or stick as a subject of science

Elementary in its idea, easy-to-use and the most numerous in the form of a tool is a rod (stick), taken as a geometric element in itself. In relation to other bodies and masses to which it is applied, the rod can act as a mechanism in two categories: a wedge and a lever, including those that perform a constructive function-for example, in triangular geodetic and reciprocal structures²²⁸.

²²⁸ Reciprocal and geodesic domes with rods as bearing elements can be considered as a system of compensated (balanced) levers with four points of fastening along the length, protruding, depending on what load they are currently carrying, points of force, support and resistance (total compensated force vectors for our three-dimensional space found its elegant embodiment in cuboktaehedron – the Archimedean figure invented by Fuller). Another vivid variant of such an already-specialized universal object is rigging fid (followed immediately by rigging, but this is discussed further).

Structurally, the length is much greater than approximately equal in width and thickness, and the columns are of a mechanical-architectural type, like the Vitruvian-Albertine type (conical from one end to the other, or unsymmetrical), and fullerian (tapering toward the center or towards the ends, depending from a predominantly tensile or compressive load, or symmetrical).

A stick, or rod, or an extended implement as a mechanical element can be used in two basic, or extreme ways, in the aspect of its possible working parts:

1. at the end of its length or axis – an axial or piercing, impact on the object, rendered by the body with a compression load;
2. across its length or axis – an equatorial, or slashing, or impact-cutting, impact on the object, rendered by the body (rigid or non-rigid to bend) with a tensile load.

The sharpening or widening of only one end of the rod like a conical column, being a triangulation, leads to the opposite effect at the other end, and already forms an instrument. However, the combinations constitute particular variations of what is being said. Thus, one or both ends of the rod-rod can be sharpened or widened, making it, therefore, a knot of concentration of forces. Depending on the predominance of the tool, its working part is formed, but the opposite function is also possible for any tool; that is, any tool having the shape of a column type, is able to combine a minimum of both acute and dull parts that can be used as a lever of effort²²⁹ either as a wedge²³⁰ (the main mechanisms of Heron²³¹) according to the structure of the column.

²²⁹ Unlike the speed lever. "Lever is the simplest mechanical device, representing a solid body (crossbar) rotating around the fulcrum, and allowing you to do work, gaining a win in force by losing in distance" (Wiktionary). The most acceptable definition for me in terms of synergetics. It is very important that the concept of the lever here is related to the category of rotation, and hence, to the concepts of angles, and also of larger and smaller radii relative to the points of application of effort, support and resistance: "Occurs from Polish. rycząg "pivot on the front axle of the cart", from avg. * rītstange – the same, from dr.-v.-it. rīdan "rotate", cf. ∴ swedish. vridstång "lever", vrida "rotate" »; data from the dictionary by M. Fasmer.

²³⁰ In fact, the mechanism for creating cracks is neither more nor less.

²³¹ The simplest mechanisms of Heron were the wedge, the lever, the gate (actually, the wheel), the screw and the block; of which the main ones are the lever and the wedge, the first derivatives are the gate, the screw and the block (the lever in the block is the guy – hard to break, but not rigid to longitudinal compression). Of course, they are the simplest heroin according to the fact of classification and perfection of original inventions – as with such mechanisms Archimedes was already working with these mechanisms 300 years before him.

Wedge linear tools provide more end-to-end interaction with the application object, while lever linear or combining linearity – lateral. In the first case, the wedge is the most optimal organization for the end of the penetrating end tool (and even not penetrating – in the case of the end impact pommel of a mace or a vertical mechanical hammer). In the second case, the length axis is taken as the radius of the circle with the center at different parts of this length through which the axis intersecting the given one passes, or the retention axis (corresponding to the concept of the fulcrum support point²³²). Also in the second case, if the transverse radius of the impacting surface is negligible, then there is a cutting tool or blade; so the blade can be represented by a thin string or a guy. The blade can be considered as an ultra-small saw if the side surface of the rod is considered as abrasive. The cutting function is also created by a sequence of rods formed in one side, forming an abrasive edge – the combination of axial and equatorial effects (along the axis and across the axis) of the tool. The combination of both ways of using a rod in one tool forms a knife as an elementary combined, piercing-cutting, tool – which, by the way, is not perceived as a combined (or multitool) by many, using it day to day.

The length of the tool relative to the point of application of the force, or the radius of its action, complements the division of the cold arsenal into axial and equatorial²³³; the point of application of the wedge force is the center of the circle, the point of application of the lever effort is the intersection of the radius with the perimeter. The predominant axiality or equatoriality, taken as a structure relative to the axis, is given to the instrument by its overall length, and by the character of the "axial" pointing relative to "equatoriality," that is, the length of the vertex of the working part's triangle relative to the point of application of the force. Axial has the smallest radius relative to the axis and the longest axis, while the equatorial axis has the largest radius relative to the axis and the least long axis. Actually, a three-dimensional space can be defined not only by three lines that are mutually intersecting at right angles, straight, but also by an axis of some length around which a radius of some other length rotates. Thus, for an ax that has a greater length than a knife, the point of application of force can be carried

²³² But I, being a fullerian even before getting acquainted with the ideas and figure of Fuller, together with him do not welcome the notion of a point as productive for applied geometry, preferring the expression "knot of intersection", although I leave behind the "point".

²³³ Taken from "Tensegrity". Fuller there sees the ball as a symmetrical figure, its axial and equatorial stretch – as the primary types of its asymmetry.

out beyond the limits of the hand, and therefore the working part of it can be (and, as a rule, ergonomically) smaller than the length of the working part of the knife. In this sense, the ax, as well as the knife, is a variant of the primary multi-stem, based on a combination of larger and smaller lengths, but at an angle. While the knife is predominantly one length, even if it is bent. The axe (mace, hammer, pole) is a short-radius multitool tool, regardless of the length of its shaft.

The wedge works along the radius of the circle, acting as its sector (for every straight line is the perimeter of a circle with an infinitely large radius), the lever is across the radius, being directed along it through the center of the circle²³⁴. Thus, the wedge is a linear mechanism that represents a part of the circle (and its static defining the triangularity of the power vectors), whereas the lever is also a linear mechanism forming it. In turn, the screw, gate and block are derived from the lever and wedge as the results of fixing the sequence of their movement.

Wedge is a linear, radial-oriented mechanism and a supporting element, or rather, combining radii that form structurally and statically angularly, and cracking the mechanics of its action on rigid bodies. The lever is a linear, first rotationally oriented mechanism and a supporting element, even if it itself does not have round parts. At the fulcrum, it is a mechanism, the angular dynamics of its action.

That is, the wedge is a linear mechanism of rectilinear action, the lever is a linear mechanism of rotational action. In this case, both the wedge and the lever, since they are the simplest mechanisms, represent the simplest supporting elements. Wedge deals with work along the perimeter of a circle with an infinitely large radius, whereas the lever forms the very center of the circle with its radius, starting from the minimum. Both of them form a pair of the simplest mechanical realizations of two types of motion (rectilinear and circular), the reconciliation problems of which in one form or another were tormented by the new European scientists somewhere from the XVI to... it seems, so far.

The lever, especially the first type, being a mechanical circumference condition, is also able to be a guy, not only in the form of a geranium block, but also in the

²³⁴ The straight line (which is any radius) is, in terms of synergetics, the perimeter of a circle with an infinitely large radius (here, recursively still larger from a circle to a circle), and its perimeter is a self-closure around the center – or the circumference itself of an even smaller perimeter (and, radius), in the limit of the "ideal point" forming the intuition, which also acts as a symbol of limiting compression (as a reduction in the radius), and therefore, of atomic indivisibility.

form of a fuller wire wheel, which is even more clearly demonstrated by the rotational principle of the lever, taken with respect to the conceptual inversion of the gate formed from it , or wheels in general, or, even more accurately, an "artillery wheel" that turns out to be not a wheel at all, but a "compression wheel", whereas a wheel in general, or a gate is a system with a hub and rim, no to the type of action of the forces in forming their relationship a set of levers.

Any tool can form both a lever and a wedge, functions. However, the predominant property of the piercing tool will be a wedge function, a shock, slashing, or whipping – a lever function. Being the simplest elements, a wedge and lever can be created from almost any material body in the universe if they are capable of representing linear structures; In this case, if the wedge should be a rod that is rigid to compression, then the lever without the function of the wedge can be represented as a rod or a guy with a load at the end – such as a kisten or sling.

Since the structure is broken, first of all, by a long extended object facing the object of impact with the sharp part at the end, with the smallest end surface applied along the length and the largest, linearly weighting mass, the most elementary weapon (and also the weapon) is still a spear or knife-stylet, as tools with correlated greater and shorter lengths, radially (longitudinally or rectilinearly) used relative to the point of application of the force (and also with the possibility of lever force, which is always transverse). They are an elementary idea of the instrumental periphery of the human body. We are talking about the concentration of a linearly disposed mass, applied by force on a smaller area, by the compression force. While a chopping, or transversal, or slashing, force applied to the object of impact, there is always a tensile force for the implement (accordingly, there is resistance to the force of compression or tension on the side of the object of action). The potential of the end and side application is available in any linear tool, and linearity itself is the initial, primitive, or basic, geometric, which, in the case of tools, is associated with triangularity. Historically, the original weapons are an axial spear, an equatorial shield and a sword or dagger that combines the axial action with the equatorial.

If we talk about elementary mechanisms from the point of view of accumulation of mechanical energy, then the lever itself is a mechanism without accumulation

of energy in itself, but immediately performing useful work with it²³⁵. The spring (including the bow as a complex spring) can be considered as a lever with the accumulation of energy. Conversely, as a useful product, a bow can be considered as a system that combines a spring and a lever. The simplest spring can be defined as an arched lever with a differential radius relative to a constant perimeter length. In terms of lever, the bow is interesting in that it works with one fulcrum and two load points (resistance), while the point of applying the force is transferred to it in another element – the string representing the guy, and both shoulders work at the ends with unidirectional vectors, although the The handle (the center of the bow) the fulcrum works with an effort in the opposite direction from them.

Thus, in an elementary tool, there are two main aspects of its geometry and two main aspects of its use. In this connection, it is possible to assume in the arsenal the presence of two types of rod (linearly extended) tools, mechanically working mainly as wedges and primarily as levers:

1. stitching (wedges mainly) – stilettos, sewed, arrows, darts, pliers, spears, bo-shurikens;
2. cutting-cutting (levers mostly) – clubs, maces, kisten, hammers, axes, sixths, bugs, pickaxes, machetes, shaken shurikens.

Accordingly, they are derived from combined – piercing-cutting and cutting, gravitating, respectively, to the first or second basic, or marginal, options for the use of the rod, including knife-pointed knives and knives knitted (with the difference that the general classification of all surgical instruments begins).

According to the above, the minimum set of basic tools involves an approximate set of two elements – a longitudinally and transversely acting tool type (*tool-wedge* and *tool-lever*). They can be considered tools of the "disjunctive type". It is complemented by combining these functions with a derivative of the "conjunctive type" – in the simple case of a knife. Plus, at least one more of the same set: duplication of tools is an elementary way of their backup reservation (for example, in case of loss), as well as a way of separating the functions of sets (combat and household, for example)... at least six pieces with a margin.

²³⁵ As for the wedge, as well as the parallel bars operating along the butt, the situation here is the same, although there is a feature associated with the propagation of longitudinal waves in such elements.

As for the fundamentals of the ergonomics of any tool, whether it is throwing or holding, stabbing or chopping, weapon or creative, is represented by three basic functional components: the actual working component, as well as the restraining, or part of the "fixation of use" (control), in contrast to the means of fixing wearing or storage. With the latter, it can coincide or be supplemented in a single system, as is the case when the sheath lengthens the handle or is it. Or in the case when the equatorial form is a shield with a working edge (actually, a prototype of a sports disk) fixed on the forearm and held by a brush; such a shield, for example, can be fixed loosely for wearing by means of elements that also serve to fix the retention.

Is it possible to ban personal weapons?

This question is equal to the question of whether it is possible to prohibit the heroin mechanisms, especially in the era of the "information-technological revolution", which has made a fairly large amount of knowledge (of course, with certain reservations) openly popular among the masses, including a wide range of fundamental military scientific knowledge, and also those that are semantic for them. Which, if you wish and mastering not the most difficult search and analytical skills, you can not only get and learn, but also grow. If this question is posed as a task, then, in the first place, it means prohibiting any rigid object of a triangular shape, which realizes wedge mechanics, to personal use. If the task is how to reduce the use of weapons by man against oneself, then this is equivalent to reducing the use of teeth and claws by a domestic cat or dog. The best way is to make friends with them, but there are those who, fearing the predatory nature, consider them, nevertheless, their property, and therefore see nothing better than how to emasculate or suppress them, removing claws and disfiguring the animal. Moreover, others, fearing, not understanding or understanding the nature of the person, from the proximity of their minds, cowardice and thirst, the authorities seek to emasculate or suppress a person in the sense of his personal rights both for personal weapons and for production tools, despite the fact that in the whole historical sum, this practice contributed little to the improvement of mores (if they are here at all and that they somehow improved) – especially since this is a typical practice of the peoples of nomadic empires considering peoples subjugated by little different cattle, in better years about irated by milking, and at worst – by extermination on meat. Alas, the savagery of the demand for personal

unarmedness under the guise of a state argument is widespread today – mainly this savagery is based on mass ignorance and a declarative refusal to accept yet another fundamental, inherent in folk traditions, the measurement of responsibility – a truly moral self-restraint, if possible (and not lack of opportunity as an excuse for a moral act), and thereby – a different quality of personality. It has long been known much about the right of a sane, responsible and free citizen to a loaded gun (or a sword). Another question is that the topic of the right to arms is quite noticeably lobbied by the big firearms manufacturers (for all their "inconspicuousness" their "ears" are clearly visible). It should also be remembered that during periods of sharp aggravation of social tension, the civilized massovization of weapons quickly leads to the expansion of its supply for a completely market reason for demand, which will not only be sustainable, but also growing.

Another example is the main Olympic disciplines, in their global-humanistic message of peace and cooperation of Pierre de Coubertin (even before they became the arena of the battle of bio and other technologies and a genuine body augmentation deposit) leading the origin of competition in the bodily use of a set of ergatic weapons, known since ancient times. Today, almost all its types (as well as other sports equipment) are represented by highly technological devices, but the weapon function of sports lances, discs, hammers, swords, onions and clubs is reduced and, always being among the top priorities, gives way to responsible self-control giving a gain in health. In the aspect of the latter, of course, speech is not about the "sport of high achievements" (it is just ambiguous for health in the sense of commercially "overclocked" body functions), but acting as a driver for lifting ancient devices to an incredible technological height. Once again: a skillful person with a simple thing to own must be skillful, it can be much more dangerous for a man less skillful with a thing more advanced, but for possession of which it is not necessary to be masterful – if only because he is specially educated in a holistic way and his motivation difficult and creatively structured²³⁶.

Here, perhaps, is remembered the most correct example from the history of medieval England, which clearly demonstrates that education and armament in the designated sense are very close: after the Hundred Years' War, English

²³⁶ In addition to which I cannot help mentioning the book by N.A. Bernshtein "On dexterity and its development" (Moscow, ed., "Physical Culture and Sport", 1991), which became the classics of cultural studies.

peasants, in addition to the skills of land tenure, gained the skills of owning English big onions. Personally, I think that this is the first, historically conditioned, experience of mass education, albeit not in the regular school sense, known to us, but in the sense of some "military-sports" practice, conditioned by some basic ideas about mechanics. However, England – almost the world leader in experiments with the upgrading of the lower classes (here are notable categories of gentry and yeomen). At that time, the attempts of the upper classes to seize the peasant lands ran into the point of the arrows, and the tops realized that the lower classes need to be reckoned with, and touching the land is fraught with danger. Yes, that's the trouble: after a few decades, the possession and use of bows by peasants was limited by means of legislative slingshots. In ordinary people (especially peasants), alas, there was a short historical memory, and the principle of slow frog welding seems to have been known for a long time. And this is the memory of one's own interests. And that before the embodiment of Mayakovsky "the earth will fall, will write poetry," so again, not everyone will agree. Weapon initiatives In the United States (both "pro" and "contra") – the way of political games with the population on the acute and ambiguously perceived issue of basic rights, "rocking the boat" within a tradition that is sustained through such a rocking. But it is unlikely that the final consumer of rights and goods would like the natural right of a citizen to become armed with his dependence on arms barons. For not everyone who has a pistol needs to use it, and not everyone who knows how to use it must be able to produce it. As the poet said, "the whole point is in natural rights, and they are trampled upon ashes".

The observant reader will certainly be able to see, in the light of what was said above, in the "weapons studies" presented in this chapter a kind of Indian Sikhism with a rationalistic view of the nature of the divine, an enterprising and active human warrior and value basis constituting a special military ethos. However, this time the author did not think of any similar analogies when he painted all these things, and found them only after looking at them from the side, when the book was already finished. Again, this is not a question of borrowing, but all the more, something more valuable is revealed here – the fundamental universality of social arrangements, if they are caused by similar legitimate reasons – both external

societies, and conditioned by the ability to act and consciously choose a lifestyle (which happened exactly in India in the XV century). The similarity of the task does not mean borrowing a solution, but a semblance of logic (by the way, the history of philosophy differs from the history of thought, because it transcends the continuity of semantic constructions into a wider context of living conditions). Of course, Russians who identify themselves are unlikely to wear massive turbans with a bunch of throwing knives in them and never shave their hair. But the general message of the democratism of moral obligations, as well as the insignificance of all classes, classes and castes in the responsible defense of society, is close not only to the Indian Sikhs, but also to the North American and Swiss societies, with their unique attitude to the order of armament of ordinary members of society. For Russia, the historical specificity here will also consist in the fact that the direction of protection is not only related to external intervention, but also to the internal risks of the formation of an antisocial imperial state. This is the issue of building a mechanism in which the latter will fear (panically) the "real society" ("res," that is, the material, or "what resists"), but not the other way around. And, of course, it is important to understand that the issue of such protection is inseparable from other stylistic-life circumstances, and will always be solved with an amendment to their specifics.

On the relationship between the lever and the guy: an addition to the fundamental subject-technological set of Heron of Alexandria from the standpoint of R.B. Fuller (as an appendix)

*They say that the monkey climbed down from the tree, picking up a stick.
I wonder what kind of stick: branch, beam or peg?
And why did she need to get off the tree?*

To clarify some of the ambiguities concerning the five mechanisms of Heron, in the light of what Fuller told the world, and in continuing the earlier consideration of this topic.

A rope or rope ("simple vertex") should be recognized as the ideal embodiment of the idea of a lever working along the perimeter of the circle in the fuller sense. But why did not Heron single out it in a separate mechanism, and put it in one of the derivatives – in a block? And the more so did not designate it as the primary type and embodiment of the very idea of the lever after the wedge and actually the "lever-like-stick", which is rigid and in its own simple form is the embodiment of the idea of a rod, or the same wedge or style already working not only longitudinally but also transversely-that is, as (relatively recently) he designated in his "atlas of carrier systems" Heino Engel – on the principle of "mobilizing shear forces".

Besides, as it was already said, Heron somehow did not place the spring in the number of basic mechanisms: the work of all his five mechanisms assumes the fixed lengths and radii, but as for the spring, this, once again, is the mechanism changing the radius with the perimeter unchanged – that is, such that it provides, in its function, both compression and stretching, the action inward and outward in the Fuller sense. Moreover, such a mechanism that returns its form to its original state after decreasing or increasing the radius (depending on its type, the springs do this with different efficiency). Meanwhile, the wedge, it's a stylo, it's a column, it's also a "simple" rod – a mechanism that works longitudinally (on the butt) only on compression and geometrically embodies the idea of a triangle. The guy is used to thinking as a mechanism that works only on stretching (for hard on it), but not hard on longitudinal compression. However, it does not take into account that the same guy, working for "linear" stretching, assuming in the fuller sense nothing else than work along the perimeter of a circle with an infinitely

large radius, is also able to work hard along the perimeter of a circle with smaller radii (or "radii reduction "), or radii small, for which, from time immemorial, it is used as the basis for rigging, for weaving and knitting knots, including winding and winding operations for different purposes. In the course of time it is worth noting that, from time immemorial, this art has represented and still is, in some places, the basis of ornamental writing and writing. The combination of the idea of the guy with the idea of the wedge gives us the idea of a lever in the heroin sense – utilitarian working transversally in three of its sorts, but physically able to combine longitudinal and transverse work, and hence – already a derivative of these two. Actually, a rod that runs along its length, in Fuller's triangular systems (or "vector-active systems" of Heino Engel, who wants to play the alchemical wedding of a column-beam horse and a quivering cable-netted deer in the notions of his branch classifier) unites the work of columns and ropes, becoming conductor of power impulses of one type or another, depending on the behavior of the entire system as a whole, giving the distribution of efforts to the grace of either a special connector (on the "original design" which they try to do too big money some not too conscientious manufacturers of geodesic domes), or to a special type of "vortex" connection, which is better known as "reciprocal", and in terms of Fuller – "turbinizing" (which is quite appropriate translation of which will be "turbinated"). Such a core element, combining the functions of the two basic (in the refined sense) mechanisms, provides the vector homeostaticity of the entire construction (as a rule, the dome), which in the fuller terms is synergistic, and already contains the beginning of the idea of the spring, even if it is not (ie. real or visible changes in the length of the rod does not occur – here the load for Newtonian scales is carried out at the level of the intermolecular bonds of the rod), since the periodicity of the perception of compressive-tension loads and resistance to them is already be the frequency of perception of external loads-decreasing radius and increasing its own return action loads. By the way, a more complex variant of the vector of a rod with a change in length will be a fairly common bushing mechanism with one or more internal compression springs.

The same carrier that is able to work across its length in similar systems, capable of also very technologically connecting with its own like in the reciprocal node without connectors, already actually works as a spring, even if in its form it is the most that neither is the beam, since it experiences spring loads and resists these

loads (usually slightly curved lamellas are used as such). In this sense, the beam is the reduction of the mechanical idea of both the guy and the spring, on the basis of rigidity, only the spring can also begin to perform a change / resistance to the change in radius both for longitudinal and transverse, applying force to it. Moreover, any spring, since it is known to be radial (arched) and in this radius is elastic, and always works transversely regardless of the direction (longitudinal or transverse) of the application of force to it – even if it is a said "longitudinal compression" spring. In turn, the above-mentioned "vector-active" rod, functionally combining a "linearly" clamped wedge and a "linearly" stretched cable, extends the mechanical forces mainly longitudinally, and not transversely; Lastly, it is able to act, to the extent of its rigidity, in the case of vibrations and other parasitic influences exerted on the entire system.

Meanwhile, a system combining the basic mechanisms of Heron in a refined form, including the actual wedge, as well as a guy-like lever and spring, will be known from time immemorial bow and arrow, which for some reason in the body of ideas of mechanics tensegrity Fuller said, the strangeness of what should be paid attention.

In his article "Tensegrity" Fuller begins a story about the precedents of the invention of humanity's primary tensioned structures, like concentric structures, from the bicycle wheel, drawing parallels with astronomical phenomena and, further, atomic structures, before speaking of a cable-reinforced mast as a second-tense structure. What Fuller writes about tensed "recessions" and the octahedral Tensegrity structure with a universal joint (Figure 19 in the article) is a collection of very interesting things that have been known since the time of Philo the Byzantine (if not earlier) and later receptions of these the same things as Leonardo da Vinci and Gerolamo Cardano. At the same time, it seems that he misses the fact that the onion and arrows, which are known to such peoples, who, according to historians, knew neither the wire, nor the artillery, nor any other wheel, are almost more simple Tensegrity mechanics. Why so? Perhaps the answer lies not only in the fact that the concentric tension structures with which he started are the first useful structures of the nature of the macro and the microworld, but also that Fuller himself, in his inventions and in his pathos, n. livingry – the factors of life-support, bionic and viability, rather than weaponry, which he writes in the preface to his book "The Grin of the Giants". At the same

time, the latter explanation is not suitable if we consider the invention itself as a human Tensegrity structures, without regard to the methods of their application. And it remains that Fuller in his article, indeed, emphasized the universal natural forms and their modeling by means of a wire wheel. Fuller relations inward-outward, center-periphery, tension-compression, axial-equatorial asymmetry, are tied to relations of larger and smaller radii, that is, the formation of systemic nature as such in its elementary, precessional form, the interplay of these radii as existing micro- and macro – orders. It is also possible that Fuller did not consider the bow with arrows as primary stretched structures, since the main load, based on his text, illustrated in Fig. 5 of his article, takes on the initially compressed mast, it is sufficient, in the case of onions, to be long and elastic to bend into an arc without breaking (see Figure 10), and only the secondary and local tension of the bowstring ensures the stability of the construction. But, in this case, if we admit that the bowstring is secondary with respect to the arc of the bow, then it turns out to be primary in the bow-arrow system (he talks about the unity of the tensegrit-substructures in the note to Figure 22). In addition, for the case of a simple bow, which is a relation of larger and smaller radii, it is difficult to say what is the primary and all-encompassing element in it, and what is secondary and local. In any case, it remains unclear why Fuller did not mention such an ancient source of tension energy as the bow – especially since ancient times he was used not only as a hostility to Fuller weaponry-a means of hunting and war, but also as a mechanical drive of turning and weaving production machines – quite self means livingry.

However, it remains quite a fuller's question of how a man invented a bow and arrows. Of course, the prototype of the Tensegrity arc with a stretched string as an axis could be considered pumpkin-like and banana-shaped structures, shown in Fig. 11 in "Tensegrity", but there it is about the effects of vertical compression of the spindle column, and it is still unclear how the compression of this column resulted in a transition to a stretched mechanical axis, possible on an elastic, but pre-curved, element. A different case, when a horse's hair or vein of an animal was pulled on an arc of a relatively straight branch or horn, but it is still unclear how the guess about the strenght of a stretched rope occurred to maintain the maximum radius (or, empirically, straightness), vigorously resisting its reduction, on the basis of a similar aspiration initially either arc, or straight, but flexible and

elastic to bend, the structure of the "branch" -battle, connecting the ends of the cable with its ends.

These things are important in view of the fact that engineering solutions close to Tensegrity are evidently encountered in Shukhov's works, I wrote about his connection with the ideas of Fuller in his commentary on the article of the latter. In this case, I propose to take into account not only the fact that Shukhov was a big admirer of archery, but also that each arch of the dome overlap of GUM is pulled together radially diverging from its base, connected at the intersections, with guys – three from each end of the arc. Moreover, overlaps were created by Shukhov in the late 19th century, that is, several decades before Fuller started to work on tension systems. In addition, the arc elements of Tensegrity structures, as an intermediate variant between the direct and annular elements, can be found in the works of K. Snelson.

Turning to Snelson, the economic value of his ideas can be expressed by a consideration that is only half metaphorical: if there is not enough material to create something, it is not necessary to spend to replenish its quantity, trying sometimes to snatch at others: simply increase the atoms themselves, for they are the form. The man achieved the previously considered fantastic ability to split an atom, releasing huge energy, but this energy turned out to be so dirty that it requires highly qualified precautions. Now, for sure, the ability to increase an atom looks fantastic, and to work with it in a completely different way. This idea of a small increase immediately refers to the ideas of reducing the large and natural constants, which stirred scientific minds in the era of Leibnitz. Only if the latter are related to the constants of the formulas, the first is with the form constant.

The difference of these three simple linear mechanisms in the composition of a more complex onion mechanism can be made on the basis of work as a "perimeter" with respect to the radius that causes the possibility of changing the shape:

- non-variability – for the first (which determines its work only along the radius, or at the end);
- arbitrary variability – for the second;
- variability with own force of return to the initial radius – for the third.

Even if it is contended that the lever of all three genera is not reduced to the guy as a transversely operating mechanism, no matter how it can be combined with a wedge (and he does not, as the mechanical function of the guy without the function of the wedge does not form a lever), this does not remove the question of why Heron does not have a cable and a spring separately, and why the latter does not figure in Fuller as some basic mechanism. The latter, however, has some explanation: if one follows Fuller's idea that there are no continuous materials, and only the lattice of the molecules of the vessel does not let large molecules of gas pass, then, in fact, the idea of a spring as a homogeneous mechanism can similarly be interpreted as an idea system, on a smaller scale, its structure is tensegrity, mechanically homeostatically (synergistically) returning to its original form. And if such a way, inter-scale (by the way, completely conceived in Fuller's article "Tensegrity" from 1961) to think about the nature of the spring, then it will be nothing more than a definite combination of compressible rods-wedges and stretched cables among themselves with partial weakening certain tensions during the load period on the entire system. In turn, at its structural level, the position of the rods or rods can also recursively occupy springs, already on their scale also representing tensegrity-organized matter. In other words, Fuller already thought of the springiness of the given world to him in all the diversity that forms this world property of structures. However, if one of the foundations forms a guy in the sense of tensegrity, the spring being interpreted, the question arises about what constitutes the guy at the structural level of its scale, and the only acceptable answer here is the intersection of ring or twisted, spiral elements that never form a " intersection points, "which simply do not exist in nature. In other words, the guy is always a chain, a system of successively interconnected perimeters. And the structural interrelation of rings is already leading to the space of the aesthetic theme of Snelson, the student-antagonist Fuller. That is why the latter did not consider the bow and arrows, for he was looking in the structural bases of the basis of life, which he did not separate into his own essence of springs, within the framework of the scenario universe, since he was more interested in the livingry, not weaponry.

As for Heron, here, most likely, there will be an explanation more familiar to the history of ancient thought: for an antika, which, of course, was Heron, things and entities whose effect is due to the constancy of their forms and parameters,

rather than changeability, are of primary importance. You can change the length of the point of application of the force on the lever, but not the shape of the lever, as does the application of force along the length and angle of the wedge, but not the shape of the wedge itself, including its point. The Wedge and the lever should be close to the ideal of the mechanical in the Platonic sense, and in it the original ideas stay in an unchanged form.

What do we have in the end? Wedge as a mechanism embodying the geometric idea of triangular structure (which in real nature is a triangular helicity), and the guy as a mechanism embodying the geometric idea of variability of linearity (which is always curvilinear) with respect to the length of the radius, that is, the idea of compression and stretching as the main universal mechanical processes (pythagorean-empedoclear), designated by Fuller. Logical intersection of their longitudinal work functions (radially) gives a rod capable of working both in tension and compression, and representing the mechanical capability of any lever; crossing their functions of transverse work (around the perimeter) – the lever as a mechanical possibility of any rod. Only Heron hardly paid attention to the difference between the lever and the rod as a difference in the functionality of a geometrically one element, being centered on the lever itself, examples of which evidently demonstrated to him in a beam-rack fashion the "correctly organized" human world, as the rod's ability to work simultaneously on tension and compression most clearly manifested in a predominantly end-to-end manner to an interconnected system of similar ones, and was described as an elementary natural possibility only many centuries after him by Buckminster Fuller. Meanwhile, both the rod and the lever can be thought of as reduced springs, rigid to a change in radius (curvature of the arc). The block, gate and screw are already created in a combination of two basic and two primarily derived mechanisms. Thus, the five basic mechanisms of Heron, given the fact that the mechanical-geometric ideas of Fuller, it is possible to refine to seven geometric (and, respectively, eight functional), two of which are implicitly present in a reduced form in the original set of the ancient thinker, and each of them is reduced in its own way, and they both have a sufficiently strong natural basis to be included in this set, and one more in this initial set is absent as a subject of thinking, but more. Again, the mechanical possibility and reduction of the rod and lever, the differential category on the basis of compression / stretching, the initial

categories for which are the compression-specific wedge and the tensile-specific guy, and the extremely rigid kinds of it on the basis of the way of working are the lever and the rod.

Thus, the most primitive natural mechanisms are the wedge, the guy and the spring as their first derivative (or, so to speak, the "light set"), and already their combinations form the whole other variety of mechanical systems. And in this sense, the remaining Heron's block, gate and screw are very interesting to consider from the point of view of their usefulness in case of realization of their lever (rigid) components as spring (energy-accumulating).

The guy acts only on stretching, the heron wedge acts only on compression, but the guy is able to act on stretching both longitudinally and transversely. The latter just forms the property of the heron block, where the wheels themselves are the gate with a continuous number of levers. So, taking into account Fuller's ideas about a straight line as a perimeter of a circle with an infinitely large radius, it turns out that, even being stretched along, the guy also acts along the circumference of the circle. Further, the actual spring is nothing else than an elementary differential mechanism between the maximum plastic on the lateral (radial) displacement of the guy and the least plastic on that displacement by the lever. Actually, the idea of a lever in its sorts can be interpreted as the idea of variants of the action of a tensioned guy, in which the tension itself is an immanent property. Wedge is predominantly acting, the guy is predominantly perceiving, but this ability to perceive the impact depends on the degree of tension. Another name for tension is not so much a confusing "tension" as the tonicity, the measure of which the Stoics determined by the criterion of existence and reality as the ability to resist (and therefore – the connectivity in the division is at least two). And being-in-tonus is a characteristic of reality in space, whereas the very truth is the traditional philosophical characteristic of here-being, which is the very space itself, and being-in-time. Whether these intuitions of rectilinear and rounded compositional and mechanical principles were meant by Alberti when he began his books on architecture with consideration of the column (style) and the arch (arc)?

A closed spring, which is always closed in relation to Fuller, forms a ring, that is, it realizes the idea of a circle. In a real space of three-dimensional nature – the idea

of a spiral like any triangle and any tetrahedron represented by a line. The same rod is the same, being closed by its ends or intersected in them (in the latter case, however, it always has a spring). But a completely closed real ring for man is topologically (that is, geometrically) always a toroid, whatever it is in the section. Since the spring is the differential of the lever and the guy, insofar as it is unrelated to the degree of its elasticity, the ring always acts as a mechanism that assumes an external mechanical interaction only along the perimeter, while the end linear action in it always turns out to be internal. And the ring structure, depending on its specific properties, can work both as a lever, as a spring, and as a guy. The ring, which is a mechanical realization of the idea of a circle, has special mechanical properties associated with the distribution of oscillations and force vectors in it, and it reveals itself as another elementary mechanism not considered by Heron. In addition to this, one more besides tensile and compressing both purely mechanical modes of action and mechano-geometric longitudinal and transverse directions of action with respect to the shape of the mechanism is found, a general and purely geometric basis for the division of elementary mechanisms, in the basis of which, however, along the radius and the action along the perimeter: open and closed, since the elementary mechanisms themselves are linear. Unlike the ring, the longitudinal mechanism is capable of transmitting a longitudinal force vector outside. It is also capable of carrying out the transit and distribution of the longitudinal wave. The ring (always always reducible to a sequence of interlocked arched wedges), whatever the vector of force has come to it, always transmits transverse vibrations outside, whereas the longitudinal ones exist only within itself (in so far as their distribution along the perimeter can be considered longitudinal). In principle, any elementary mechanism with a transverse (perimetric) action potentially contains a mechanical idea of action along the ring. Is it because Aristotle thought the ideal circular, or rotational, movement? The ring is important as an elementary mechanism, because with its help it is possible to explain the notorious didactic wheel: it is not itself this last, just as this last is reduced to a ring. The wheel is a system of two concentric rings linked together by levers. Or, what is the same, is the embodiment of the unification of the ring and the gate. Equally, the gate does not come down to the wheel (as, incidentally, some think of a gate with many levers). But when in the wheel the radial compression element is replaced by a radial stretching element or a guy, we get the same carrier wire wheel system, to

which as a cornerstone in the world's realization of the material world, RBFuller pointed out in his 1961 "Tensegrity" article.

Thus, in the current analysis we have three pairs of basic possibilities for the existence of mechanics:

- type of force – tensile and compressive;
- force direction – longitudinal (front) or transverse;
- design of the effort – rectifying or rounding (and, accordingly, the shape of the element – open or closed).

From these grounds one can go to other possibilities and try to build a certain logic of the basic mechanical phenomena and essences that exist in a proportionate human observation and impact of the world – the same as Alexander Baumgarten once tried to build a special logic of aesthetic grounds and obtained certain results in this sense. In the case of mechanical systems, success is more obvious, since there is a set of known and long-known and finite number of variations. This logic is needed to order the known object-technological sets and to find new solutions for them – especially those that are critical. And in the same vein, further clarifications should be made, as the understanding of correspondences and functional possibilities within this logic inevitably encounters a meaningful conflict of interpretations and conversations of other authors who also deal with the categorization of the foundations of mechanical phenomena and entities – such as the ones mentioned here by Heron, Archimedes, Euclid, Fuller and Alberti. And here it is important, if not completely to describe, at least in part to indicate the moments in which the proposals and insights of these greats can be compared and supplemented with what will appear as remarkable results of such a comparison. Again, for an applied search for new object-technological capabilities²³⁷.

²³⁷ Indeed, it seems much more surprising to the author of these lines to discover something new in the long-known and simple world of the mechanical (which, from the filing of the brethren of nonclassical physicists, was not quite rightly called Newtonian, while it is still rather Alexandrian) than in the world embodying the most artificial complexity semiconductor information systems: in the latter there is nothing essentially new from the point of view of epistemology: it is mostly a multi-level system of artificial languages for electronic circuits, mathematical logic and programming languages based on known and universally recognized as a scientific criterion the paradigms of electromagnetism, the theory of automata and nonclassical logics. The theme of these languages and the ways of expressing them (including even such wonderful and disturbing perspectives as quantum

So, if we take a system of climbing mechanisms using the main heroin, then it becomes obvious that even working mainly on compression in the case of a column, weapon or latch, the wedge works to stretch – especially when used as a hook or bookmark, not to mention carbines, platform rings and the more so the ropes. It is worth noting that mountaineering systems realize the mechanics of tensegrity primarily, representing not only livelihood (livingry), but even the most lifesaving.

Actually, the main types of climbing mechanisms are three:

- permanently radial open (wedges and hooks, including ice axes, hammers and cats);
- permanently radio-closed (carbines, hoisting systems, perforated platforms);
- variable radius (ropes, cords and other cables).

Therefore, wedges in mountaineering equipment are geometrically open systems, in architecture also called arches, considered in some software architectural narratives (like Albertine), one of the main compositional solutions along with the columns. However, the hook is not just an arch experiencing in the architecture primarily the effect of compression along the outer perimeter and standing with both ends on the floor support like a single pillar in its essence. This is an arch in which only one end is supported, while the other is free, that is, it is a system that acts as a console.

For Alberti (actually starting with his "10 books on architecture" with a pair of basic categories of columns and arches), the arch itself is, rather, either the crease of a more straightforward system (which is just a column) or the connection of two flexible columns to transverse pressure. That one way or another, most likely, was within the characteristic of his era of reception of Pythagoreanism and all the same old task of straightening the curve. It is important to note here that Alberti still thought in the presumption of compression mechanisms, rather than stretching, and therefore hardly thought of the column as an axially exaggerated arch, although he certainly guessed something similar, looking at Doric style samples. For Fuller, apparently, the reality of mechanisms begins with an arch of

computing) have been sufficiently developed and put into commercial circulation by a myriad of specialists. It is possible to say something new here by digging into the historical roots of electromagnetism, but even though this is a special topic of studies, it is necessary to clarify precisely the foundations of elementary mechanics for transition to it, especially if one proceeds from the presumption of the integrity of forms and the principles of the existence of the universe I do not specifically say "laws"). Therefore, all the "mechanological" narrative presented here can be considered a preparation for such a review.

greater or lesser curvature, which already has a spiral and a spring in the three-dimensional space, while the column itself is a kind of arch system, and the style systems already have system systems, which are arch, not just a system of elements. It should be remembered that for Fuller's "Unity is two".

Meanwhile, a hook, or a cantilever arch, is still not a wedge and not quite a wheel. Being an arc, this is, one way or another, a spring with a different type of stiffness (perhaps zero). As a guy, the spring is an elementary mechanism with a variable radius, but unlike it – returning to its original radius (even if this radius is infinite, that is, if the spring is straight), that is, the spring is a system with a memory effect, that's why it is element – the energy store, the primary mechanism-automaton and almost the main element of all mechanical machines.

Elementary spring is a linear console object creating vibrations, that is, an oscillator. Also, the elementary spring is a lever of the third kind, like tweezers and the shoulder of an onion (for shooting with an arrow – an ideal rod with an ideal wedge), but such that obviously does not close the end opposite to the fulcrum, and so it is valuable for creating acoustic vibrations in wonderful musical instruments African calimba of the harmonica or in the mouthpieces of other wind instruments.

But since in most European instruments this element is usually hidden from the eyes of the user, little attention is drawn to the fact that this is perhaps the only example of a string type oscillator, one of whose ends has no fulcrum, while the string itself has both ends fixed. And he, unlike a string, is not a guy because of his noted "memory radius" property. The oscillator string is also capable of providing shape memory, but it is a straightforward memory and it is only possible for the case of tension, that is, when it has two fulcrums. That is, a string and a spring are two opposite modes of oscillation based on the method of storing the shape memory.

At Heron immediately after the intuitive wedge that embodies the idea of a triangle, there is a lever which, geometrically seemingly simpler and embodying the idea of an open line, is nevertheless much more complex in its mechanical capabilities than the simple ratio of greater and lesser effort per unit area, as in a wedge.

However, it should be remembered that if the heron wedge has a mechanism of longitudinal action, then the heron's lever is transverse, and the point of its support represents the moment of rotational movement (whereas the next for

the lever of the heroes of the gate is the fixation at the point of support of the lever of a transverse element having a knowingly cylindrical shape) . A longitudinal and transverse action, together with tension and compression, as well as the openness and closure of the line as the basis of geometric shapes, represent three pairs of basic possibilities for the existence of mechanics. In this sense, taking into account the addition of the geranium basic set with a guy, the fuller's thesis that compression is a decrease in radius becomes clear, whereas stretching is its increase. And without regard to what creates a longitudinal, or end, effort, you can consider the specification for such a wedge. This means that the wedge can also be considered with respect to the fulcrum, for which its base is for it. However, if the wedge is rigidly fixed at the fulcrum with respect to the transverse action, it already acquires the properties of a console, or an elementary spring, or fixed at one end and open on another linear mechanism. And then the action of some geometrically triangular mechanism as a wedge is determined by its predominantly longitudinal mechanical function. This is really so, especially if we recall the tradition of determining the quality of Spanish blades through their storage in a folded form, with the subsequent ability of them, being deployed, to steadily maintain straightness. That is, the blacksmith quality of the blade, first of all embodying the mechanical idea of the wedge, was determined only by its property of storing the radial memory and returning to the corresponding radius. In turn, the sharp hook used in mountaineering mechanics in an obvious way combines the functions of a spring of zero flexibility and a wedge.

You can talk about the implementation of these mechanisms in a "natural" environment. Wedge often presented in the form of an open spines, claws, fangs and horns, levers as open mechanisms, we hardly come across as a "natural" have covered animal skin, but they are open from crustacean. Such are the finitenesses of animals and humans, representing a lever of the third kind according to the Borellium scheme, re-tensioned in the fuller sense. Also advantageously closed non-rigid compression on the longitudinal guy, which, as indicated earlier consideration, more fundamental and is directly opposite the wedge mechanism in the mode of action of force than the lever, but not among the heron's in an independent form (but in the composition of the block); it occurs in cases of tendons of the limbs and vessels of animals, as well as the conductive fibers of

plants. But can also be opened in the case of hair and hairs, in a broader sense – a topologically open, considering also the hairs lining the intestines (for body disposed them topologically a torus).

Thus, in the "natural" nature it is possible to find predominantly the guys (not to mention the awning wings of bats and swimming membranes of other animals going further), the wedges, springs and levers, the levers predominantly of the second and third kinds, whereas the case of the first lever kind, gate or block should already, it would seem, lead to the assumption of them as artifacts that have no natural origin. But even here a more detailed examination reveals the dependence of such a judgment on scale or space, consideration: large rotorcraft such as young stars or galaxies point to rotary mechanics, and therefore the question of the naturalness of the mechanisms of one type or another is relevant precisely with respect to their typicality for either a different scale.

With that said, it seems like reasonable to talk about the possibility of another, the fourth ground mechanics – known since the time of Archimedes 'fulcrum' empirical underpinning intuitivism geometric primordially Euclidean point. However, given what Fuller said about the absence of "points" in the nature and the presence of intersections, knots and circles of small radii, one should speak about the moment of the force vector change as an empirical sense of any "physical point", or simply about the support behind which always somehow worth a longitudinal friction (and whether this point is in this case, or "fundamental ontology track"?) or cross the action from different angles. This is the same "at different angles" just means that the basis for the possibility of being a mechanic by the type of application of the forces of one element to another (direct or transverse) is the marginalia of the differential, between which is precisely this seemingly simplest mechanism, like a wedge: geometrically it is between a right angle and a "zero", or a clean line, that is, that has no reduced radiality. Wedge is a means of mechanical communication, its end representing, in one way or another, not a fixed top of the arch.

But can an arc, or a cantilever arch, or a spring, work on the butt? Yes, and this, in fact, is the same "barrel" or "melon", which represents a failure of the decrease in the intermediate radius of the column, which is known from the samples of portal arches of Novgorod architecture (and is considered today as a decorative, rather

than an engineering element), and which is visually shown in Figures 10 and 11 of the fuller article "Tensegrity" of 1961. Actually Fuller's idea is that no guy can be absolutely straightforward, because it always is an arch of this or that radius (Figure 12). So, the wedge has the same nature, spring-like nature – that this took place in the mechanical intuitions of the ancient Europeans, the mechanics of the famous "Vienna Spear" unequivocally points out, if you look at it without gold overlays²³⁸. In this case, the essence of the work of the wedge as an elementary mechanism is revealed, consisting in a compressive external action on the apex of an axially asymmetric arch. That is why it can resist compression, whereas the force exerted on the edges of the arch forms a longitudinal action, and in the case of resistance to compressive force (elasticity), the function of the spring takes place on the edges, whereas in the case of tensile strength exerted on the edges, function of the guy.

In turn, the lever can be considered as the opposite in function of the mechanism, if in Fuller's view it as an arch: in this case it is nothing but a mechanism resisting the pressure on the top of the arch from outside (as in the case of a wedge), but from within, and varies in its three genera based on the type of impact and the symmetry of the place of its application. In this sense, the "fuller foundation of Fuller's mechanics" can be seen that a pair of open and closed linear elements also represents a correlative and differential category, depending on the stretching or, on the contrary, compressive (better to say "tightening") effect on the ends of the arch. While the compression and extension themselves, according to Fuller, will be reversible actions.

Combinations of springing arches of various diameters, elasticity and width represent a separate world of load-bearing systems that open interesting design possibilities in the field of biomechanics, and also clarify what was said earlier about the foundations of the mechanics of onions and arrows.

From the point of view of the fuller's concept of the arched primordially of all mechanical forms as the concepts of tensegrity mechanics, the main mechanisms of the bow are rejected by three arches according to the type of their load:

- compressible at the ends – the actual spring shoulders of the bow;

²³⁸ Where did the de-facto ideas of tensegrity originate from the ancient Celts or how and why did Fuller discover the ideas of mechanics peculiar to the ancient Celts – a separate issue.

- stretchable at the ends – a cable-stayed string;
- compressible first from the inside on top (and working as a lever), and then, at the target – from the outside (and working like a wedge) of an axially extended boom.

Arch (for a plane, for space – a spiral) is the geometric and mechanical essence of any linearity. What is called non-linearity is a change in the radius or direction of curvature that extends from the projection of the plane or three-dimensional space. The Fuller concept clarifies the essence of the mechanical foundations of ancient and Renaissance authors and helps to build the logic of these grounds.

The three pairs of basic possibilities for the existence of mechanical interactions (the direction of the deformation force, the direction of the application of forces, the method of design) are considered to be the basis for the existence of a speculative and unarmedly observed mechanics commensurate with man. However, at the same time, there is a feeling of some kind of understatement, the absence of an important category complementing the listed aspects of the existence of mechanics. What's the matter? If you look closely, all these bases differ according to the type of Aristotelian causality: for example, the direction of deformation can be considered as the correspondence of the acting, the type of linearity formally, longitudinal or transverse – again, to the acting one (if I tried to carefully refer it to the target, but it would take special explanations against the backdrop of an already noticeable large field for disagreements). But what is not here is an analog of material causality, which is the invariable way of deformability of the substance of action. As is known from the foundations of materials science and materials, the cornerstone difference of these sciences is the elastic or plastic deformability of the material. If you like, these (already now four) pairs of basic differences can be considered as two "acting-material" and two "acting-formal" foundations of mechanics.

What was previously designated as a spring that existed between a lever with zero flexibility and a guy with maximum flexibility was in fact a narrative of an elementary mechanism that, taking into account its material aspect, involves a combination of "radius memory" with non-zero elastic deformability.

Thus, a categorical cross (in the sense of the "Georgian school of logic") is obtained, but not from two, but from four pairs of categories – conditionally and mnemonically speaking, the "Maltese cross of mechanics". Or, if you like, an eight-legged epistemic cross of human-dimensionally observable mechanics.

Taking into account the added material aspect, some things become clearer, for example, what was previously considered as the "fundamental ontology of the trace" and "gramma", not to mention the universal value of the fundamentals of material cutting ("than the trace..." and "what is the trace ...").

The very difference between the elastic and plastic types of deformation is completely explained in the concepts of the fullerian structuring of the world by a regular (organized, interconnected) and irregular (unorganized, not interconnected) distribution of force interactions between the elements of its multiplicity that form matter. Since the first form is triangular (or, in the case of compressed, or "internally closed", material systems – orthogonal) organization, it is also possible to talk about the dependence of the type of deformability of a material, in combination with other aspects, on the direction of the forces in a triangular system vectors as elementary: against a vertex (inside or outside) and across its opposite side, or parallel to the opposite side of the vertex and across the direction of the vertex.

Rather, even more faithful, perhaps, will not speak of the basis and opposition to the vertex of the triangle, but of the arch and directions of effort relative to its different sides: opposing its apex (phase) of the force from the outside and from the inside, and also the force that closes and opens its ends, parallel to its base, which is a conditional line connecting these ends, which in real physical terms is never absolutely straight, but always more or less ideally). In turn, the concept of the transverse and longitudinal directions of the effect on the arch given in the explanation of the nature of the types of material deformation testifies to the completeness of the system of the "categorical cross of mechanics" of their four pairs of its bases.

Thoughtfully sequentially and in its periodicity representing the wave or sinusoid, the arch defines the mechanical existence of the spring and the guy, as well as the wedge, ring and lever as the simplest mechanisms of the heroin type in the sense of the difference in the direction of the application of forces to its geometry, and

quite fullerically without involving concepts like a point of intersection or hated by the "American Leonardo" categories of top and bottom. This makes it possible to express the basis of these mechanisms:

- wedge – as an external anti-directional effect on the top (phase) of the arch;
- lever – as an internal counter-directed action on the top (phase) of the arch;
- guy – stretching effect on the ends (sides) of the arch;
- ring or loop – constricting (compressive) effect on the ends (sides) of the arch.

Actually, an elementary spring with this refinement turns out to be an elastic arc, which forms the property of almost all other elementary mechanisms. What, however, does not exclude the value of the previously indicated question about the non-inclusion of the spring by the Heron in the basis of mechanics, and the next of these circumstances of the platonic "idealistic" hypothesis in response to it, since the bow was still the most visible object-practical and everyday option among modern-day Heron's kinds of springs. This postulate about the inherent properties of the spring blade, the guy, the lever and the ring means that the world is springy and arched in essence, and that this is the basis of the mechanical realization of the principle of memory.

On the interpretation of neo-fascism or that is treated by dissociation

With one leg, the Russian government has been pushing citizens of the "former Soviet country" into the gloomy world of Jacques Attali for several years (the milestone – 2014, when the country began to openly lead external wars), while the other stands in its historical grave. And this is a political curiosity, which few people are discussing right now. Are there precedents in history yet, and is it true that the current precedent is precisely characterized by the expression that is given in the headline?

Why are we talking about this here? The author does not absolve himself of responsibility for what is happening around him and I consider it necessary to identify a number of important points on the topic that turns out to be not so unequivocal. Indeed, a person of a more academic approach will be more impartial than the one whom the current political system has directly affected or whose family has been affected by the fascist system in the past. This material is created in order to make decisions, and not hesitate on the occasion, entangled in the definitions. And, of course, to help others make difficult decisions. As one anecdote says, "we stop to call a member of the letters and begin to treat syphilis". One should realize that a terraced criminality has reigned in the country (on aggregate of everything, remember), as well as something that strongly resembles fascism. And, as you know, if something looks like a duckling, quacks like a duck and behaves like a duck, then ... everyone should make their own conclusions, at the same time trying to answer the question of how citizenship differs from citizenship and what are you doing on this ball . Accordingly, if something – brown, slippery, viscous, warm and at the same time has a characteristic smell, then what is it? And with what combination of these qualities it is necessary to begin to sound an alarm?

On the ways of speaking and interpreting

Immediately it should be said that everything here is only a reminder of didactic things, and not the discovery of something fundamentally new, so that everyone reading all this would have some basis for conclusions and an independent assessment of the reliability of these grounds. For, alas, it's time to remember these differences in their totality in the totality of the circumstances that have developed. Why, however, it is necessary to recall that so many and by whom

Aron, Jaspers, Fromm, Popper, Sarkisyants and many others were stipulated and painted on the basis of the results of the Second World War? The fact is that there are quite a few enlightened people who do not consider it correct to call the word "fascism" the current political regime. They say that according to the old Soviet tradition fascism is accepted to refer to everything that in society infringes the rights of some in favor of others, and therefore behind this word-bugle there is no real content, except emotions. This says, for example, the clever and erudite Shulman. Since there are few such people as it is, in the absence of alternative opinions on the totality of its issues, a mass impression is created that the coherent picture of the world represented by it (largely shared by the author of these lines) is completely unmistakable. Though, if to notice, this person bribes just own self-criticism. The task here is to preserve the value of the clever and erudite in this capacity, pointing out the erroneousness of their opinion on this particular issue, since they are the conscientious sources of enlightenment of the masses, whereas it is precisely from such personalities that fascism, as evidenced by various generalizations of historical experience, seeks to get rid of. The peculiarity of the current situation (about the differences between the present form of fascism and the past, it will be said) is the admissibility by the regime of certain such characters, whose rightness is exactly what is partial and useful for broadcasting through oppositional or quasi-opposition media (like the radio station Ekho Moskv, a vivid example of "controlled and managed democracy, "where the same Shulman conducts an educational campaign for the respectable public), while the actual uncontrollable voice of the mind, erudition and education, coming from wider (even still academic) social strata is brutally suppressed both literally by a police baton in the streets and in the sense of institutions, as can be seen in the semi-literate semi-harm process between FANO and the RAS (although the author of these lines considers himself at the root of the guilty of everything that happens in his home country). In general, the half-heartedness of situations and tolerances is one of the hallmarks of modern Russian autocracy, why the impression is more likely of wrecking than about a criminal plan. One of the markers of fascism is a disdainful attitude towards democratic institutions that organize the masses of people into a civilized society, guided by the principle expressed by one of the pillars of fascism, according to which these masses are a woman, and she loves force. And in the "information age", the power of the mind and erudition is in vogue.

The existing fascism in Russia has common features with its other forms. However, there are other brilliant people, not only brilliantly clever and erudite, but just before the harmfulness of nature, people who deny any generalizations and deductions that consider such "abstract speculations" and not a natural cognitive function. Such is Grigoriev (who, in so doing, discusses the value of the reception of the dialectical presumption as the logic of development invented by Hegel, a scorched "generalizer"), and this epistemic game is another sign that "the gods do not burn pots." Seeing the common features of fascism, it is possible, sorry for the truism, also see the differences of its concrete historical forms.

Due to the fact that it is not just about fascism, but about neo-fascism, it is necessary to identify two possible interpretations of the latter. The first and most famous is the interpretation of it as a restoration of some concrete historical form that has lost its position, but is being restored by revanchist supporters. Of course, it is not relevant for Russia in 2018, because no form of fascism has previously taken place in Russian history at the top of power; the dictatorship of the Stalinist USSR (since the USSR was far from being only Stalin's), with the similarity of totalitarian features²³⁹, had a different nature in terms of the three key specifications of fascism outlined here, which are discussed below. In addition, the revanchist concept of neo-fascism does not explain the phenomenon when the corresponding regime celebrates every year on May 9 a victory over fascism. The mimicry of self-denial on the level of state ideology, coupled with the policy of state secret terror against the population against the background of the official fight against terrorism, is also a completely permissible thing in the fascist dictatorships. It is possible that this practice is due to Dr. Goebbels (a very clever and erudite person for his own time, a specialist in German Romanticism, by the way ... that did not stop him from being a rare bastard), who talked about the ability to mimic Jews and the need for beat them in this respect²⁴⁰.

²³⁹ Socialism as the predominant "power of wages" among other types of income; In addition, the specifics of state corporatism: unlike Germany, the USSR was not just a "corporate state", but a "state-chebols".

²⁴⁰ The current, successful efforts of the "power party" to beat the "neoliberal party" in the sense of mimicry, using the political and technological developments received in its midst, are very reminiscent of the aspects of Dr. Goebbels's policy: of course, the imitations of the socio-political and scientific- technological process such as "All-

The more significant concept of neo-fascism in 2018 is associated with the emergence of it as a naturally formed political regime in certain socio-economic conditions of the historical process, irrespective of the conscious actions of individuals aimed at a specific form, ideology or attributes, with the natural connivance of society to the process of forming this regime, ignoring the growth in the number of signs and their causation. The reason why the society condones and does not notice signs, a separate conversation, but on the whole it is explained by fairly transparent reasons: frustrations due to loss of income and other existential threats, as well as degradation of the education system, promoted by a purposeful state policy and passivity (low aggression) public institutions, whose status is legalized by the ruling establishment as hostile. It should be understood that the society receiving such a regime does not cease to be heterogeneous, and even if there are "fascia" of elites inside the latter there is no struggle between factions and "Kremlin towers" – this, by the way, is one of the arguments of those who consider illusory the application of the concept of fascism to the current Russian realities. Another important aspect here is that, despite the key features, just like any political regime, the fascist one needs to be considered in dynamics: yes, it represents a certain fixation of social development, but its very formation is a process of situation development, that is, the situation of incompleteness. Not to mention the fact that taking into account the forms of fascism that are adaptive to social development is the basic premise of this material. And this is another mistake that denies the existence of such and those who say: Well, look, there are no such signs, and on the contrary, there are many signs of freedom of speech²⁴¹. They trivially do not consider the situation in perspective.

These conditions of the transpersonal formation of the political regime of this type are, of course, connected with the disappearance of grass-roots entrepreneurship and its suppression by the state with the interest and connivance of large corporations, and with the formation of a dependent corporate "middle class" whose incomes begin to fall, and its ranks are replenished from the number these very grassroots entrepreneurs, tormented by

Russia People's Front" or "Agency of Strategic Initiatives", in fact ensuring the identification, elution and scrapping of social reality leaders of public opinion.

²⁴¹ In Nazi Germany, by the way, there were signs of limited freedom of speech in the form of the same semi-opposition media, the first among which in today's Russia is the "Echo of Moscow".

the uncertainties of a competitive economic environment²⁴². And also with special foreign political and external economic circumstances. Given that both the middle class and nation states are products of the capitalist era, it is worth remembering that the same product of capitalism is the fascist political system that emerges as the effect of more traditionalist social states in the anomaly of capitalist existence, and no other: no oprichnina Ivan the Terrible, neither the Latin American Conquest nor the pogrom of Rome by the landslides of Charles V cannot be interpreted as signs of fascism. Such signs are already possessed by Bonapartist France, but not yet completely, because the social medium-class environment and the crisis of overproduction were absent both in this country and in the world. A sign for France is an attempt to turn a nation into an empire or create an empire through one nation, with the subsequent unitarization of citizenship.

The well-known signs of totalitarian dictatorships—for example, the propagation of fears and threats from the "fifth columns" and hostile external forces, the militarization of mass consciousness through propaganda of the military and the militarization of the economy to the detriment of others, are markers and essential, but not sufficient and not exhaustively specifying ones. branches, statism and propaganda of the state's overvalue, mass bravura measures in support of the party of power, involving "the entourage of piety" of the predominant religion in society into orbit and ideology with ignoring the subtleties of teaching and reduction to frenzied obscurantism. All of them are important and together they support the judgment about the political regime as fascist as part of a set of basic features, but in themselves they do not seem to be essential, although the presence of at least two of them and their sustainable reproduction should make one seriously think and begin to dig empirics.

²⁴² By bottom business, I mean my favorite "great garage workers" who created Ford, UPSA, Dysney, Amazon, Apple, and not bearers of petty-bourgeois consciousness – small-scale traders, shaking in front of a terrible competitive world and just running from it into a warm and damp etatism and the "same" ideology under the wing of such a convenient and understandable Fuhrer. To give an idea of what I'm talking about, I will give an example of the memorable phrase of one designer-coach, heard by me somehow at the winery: the real designer is never afraid of competition, because he is not afraid of being stolen – his potential is inexhaustible. This is precisely what the petty-bourgeois, only routine generic producers differ from the "great garage workers": the latter are creators, and are simply not interested in such a radical impoverishment of their own lives as "working for their uncle". However, it is this common generic garage environment that is the one in which the appearance of "greats" is possible, since the garage as a place of creative sacred activity should be small-owned. Business incubators and technoparks alone cannot be avoided; moreover, they are secondary.

In discussions on these sensitive issues, initially there is some kind of underdevelopment in the question of whether fascism is so different in its definitions, and then, broader, the notion that is called the totalitarian dictatorship of an industrial society. Indeed, no matter how concrete the embodiment of such a dictatorship, its characteristic features turn out to be those poles of attraction to which it gravitates regardless of whether they are fully realized in the form of fascism or not. The intraspecific struggle of such dictatorships is a barely reflexed struggle of the Nanaian boys, because in the course of such a struggle the opposite side is declared in its immediate given (these are "fascists" and these are "socialists"), whereas for its part there is a toughening of orders under the old argument, which is a slogan: "it's serious – you need unity of command, no democracy." Of course, those who fall into disregard ignore the artificial urgency of any one-man management as one of the fundamental principles of democracy, including in their own rhetoric – a guarantee that the "maiden forgetfulness" of society plus the interchangeability of generations, each of which in some form or another reinvents the bicycle of social relations . And this seems convenient, especially given the fact that the industrial era of mass employment seems to have ended. Nevertheless, there are significant differences in the types of such dictatorships.

According to the author of these lines, the well-known list of 14 defining signs of Fascism by Lawrence Britt is indeed decisive, but not essential, since it does not speak about the specifics of fascism in the basic relations of social life, and about the specifics of this phenomenon as a European phenomenon. Meanwhile, the set of these attributes, referring to marker or reinforcing ones in the terminology presented here, in their own way designates the essential ones as well, in particular, the signs, but not the system conditions, although they do not reveal their essence, and therefore it fully agrees with everything here set out, being not only a very valuable criterial tool for applied diagnostics, but also an important moral property of mankind. Being presented as imperatives with negation (in the mode of "do not suppose that ..."), the signs of fascism by Lawrence Britt are a value basis, or system of commandments, which were mentioned earlier as a special logical phenomenon (or form of thought). The list of Britt is an excellent addition to the collection of others. By the combination of the presence of most

of these features, it can be confidently judged that there is a dictatorship of a totalitarian type.

By the way, another significant, but not essential, sign of fascism, which is widely known, but which is not so often paid close attention. It should be attributed to, so to speak, annoying consequences – in the same sense as Nietzsche spoke of annoyance as a disease that does not disappear with the disappearance of its cause. This is the discrediting or the subsequent mass consciousness of a negative meaning, previously known and quite neutral, or even having the opposite, purely positive meaning, of entities of a symbolic order, by appropriating them as fascism as their own attributes. Such is the religious Hindu symbol of the swastika (in general, a symbol widely used in the cultures of the whole world – the image of the vortex flows, the gate mechanism and the very notorious "rotational movement", over which Mikhailo Lomonosov so loosened), until the harmless song "Wenn die Soldaten" or even The labial accordion is the famous entertainment of the soldiers of the Wehrmacht. The connotative and evaluative perception of so many things in hundreds of millions of people turned out to be capable of changing to the very opposite or ambiguous in a very short time due to associations.

In the post-postmodern variant of fascism at the beginning of the 21st century, this remarkable phenomenon can be attributed to the fact that, under both Britt's definitions and the author's definitions, the political regime positions itself as anti-fascist, and under anti-fascist rhetoric it implements military imperial expansion . It is here that the media consequences, that is, the consequences of mass perception, of this phenomenon, are interesting: on the one hand, this denial of fascism by fascism can in fact (and also for some fairly conscious ideologists of the regime) be nothing else than evolutionary self-denial of the new form of fascism of the former or a stereotyped historical form. On the other hand, for a considerable part of the bearers of mass consciousness, not clouded by complex object differences (see, in this respect, the 11th sign of Britt), the struggle of some dictatorial regime with fascism can be perceived in favor of the previous form, and thus, at the semantic web level, for his next evolutionary incarnation. I also do not exclude other effects of this historical curiosity taking place in Russia today, which is obviously a farce. But if so, then there is reason for

some optimism: the farcical repetition of history can mean the completion of one of its tragic plots.

On the features of essential and complex

So, in addition and compliance with the existing criteria, a thesis is proposed, according to which a particular political regime is specified (although in a sufficiently well known way) as a fascist complex feature in three respects: ideological, political and economic, each of which is consistently conditioned on the other. I note at once that while I am not a supporter of the episteme of the basis and superstructure in its original version, considering this a strong reduction in the understanding of society as integrity. The initial versions of such epistemes are usually strong, as they have to make their way among the dominant paradigms and cognitive attitudes, but they are not sufficient for more weighted approaches and estimates.

Perhaps the first essential marker of fascism is the state ideology of "raising the oppressed nation from the tribes" with the thesis of "returning it to its former grandeur," which is oppressed recently or continues to be oppressed by some common enemy, and therefore such an ideology already always has this very image of the enemy behind every "raising from the knees" – even if virtual enemy. For if there is no enemy, then who "put on his knees"? It is better, if initially not yet exhausted, fresh, the enemy has a real image and oppresses recently, and this is not some kind of separate adversary, but a whole of their cohorts, at the head of which, of course, there can be someone one or "main" (American elite, the Rot Front, communists in general, Jews, Freemasons, etc.), which seeks to destroy society, depriving it of autonomy, under which state autonomy is already clearly understood, and the state itself is defined as the only form of public administration. That is why the growth of national consciousness and, in general, the nationalist movement is not yet a sign of fascism: for it there must be a combination of a special nationalist rhetoric with etatist rhetoric and rhetoric of the enemy, with a further logical step in appropriating such rhetoric by the state. And also the use of nationalism as an advantageous argument for the forcible suppression of any dissent (even without nationalistic coloring), and not to defend national interests (even violent ones). Actually, the necessity, but not sufficiency, of a nation as prerequisites for the formation of fascist policy indicates that this regime is the epiphenomenon of capitalism as a feature of the

historical development of Europe, because nation-states ultimately arose largely because of the multi-hundred-year institutional division of the Guelph-Ghibelline European elites, the formation of free cities and university nations – student communities, which are the direct original definition of the word "nation". In this sense it is important to remember that the concept of a nation is not reduced to the concept of an ethnos: it is a phenomenon specific enough for world history. Of course, the propaganda play of the "offended nation" card takes place on real prerequisites, and the masses are heated up on this topic through amplifiers of the formed texture of news events, often becoming the basis of shock content: through terrorist acts, ethnoconfessional disassembly and other provocations. In fact, the enemy is abstract, for we mythologize, but always should be concretized in a convenient way, in order to revive his intrigues with examples from life. The most, perhaps, well-known case is the arson of the Reichstag, and so much has been said about Russian incidents like terrorist attacks and political murders that it makes no sense to mention them here. Let all these cases be considered in an international court. However, it is worth noting, perhaps, the most outspoken, conceived and implemented as an outright crime, a case of terrorist attack on citizens in St. Petersburg in April 2017 at the metro station "Technological Institute". There are only two options here: either the power-holders did this, or they were so framed that the leadership of the Russian special services (the main guardians of the regime today) that missed it, like nothing else, should fly from posts to the archbishop. And irrespective of which of these versions is the most plausible and which category of citizens which one will be perceived, it is important that there are only two of them and they are just such.

Further, since it is a question of nations, the following specifying sign of fascism, designated as political, it is worth noting the desire or attempt of a nation or social community that thinks of itself as the majority of its members as a nation, or turn into an empire, or carry out an imperial project, creating a unified socio-territorial a monolith, uniting other nations and peoples under the aegis and guidance of some given nation or some given people, proclaimed and promoted as elected to such an imperial mission and. Since a return to the origins of the great past is proclaimed (and administrative-territorial unitarism is characteristic for the classical version of the empire), two variants are possible here. Or a decision is made about the exclusiveness and priority of one nation over all others

as an overvalued idea and guide to direct action, as in Hitler's Germany. Or the nation, by whose forces the new imperial civilization is being created, is gratefully sacrificed to the great building of a wider unitary imperial community, while the guiding and guiding role is transferred to the institutional structure of the party, whose existence becomes an overvalued idea – as was the case with the Russian people in the USSR, the difference from Germany was the ideology of not "the rise of the nation from the tribes," but the victory of the ideas of communism throughout the world, which, as Stalin was destroyed by the Comintern, the idea of the victory of socialism in a single country, that is considered to be a credit to other authors of the dictator, had offered the same "great Russian people", for which he did raise a toast on the occasion of the Great Victory. That is why, with external similarity, the Stalinist dictatorship in the USSR cannot be considered fascist: in the sense of a political basis, this is another kind of totalitarian dictatorship in an industrial society. The empire was built by the party, not by the nation whose security was the subject of discussion and which influenced the current situation with political federalism in Russia: today it is clearly curtailed mainly by ethnic Russian elites with the suppression of the right of other nations to self-determination as criminalized separatism with parallel unitarization of the country, without accentuating the elites of their national status, instead of which the actualization of the theme of religious monarchical traditionalism "spiritual scrip" n "having, nevertheless, some veiled nationalistic "rossiyanian" features. Unitarianism is evidenced not only by the voluntarist ban on the election of governors and heads of regions, but, perhaps, most vividly – the recent events around the tyrant re-registration of Tatarstan as an autonomy with the post of republican president in the Russian Federation. And if the former form of fascism proclaimed one nation superior to all the others in the creation of the empire, whereas the same European community was not a single de jure federation, in the case of Russia there is at once a legally federal structure that is turned into an imperial union under the propaganda of the fear of separatism. The same thing happens at the city level, and as the fish rot from the head, the process of "destructive restoration" begins with Moscow's unitarizing "renovation" of the gauleiter and his henchmen who came from the Russian north: for unitarization is an increase in monotony, while the city, according to Aristotle – the unity of dissimilar. This Moscow process will be noted further.

The ideology of "raising from the knees" is accompanied not only by the thesis about "restoring the trampled national dignity", but also about "returning it back." Once again for those who do not understand (and there are such and there are many of them): this is not all about the dignity, good name or property of an individual or his family, but the macro group "nation", conceivable and perceived as a single subject of history, and the unity of this subject is conceived as an imperative, the absence of such unity as an anomaly, and the denial of such subjectivity as a threat. This phenomenon, peculiar to a purely nation, could be defined as the search for a certain, limited by number, community of universal universality, and the realization of such universality in a particular territory with the attempt of subsequent distribution to other territories. From which there are very diverse in its significance global consequences – both fascism, and quite an anti-fascist ability to detect this all-humanity in a different, self-similar. At the same time, in the best way at the level of an individual and his family, the principle "national as his own" (comparable to the winged "everything around the people, everything around me") works in the case when a person does not have anything that can be considered truly his own – for example , its "garage" as a space of autonomous presence and uncontrolled creation of the public good, as discussed above. That is why the dictatorial state, having a petty bourgeoisie as its social base, at the same time seeks to eliminate numerous small proprietors and independent self-employed citizens as holders of really secured citizenship rights on the territory of the country. By depriving citizens of their personal property, the dictatorship in the meantime has the opportunity to do anything with the national heritage and cultural heritage objects, since by the majority of the population they are no longer perceived as objects of personal interest in their social utility. This is what happens in "Moscow of Sobyen".

Indeed, one cannot deny the fact that, unlike Guelph-Ghibelline Europe, for Russia, the antagonism of the statuses of the Russian man as a national-specific-earthy and, here, imperial-all-embracing-universal, antithesis to such a tautness of personal choice was analogous. However, the theme of the struggle against the notorious devastation for the young Soviet state was much more urgent than the growth of national self-awareness, especially since, according to all Soviet ideological grounds for the national question, no nation can be free, if it does not help, get rid of exploitation, do it to other nations , giving them, albeit finally a

declarative, the right to self-determination in a new, free world – it was precisely with this idea that a new Soviet community was created, and this imperative was a real phenomenon of mass consciousness, as well as self-awareness and self-motivation of individuals, which was completely absent in the fascist states of Europe, seeking to restore trampled justice and former greatness *on this soil* and extend the principles of *this soil* beyond its limits. The Soviet man is an anthropological project of something new, directed to the future, directed against extraterritorial and knowingly globalist capitalism, not tied to the ground, spreading the principles of Marxism that were conceived as scientific, that is, certainly not religious; although, of course, the attitude towards science itself in the industrial era was largely religious in nature, and almost all over the world. This person is just as foreign as a warrior of the Golden Horde, even if he thinks himself a Mongol. The current political regime in Russia, indeed, privatized the national theme in the form of a "concept of the Russian world," only here there is no real ground: the western parts of the former empire form their own national states, completely without thinking at the same time becoming empires or part of an empire. And as the initial soil for the bulk of the population, the current Russian regime can offer nothing but a Moscow-Petersburg crush, where the remnants of civilized life still persist with the accelerating decay of this in the regions. Therefore, it makes sense to move on to the following relation.

This political orientation of the transformation of the nation into an empire fermented with the political ideology of "getting up from the knees and restoring the trampled nationhood" is immersed in the context of certain economic signs that simultaneously represent the conditions for the emergence of a fascist-type regime. What are these conditions? There are two: external and internal. External refers to the global crisis of overproduction of the industrial economy, the earliest of which, as we know from Hobsbawm and some others, is in 1875. In the case of the formation of Nazi Germany and Stalin's totalitarianism, this is a global crisis of overproduction in 1929, also coinciding with the intra-Soviet grain procurement crisis of 1928. It was accompanied by deflation and a fall in the aggregate demand of the population, the impoverishment of the European "middle class" who lived gloriously after the First World War in the "golden 1920s" (compare them with the "fat 2000s" in Russia). The bankruptcy of firms and the financial difficulties of end users become a good basis for finding the blame. The causes that cause them

are an impersonal process, which is well described by Grigoriev in his book "The Age of Growth," and in general it is a completely separate topic, as well as recipes for treating very ambiguous and myrtle-seed problems. At the level of individual countries, treatment, one way or another, is associated with free trade, administrative disaggregation and the abandonment of metanarrative (super-goal) rhetoric, which, alas, is very closely related to macroeconomic consciousness – in any case, it is the specific forms of such consciousness that create an impressive share "scientific justification" of totalitarian dictatorships and the use of "superstructural" propaganda tools, media in its essence (with the metanarrative component of macroeconomic narrative still to be understood separately). But the fact is that fascism is not about this. He, moreover, is against it, because these measures put the interests of the elites who are joining the fascia in the wake of the economic crisis under attack, and therefore it is not very profitable for them to allow the enrichment of the people and again becoming a part of it: for what, it is asked, tried to go to power uneasy price? For the sake of this they must be other elites – more advanced, mobile and conscious, and they cannot be such, for in the most ordinary conditions they defend group, class interests. I will venture to say that these are the interests of the "privileged herd", but the herd is not the only form of existence for "elites" – the latter is capable of representing a broader concept. In the case of Russia, against the backdrop of the curtailing of capitalist relations in the world, political elites turn their class into an estate, and society itself into class, beginning restoration talks about the "new nobility". Here one should make one remark concerning the difference in the external economic conditions for the emergence of dictatorial regimes of this day from those of the end of the first third of the 20th century, and it is connected precisely with this "end of capitalism". The fact is that despite the crisis of 1929, which brought down the destinies of many people, the general state of the world's economy was then still on the wave of demand that began in the mid-19th century, according to the same Hobsbawm, from the "cotton" industrial revolution in England, which added here the heating of dwellings with technical coal and the demand for hourly automation, which stimulated the demand for precise mechanics in general and the technology of metal cutting. The potential for the formation of new markets and economic growth at the beginning of the Great Depression was not yet exhausted. However, at the beginning of the 21st century, the end of the 150-year wave of demand is over, the exhaustion of the

existing capitalist model based on the principle of expanded reproduction and, again, the decline in aggregate demand underlying the global economic downturn. New models of the existence of the world are only being formed, and the old political forms show for decades hidden teeth in the most unexpected places, for example, in Russia, when, against the background of "refined" capitalism, "without but and if," even if quite recent, arises at the first of its serious yield crisis, caused by external causes of monocultural resource dependence, seems to be a well-known and sufficiently studied political abracadabra in its didactic form. In other words, the external economic difference between the current Russian regime and other similar ones, in contrast to the crisis that causes it, during the period of a recession of a large wave of demand from the crisis in the period of its growth. His slogan, of course, is "there is no money, but you hold on". The German workers of the Third Reich, incidentally, had to "hold on", despite the fact that the "dieselpunk era" marked the peak of the growth epoch and even its further achievements during the recession.

The internal economic sign of fascism is that it already has the directly associated name "state corporation". The difference between his Russian version and that which took place in Hitler's Germany (and not only in its epoch) is that if large business previously sought to build its own system of government based on the state bureaucratic hierarchy, today, on the contrary, the state-corporation , obviously registering the insufficiency of its own "rational bureaucracy" of the constitutional monarchy era, takes as a model the principle of a more rigid and rotated large-scale hierarchical system. This state-corporatistic feature, in spite of the vector of borrowing, has a common feature in that the highest political leaders of the regime, occupying their posts, assign the maximum (if not all) economic assets, putting financial resources of the country's development offshore. This is not unique to Russian kleptocracy – it is known that Nazi Germany left a financial footprint in the banking systems of Spain and Switzerland. Of course, above all this camarilla is an authoritative Fuhrer, only now it is a "frontman", as it is now fashionable to call it. By the way, it is the status of the frontman as a hostage to circumstances and a person who is forced (which is gradually formed in the SMI in the form of memes a la "crab on galley") today is a marker of the fact that the state borrows from the corporate sector managerial stylistics, and not the other way around become a system of their own

corporations, spreading in the meantime in the SMI about public-private partnerships. The state corporation, like its predecessor, loves grandiose megaprojects, including projects for the total reconstruction of the capital for the sake of getting rid of the "obsolete past," while destroying architectural monuments, spending considerable sums for dubious economic provision. In this sense, the Stalinist reconstruction of Moscow is not much different from the reconstruction of Hitler's Berlin, as described in Holmstock's book "Totalitarian Art". In the case of the Moscow "horseradish", it's a little different: it's coming down from the light of the post-Soviet middle class with its "five-story" tradition and the destruction of the symbolic order of being, depriving citizens of their city's feelings and alienating the city territory from them. There is evidence of how in the days of these similar intra-city deportations in Rome, the government of Mussolini was engaged (then settled men and women in separate blocks, but who knows what will come to mind "tilers"). Today, the only sensible expediency in the framework of which this occurs is a trend oriented towards the global "Attali model", which assumes islands of large agglomerations as centers of life for "the best people" and their staff, surrounded by "barbarian lands" – a concept that goes quite Hitler's spirit. (As with this think tank like the neoeconomists will move their idea of three million, without being subjected to the "highest" booing, it is difficult to imagine.) It is noteworthy that, unlike the fascism of the past, due to the lack of liquidity in the country's recession and the monocultural nature of the economy, all these renovations are a pure conjuncture, ultimately aimed at saving the banking sector by saving construction developers, which is knowingly sterile and not bearable in to itself any strategic goals of development of a human life on a separate taken territory. Another sign of the economic gigantomania of fascism in Russia are the great construction sites of the Olympic and space objects, with the same cosmic scale of theft for them and the prognostic plans of "Professor Rogozin" to teach the aborigines of the Moon to play the violin.

The state corporation, which outsources its own functions to firms that are in the field of corruption interaction, discovers socialism associated with it as yet another, precisely economic, and not political, sign of totalitarian dictatorships in industrialized states. Being in this field that is not competitive, firms do not actually have any income other than salary, not at the management level, nor even at the level of ordinary employees (although at the level of the owners

income will be the notorious corruption rent). The fact is that it is a remarkable habit of the masses that the Marxist economic formations that come from Marx are precisely a political, and not an economic, phenomenon. Here, socialism is meant as the "power of salaries," that is, the dominance of salaries (one of the three known to economics, income types), not only by the gross composition of the country's population, but also by most levels of the social hierarchy (for the USSR, incomes were at all levels), whereas rent and profit (their dominance determines, accordingly, feudal and capitalist devices) are concentrated in the hands of the state and its affiliates. This topic is also presented earlier in the section on the relationship between income types and formations. Here, the "power of salaries" is designated by virtue of its relevance and universality as an essential intra-economic sign of the fascist regime. Observed in Russia at the beginning of the 21st century, the nationalization of the economy, even without being provided with any ideology, is not only not accompanied by mass employment, but even rising unemployment, indicating that the mass share of state employees and hired workers is still growing with a sharp reduction in mass business (its actual liquidation in the formats of the ICP and MB) and the growth of the rents of the top managers of large corporations, since to speak about the profits of such players, typical of the "growth epoch" (and, in particular, the "Great Depression"), I do not have to. Elements of feudalism, together with the residual and non-mass reception of socialist wages (growing only in the power sector) is widely known as the specifics, and the general place of regimes of the type in question.

About the direction of action

Having said about the "formation of guilt", I consider it necessary to designate at least the features of "what to do." It does not touch upon such questions of the activities of urban guerrilla in conditions of developed informatization of society (especially such total control means as screening of activity of network users and introducing ubiquity of surveillance cameras into a paranoid stupor) – they are not directly related to the diagnosis and constitute a separate subject; I consider it more important to touch upon a broader issue. The author of these lines suggests the development of the practice of social dissociation and the development of the institutions of associative-dissociative social group activity as an episteme of the positive abolition of fascism, that is, as a way of overcoming the very possibility of the emergence of neo-fascist political regimes under similar

conditions, providing the society with the principle of action enabling them to effectively overcome these conditions. The news here is that the dissociative nature of social groups does not generate antisocial or deviant behavior (on the contrary, it almost always results from social conciseness), but expands the horizon of social interrelations, makes society (from the grassroots level) adaptive and "atmospheric", that is, makes him a medium where the person can breathe. This practice, which underlies networking as a business communication format, should still be sufficiently understood, but its ability to revitalize the environment and solve many problems of different levels of social life: the individual, the family and the enterprise, and perhaps the only categorical one antagonist "fascia". Cohesion in a row before an ominous and wrong world seems to require overcoming a much more fundamental than previously thought, and Popper's theme of an open society is increasingly demanding to be not the only one (whereas in its Soros case for Russia in the 1990s it looked quite to itself as a mimicry-imperialist one). Actually, fascism is nothing but the ultimate form of limiting social associativity – its "priapic form". And in Russia it arises in a natural way in conditions when a more developed form of social interaction has not been disclosed: the market that entered the country in a concrete realization of its structure was perceived and still perceived from the position of templates and mistrust, and the opportunity to break the suffocating embrace of social ties in many ways, It is still thought of as a rare Yuryev Day, and not as a daily occurrence.

Therefore, it is necessary to comprehend what is more fundamental, the circumstances of the instinctive behavior of man, which unites it from time immemorial and allows the survival of herd, even in its most developed, conscious and cultivated by romanticization, not only the unique survival factor, but already interferes with personal and public development of atavism. The ability not only for associations but also for painless dissociations should become as liberating and sobering a discovery in the field of social sciences as the fuller's discovery in mechanics of tension as a pair of compression of the state and reversible with it became, and also the amazing possibilities of openness to it and his fellow designs. As applied to the topic under consideration, we are talking about new designs of business, managerial and social interaction.

A person who has gone to others before is not necessarily a traitor and a stranger, but a disintegrated community does not necessarily have to be evidence of the insignificance of the goals or the pointlessness of the grounds for its formation – such are, for example, participants in international scientific groups that have completed a breakthrough research project that have begun in other collectives on new directions. The release of previously bound energy and resources (including the time of human life, which is the most important and conditioning the value of all others) gives opportunities for new achievements and creation of benefits for those who formed the previous form of interconnection. Also, the refusal to join the association (clique, gang, club, circle of interests) does not mean that such a refuser is malicious: there are many grounds for refusing to communicate, especially in a complex society. The merit of both the "growth epoch" and the comprehension of the results of the Second World War can be considered that, at the level of everyday life, a person's refusal to enter into a certain circle of communication or (more importantly) to be more closely associated within a certain community or circle of contacts, for the hostile attitude of the members of this community. By the way, mankind owes much to Protestantism, arising from the presumption of respect for the time of life of others, by the education of such an attitude towards oneself similar to itself. The opportunity to disperse and look at each other from outside, whether friends, family or workforce members, as well as sets of groups of people – business units or even entire nations – creates openwork and kaleidoscope of the possibilities of human life, making it interesting and meaningful. They will not disperse without reason, but when they disperse, they have the opportunity to come together again in a new capacity. When this does not happen, in conditions of a sufficiently complex organization, such a tight compression of society can form, that individuals cease to differ and merge into a single gray mass. A social "black hole" is formed, and this can happen, again, on different scales. And there is fascism, which in order to maintain the illusion of personal freedom and happiness they need surrogates and propaganda. Such frequently observed instances of personal freedom and personal happiness as personal choice, with widespread oppression of the spirit and misfortunes, are also a surrogate, since such a "fullness of life" requires an inner moral justification, which is called a "philosophical attitude to life" by people whose creativity and philosophy are miserable.

That is why we can single out one essential condition that lies beyond the three specified aspects of the specification of fascism, which extends to all forms of totalitarianism and dictatorships of the industrial era, which is also not new today, and at the beginning of 2018 it is increasingly mentioned: the political system's desire for complete control, taking the beginning is not somewhere, but in the very basis of such societies – in rational progressive science. Indeed, prior to its emergence in the "long 16th century", there were no problems of the full control of society by the powers that be – this issue was decided by the "mother of European democracies" – the Christian church, and sovereignty was determined by the presumption of "divine providence", and was limited to it. The same is true of the masses, whose free creativity could both receive very broad legitimations when appealing to the "word of God," and create the greatest obedience of these masses in an appeal to it. After God was expelled from the picture of the world, the rational task was to "take, and not ask for mercy from nature," which eventually logically turned into the task of mastering the nature of social life, to comprehend it as fully as possible, not comprehensible and unknowable to endure for framework of consideration, and within the framework of the understandable and comprehended to begin to control. Because it is so safe, and the safety of society is the highest good and value. And best of all, only those who provide all this can do it. Others can not be allowed to enter here, this activity is to be licensed, and then suddenly somebody will break something! Who said "total control"? It's just about social science and its responsible application. Not completely controlled is the sphere of public life not completely controlled by man – is it not so? Partially controlled? What is this all about? And who is controlling the other part? God? Well, people, here you are again the same church with the same divine nipple – calmed down? And we conduct atheists, pah on them! But "we" are educated people – we know that we need to develop big data, surveillance networks, data collection tools, "soft power" methods and hybrid ways of managing this tax, and with a competent approach – a pliable society, because it is like a woman, but "a woman loves force"²⁴³.

"What is this stream of consciousness" – the reader will ask me? To which I will answer that this is the very state of the articulated attitude of people to each other – social relations, modus and the mode of their semantic network, or

²⁴³ Is not that the situation we have in the case of the history around Kaspersky Lab? (<https://meduza.io/feature/2018/01/22/orki-pobedivshie-tehnarey>, actively for 12.02.2018)

culture, which determined the beginning of the same process when "the smell of brown". These are real considerations and real subject-thematic lay-out of the behind-the-scenes discussions of "knowledgeable cynical professionals", conducted at least somewhere from 2000 in Russia. For the sake of justice it is worthwhile to say that similar talks were also conducted by strategic competitors to whom "our scoundrels" – the fairwayers looked in their mouths, in the meantime taking out the assets to the "foe". But only the "foe" is much closer to dissociation than the imperial "our everything", which revives its unitary singularity – otherwise, this very withdrawal of assets would not have happened.

Further – on the presidential system of government, which carries risks of the Fuhrer – perhaps the most perverse form of monarchism. And these risks are evidently the higher the worse the situation in the economy. When they say that instead of the presidential system fraught with monarchical fuhrerism-leaderism, need parliamentary, the first objection concerns the lack of parties, because for many years, real political players were emasculated in Russia. But were they really real – all these marginalized by the political history, not speaking about the imitation of politics through the LDPR, the Communist Party, Yabloko, Fair Russia and its "big brother" United Russia "? The fact is that the actual concept of political party membership is closely connected with federalism, and even more with confederalism, as a reality and the maximum of territorial and political autonomy, in the dissociative primordial nature of which the multi-party system itself takes the demand to defend its own interests at one and the same for all interested parties, the parliamentary discussion platform. And the more so the discussion proves to be meaningful and concrete, the more its subject stems from this very principle of autonomy and its provision for the development of concerted actions with other parties that denote the meaning of their being in joint project activity. This, in fact, is the root meaning of the phrase "politics is a concentrated expression of the economy," since it is the latter that is nothing else than a system of interconnected autonomous (having chosen-its-way) interests. These interests at the level of macro-groups make up the level of federalism, republicanism and democracy.

Conclusion

Presented in this and two other volumes is what could be called design futurology, part of which is specifically in this book is represented by a sketch of the futurology of personality. The project of creating a new person is not new, all more or less large-scale changes in human history began with the design of a person. But hardly many of them assumed the creation of an integral image and conditions for the existence of the actual projecting person. Is this task random, or is it a consequence of a chain of regularities?

If a person is defined as an image and likeness of God in essence, that is, as a creator, then it will look strange that in previous eras all talk about a new person (be it Christianity, Protestantism or socialist anthropology of the "labor movement" era) did not directly talk about the designer. However, the superficial touch of these stories testifies to the fact that this very project and creative message was just present in the semantic basis of each new shift. But only appeared, very quickly obscured, concealed and erased by institutional practice, being at first a very powerful bait for the broad masses. Fragmenting about these institutional "realities of life", the idea of a human creator stood the test for strength in only a few cases, but for most people it turned out to be a deep enough, and therefore little reflexible, frustration, written off for age and "wisdom of life" by those who were once inspired by "a wonderful impulse of the soul." This principle is general, and here there is no need for any specificity: any person is able to detect this by turning to one's own interests and memories.

At the beginning of the era of the industrial revolution, almost the main futurologist of man in Europe was Jules Verne, who directly inherited Roger Bacon and embodied his insights in the form of fiction. The volume of his predictions that have come true, perhaps, is commensurable only with the intensity of the appearance of technological novelties of his era, literally before the eyes of the world and the way of life of millions. Much later, somewhere in the middle of the 2000s, on several online tapes dedicated to ICT, there was a barely noticeable wave of reports about the discovery of the allegedly unreleased manuscript, which mentions the overhead and ultraportable communication device known today as "cell phone", which turned out to be really capable of changing both the media environment and some behavioral traits of millions of people. But was this manuscript actually or not, in a later era of the spread of mobile gadgets, the

more important his insight – the rather integral images of the personality of the main players of the invention epoch – took on the background. In the course of the industrial revolution, as the middle class and the standards of the lifestyle of the classes of capitalist society of the second half of the nineteenth century grew, the socio-technological phenomenon of Robur the Conqueror and Captain Nemo – the invulnerable and provided aristocrats of the spirit and knights of the dream, nevertheless capable of endoscopically and radically influence the adoption of fairly large-scale decisions of the "land" society. It is noteworthy that even in that epoch of rampant enterprise these were images-foresights, representing the development and generalization of examples of real personalities, of which at that time there were many. It is more remarkable that these people, whose image has a literary and creative precedent, have not even formed a demand in the period of species disappearance of the more or less secured middle-class man of the early 21st century, many (though far from all) whose representatives, being aristocrats of the spirit, do not have the opportunity to realize themselves as knights of dreams. Their literary image, which existed very little in the twentieth century as a media but capable of becoming an image-brand, can now be traced in a rather marginal way in niche things like the miraculous Miyazaki cartoons and all manner of art house, but not massively. In such "ways of life" Verne really expressed what has not yet been embodied, but that still stands on the threshold of his emergence: a special format of activity in the environment of the creative environment of those who by the forces of a small group of like-minded people organize a special, local the world of a certain "mobile island" that operates on the ecological border of the "great civilization" and the natural world that is not yet controlled by it. The images of these little worlds hint at the ability to significantly influence the processes in the first and wisely use the resources of the second, without sliding down to cheap expansionist predation, being a riddle and scandal. It is the idea of a self-sufficient commune-corporation of "organized people", mostly sealed with respect to the outside world, but ready to be open to him.

Since the first version of the well-known "organized man" of the Weber type was Christian Protestantism (that is, it had a religious form), which created from the world religious doctrine and its "Christian science" the science of the NTP era, reasoning about the aspects and possibilities of the modern version of such a

person must be based on non-religious cognitive attitudes, adjusted for the fact that such attitudes are actualized and developed by the interaction of the "new organized" with similar ones. In this sense, everything that was discussed earlier, that relates to this topic, including the concept of project activity and the "narrative methodology" taken with respect to other approaches and concepts, as well as the dialogue model on the basis of the notions of the conjugate universes interpreted as interacting environments of human presence (markets, economic oecumens, subject-technological sets, professional areas, etc.). And in the same sense, "divinity" is interpreted as "controllability".

It is usually said that when God wants to punish a person, he deprives him of mind, and therefore, of a sober assessment of prospects, immersing himself in a self-contained and painful here-being, replacing the future with fear and frustration, the first of which is uncertainty; some consider this state to be natural, appealing to images of the animal world. It is less often noted that when God wants to confirm his existence, he does it by "surprising and unexpected coincidences" (for the not very intelligent they increase their frequency). And when He rewards the person, he gives him the object of a reasoned desire (otherwise the divine reward would be punishment). The validity of the desire to remain in a state of trust is nothing but a civil peace, and is the highest reward, which, however, is not always justified and desired by the citizens themselves: some are burdened by power over others, others are dominated by outsiders, own power over oneself. Starting with the third case, and passing to the first two, it will be true to say that power over other people is connected with the defeat of their ability to imagine and cooperate in this ability, first and foremost in the ultimate case – through fear, which is only "existential expectations. " Therefore, in another case, the imagination is amazed by an unfulfilling desire that generates melancholy ... after which, again, the companion follows fear. That is why the image of the future, proposed by people, by its definition cannot and should not have the character of an unrealizable desire, however bold and futuristic this image may be. To this circumstance, as well as to clarify a number of specific constructions connected with it, this and the two previous books are directed precisely. In this, in particular, it was noted that only the power that is kept out of fear is based on the fear of subordinates, and here it makes sense to repeat this thesis again. In the same place where fear arises, there is a mutually generated

violence, and primary weapons become primary weapons. Indeed, following Darwin, one can recognize the maximum that the monkey turned into a man, picking up a stick in order to get rid of fear of predators. But it is unlikely that she would become them, having set out to intimidate others (including the same predators), having become a "kind of frighteners". This would be (and for many, who have become people, unfortunately, and is) the inversion of fear in the form of a constant reactive expectation of its abstract subject, but not a deliverance from it. Here, in other volumes, it is also a matter of trust in the world and in other people being a way of being that has yet to be realized and mastered, but which has always, as an open possibility, accompanied mankind all of its conscious history. And this method is not a separate model, or a reduction, but a paradigm, or an object of the general life choice. Therefore, here we find the theme of power and freedom, since the latter is possible only within the framework of this paradigm. After all, if power is control over the expectation of the future through the ability to imagine it, what is freedom, as not a personally developed and realized ability to such imagination about oneself and others in a dialogue with the same others? The idea of the project person in this book is, first of all, the idea of a person free and organically open to others, but not a "shirt-guy." Alas, for many of the compatriots of the author, with whom he had to discuss such topics, this idea is not obvious.

To gain power over people as the basis for governing them means not just giving them the image of the future, but imputing it to them so that they believe in it; it is for this you need religion, as well as other means of "fine tuning." It has long been a truism that this is all the easier to do without much resistance (but without a particularly long-term benefit for the steward himself, by the way), when the perception of such an imputation on the part of the respondent is either not at all critical, or on the contrary over negative (actually this is either "either" and was here always a certain stone of methodological stumbling). Is the management of a situation where a person is physically grabbed and thrown into a narrow room, bounded by the "walls" of the walls – an open and controversial issue, obviously only that it is obviously a "manifestation of power." But undoubtedly, the highest form of violent violence is the ability to break the will and to imitate the notion that a person is doomed to this limitation of his own prospects by forces beyond his control and will always be a hostage to such a

state, arguing it in various ways: by being a slave by nature, a machine that is incapable of evolution or more.

It is a different matter to provide the opportunity for the development of the ability of imagination and self-realization, and hence – to give the prospect of leaving a greater trace, not limited to the "proletarian function", but without setting a choice between this perspective and this function, because in the case of such a choice, the second sooner or later the product this latter will get a real chance to become a cannon fodder. For all the obvious advantage of such a decision, it does not fit into the set of concepts about the management of some people by others, mostly represented by fear and violence, without ruling out money management. Indeed, killing for money, people are hardly capable of dying for them, but are quite capable of both in the case of ideologies and other metanarrations. Games of exchange with their participation are mostly historically represented by one-sided games, and sometimes those who lead them peacefully are surprised, as suddenly a "war game" arises on the other side, because everything was "for fun" and "not really," and "just a game" !! However, if we count money as a means of expressing confidence, then to die for trust as a value, and not for its signs, is a completely different matter: in the case of the state, this is the trust of the monarch, in the case of the republic – reciprocity of civic trust. The first is the inheritance of the aristocracy, whereas the latter is possible in the literal sense, if it is a question of the price for the validity of the feeling of such a relationship – the comfortable and native environment of other people, since existence in another environment cannot be called a full life. But it is for the latter case that legal and legislative creativity becomes a broad sectoral field of production of the public good – a branch of management that is not self-sufficient and does not exist for the sake of the reproduction of its participants, which requires some additional ideological justification or "higher sanction", since this is a glade of perspective formation social development, involving under its own demand and tasks, expert and analytical forms of intellectual organization. Whether this "glade" will exist in the format of the parliament, councils or some open, but procedural, coworking is a completely different matter solved in the process of interaction of many open minds.

Therefore, in the sense of developing the ability of the imagination, it is hardly the task of today to create any new religion, and, in general, the formation of

religious consciousness – a mass man of the beginning of the 21st century, and so sufficiently mystify. Today's task is a fairly transparent and understandable intuitive picture of the world, allowing to be the basis of future designs. Accessibility and, most importantly, awareness of the availability, possibilities and means of designing such a picture today is an order of magnitude smaller than it was in the same XIX century, which today represents a significant problem, expressed in harsh political demands on the authorities of the countries of constitutionalism (both monarchical and competitive-administrative types) about changing the situation in view of the mass deficit of life prospects, the reverse side of which is not the employment of the person's time of life and the absence of the possibility of voluntary choice, whereas a direct consequence is the crisis of the subject of power as such, since this entity is no longer able to offer such perspectives, or the image of the future, to its subordinate. The main criterion for the availability, sanity and acceptability of such an image is its direct perception by the most multidimensional consciousness. Since the absence of the image of the future in the subject of power is at the same time its absence for himself, this subject is himself amazed by the dangerous peril of fear, giving rise to archaic forms of social relations. Philosophy is easily confused with religion: just like jurisprudence, religion excludes imagination, whereas philosophy not only admits, but even presupposes it as necessary. The task of the beginning of the XXI century – the assumption of imagination in the practice of "economic management" without losing the latter with the roots of "scientific legitimacy".

The question of the new man, taking into account the actual demand for open, multidimensional and numerous consciousness, must always be posed in the sense of the anthropology of self-construction, despite all the fears about the very possibility of posing this question arising from the results of such experiments of the first half of the twentieth century, and all doubts about realism of such prospects of the XXI century. A set of clearly recognized values, in the new (demystified, but not excluding supra-rational) conditions is the main subject of disputes and ambiguities. There is a rather subtle condition here, and the passage "between Scylla and Charybdis" is much more important than demarcation of a conversation on such a subject from allopoetic eugenics in its various social and political forms, or from an ideology imposed and supported by it with the "correct" personality", law-abiding in the world order, prepared for it

by the not-discussed "opinion leaders". The question of a "new organized" person, of course, concerns how to create a new society, which is undergoing a crisis on a global scale. None of the known forms, including the "habitual exotics" of subcultures, as well as psychosocial and economic marginalized, today does not answer the question of a new man. This person, among other things, in principle should work on any social scale, and not necessarily with the trend of expanding the scale of activity. Of course, this is an ideal, but in this case it is taken as a specific goal of social engineering, the feature of which is its self-applicability: its subjects are its objects. This leads to the contradictions that create new qualities and their reflections, and thus ensure the development.

Of course, according to the humble opinion of the author, in this or previous volumes, many things were not clarified, or some problems and contradictions that they had not noticed were not resolved. Speaking about managerial openness, the author had in mind including his own texts, and his tasks did not include the creation of an absolutely rigorous and hermetic concept – that would be nothing more than an escapism based on epistemic fear, which so many sin (and not without interest) theory, following the principle of "not to miss anything." In the opinion of the author, he nevertheless managed to demonstrate the principle solvability of a number of significant issues, finding antitheses and implementing in some cases "withdrawals along the middle path". For this, however, the need to go beyond the empirical givenness of the scientific "boreland", through the building of a systematic product of the imagination invariably based on it, became noticeable-this link was identified in the book on examples of the indivisible-non-intersecting coexistence of project and forecast activities, that the state as a well-known format of power has its positive alternative, rather than a simple "absence".

Previously, people did not have enough means to resist the prolonged disease of statism, which as a macrosocial painful anomaly (as well as younger capitalism) is seen only from the position of "big time". Now, it seems, such tools appear, as there is an unknown hitherto, grandiose historical break, by some estimates surpassing even what was at the turn of the XIX and XX centuries. The project person, inclined to trans-boundary and personal initiative, can now exist mass-scale only through a person of a destatopolitized (and, in particular, dischurched), anarchic and free, realizing this cross-borderness, first of all,

within its oecumene. Those things that here and earlier were listed, may well be interpreted as instruments of either anarchy or post-state republicanism, but in any case – as natural and over-legal attributes and the rights of citizenship. The fact that it is possible to create a healthy "polylocal" ("polycentric", "nationalist-international") community system on the imperial landscape and climatic territory is proved by a simple thermodynamic example of old Benard with a uniformly spilled oil on an even, gradually heated pan: the process of peer-to-peer self-organization arises on a monotonous planar territory, when the energy is supplied in a scale and distributed manner (similarly, it is precisely the strong energy that keeps the natural planetary structures in large-scale space of emptiness and the microcosm). For the case of the society, this may be, on the one hand, the energy of the grass-roots forms of civic cooperation (the "living creativity of the masses"), or the literal physical warming of the climate and the consequent fruiting of the land, occurring naturally or artificially (to date already very scalable) . But if the society passes to territorial expansion, having recessive economic dynamics and not having low-level guarantees of voluntary mass activity, "excitement of life", and the main experiences in it are only fear of the predator or the desire to tear the predator itself, this will definitely lead to a decrease in its level organization – especially if the monotony increases in society, or the entropy. The archaic ruin of pure territorial expansionism has a positive feedback: the very idea of expansion exists at the level of an individual consciousness, reproduced in an atomic social environment, and back is broadcast to more large-scale structures. But it is not a principle of development, since it assumes the same capture of nature, but not interaction and co-organization with it.

Here the question naturally arises, "what to do?", Which inevitably turns out to be addressed to the author of this and two other books. To require a literal recipe from him is to allow the same mistake of shifting responsibility for one's own choice to someone else – which, for example, occurs when the economist is asked about preferential investments: the smart economist will invest in them and not create competition for himself. However, the expert task of both an economist and a philosopher is to identify the most acceptable and viable opportunities and links from what is already given (and, therefore, sooner or later revealed) and to invite to the group of users for whom this offer is the most referentially. Here,

however, the task of the philosopher looks more complicated: no matter who he is narrow-profile (even though economist, at least a lawyer) and however modest, the voice he always relates to the whole world, and therefore the combination of the heterogeneous as a root condition of creativity and content Imagination is required here to the greatest extent, especially if the task is to ensure peace on the basis of consent, not violence. No mysticism, this is the demand of the profession!

The task of prescribing concrete actions to mankind will play against the author himself, since he certainly puts him in relation to others in the position of a debater, but not of someone who shares something. But this does not mean that the author does not mean the logic of concrete actions and a concrete direction; but many (and, above all, the dear reader, for whose sake all this work is done) should choose for themselves, since the road has not yet been defended. These actions are in the complex of a new conception of a society formed according to a distinct understanding of the fact that a person is what he wants to be, and a moderately clear understanding of the concrete content of this being. An important "newness" is the realization of that sad and, at the same time, responsible fact that history itself as a science of the past is the fruit of the human imagination, and only in that measure is true ("das ist"), in which the clarification of the causes of the existing given, and also fraught with certain consequences of the links of this given, allows to build the future. In his everyday social practice, any designer in one way or another is revolutionary and proactive, as he breaks in on duty levels of everyday communication and consumption of mutual benefits. This takes place even when it is voluntarily conventional, and if it is also conformal, then it is fraught with either a disease or an explosion.

Ideas that are sufficiently extensive and variously described, sometimes cause a request for presentation in a very clear, simple and short form – preferably "schematic." Some authors, highly respected by me, respond to this with indignation, pointing out the impossibility of doing this because all the concepts and definitions of the systems they have constructed are introduced contextually, and understanding can only come about in the course of the consistent development of their narrative. But this is only partly true – for those who wish to understand their subject in more detail, forming a pool of potentially worthy students or even followers, but it does little to spread ideas and introduce into

the subject those who have only heard about the subject or theory of the author in connection with last name. Therefore, I will play against myself here (especially since a significant part of this book is devoted to the mass dissemination of information), listing some of the key points of the above, but I immediately warn my reader that this will be a reduction that is proposed as a benchmark, rather than a set of something that is known and completely clear or self-evident. And if he wants to receive it, then this is the set of conditions in which the manifestation of a new society and a new person is seen possible. Of course, it is not complete, but the space of meanings formed around these reference points seems to be the most productive condition for the well-being of many; above all, we mean:

- local and personally emitted money (and if they are "private", then only after they have the ability to be personal);
- personal (person-sized) weapons as the primary right of citizenship;
- republic = democracy = anti-elitism = egalitarianism = anarchism-in-development;
- competitive administration of the social system as a means of excluding "the power of a few";
- super new media and user generated branding (UGB);
- dissociation as a social law of individuals and groups;
- the design and the urgency of the association of individuals;
- adoption of the principle of partiality of mutual management in relation to the natural and human worlds;
- cybernetics of viable systems as a field of project modeling;
- general social administration as a service and communication infrastructure;
- a new understanding of the revolutionary process as a phase transition in the framework of the adaptive capacity of social systems.

All these are just accents, or landmarks. To change them or supplement them is a separate issue, and with more detailed consideration of them, the dear reader has given me the honor to read above. Such guidelines, from which it is possible to develop and deploy a significant narrative, are especially important in cases where a person loses the canvas of everyday life and is in a state of direct prostration, unable to comprehensively determine the coordinates of the surrounding world, distinguish important from unimportant and valuable from meaningless, but this state is the starting point for increasing the complexity of

one's own worldview, which is usually associated with a person – the concept of existential abandonment, for society – manifestation my at the level of the crisis, while the exit from this state – no longer giving the individual personal dream of a "bright future" or other metanarrative and therefore fall into a state of even greater existential horror. This is a sign of our world. But it is then that the true way out of existential self-domination is the practice of asking questions. Do I seriously think that I can change some rules of the game or that my opus contains something that can do this? If so, then is not I naive? And is not all this self-flagellation an illusion of self-criticism? But is not doubt, on the other hand, a destroyer of great labors? Should I write a conclusion at all? But almost immediately it is found out that positive solutions are needed, and are possible already here and now as the principles regarding which a decision to accept is to be made, and at least some primary action has been initiated in accordance with them. Man – is the incompleteness of being, creating its own value in itself and in the act of completion, and incompleteness is the principle, and the answer, and the beginning of the answer.

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Author Index

Список прямо или косвенно упомянутых персоналий разных эпох и рода занятий, пофамильно и постранично. Включая тех, кто отмечен в схемах связей.

A

Aglietta M. – p. 168

Alberti L.B. – p. 380, 398, 399

Andropov Yu.V. – p. 61, 363

Aristotle – p. 33, 55, 89, 97, 111, 142, 235, 248, 397, 404, 416

Artamonova Yu.D. – p. 300, 439

Aron R. – p. 408

Archimedes – p. 380, 398, 402, 408

Ashby U.R. – p. 193, 345

Ashoka – p. 71

Attali J. – p. 339-341, 407, 421

B

Bacon R. – p. 427

Bacon F. – p. 121

Ballmer S. – p. 361

Bartini R. – p. 73

Baudrillard J. – p. 206, 271

Baumgarten A. – p. 66, 398

Beer S. – p. 25, 31, 121, 248

Behm-Bawerk O. – p. 109

Benar T.K. – p. 184, 434

Bernshtein N. – p. 386, 438

Blanc J. – p. 185

Bogdanov A.A. – p. 73, 246

Britt L. – p. 412, 413

Browder V. – p. 320

Buzgalin A.V. – p. 109

C

Callicles – p. 131, 133

Campanella T. – p. 89

Camus A. – p. 123

Cardano J. – p. 391

Celente G. – p. 352

Charles V the Emperor – p. 411

Chomsky N. – p. 93

Churchill J. – p. 377

Chubais A. – p. 334

Chumakov A.N. – p. 269, 438

Coubertin P. – p. 386

Cuvier J.L. – p. 237

D

Dance F. – p. 270

Darwin Ch. – p. 146, 228, 229, 232, 256, 340, 430

Defoe D. – p. 73

Deleuze J. – p. 123

Dembleby D. – p. 211

Delyagin M. – p. 348

Dorr B. – p. 354

Durov P. – p. 357

Durkheim E. – p. 100

E

Easterly – p. 17, 227

Engel H. – p. 389, 390

Euclid – p. 398, 402

F

Fasmer M. – p. 380

Fedorov B. – p. 319, 320

Feyerabend P. – p. 200

Flaubert L. – p. 370

Fluer M. – p. 269

Ford G. – p. 375

Forrester J. – p. 64, 117

Freud Z. – p. 58, 206, 216

Fromm E. – p. 408

Frunze M. – p. 77

Fuller R.B. – p. 7, 21, 31, 138, 162, 227, 228, 241, 244, 246, 256, 341, 379, 381, 389-400, 402-404, 438

Fursov A.I. – p. 111, 112, 258, 356

G

Gadamer H.G. – p. 9, 300

Galileo G. – p. 200

Gallatin A. – p. 201

Gavrilyuk V. – p. 334

Genkin A. – p. 177, 179, 181, 184, 185, 217-220, 224-226, 230

Gezel S. – p. 156, 179, 195

Gödel K. – p. 128, 192

Goebbels J. – p. 332, 409

Gates B. – p. 23, 156, 157, 170, 361, 424

Gozman L. – p. 124

Goldberg R. – p. 207

Goldrath E. – p. 129

Grigoriev O.V. – p. 7,9, 23, 26, 28, 37, 38, 44, 48, 52, 55, 57, 59, 64, 87, 93, 94, 97, 98, 105, 109, 112, 125, 129, 135, 138, 143, 147, 152, 159, 160, 162, 168, 172, 173, 179, 181, 185, 186, 189, 194, 203, 204, 206, 209, 221, 223, 226, 232, 235, 240, 248, 249, 254, 256, 260, 341, 376, 409, 419

Grotius G. – p. 93

Guseinov A.A. – p. 119, 120, 439

H

Hagmann D. – p. 352

Hayek F. – p. 184, 196, 201, 225

Heben A. – p. 146

Hegel G. – p. 131, 239, 256, 409

Heron of Alexandria – p. 380, 389, 391, 394-398, 400, 401, 406

Himeyere M. – p. 369

Hobbes T. – p. 232, 233

Hobsbawm E. – p. 418, 419

Holmstock I. – p. 421

Huxley T.G. – p. 244

I

Ilyushin V. – p. 334

Ivan the Terrible – p. 411

J

James W. – p. 286

Jaspers K. – p. 408

Jordan B. – p. 334

K

Kadyrov R. – p. 77, 439

Kyle K. – p. 469

Kant I. – p. 28, 113, 294, 376

Karelov S. – p. 334

Knight F.H. – p. 48

Koestler A. – p. 28, 93, 256, 263

Kolganov A.I. – p. 109

Kordonsky S. – p. 114, 127, 131

Korolev A. – p. 51

Kostin K. – p. 335

Kropotkin P.A. – p. 7, 73, 87, 216, 218, 220-223, 227-231, 242-253, 255, 256, 258, 260, 366, 375

Kudrin A. – p. 335

Kuznetsov V.G. – p. 300, 439

Kulik S. – p. 181

L

Lamarck J.B. – p. 237, 438

Lasswell G. – p. 269

Leibnitz G.V. – p. 32, 235, 240, 393

Lenin V.I. – p. 99, 114, 119, 127, 131, 147, 150-155, 158, 224, 230, 231, 340, 371

Leonardo da Vinci – p. 391

Levintov A.V. – p. 19

Liston R. – p. 150

Likhachev D.S. – p. 79

Lomonosov M. – p. 413

Longfield M. – p. 182

Lorenz K. – p. 237

Lorenzo de Medici – p. 71

Lowe J. – p. 25, 166

Luxemburg R. – p. 64, 231, 253, 371

M

Machiavelli N. – p. 89, 233, 438

McLuhan M. – p. 270

Makarov P.V. – p. 251, 438

Malthus T. – p. 349

Malyutin M. – p. 75

Mandeville B. – p. 232, 233, 440

Marigella K. – p. 68, 438

Marx K. – p. 14, 19, 20, 21, 35, 37, 60-62, 65, 72, 85, 87, 93, 96, 98, 106, 109-113, 115, 118-124, 127-129, 131, 136, 138, 141, 142, 145, 147, 152-154, 156, 158, 178-180, 185, 196, 200, 206, 209, 217, 221, 224, 230-232, 241-243, 260, 275, 281, 288, 339, 341, 343, 347, 351, 371, 418, 422

Maslow A. – p. 263

Matthew ap. – p. 337, 338

Mayakovsky V. – p. 387

Mazur I.I. – p. 269, 438

Meadows D. – p. 64, 117

Meade J. – p. 25

Merton R. – p. 100

Miklukho-Maclay N. – p. 72

Mironov V. – p. 61, 62

Miyazaki H. – p. 428

Montesquieu Sh. – p. 93

Mussolini B. – p. 421

N

Naishul V.A. – p. 185

Nash J. – p. 75, 162, 244

Negroponte N. – p. 73

Newton I. – p. 390

Nicholas I Romanov – p. 77

Nietzsche F. – p. 42, 99, 119, 238, 239, 258, 371, 413

Noweske J. – p. 369

Normann J. – p. 182

O

Obama B. – p. 352, 369, 371, 373

Okhitovich M. – p. 73, 256

Orleans A. – p. 168

Orwell J. – p. 140

Osgood C. – p. 269

Oslon A. – p. 335

Otto the Great – p. 173

P

Papanek V. – p. 26, 31, 44, 127, 213, 342

Pascal B. – p. 33

Patrick St. – p. 346

Peter L. – p. 84, 85, 126, 239, 251

Philip, Duke of Edinburgh – p. 39

Philo Byzantine – p. 391

Picasso P. – p. 62

Pierce C. – p. 28, 228, 386

Plato – p. 87, 89, 94, 132, 145, 339, 373, 395

Platonov S. – p. 15, 127-132, 138, 139, 141-145, 151, 180, 257

Poincaré A. – p. 228, 286

Popper K. – p. 256, 286, 316, 339, 343, 408, 423

Primakov E. – p. 73

Prokhorov M. – p. 334

Proudhon P.Zh. – p. 230

Putin V. – p. 61, 84

R

Rambam S. – p. 356

Rand A. – p. 233, 438

Retlif K. – p. 369

Rescher N. – p. 316

Rendon John – p. 334

Rickards J. – p. 352

Rigel E. – p. 156, 177-179, 181

Ricker P. – p. 118, 314

Riccardo D. – p. 230

Robinson U. – p. 207

Rogozin D. – p. 421

S

Sarkisyants M. – p. 408

Scott D. – p. 187

Scot R. – p. 142

Sera A. – p. 234, 258

Schroepfer M. – p. 355

Schenck R. – p. 317

Schramm U. – p. 270

Schute-Lichocki M. – p. 264

Shannon K. – p. 269

Sharygin A. – p. 255

Schauburger V. – p. 207

Schedrovitsky G.P. – p. 31, 48, 93

Shirinsky-Shakhmatov P.A. – p. 62

Shkurin I.Yu. – p. 203, 204, 206-208

Shmulevich A. – p. 345, 346

Spengler O. – p. 346

Stirner M. – p. 227

Shukhov V. – p. 393

Shulman E. – p. 408

Smith A. – p. 19-21, 23, 57, 60, 76, 106, 107, 109, 111, 112, 114-117, 120, 121, 126, 197, 232, 340, 374

Smith Br. – p. 373

Smith V. – p. 201

Snelson K. – p. 393, 394

Snowden E. – p. 355, 356, 361

Socrates – p. 89, 131, 133

Solovey V.D. – p. 74, 75, 221, 222, 286

Soros J. – p. 339, 423

Spinoza B. – p. 48

Stalin I. – p. 77, 98, 409, 416, 418, 421

Stevenson R. – p. 171

Stallman R. – p. 360

Surkov V. – p. 335

T

Taleb N.N. – p. 41, 43, 47, 48, 51, 52, 79, 95, 115, 133, 134, 231, 242, 252, 265, 340, 367

Tesla N. – p. 244

Thomas W. – p. 286

Tinbergen N. – p. 237

Trump D. – p. 370, 371

Turing A. – p. 285

V

Vauban S. – p. 110, 342

Verne J. – p. 427, 428

Vinogradov A.A. – p. 202, 255

Vitruvius M.P. – p. 40, 380

Vysotsky V. – p. 131

W

Weaver U. – p. 269

Weber M. – p. 25, 35, 50, 106, 107, 172, 196, 236, 240, 241, 324, 337, 371, 428

Wilson C. – p. 372, 373

Wilson V. – p. 372, 373

Y

Yarovaya I. – p. 93

Yegishyants S. – p. 360, 439

Yeltsin B. – p. 36, 334

Z

Zinoviev A. - стр. 204

Zipf J. – p. 255

Zuckerberg M. – p. 373

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 Zauraln`oy 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.

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PARTIALLY CONTROLLED. TO NEW EPISTEMOLOGY

The work continues a series of topics started in the first book. And this announcement presents a small excerpt from the introduction: indeed, if something new were given here, at least for one page, then the question would be natural why it is not in the general text; and, in fact, just such a partiality is justified.

... At the beginning of the 21st century, it is becoming increasingly clear that by squeezing nature into the need for "progress", discrediting the idea of scientific and technological development, the "fathers of society" succeeding in generations have begun to pump out money, as well as the potential for health and life from the very population, the number of 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, ideas have emerged about disaggregation associated 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 indicates that such management is inevitably the management of an ecosystem that is partially open to the universe itself. Thus, the system dynamics recalled within the framework of these reflections (SD) as an invention aimed at solving fundamental problems of the global presence of a person reveals that it is effective only as a tool in the paradigm of partial controllability, but not in the paternalistic-centralized paradigm, input data, uncontrolled links and self-regulatory factors that 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 there is a narrative about the organic nature of human presence in a limited area of management, this narrative is also about 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, it seems justified to consider the subject of this book precisely in the aspect of urban environment as a meta control object. And, of course, the category of partiality must be. is 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 ...

Separate topic in connection with the "partial" was the crypto currency, ambiguous fit in the body of modern economic concepts. This topic of "civil money" is becoming very relevant today in connection with the processes of digitalization of monetary calculations, carried out at the state level and observed in some regions of the world.

For the most part, open systems are seen as breaking and restored integrity, but hardly as something worthy of attention and trust, deliberate fragmentation (or its permissibility) is considered, especially when it comes to systems of human communities. This topic is also partly continued in the third book.